



Tairawhiti Welcomes a New Bishop

By Manu Vercoe



Photo supplied: Numia Tomoana

The Gospel Weavers present their Rohe gift of a set of seasonal stoles to their new Bishop, Don Tamihere. Manu Vercoe is standing at the far right of this group and this story uses quotes from her father, Canon Wi Te Tau Kuata.

*Te Rohe o Te Matau a Maui ...
"Ko Te Amorangi Ki Mua, Ko Te Hapai o Ki Muri,
Te Tuturu Tanga o Te Mahi Pono, o te Maori
Mana Motuhake"*

(na Revd Canon Wi Te Tau Huata)

In preparation for our journey to Waiōmatatini Marae, from Kahurangi Maunga ki te Maunga Hikurangi a small contingent, ngā kui mā, ngā

wahine mā, our driver Jimmy Green departed Hastings 10th March to fulfil the Ordination and Installation as our Second Bishop of Te Tairawhiti... Donald Steven Tamihere –

*Ko Waiapu Te Awa,
Ngati Porou Te Iwi,
Taku Manawa,
o Te Tairawhiti.*

Our first stop was Bayview BP station awaiting our Ikaroa Rawhiti MP Meka Whaitiri, her mum and sister. As the van door opened, Meka mentioned to Jimmy that he deserved a medal! All wahine despite the limited space to take a deep breath applauded the sentiment. Jimmy endorsed and blessed us for a safe journey ahead.

We stayed overnight in Gisborne, shared kai, laughter, before departing for a good night's rest. We awoke to rain. Nannies, ohh! the tears of cleansing from up above, 'Maringi Noa Nga Roimata', our destination still miles away, fully equipped with gumboots, stable walking shoes (it was not the time for high heels), brollies and warm coats.

Departing Gisborne, we get a text message 'Stop - Karakia been cancelled', total disbelief but five minutes later, 'oops wrong message'! Now we really are adamant to continue. "Drive on Jimmy", our kuia say... Approaching Waiōmatatini, Jimmy turns to his passengers hold onto your seats, it's a uphill, downhill, sway to the left, then sway to the right, hikoi. "Toku Wairua Oho Mai,

*Whakarongo Ake Ra,
Nei Ta Ihu Kupu Mai
"He aroha ranei tou?"*

Finally, we've arrived, 'last minute instructions - stay together, leave no later than 3.30pm, keep warm. The trek along the track to the waharoa of the Marae was a slow pace, enhanced with coverage, seats for all and much laughter. People from far and wide determine to witness history. "Kā Pu Te Ruha Kā Hao Te Rangatahi" karanga sent out, haka powhiri, whaikorero from home side, manuhiri all attributed to the passing of our Beloved Archbishop Brown Turei... Lest We Forget...

*"Au, e Ihu, Tirohia,
Arohaina Iho Ra" ...*

E Tangi Ra e Te Pere..... As the tears fell from our Mother Sky, a historical moment, the waka flows with love, harmony and destiny. 'Hoea Ra Te Waka Nei'.

The cluster of clergy filled the marquee and the Mahau o Porourangi, the protocols, values of spiritual hope and devotion provided a glistening twinkle with serenity, staunch sound o Te Awa O Waiapu securing its status; "Pokarekare Ana, Nga Wai o a Waiapu".

Selective participation engaged with Karakia, Bishop-Elect immersed into a cradle of wisdom, spirituality a sign of contentment. Kneeling to Papatūānuku, laying of hands our Bishop-Elect re-entered the spiritual world once again, then rose again to his highest peak.

As he turned to the people, our nannies "Oh, his whanau will have to adapt to change". A gesture of love and support...

Presentation of gifts received with honour, Pectoral Cross, Stoles, Episcopal Ring, Cope and Mitre, Crozier from various areas with their respective story and song were only a few with many more to be presented, it was time for Te Matau a Maui to depart.

As the rain stopped, we discreetly departed from this momentous occasion, our passengers soaking in all they had witness on this day. Returning home, I asked myself "What is Change? How do We Adapt to Change?" Te Tairāwhiti 2017, let us rejoice and remember this day...

*Tutira Mai Nga Iwi, Tātou Tātou E
Tutira Mai Nga Iwi, Tātou Tātou E
Whaia te Maramatanga, Me Te Aroha
E Nga Iwi, Kia Tapatahi
Kia Kotahi Ra
Tātou Tātou E ...*

(Na: Revd Canon Wi Te Tau Huata)



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Kauwhau:

Matthew 28: 16-20

By Revd Numia Tomoana

Where does our authority come from? How do we receive that authority?

He kakano i ruia mai i rangiatea. The seeds that are planted from our tipuna, from the highest heavens that are watered, weeded and fed, which eventually blossom and bear fruit. It is through whakawhanaungatanga with God and each other that budding relationships bloom and flourish. I have this plaque in my garden that says "bloom where God plants you".

The blooms and the fruits are dependent on the relationship we have with God the Father, God the Son, and God the Holy Spirit. A constant daily relationship with them all; the stronger our relationship, the clearer we hear and recognise the voice, the authority of God, not only in ourselves but others as well.

Six weeks ago in preparation for Don's ordination, myself and our small roopu of wahine Gospel Weavers, who meet every Wednesday morning for Eucharist and weaving, we were given a task to design and have someone make Don's stoles; our gift to our Pihopa Hou. We decided we wanted a theme that would reflect our Rohe o Te Matau a Maui, and weave through and around, scripture, the stories of our Brother and shepherd and Saviour Jesus.

A search through Google, 100's of ideas and found nothing. Time was advancing, life was very busy, and Matatini was looming. Reverend Annette Cater our amazing and gifted sewer was waiting in the wings for our design. Earnestly praying for weeks for inspiration It came the morning after a powerful and moving powhiri for Matatini, Maoridom at its finest, surrounded by the colours of our Kahungunu chief's story.... Paua.

I knew it was God, the whole theme was like a press button download, all in a matter of a few minutes. They speak of the authority of God, The Great Commission – through our whakatauki o Heretaunga, He Rohe o Matau a Maui, through our amazing heritage and legacy of scripture and our Maori culture.

HERETAUNGA HAUKUNUI – Heretaunga of the life-giving dew
Our Heretaunga Plains are so fertile through the life-giving dew



Photo: Ngira Simmonds

Revd Numia Tomoana

that sustains and nourishes our whenua even in our hot, parched summers, there is always dew that bears amazing fruit, veges and of course, wine.

◇ Don, you have been that dew for us, Hauku nui – the sustenance of the word that has fed and watered many, hundreds in our Amorangi, Aotearoa, overseas, the USA, Israel, wherever you go you plant and water the seeds of faith and hope through scripture.

HERETAUNGA ARA RAU – Heretaunga of the Arcadian Pathways
The pathways of development whether they be economic, technology, health, social, political, or spiritual – we have choices before us to develop and fly. "I can do all things through Christ who strengthens me".

◇ Don, you have the spirit and nature of a man, our Pihopa hou who encourages and allows opportunities to pursue these pathways, a spirit of empowerment.

HERETAUNGA HAARO TE KAHU - Heretaunga through the eyes & flight of the hawk.

This speaks of the vision and all seeing eye from above, the potential and ability to view the landscape. Isaiah 40 v 31 reminds us "but those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint"



Photo: Ngira Simmonds

Revd Pane Kawhia, well known across the tikanga for her beautiful singing voice, supported by Revd Christopher Douglas-Huriwai

◇ Don, you have been working in our Amorangi office for many years now, supporting our beloved Bishop, Pihopa Paraone, guiding and instructing our Amorangi. You know the landscape and the future is exciting as you soar, vision, and lift us to new heights.

HERETAUNGA RINGAHORA – Heretaunga, the hands of ma-naakitanga, hospitality, the hands of abundance and giving. “Nau te rourou, naku te rourou, ka makona matou”.

◇ Don, you have a generous heart, mind and soul. Nothing is too difficult for you, cool under pressure. You have time for everyone, everyone! As our Pihopa hou we look forward to sharing the abundance, the harvest.

Finally, the stole that our roopu wahine o Gospel Weavers wanted to include as a theme, was Maui's hook and a fishing net – Te Matau a Maui, representing Jesus, the fisher of people.

◇ Don, you have the nature and heart of increase. You are inclusive, loving, and draw people to you. As our Pihopa hou, our Amorangi, therefore our haahi, and iwi, will be strengthened.

Where does our authority come from? How do we receive that authority? Don, e to matou Pihopa hou, to matou hepara pai hoki, ka tautoko matou i a koe. Go, liberate, and lead us well, Amen!

Ministry Memoirs

From a Life of Ministry—Remembered Moments

The first time I met Stefan was outside the primary school gates. We were standing together by chance and the kids were late getting out. We said hello to each other. He said he'd seen me at the Church and asked why I was at the school. I'm meeting my grandson I explained. With tattoos that spoke of time in prison, he spoke quietly of his five children under six, abandoned by their mother, and suddenly, without warning delivered to him one night, by a CYFs worker. We talked about unexpected things happening to us, me suddenly having to begin parenting a child again, and he having to adjust to having his five with him, equally unexpectedly. We smiled in our moment of unexpected bonding and as the kids arrived, went on our way.

Later during a visit to the foodbank at the church I met Stefan again. He told me how he had given up his job to care for his young children, and gone on the benefit. From a life supported by mates and his gang, Stefan was now alone at home,

focussing on providing the basic best for his children. We developed an easy way of catching up with one another. He continued to come to the foodbank, the food parcels becoming less important than the friendship and support he found in our faith community fellowship. Eventually when the parish held lunches on a Sunday for the local community he came and was soon helping to serve and encourage others.

Stefan's story is repeated in many places. It is the story of the poor, the unloved, and the modern outcasts. They wait for us to “see” them. The Church in our time is racked with controversies that would seduce us away from the call to make the poor our priority. Our small parish was often conflicted about what was right or wrong, but in the end our unity was always re-found when we returned to prioritising the care of poor. This is what ultimately matters. This is the priority which leads to peace, to unity and hope for all.

THESIS ABSTRACT:

“Let Us Strive to Enter that Rest”

Hebrews 4:11—Present or Future?

By Elizabeth Riley

In my thesis I studied the epistle of Hebrews as a whole, the Biblical concept of “rest,” and Psalm 95, which is quoted in Hebrews chapter 3.

The author of Hebrews, after an introduction in chapters 1 and 2 to God's Son and humanity's destiny (glory and honour), writes, “Today, if you hear his voice, do not harden your hearts, as in the rebellion.” This quotation of the psalm ends with the phrase, “They shall not enter my rest.” In quoting from Psalm 95, the author is referring back to the time when the Israelites were on the verge of entering the promised land, having left Egypt. The author stresses that it was because of unbelief and disobedience that the people were unable to enter the land.

As believers, we have faith and trust in Jesus, so enter God's rest (4:3) and yet must make every effort to enter it (4:11). This raises the question of the timing of believers' entry into rest - do we enter it the moment

we believe and obey Christ, or at some time in the future - our death or the second coming of Christ? I conclude that there are elements of both present and future. We rest now in the sense of entering into the presence of God, having Jesus as our forerunner and our brother, who “always lives to make intercession” (7:25). Yet while the Old Testament concept of “rest” contains this idea of God and humanity dwelling together, it also contains the concept of travel and warfare. For the Israelites this was the journey to the land of promise and the conflict with the inhabitants. Journeying and warfare provide metaphors for the believer's journey through life. While we are assured of God's presence - the Holy Spirit granting us access to God - the conflict with hostile spiritual forces continues throughout our lives, until the consummation of Christ's reign, when all his enemies will be “made a footstool for his feet.” At that time the Sabbath celebration mentioned in 4:9 will begin.

Elizabeth Riley lives in Murchison with her husband, Steve. After studying at Laidlaw in Auckland, where they met, they went to Tanzania for ten years as CMS missionaries. Elizabeth began teaching Spiritual Formation at Bishopdale Theological College in Nelson about 2009, and that's what encouraged her to update her theological qualifications by doing a Masters. For the thesis topic she had been given an idea by God (Hebrews 3 and 4) long before, while raising young children, not even dreaming of doing any more study. Now Elizabeth enjoys running a small tour company with Steve, being part of a rural community, teaching Sunday School, and hobbies such as knitting, playing brass, swimming and running. I'd be happy to send a PDF of my thesis to anyone who might want to read it. Please email me for a copy at steveandliz@outlook.co.nz



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The Centre for Anglican Women's Studies, commonly known as the **Anglican Women's Studies Centre** was set up to serve and to advance the interests and needs of the women of this Church particularly those undertaking Theological training.

**2017 AWSC
HUI DATES
25—27 October**

The Link Representatives from each Diocese and Hui Amorangi have been chosen for their leadership ability to identify, gather, facilitate, resource and encourage women in their educational preparation for ministry whether lay or ordained. It is hoped that the Anglican Women's Studies Centre can continue to enjoy the support of each Diocese and Hui Amorangi in this endeavour.

The issue of increasing numbers of women in representative positions across the councils and committees of the Church is seen as a high priority and the practice of intentional mentoring by those already in national and international representative roles is seen as a good way to expose women of this church to fulfill their potential as leaders.

Ensuring that women's voices and stories are heard now and in the future is also one of our continued aims whether it be by traditional methods of publication or using more contemporary technologies like website publication. We remain optimistic that through continued support, the needs of women throughout this Province will be valued and recognized.

Council for Anglican Women's Studies — 2016-2017

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