**Howick Presbyterian Church**

**At Home Sunday Service**

**20th September 2020**

Kiaora and welcome everyone!

***Aotearoa*** – New Zealand

***Te Reo*** – Maori Language

***Tikanga*** – Maori Culture/Custom

***Atua*** - God

***Ihu Karaiti*** – Jesus Christ

***Wairua Tapu*** – Holy Spirit

***Te Rongopai*** – The Gospel

***Karakia*** – Prayer

***Te Tiriti O Waitangi*** – The Treaty of Waitangi

**Karakia—Waioha / Call To Worship**

*Tena, kia waiata tatou ki a Ihowa: kia hari te hamama ki te kamaka o to tatou whakaoranga.*

***Come, let us sing for joy to the Lord;  
    let us shout aloud to the Rock of our salvation!***

*Kia haere tatou me te whakawhetai atu ki tona aroaro: kia ngahau hoki a tatou himene ki a ia.*

***Let us come before him with thanksgiving***

***and extol him with music and song.***

*No te mea he Atua nui hoki a Ihowa, he Kingi nui i nga atua katoa.*

***For the Lord is the great God,***

***the great King above all gods.***

**Waiata/Hymn:** Holy is the Lord, God Almighty

We stand and lift up our hands  
For the joy of the Lord is our strength  
We bow down and worship Him now  
How great, how awesome is He

And together we sing

Holy is the Lord God Almighty  
The earth is filled with His glory  
Holy is the Lord God Almighty  
The earth is filled with His glory  
The earth is filled with His glory

It's rising up all around  
It's the anthem of the Lord's renown

**Karakia/Prayer**

*E te Atua te Kaihanga, te Kaitohu*

*E te Tama, te Kaihoko te Ariki*

*E te Wairua Tapu, te*

*Kaiwhakamarie te Kaiarahi.*

*Ka koa te hunga e haere mai ana*

*ki to tuahu ki te tuku*

*whakamoemiti. Ka noho te*

*ahitapu o te aroha i roto i a mātou*

*ki te whakakaha ki nga mahi a te*

*Atua.*

*Creator God and preserver of life.*

*God the Son, redeemer and Lord.*

*God the Spirit, comforter and*

*guide.*

*Blessed are those that come*

*before your altar in worship. May*

*the flame of your holy love dwell*

*among us and enable us to do*

*your will.*

We pray as you taught us to pray together,

*Te Inoi a te Ariki:*

*E to mātou Matua i te rangi. Kia*

*tapu tou ingoa, kia tae mai tou*

*rangatiratanga. Kia meatia tau e*

*pai ai ki runga ki te whenua kia*

*rite ano ki to te rangi. Homai ki a*

*mātou aianei he taro ma mātou*

*mo tēnei ra. Murua o mātou hara,*

*me mātou hoki e muru nei i o te*

*hunga e hara ana ki a mātou. Aua*

*hoki mātou e kawea kia*

*whakawaia, engari whakaorangia*

*mātou i te kino. Nou hoki te*

*rangatiratanga te kaha me te*

*kororia, ake ake ake. Amine.*

*Our Father, who art in heaven,*

*hallowed be thy name;*

*thy kingdom come;*

*thy will be done;*

*on earth as it is in heaven.*

*Give us this day our daily bread.*

*And forgive us our trespasses,*

*as we forgive those who trespass against us.*

*And lead us not into temptation;*

*but deliver us from evil.*

*For thine is the kingdom,*

*the power and the glory,*

*for ever and ever.*

*Amen.*

**Kids/birthdays/Anniversaries**

Happy birthdays and anniversaries!

Hi kids! Here’s this weeks story!

Aroha te Atua ki ahau, he motuhake hoki ahau!

God loves me and I’m special!

**Waiata/Hymn:** **There is a Redeemer**

There is a redeemer  
Jesus, God's own Son  
Precious Lamb of God, Messiah  
Holy One

*Thank you, oh my Father  
For giving us Your Son  
And leaving Your Spirit  
'Til the work on Earth is done*

Jesus my redeemer  
Name above all names  
Precious Lamb of God, Messiah  
Oh, for sinners slain

When I stand in Glory  
I will see His face  
And there I'll serve my King forever  
In that Holy Place

**Panui Paipera/Bible readings**

Psalm 137:1-6

**1**By the rivers of Babylon we sat and wept  
    when we remembered Zion.  
**2**There on the poplars  
    we hung our harps,  
**3**for there our captors asked us for songs,  
    our tormentors demanded songs of joy;  
    they said, “Sing us one of the songs of Zion!”

**4**How can we sing the songs of the Lord  
    while in a foreign land?  
**5**If I forget you, Jerusalem,  
    may my right hand forget its skill.  
**6**May my tongue cling to the roof of my mouth  
    if I do not remember you,  
if I do not consider Jerusalem  
    my highest joy.

John 17:20-23 – (Jesus praying for his disciples and for those who will believe.)

**20**“My prayer is not for them alone. I pray also for those who will believe in me through their message, **21**that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. **22**I have given them the glory that you gave me, that they may be one as we are one— **23**I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.

**A'oraa/Sermon**

This message is based on Jay Ruka’s book, “Huia Come Home”, Greg Fleming’s presentation “Te Rongopai: The Hope for Aotearoa”, and Stuart Langes “Te Rongopai” DVD.

1. **BEGINNINGS**

Maori first arrived in these lands in the mid 13th century.

500 years later in 1769 James Cook arrived at Gisbourne.

3 years before Cooks arrival, the Moari prophet Toiroa spoke of the people who were about to come. He had detailed visions of their sailing ship, their strange clothes, even the pipes they would smoke.

The name of their God will be “Tama-i-rorokutia - Son who was killed.” A good God, however the people will still be oppressed.

1. **CLAPHAM SECT**

At the same time on the other side of the world in London, an evangelical community of politicians, businessman, authors and reformers, wrestled with what the gospel meant for all of society. They are known today as the Clapham sect.

Over the next 70 years those families took seriously the charge to be a blessing to the nations and change their world.

They started over 100 charities and societies including the SPCA, the Bible Society, lay the foundation for public welfare, public education, monetary credit, the even reformed the penal system.

Their most notable achievement was their abolition of the slave trade; a more than 40 year campaign, headed by William Wilberforce, culminating in the freeing of the slaves in 1833.

In 1799 they founded the Church Missionary Society. In order to take a very different approach to missionary work. The genesis of this is very important to our story. They hoped to bring the same values to mission as they did the fight against the slave trade.

To them the gospel was clear; Jesus was the author and redeemer of all people and of all creation. They believed their mission was not to export British culture, but rather to share the news of Jesus and let him restore and make all things new. The result was CMS, and one of their first mission bases would be at Paihia, Bay of Islands, on the opposite side of the world.

**3. RUATARA AND MARSDEN**

In 1809 the Ngapuhi chief Ruatara met Samuel Marsden while aboard a ship from London to Sydney. Their friendship blossomed and 5 years later at Ruatara’s invitation, Marsden and a small group of Missionaries sailed from Sydney to Rangihoa in the Bay of Islands.

**4. THE GOSPEL PREACHED FOR THE FIRST TIME IN AOTEAROA**

And so on Christmas day 1814 to a crowd of many hundreds Samuel Marsden began “Behold I bring you glad tidings of great joy.”

Te Rongopai, the Good News, was shared for the first time and was welcomed in Aotearoa.

**5. HENRY WILLIAMS**

Whilst Marsden was a member of CMS, it was the Reverend Henry Williams in 1823 that moved permanently to NZ and directed the mission station in Paihia.

For the next 17 years he built relationship with Maori both in Northland and beyond. Williams and his wife Maryanne focussed on sharing Jesus – Ihu Karaiti, in the Maori language, patiently waiting to see Te Rongopai take root in Maori Tikanga. Maori Culture.

The deep trust and respect they earned proved pivotal in early 1840.

**6. THE TREATY**

In response to the 1830’s land grabbing of the unethical New Zealand Company, the unruly behaviour of European settlers in the north, and a desire to be able to participate in global trade, both chiefs and missionaries petitioned London for a Treaty.

That request was received by Sir James Steven, head of the Colonial office, who as an active member of the Clapham sect and a nephew of William Wilberforce was committed to the gospel reshaping British Colonial policy.

Sir James’ understanding of the gospels vision of humanness, unity and relationship led in part to a treaty that for the first time recognised the dignity and equality of the indigenous people.

The Treaty was drafted by the newly installed governor Hobson and translated by Henry Williams.

Then came the day - Feb 5th, 1840.

Dozens of chiefs gathered at Waitangi. Debate was fierce and Hobson expected it would continue for many days.

However, after just one day the renowned Hone Heke spoke for many when he said “It is not for us but for you our Fathers, you missionaries, it is for you to decide what it shall be. It is for you to choose.”

The years of service, love and sacrifice by Williams had won him this trust. And so the chiefs signed. As each came forward governor Hobson shook their hands, saying “He iwi, ko tahi, ta tau.” A declaration of oneness – of unity. Of brotherhood.

Over the course of that year, 9 copies of the Treaty were circulated around the land gathering 500 signatures, and in nearly every context it was the missionaries who brokered the signing.

Henry Williams wrote to his younger brother William, who was taking one copy around the East Coast, “The Treaty is the most important document ever signed in this part of the world. It has the potential to bring Maori and Pakeha together as one people to build a great nation.”

The chiefs signing were convinced that the heart and the vision of this Treaty was an extension of Te Rongopai. Of the Gospel. It was good news and that news was spreading.

**7. TRANSFORMATION**

Williams and the other CMS missionaries focus on sowing Te Rongopai into the people, language and culture of this land had taken deep root.

Soon forgiveness had taken the place of revenge. Peace took the place of war. And freedom was granted to slaves. As those freed returned to their tribes, they took with them this new hope, and it spread like only hope can.

Whilst after 12 years of service, the missionaries has seen fewer than 300 baptisms, just 10 years later 1845 after Maori had taken Te Rongopai themselves back to their tribes, in their reo/language, in their tikanga/culture, there were an estimated 64,000 Maori, nearly 2/3rds of the population attending village church services.

Tragically, at the same time the rongopai of Jesus was being whispered across the land, the land was being stolen from under their worshipping feet.

**8. DECEIT AND CONFLICT**

When it came to the treaty, the English text and the Maori text differed, particularly in relation to the meaning of “having” and “ceding” sovereignty. These discrepancies led to disagreements in the decades following the signing, eventually culminating in the New Zealand Wars 1845 to 1872.

During the second half of the 19th century, Maori generally lost control of the land they had owned, some through legitimate sale, but often due to unfair land deals or outright seizure in the aftermath of the New Zealand War. In the period following the New Zealand Wars, the New Zealand government mostly ignored the Treaty and a court case judgement in 1877 declared it to be "a simple nullity".

By 1860 less than 50% of NZ was still Maori owned. By 1868, the sth island was completely gone. By 1880 nationally it was down to 23%.

Within 100 years of the signing of the Treaty less than 5% of the land was left.

But even worse was to come. It wasn’t just the land that was taken, it was their culture, their identity, even their voice.

By 1930, fewer than 100 years from the declaration of such an extraordinary hope-fulled covenant, Maori parents were anglicising their names, refusing to teach their children Te reo, as to be Maori in NZ was to be outcast.

Speaking Maori in school brought more than ridicule, it brought punishment – the cane or the strap.

There was for Maori, literally no future. As a race they were to die.

One partner of that beautiful treaty was to be fully subsumed. “We are now all Pakeha.”

Many Maori felt betrayed by the missionaries.

For decades the songs lay dormant, the whisper of Ihu Karaiti was seldom heard. The stories of old shared only on Marae.

But hope never dies. That which is breathed by Atua never dies.

**9. BISHOP WHAKAHUIHUI VERCOE**

In 1990 at the 150th celebration of the Treaty of Waitangi,   
Bishop Whaka hui hui Vercoe, head of the Maori Tikanga of the Anglican church was invited to speak. Queen Elizabeth was there, and he was considered to be a safe pair of hands someone who wouldn’t rock the boat.

He went completely off script in what can only be described as an unbelievably prophetic act.

The inspired speech he gave echoes to us today.

Touching on Psalm 137:

*“By the waters of Waitangi we sat down. We cried when we remembered Zion. Some of us have come to celebrate, some to commemorate, some to commiserate, some to remember what happened on this sacred ground.*

*“One hundred and fifty years ago, a compact was signed, a covenant was made between two people… But since the signing of that treaty… our partners have marginalised us. You have not honoured the treaty…*

*“The language of this land is yours, the custom is yours, the media by which we tell the world who we are, are yours...*

*“What I have come here for is to renew the ties that made us a nation in 1840. I don’t want to debate the treaty; I don’t want to renegotiate the treaty. I want the treaty to stand firmly as the unity, the means by which we are made one nation… The treaty is what we are celebrating. It is what we are trying to establish so that my tino rangatiratanga (sovereignty)is the same as your tino rangatiratanga.*

*May God grant us the courage to be honest with one another, to be sincere with one another, but above all to love one another in the strength of God. So I come to the water of Waitangi to weep for what could have been a unique document in the history of the world of indigenous people against the Pakeha. And I still have the hope we can do it.*

**10. IN THE YEARS SINCE**

History has begun to be told.

Tears have been shed.

Recompense has begun.

Healing has been sought.

Land is being restored.

We have a lot of ground to cover, but we are making steps forward.

Yes, I grieve for what could have been, and the injustice that was, but I also hope that we can heal – apologise – forgive – move forward.

I believe that God was bringing our peoples together. Maori, Pakeha, and all other peoples in future years that would call this land home.

There were those who came to this land with no intent of treating Maori with respect or dignity.

However, there were those who followed Jesus who came to this land who believed:

**THEOLOGICALLY**

All people are created equal and are image bearers of God.

No- one is to be treated as inferior – as second class citizens.

Each culture around the world is a recognition of the image of God.

That we must allow the gospel to restore each culture and allow each culture to see Christ through their world view.

In Christ we are one.

**AS CHRISTIANS**

We acknowledge the part we played, both positive and negative.

We align ourselves with the values of the Clapham Sect.

We endorsed the treaty and we could have done more to stand up for Maori when their land was being stolen and they were being treated poorly.

Maori Tikangi is a taonga – a treasure. Maori are more open to Spiritual things, More so than many western Europeans.

As we enter Maori ways of knowing and being we encounter fresh ways unique to this land of knowing and encountering God.

Moari Tikanga must be preserved. Celebrated.

It is who we are. It is our story. A story of the gospel going to the ends of the earth. We must continue to partner together as one people in Gods land.

Words of hope spoken at Waitangi

***He iwi kotahi tatou – may we be one.***

Words of Jesus

***Kia kotahi ai ratou katoa - may they be one…. Father just as we are one.***

As we live out the way of Jesus in this land, let us remember and recognise the importance of this covenant relationship, and the importance of upholding this partnership into tomorrow.

**Intercessory Prayers**

*E te Atua o te Moana-nui-a-Kiwa,   
me ēnei motu, o te iwi Māori, te iwi Pākehā,   
me rātou katoa e noho nei i tēnei wāhi.   
Ka whakamoemiti,  
ka whakawhetai ki a koe mō tēnei whenua o mātou;   
mō ngā mea pai katoa kua whiwhi tahi nei mātou.   
Whakanuia tō mātou aroha tētahi ki tētahi,  
whakakahangia tō mātou whai i te tika   
kia kotahi ai mātou i runga i te whakaaro kotahi.   
Kua hanga matou e koe hei toto kotahi;   
i raro i tēnei whakaaro kotahi.****Āmine.***

*God of the southern sea  
and of these islands,   
of Māori, Pākehā and of all who dwell in our land;   
we give you thanks and praise for our country,   
and for what we have achieved together.   
Increase our trust in one another;   
strengthen our quest for justice,   
and bring us to unity and a common purpose.   
You have made us of one blood;   
make us also of one mind.*

**Waiata/Song:** Mighty to Save

Everyone needs compassion  
A love that's never failing  
Let mercy fall on me  
Everyone needs forgiveness  
The kindness of a Saviour  
The hope of nations  
  
*Saviour, he can move the mountains  
My God is mighty to save  
He is mighty to save  
Forever Author of Salvation  
He rose and conquered the grave  
Jesus conquered the grave*  
  
So take me as you find me  
All my fears and failures  
Fill my life again  
I give my life to follow  
Everything that I believe in  
Now I surrender  
  
Shine your light and let the whole world see  
We're singing for the glory of the risen king Jesus

**Mānawatanga/Blessing**

***Kia tau ki a tātou katoa***

***Te atawhai o tō tātou Ariki, a Ihu Karaiti***

***Me te aroha o te Atua***

***Me te whiwhingatahitanga***

***Ki te wairua tapu***

***Ake, ake, ake***

***Amine***

**May the grace of our Lord Jesus Christ, the love of God,**

**and the fellowship of the Holy Spirit be with you all,   
Forever and ever, Amen**