

Dates to Remember	
Thursdays 2 nd Mar	7am MUP Prayer meeting in the Church House 11am Garden Gathering Service at the Wheelers



Church Office Hours: 9am - 12noon, Mon - Fri (excluding public holidays).

'Prayer Chain' – Any matters requiring confidential prayer support, can be referred to the Prayer Chain Group. Contact Val Judd or Elaine Oates.

Monday Bible Study – Meets 2.30pm in the Church House. Contact Elaine Oates for more info.

Tuesday Afternoon Bible Study – Meets 1.30pm in the Church House. Contact Maureen Wilson for more info.

'Men's Group' – Commencing Tuesday 11th February, 7.30am – 8.30am. Contact John Hawksworth for more info.

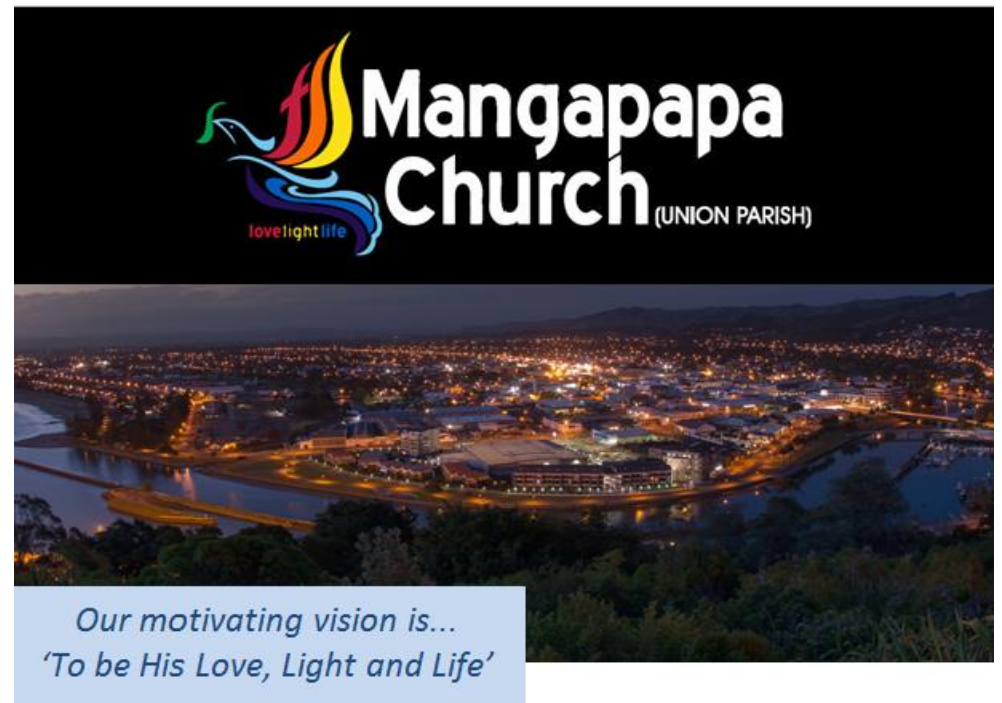
'Womens Lunch Study Group' – Commencing Thursday 13th February 2025, in the House/Office lounge. Bring your lunch. Contact Amanda Lewis for more info.

Women's 'Growth Group' – Commencing with lunch at the Museum's Exhibit Café on 13th February 2025. Then meeting fortnightly at Diane McLean's place from 27th February at 1pm.

"What God intended for you goes far beyond anything you can imagine." - Oprah Winfrey

Giving/Tithing - If you wish to tithe or make a donation to Mangapapa Church, our account number is: Mangapapa Church, 03-0638-0381084-00. Please make sure you say 'tithe' or 'donation' in the reference. If you would prefer to give using our 'Envelope' system, then see Jenny Phin who will set you up with envelopes allocated to you.

	Today	Next Sunday 16 th February
Greeters	L McAra, N Aston	J Phin, I McCoy
Ministry Team	M Freeman	A Clement
Cups of Tea	N Coffey, <i>Volunteer</i>	P Oram, D McLean
AV & Sound	R Nelson / N Dunn	D Russell / S Patrick
Counters	N Coffey	A Radcliffe



Sunday 9th February 2025

10am: "Israel And Our Heritage"

Romans 9:4-5

Leading: Shane Roche

Preaching: Dione Russell

Duty Elder: Andrew Russell

Church Leader: Shane Roche

E-mail: shane@mup.org.nz

Church Office: Dione Russell

06 867-9604

9am – 12noon

E-mail office@mup.org.nz

Website: www.mup.org.nz

Mangapapa Church, PO Box 2146, Gisborne 4040

Elders Team

S Patrick: 021 047 0795

A Clement: 027 855 5949

A Russell: 027 815 1635

Kids go out with Stewart & Marilyn Patrick this morning.

If you have cold, flu or COVID-19 symptoms, please stay home and don't share them.

Dione Russell shares the message this morning. She writes ...

Israel. God's chosen people. His special possession. Through the gospel we gentiles are now heirs together with Israel, members together of one body, and sharers together in the promise in Jesus Christ. This morning we take a look at the heritage we have through Israel.

The people of Israel. Theirs is the adoption to sonship; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of the Messiah, who is God over all, forever praised! Amen.
Romans 9:4-5



Garden Gathering At The Wheelers – We are going to give it another go, and hopefully the weather will work with us this time. **On Sunday 3rd March at 11am** we will be holding our **church service at Bill & Jody Wheelers residence**. It will be a shorter service, followed by a potluck lunch, fellowship and fun. This is a great way to get to know each other better, so please do come. (As a backup, we'll move it to the church if the weather is grim).



For Prayer & Praise this Week:

- 1) Pray for the people that receive food parcels from our food bank. 6 families received one this week.
- 2) Pray for those in our church family who are sick, or have ongoing health issues.
- 3) Pray that the sacred compact of the Treaty may be faithfully and honourably kept; that all the people of this land might be knit together as one people; and that NZ may continue to know peace.



Congratulations to Elaine Oates who celebrated her 90th birthday on Friday. What an achievement! May God bless you abundantly over this next year, Elaine.



Jenny Phin is no longer able to drive and is on the hunt for a mobility scooter to borrow or buy. If you have one, or know anyone who has one, please contact Jenny on 027 201 5625.

A Big Thank You – to the volunteers on the Morning Tea roster who take home and wash the tea towels and dish cloths after the service. We really appreciate you doing this. Could we please just add a little reminder to remember to bring them back, as we have become very short on dish cloths. *Thanks.*



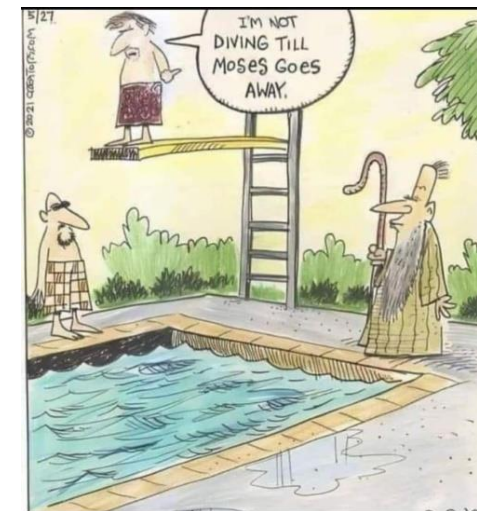
Foodbank – Our current foodbank needs are:

Weetbix, spreads, muesli bars, biscuits, UHT milk, milo/hot chocolate, tuna/salmon, canned corn, dishwash liq, washing powder, rubbish stickers.

Duty Rosters – The duty rosters are in the process of being done up for March, April and May. If you currently don't serve in church and would like to, please let Dione in the office know. There are many different areas you can serve in: Morning Tea, Greeter, Prayer Team, Sound Desk, AV computer, Musician, Singer, Stats Counter, Kidzspace Teacher, Kidzspace helper, Creche.



Rhubarb We have a huge supply of rhubarb in the church garden by the green waste area. Please take as much as you want.





The spirit of Waitangi

The current debate as to the meaning and interpretation of the Treaty of Waitangi has focussed on the “principles” of the Treaty. Yet, many New Zealanders in previous generations were more interested in understanding the “spirit” of the Treaty. It could be argued that this is a more foundational question that should be allowed to shape on-going discussions of how the Treaty can be applied today. Just as in sport, there can be a difference between the interpretation of the rules and the spirit of the game – as was all too apparent in the “under-arm bowling” incident that occurred in the 1981 One-Day International between Australia and New Zealand. As in this example, it is usually the rules that need to change in order to preserve the spirit in which the game is played.

But how is the “spirit” of the Treaty to be defined? To answer this question, it is helpful to look at the wider context of the signing of the Treaty rather than focussing solely on the text of the Treaty itself. In this regard, three features of the ceremonial context in which the Treaty was first enacted can be highlighted: Hobson’s greeting, Patuone’s gift, and the distribution of treaty blankets.

Hobson’s greeting

As each rangatira signed the treaty, Governor Hobson shook their hand and said, “He iwi tahi tatou” (We are one people). This whakataukī (significant saying) apparently delighted Māori, but what would they have understood by it? In the first instance, Māori would have recognised a confirmation of Henry Williams’ explanation. Williams, the leading Anglican missionary, had told them that by signing, “they would become one people with the English... under one Sovereign, one Law, human and divine.” But for many Māori, the words would also have resonated deeply with the Bible: “For Christ is our peace, having made both groups [Jew and Gentile] into one.” (Ephesians 2:14). Hobson’s greeting linked the sacred and the secular in a way that would have made perfect sense to Māori of the day.

Patuone’s gift

After the signing, Patuone, a leading Ngā Puhi rangatira and peacemaker, stepped forward and presented Hobson with a greenstone hand weapon, a mere pounamu, intended expressly for Queen “Wikitoria”. Felton Mathew, a member of Hobson’s entourage and the one who reported the gift, recognised the value of such a rare

taonga, but seemed unaware of its deeper significance. Namely, that rangatira who wished to make peace with an enemy would send their mere pounamu to their opponent, who, by accepting it, would establish an enduring peace between their hostile iwi. Consequently, the 500 or so Māori who gathered to witness the signing would not have missed the significance of Patuone’s gift. If the act of signing the Treaty sealed the agreement from a British standpoint, the presentation of the mere pounamu by Patuone was its cultural equivalent from a Māori perspective. It was a fitting response to Hobson’s greeting and linked the Treaty to traditional practices of peacemaking.

Treaty blankets

At the end of the ceremony, Hobson asked the missionary printer, William Colenso, to distribute a bale of blankets and a cask of tobacco to all those who signed. It was an exchange viewed with cynicism by later generations of settlers, who resented what they called the “blanket treaty”. Yet to see this distribution as merely a bribe to “naked savages” is to be insensitive to the cultural protocols involved. Hobson, with his western sensibilities, had been careful to withhold any gifts until the ceremony was completed, and yet, to have not offered a koha would have been interpreted as a deliberate insult within a culture that placed such importance on reciprocity and hospitality. In later years, the red treaty blankets were worn as a mark of distinction by Māori rangatira in much the same way that the grey missionary blanket had earlier demonstrated a willingness to listen to the missionary karakia. For Māori, what you wore was an important indication of your beliefs and allegiances. “Give me a blanket that I might believe!” was perplexing to the missionary who was looking for an inward conversion of the heart, but it reminds us that for a number of early converts the social expression of faith was just as important as its profession; how can you believe if disconnected from the community of faith by your very appearance? Hence, Māori enthusiasm for treaty blankets was not a sign of short-sighted avarice, but of a newly-formed allegiance and a continuing recognition of the agreement.

If the spiritual dimension of the treaty was important to all those involved in its first signing, it continues to enrich our understanding of the document even in this secularising age. For just as a marriage licence cannot fully express the intentions of the happy couple, the “spirit” of the Treaty cannot be confined to the legal dissection of written texts, however important that may be. In 1934, at the dedication of the Waitangi Treaty grounds, the first Māori Bishop, Fredrick Bennett, urged New Zealanders never to forget the Treaty’s spiritual side. That spirit he defined as “unity and peace between the Pakeha and Māori for all time”. His definition follows naturally as a succinct summary of Hobson’s greeting and Patuone’s gift. And as we heed the Bishop’s call, may we as a nation continue to cloak our life together in the spiritual blanket that is the Treaty of Waitangi.

- Rev Dr Malcolm Falloon

(Malcolm is not only a church planting pastor and Associate National Director of NZ Christian Network, but a historian who has specialised in early Christian beginnings among Māori. Article is taken from the latest NZCN mailer).