



The Sydney Maori Anglican Fellowship
Church of Te Wairua Tapu Inc.

P.O. Box 5186 Chullora Post Shop
Chullora Market Place, Chullora NSW 2190
ABN 30 090 633 117

EASTER SERVICES APRIL 2012



MAUNDY THURSDAY

5TH APRIL 2012 AT 7:30pm
"The Last Supper"



ATIRIKONA: Kaio Malcolm Kariapa
KAIKARAKIA: Norman Rogers

HYMNS

Opening: 48
Gradual: 116
Offertory: 243

Colour: Red

Sentence:

We are to glory in the cross of our Lord Jesus Christ, through which the world has been crucified to us; and we to the world. (*Galatians 6:14 adapted*)

Rarangi:

Ki ahau ia kaua rawa he whakamanamana, ko te ripeka anake o to tatou Ariki, o Ihu Karaiti, i ripekatia ai te ao ki ahau, me ahau hoki ki te ao. (*Karatia 6:14 adapted*)

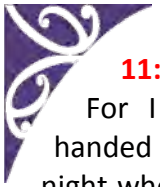
Collect:

Infinite, intimate God; this night you kneel before your friends and wash our feet. Bound together in your love, trembling, we drink your cup and watch.
Amen



1ST READING: Exodus 12:1-4 (5-10) 11-14

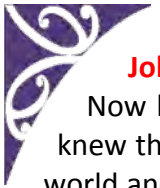
The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbour in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgements: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.



**2ND READING: 1Corinthians
11:23-26**

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

This is the Gospel of Christ.
Praise to Christ the Word



**THE HOLY GOSPEL READING:
John 13:1-17**

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'You do not know now what I am doing, but later you will understand.' Peter said to him, 'You will never wash my feet.' Jesus answered, 'Unless I wash you, you have no share with me.' Simon Peter said to him, 'Lord, not my feet only but also my hands and my head!' Jesus said to him, 'One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.' For he knew who was to betray him; for this reason he said, 'Not all of you are clean.' After he had washed their feet, had put on his robe, and had returned to the table, he said to them, 'Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them

**GOOD FRIDAY
6TH APRIL 2012
“Service of the Shadows”**

ORDER OF SERVICE

Opening Himene: E Ihu Toku Oranga

THE SHADOW OF BETRAYAL

Reading: Matthew 26:20-25

Reflection

Prayer

THE SHADOW OF INNER AGONY

Reading: Luke 22:39-46

Reflection

Prayer

THE SHADOW OF LONLINESS

Reading: Matthew 26:40-46

Reflection

Hymn: In the Garden

Prayer

THE SHADOW OF ACCUSATION

Reading: Matthew 26: 57-66

Reflection

Prayer

THE SHADOW OF DESERTION

Reading: Matthew 26: 69-75

Reflection

Prayer

THE SHADOW OF MOCKERY

Reading: Matthew 27:27-31

Reflection

Prayer

THE SHADOW OF DEATH

Reading: Luke 23:32-46

Reflection

Closing Himene: Piko Nei te Matenga

CLOSING PRAYER

The manner of Jesus' death is a lesson and challenge to all Christians; God's will covers not only the life but also the death of the faithful; we must be true even unto death; if the flesh is weak, we must still die with joy, knowing we have finished our life's work. Jesus died so that sinful people like us may live. The water and the blood are to be claimed for forgiveness and cleansing. Jesus is our Messiah, our Saviour: Without his blood marking us, we perish. Let everyone examine themselves in relation to these claims and challenges. Has Jesus died for you and is he your king. **Amen**

EASTER DAY

SUNDAY 8TH APRIL 2012

“Christ is Risen”

ATIRIKONA: Kaio Malcolm Karipa

KAIKARAKIA: Karauna Waititi

HYMNS

Opening: 100

Gradual: 207 & 207A

Offertory: 150

Communion: 190

Closing: 171

Colour: White

Sentence:

Alleluia! The Lord is risen indeed. To him be glory and dominion for ever and ever. Alleluia! *Luke 24:34*

Rarangi:

E mea ana, Koia rawa ano! kua ara te Ariki, kua puta ki a Haimona. *Ruka 24:34*

Collect:

May we who in baptism die to sin, rise again to new life and find our true place in your living body. May the new covenant sealed in your blood through us bring healing and reconciliation to this wounded world. Alleluia. You are risen. We are risen with you. Praise and glory to the living God. **AMEN**

1ST READING: Acts 10:34-43

Then Peter began to speak to them: ‘I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to

the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.

2ND READING: 1Corinthians 15:1-

11

Now I should remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain. For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to someone untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace towards me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to believe.

THE HOLY GOSPEL READING

John 20:1-8

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, ‘They have taken the Lord out of the tomb, and we do not know where they have laid him.’ Then Peter and the other disciple set out and went towards the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus’ head, not lying with the linen wrappings but rolled up in a

place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed.

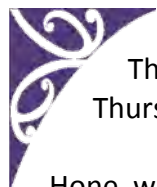
PRAYERFUL PATHWAYS

We pray for the sick:

Ellen Johnson	Ken Rau
Keita Murray	Queenie Connell
Nancy Baker	Michael Madden
Mark Kahui	Kelvin Lamb
Rosina Reiri	Ned Manukau

We remember:

Ben Brown	5 Apr 2003
Nina Alexander	6 Apr 2003
Joy-Ann Manihera-Tahu	8 Apr 2007
Teresa Carpenter	4 Apr 2008
Neville Berridge	4 Apr 2011
Robert Lewis	6 Apr 2011



LAST WEEK

The Venerable Dr Hone Kaa died on Thursday 29th of March 2012 aged 70.

Hone was the son of Tipiwhenua and Hohipine Kaa. His mother, Hohipine was a Whaanga from Ngati Kahungunu and his father was Ngati Porou. Hone was one of thirteen siblings and he was born on the 9th of April 1941 at Rangitukia on the East Cape of the North Island.

Education

Hone was educated at Rangitukia Primary School, and St Stephen's Anglican School in Bombay, Auckland. From 1963-1965 he trained as a priest at St John's Theological College in Auckland. He was made a deacon on the 30th of November 1965 and he was ordained a priest exactly one year to the day, on the 30th of November 1966. From 1973-1975 Hone returned to tertiary study to complete a Bachelor of Arts in Maori Studies at the University of Auckland. He completed a Master of Arts (with Honors) in Education in 1999, and from 2000-2003 he completed his Doctorate in Ministry at the Episcopal Divinity School at Harvard University in the United States of America.

Ministry and Activism

Early in his church career Hone was an assisting priest at Taupo and the vicar at Waipawa and

Porangahau (Hawkes Bay). From 1977 to 1983 he was the priest in charge of the Auckland Anglican Maori Mission based at Holy Sepulchre in Kyber Pass, Auckland. During this period he was a member of the Waitangi Action Committee, and along with members like Hone Harawira and Shane Jones, Hone was a strong advocate of tino rangatiratanga. Through his work with the World Council of Churches, and the Christian Conference of Asia, Hone supported the anti-apartheid movement in South Africa and indigenous rights movements in other parts of the world. In 1982 Hone was appointed a Canon of the Cathedral, and from 1983 to 1987 trained Maori clergy around the country. Hone was the Chaplain of Queen Victoria School from 1995-97, and from 1997 to 2011 he lectured in pastoral studies at St John's Theological College, Auckland.

Media

Hone was an experienced media veteran working for TVNZ from 1987-1989, and managing Aotearoa Radio from 1989-1992. More recently, he was working for Maori Television. Hone was also a consultant for the New Zealand Government branch, Te Puni Kokiri from 1992-94.

Maori Child Advocacy

During 2007 Hone convened the Maori Child Abuse Summit. Maori from around the country gathered at the summit to develop a plan to deal with high rates of Maori child abuse. The Summit gave birth to the Maori child advocacy organization, Tikanga Whakatipu Ririki which Hone chaired for almost five years.

For over 50 years, Hone had an amazing life that included being a parish priest, broadcasting, local and international activism, teaching and child advocacy. His contribution to the Church, Maori development, tino rangatiratanga, international social justice issues and the discourse of the rights of Maori children has been outstanding.

Hone also pursued a lifelong commitment to indigenous theological, intellectual and academic excellence. Hone's last public appearance was when he attended the High Court trial in support of the 'Urewera Four', a display of his on-going commitment to social justice issues. The result of all his work, the Venerable Dr Hone Kaa was named the **third most influential Maori leader** by the NZ Listener in 2009. Rest in peace Matua Hone, your

work is complete and we give thanks to God for your life and your ministry and all the people you impacted, including me!

LAST WEEK'S STATISTICS

TWT Redfern Attendance 1st April

83 Adults
9 Youth
18 Children
45 Communicants

25th – 31st March

Offertory	\$95.85
Direct Debits	\$657.50
Auto Donations	\$1,085.50
Donations	\$1,925.00
Total Contributions	\$3,763.85

FINANCIAL DONATIONS

If you wish to make an automatic payment or a donation, our **Westpac Bank** account details are as follows:

The Sydney Maori Anglican Fellowship
Number 2 Account BSB: **032082** Account No **155562**

TWT GROUPS

TE WAIRUA TAPU FACEBOOK

'LIKE' US ON FACEBOOK: Keep up on all the latest by joining our 'Church of Te Wairua Tapu - Poihakena' page. Search on the name and then click the LIKE button. Or click on the link below [Te Wairua Tapu Facebook](#)

SUPPORTERS OF TWT

Thank you to Olive and her team, our whanau and supporters in Western Australia.

KAHUI WAHINE

EASTER FUNDRAISER

Congratulations to our winners

1st Norm Rogers

2nd Haromi Hardie

3rd Haromi Hardie

Thank you everyone for your support.

NGA KUPU TAPU

Nga Kupu Tapu i Roto i Te Reo Maori language classes every Sunday from 7:30am to 9:30am at Te Wairua Tapu.

Contact Wara Heremaia on **0406-585-575**

NAME:	POSITION:	CONTACT FOR:	CONTACT NO:	EMAIL:
Kaio Malcolm Karipa	Chaplain / Priest	All religious services	0424 553 579	sydmaf@tewairuatapu.com.au
Pat Karipa	Kahui Wahine / Sisters of the Pacific	Women's Support	0402 685 193	pat@tewairuatapu.com.au
Wara Heremaia	Te Reo Maori Tutor	Managing maori language classes	0406 585 575	
Char Roberts	Choir Manager	Choir members contact	0416 135 894	



The Sydney Maori Anglican Fellowship Church of Te Wairua Tapu Inc.

587 Elizabeth Street, Redfern NSW



Tikanga Whakatipu Ririki

A Way of Raising Children

Sign up Information

Thank you for interest in our Tikanga Whakatipu Ririki workshop. We hope that the course will make a difference in the lives of children in our community. If you would like to sign up for this course please email your name and contact phone number to education@tewairuatapu.com.au. To CONFIRM your spot, your \$25 fee must be paid prior to the event. We recommend paying as soon as possible as seats are filling up and space is limited.

If you want to make your \$25 registration fee, our **Westpac Bank** account details are as follows:

The Sydney Maori Anglican Fellowship - Number 2 Account

BSB: **032082** and Account Number: **155562**

So that we can identify your payment, please include the letters **"TWR"** and **your name in the description line of your payment, example "TWR JSmith"**.

If you have any questions prior to the date, please feel free to contact us at the numbers below.

Date: Saturday, 21 April 2012

Time: 8.30 for 9.00 am start to 4.00. pm

Venue: Church of Te Wairua Tapu

If you have any questions please contact:

Archdeacon Karipa: 0424 553 579

Brent Reihana: 0417 686 141

*Workshop fee Includes workbook, lunch, coffee, tea
Bring a notebook and pen/pencil*



The Sydney Maori Anglican Fellowship Church of Te Wairua Tapu Inc.

587 Elizabeth Street, Redfern NSW



Tikanga Whakatipu Ririki

A Way of Raising Children

When: Saturday, 21 April 2012

Time: 8.30 for 9.00 am start to 4.00. pm

Where: Church of Te Wairua Tapu

RSVP: 10 April 2012

Cost: \$25 *Includes workbook, lunch, coffee, tea
Bring a notebook and pen/pencil*

To register:

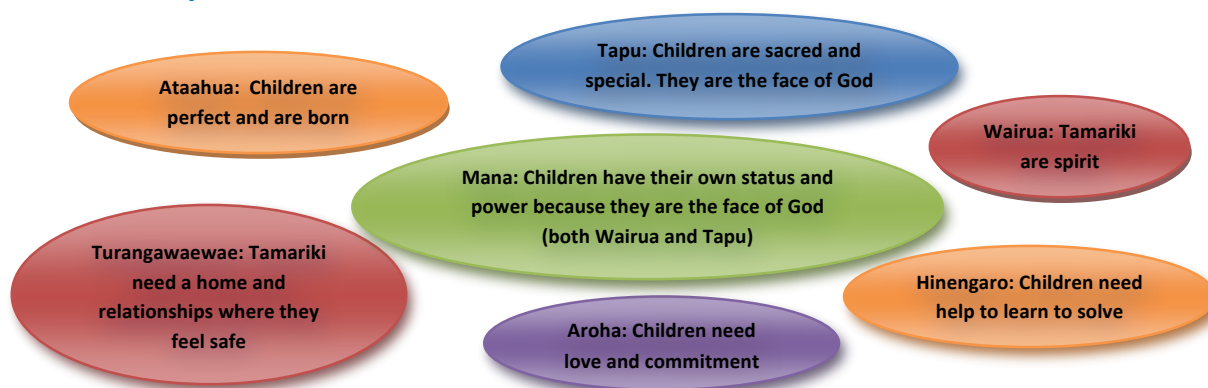
Email: education@tewairuatapu.com.au

For more information:

Archdeacon Karipa: 0424 553 579

Brent Reihana: 0417 686 141

Ririki Concepts



Tikanga Whakatipu Ririki is a way of raising children. It is a way that our Maori tupuna (ancestors) believed was the best way to raise children. It uses concepts that we are familiar with such as tapu, mana and wairua but we don't always relate them to our children or to our methods of raising children. **Tikanga Whakatipu Ririki** seeks to change that. It educates us on these principles as used by our ancestors in a way that ensures that Maori children grow up strong and secure, so that they may become strong leaders and productive members of our community. It also teaches methods of dealing with the challenges of raising children in a way that preserves the sense of value in our children.

Tikanga Whakatipu Ririki concepts can be used by everyone. This includes all people who come in contact with our children and all people who believe in the principles. All children benefit and our communities grow stronger when others also learn and use these methods.

We believe that our children are our future. If they are strong and healthy our community will be strong and healthy, and we will all prosper. **Tikanga Whakatipu Ririki** education is a strong foundation on which to build to ensure that our children are able to build an even better future for our communities.

Did you know that in Maori families in the past...

- The men raised the boys and women raised the girls, from birth
- Children were the most treasured in the whanau
- Everyone in the village participated as part of the child care team
- Chiefs believed that using harsh treatment made children afraid, nervous and angry

About Ririki, the organisation

Ririki is a national Maori child advocacy organisation based in Auckland, New Zealand. *Ririki* is concerned about high rates of Maori child abuse, and supports community groups around New Zealand who work with Maori children with training and resources. *Ririki* also works with the New Zealand government advocating for high level changes for Maori children, and is developing an evidence base for practice through a programme of research.

The trainers

Helen Mountain Harte (MA)

Ngapuhi, Ngati Porou



Ririki's Strategy Manager Helen Harte is responsible for *Ririki's* research projects and manages the relationships with our provider networks. In 2011 Helen completed a literature review of pre-colonial Maori parenting practices. Helen used the findings from this research to develop *Tikanga Whakatipu Ririki*. This remarkable parenting model provides a Maori framework for parenting in a modern context.

Anton Blank (BA)

Ngati Porou/Ngati Kauhungunu



Director of *Ririki* Anton Blank has more than 25 years' experience in social work, child maltreatment, Maori development and communications. Anton convened the *Nga Mana Ririki, Maori Child Abuse Summit* in Auckland in 2007. *Ririki* emerged out of this summit, and since then has played a leading role in Maori child advocacy. As well as strategy development and funding, Anton is responsible for *Ririki's* advocacy and communications projects.

Professor Kuni Jenkins

Ngati Porou



Prof Kuni Jenkins has held senior roles at Te Whare Wananga o Awanuiarangi – a Maori university in Whakatane, New Zealand – and the University of Auckland. She was also Assistant Dean for Maori to the Faculty of Arts at the University of Auckland. She has enjoyed a primary school teaching career prior to becoming an academic, teaching in Maori communities in the Wellington and Auckland region. Her interests are especially in the history of education and the schooling of Maori girls.