



Transcript

Canon Robert Kereopa

August 18, 2015

<https://www.youtube.com/watch?v=BrKqK4H83ug>

Title: Keynote presentation – Robert Kereopa

Summary:

Canon Robert Kereopa, Executive Officer The Board of Anglican Missions of the Anglican Church in Aotearoa, New Zealand and Polynesia, delivers the Tuesday, Aug. 18 Keynote address to Sacred Circle.

Bishop Mark MacDonald: When we spoke to the Maori Church and asked them if they could send a representative to join us, we specified that we wanted to see Robert if that was at all possible. He is the head of the Anglican Board of Missions in New Zealand, which is both for the Maori Church, the *Pākehā* Church and the Pacific Islander Church, at least that's how I understand it. He can fill you in if need be. He has been so important to us and we have been so blessed to have him here to encourage us and to be a part of us and to listen to us. We are more than happy, more than excited to be able to introduce to you and some of you have already had a chance to talk to him, our brother, Robert Kereopa.

Canon Robert Kereopa: Does he introduce everyone like that? Well bless the Lord. It's a wonderful joy and privilege and an honor to be here, to be invited especially, specifically to this very important gathering. We all got told there's a sacred circle over Toronto way. I had this vision that when we met, we'd all be in a big circle. In a sense, spiritually, we are, aren't we? That's what I sense? Isn't that right? I think in every sense of the word it is a sacred circle here. I just feel so welcome and so thankful. I want to thank Bishop Mark. We were so grateful he came and visited us four years ago in Aotearoa, New Zealand. He was one of our keynote speakers. Did I send you a copy of your DVD, I must have done that. We actually got you on tape and all your presentations are there. If you sort of skewed things tribally, we'll be able to pick them up here.

We had the opportunity to host Bishop Mark in Virginia and Brenna and Blake in our home and just say to Rose welcome. We've got a home in Aotearoa, New Zealand to have the whole *whānau* with us. *Whānau* being the Maori word for family. In every sense of the word, not just nuclear but extended.



We use the word *whānau* a lot. You'll hear that quite a bit tonight. I feel like I'm here joining with *whānau* here this evening. Certainly, that's how I see our partnership what we call that, we have a word in the Maori language where extend out the word *whānau*. We say, *whanaungatanga*. *Whanaungatanga* is a meaning of our relationships together. That's certainly how I see our relationships in this gathering. In my language, [*Māroī spoken*] "Wonderful greeting to you all, I bring you the greetings of one of our archbishops." I'm sure they'll all give you greeting, but I specifically have a personal one from one of our archbishop.

Archbishop Brown Turei who is the senior indigenous bishop of Aotearoa, New Zealand Polynesia. We have an archbishop, as our senior bishop and we have one primate, but we have three archbishops that share the primacy. Try and get your head around that. Because Mark was so gracious not to set a topic for me I thought I talk about *whanaungatanga*, and if I bring it down one level fellowship. If I bring it down another level, partnership. If we talk a bit about partnership catching the wind of the spirit there's a lot of talk around, discussion around partnership *whanaungatanga*.

I want to say from the start that what I have to deliver, treat it like a plate of fish. You eat the flesh and throw away the bones. If you're like my grandmother, my grandmother the best part of the fish she liked was the head. It's probably close to my favorite part too is the head of the fish. Of course the sweetest part of the flesh on the head, but there's quite a few bones to throw away with the head but it's actually the best part of the fish if you can find it. If there's a lot of bones you have to spit out tonight just try and catch on to those sweet parts, those delicious parts and keep hold of those. I want to acknowledge the people of the land. I'd say in my language [*Māroī spoken*]. "Be bold, be strong, stand up for your people, stand up for your rights, and hopefully the church will be standing with them." Am I right? We can hope.

I'll probably ramble on a bit, but I really want to start with the great welcome of head and how you welcome me into this country. First time I came here was last year and I visited one of the most beautiful areas I've ever seen, Vancouver Island. Went to Nanaimo I think is the place and then into Tofino. We had a conference in Tofino with some of the First Nation's people and that was my first glimpse of First Nations and the indigenous peoples here in Canada, that's first time in Canada. The way I was greeted here, guess what: they hid my bag away somewhere. I don't know if you're like me, but if you were like me and something strange happens I say to myself "what's the Lord saying to me? What's the Lord saying to me?" I thought maybe he's saying don't take your bag with you when you go and visit, maybe that's what.

It did turn up, but I had the help of the locals. I went and bought me some underpants and undershirts to wear. I think it was a previous archbishop actually I was staying with at the time. I thought what wonderful hospitality, they welcome. Hiding my bag I thought for three days was my first introduction to Canada. This time when I flew in from Auckland to Vancouver, it's a fourteen-hour flight.



I actually went from Taupo my hometown, it's the tribal area of my mother, it's called *Taupō-nui-a-Tia*. I guess I should say [*Māroī spoken*] is what our people would say which means *Taupō-nui-a-Tia* is my mountain. Taupo is my ocean and lake, and *Tūwharetoa* is my people and the land upon which I stand. That's how we would introduce ourselves and if you run into a Maori an often first question they'll ask you is "where you from?" For Maori people that's a significant thing.

I think it'd be very hard for many of our Maori to imagine that some of the people here wouldn't know. I think we'd have a bit of tonguing, a bit of a cry about that, about that sense of disconnection from the land. That would be something for the Maori people that would be unimaginable really. I came from my tribe, a Maori boy from *Tūwharetoa*, hopped on the plane to Auckland and then a fourteen-hour flight to Vancouver. The first welcome I got was at your immigration. Know what a sheep feels like now. Aotearoa, New Zealand we're known for our sheep. We used to have sixty million sheep and I think two million people at one stage. We're known for our shepherds. Anyway, we go up this line, that line, that line, come in to this line and go down here and so on. Finally I got up to the front window and there was a chance for someone to greet me from your fair land.

Someone to welcome me. There was this lovely looking young lady, she would've been about the age of my youngest daughter, blue eyed, blonde, looked very similar to what my wife would've looked like when we first met. Don't tell her that. Anyway, she didn't look all that happy to see me. I was quite surprised. What's there not to welcome here? Anyone would go up and wander off show their passports. Like a good sheep I thought I'd do the same thing. The person left and I went up to the counter and she looked at me, again didn't look too happy to see me and said, "Sir, get in behind the red line." I looked around, sure enough there was a red line. I went back and I stood behind the red line, and as soon as I got there she said "come now, please."

I thought this is a strange way that Canadians greet you in this land. Anyway, she gave me the third degree which is great. She heard about Jesus and she heard about this gathering and she wanted to know what I was doing. I said "I think I'm speaking; I might be on the program. I had a program." I had to get my program out and show her. She looked disappointed when she found out I was in the program. She let me through which I was quite thankful for. It'd been a bit embarrassing if I wasn't let through. Anyway, I'm rushed to domestic because I have to fly to Toronto and you're never going to believe this. It's true. Went through domestic security and went through that thing that you goes beep buzz, I went through there and followed everyone like you do. Those of you who travel you know. I went through and there's a young man, he could've been her brother, this bloke. He said "sir, get in behind the red line."

You wouldn't believe it. I had to go back through the metal detector, and sure enough there was a red line there. Did you know that? Did you know there's a red line? I never knew there was a red line until it got pointed out twice to me. I went back and as soon as I got there he said "come through now."



I thought to myself perhaps the good Lord's saying something to you, to you Robert. I wanted to say is that is one form of *whanaungatanga*. That is one model of partnership. I'm not necessarily recommending it, but it is a model of partnership. As Mark said the Maori Church ... I'd like to say first Maori, the indigenous peoples of New Zealand we all call ourselves Maori. In actual fact we're many tribes and we call ourselves a common name as Maori because I guess that's so we can stand together in terms of promoting each other's rights.

In actual face we have many *iwi*, we have many tribes, we have many *hapū*, many sub tribes, many Maori. In our one tribe of *Tūwharetoa*, we have twenty-two Maori. That's twenty-two *hapū*, twenty-two different tribal clans. The challenge for the church to serve all those Maori. We also have churches. The churches, we've got four churches in my tribal district, four Anglican churches. Then you've got Catholic churches, you've got all these different churches. I think they all proclaim Jesus, that's a good thing but we have our different churches. They all converge on the Maori because when you get to the Maori, our Maori you're on our patch now.

As Mark would know, depending on who's coming we'll greet you with a *haka*. I don't know if you've heard of a *haka*, but it's one of our traditional dances and every different tribal group will have a number of *haka* for different occasions. One of them might be just to say we don't agree with you. We don't have to say we don't agree with you, but if you get that *haka* you know we don't agree with you. A word doesn't have to be said. Often a word is never said in our conversations, but we know. We know what's required of us and we know who's in charge. I think maybe you need a few more *haka* here too. Mark, my first comment on your progress was self determination. I know you love glaciers here. I know that you favor glaciers. In Aotearoa, New Zealand we have glaciers too, did you know that? We have them on the South Island, we actually do have glaciers.

You don't have to be glacial in the progress for self determination. You don't have to follow that model of making progress do you on self determination? In 1992 the Anglican Church of Aotearoa, New Zealand and Polynesia was born after seven generations of struggle trying to educate our partner about what true equal partnership is all about. Took about seven generations for us to get there, with many get in behind the red line incidents on the journey. Now I want to talk ... Excuse me if I'm talking a bit sort of church politics because it'll go overhead of many. I'll just talk about our church politics a little bit in Aotearoa, New Zealand. Probably no one will understand it.

In 1925 after more than fifty years of avocation by the Maori people to have a bishop representing the Maori people. In 1925 the General Synod made up of of course all *Pākehā* bishops. I should go back and say really the beginning of the church was all Maori, all the church was Maori, it was indigenous. When then *Pākehā* church came they set up a thing called a constitution and grabbed all the power and control in the church with no voting rights for the Maori people. Isn't that interesting? Yet the Maori church had been existing for over forty years before the *Pākehā* church began. Isn't that



interesting. Every since that time, Maori, we're advocating for equal partners for a stand within the church. It took quite some time. 1925, they got to the point where the *Pākehā* bishops: I should say ... Do you need to know what *Pākehā* means?

My wife is a *Pākehā* and she's my favorite *Pākehā*. There might be a few *Pākehā* here. *Pākehā* are the settlers that came in from *pakepakehā* their genealogy goes back. The *Pākehā* bishops actually voted that there would be a bishop in charge of Maori people in 1925 at the General Synod. When they told the Maori people we had some politician, Maori politicians who were Anglicans at the time, quite powerful. They said to the church, "You can't have a Maori bishop unless the bishop is a Maori, is an indigenous person." The *Pākehā* bishops thought that it would be a *Pākehā* bishop looking after the Maori people. Because the Maori people demanded that it be a Maori bishop, the *tikanga* then decided to ignore their legislation that they brought in. They wouldn't enact it, the bishops.

They bought a new legislation which was enacted in 1928, because the original legislation was for a diocesan Maori bishop who was in charge of a diocese. In 1928 they then enacted a bishop, the motivation being there was an evangelical healing indigenous Maori movement called [...] in New Zealand and they were stealing all the converts. The first thing the Anglican church did was to excommunicate the [...] because he was actually an Anglican lay reader. He was healing everyone. I don't know how that could be ... They were worried that they were losing all the converts so they wanted a Maori bishop.

In 1928 they created a Maori bishop, but this time they made it different from the 1925 legislation. They made the Maori bishop a suffragan under one of the *Pākehā* bishops with only the right to vote as a clergy in the General Synod. That was the first step and our people called the bishop, they loved him. First bishop Frederick Augustus Bennett, he was from my father's tribe, *Tūwharetoa*. They loved him, but they would call him a bobtail bishop, a tickle tickle bishop. What's tickle tickle? If you go to a Maori and there's a meeting house, the ancestral meeting house you'll see a tickle tickle at the top which is usually a warrior with a spear challenging you. That's your tickle tickle, it's not really going to do anything. They called the bishop a tickle tickle bishop, but at the same time he had a huge amount of respect.

1925 we got another get in behind the red line incident. In 1928 another get in behind the red line you're a suffragan tickle tickle bishop. Then around 1950s, because we had a suffragan bishop the Maori bishop only had jurisdiction when he was given by his own bishop and if he went into any other diocese he had no jurisdiction over the Maori people. When the Maori Battalion, which was a fighting battalion in the war asked for the Maori bishop to confirm the Maori soldiers, about a hundred soldiers wanted to be confirmed. They were based in Auckland. They asked if the bishop of Aotearoa, the Maori bishop would confirm them, but the bishop of Auckland wouldn't agree. You come in my area, my area,



my jurisdiction, my area, I will not allow the bishop of Aotearoa to come into my region to confirm the Maori soldiers in my region.

The army tracked them all down to Rotorua, they tracked all the army soldiers down to Rotorua and the bishop of Aotearoa confirmed them all in Rotorua. That's another get in behind the red line. It's not a *whanaungatanga* partnership model that I would recommend. Then in 1967 when we elected the third bishop of Aotearoa, the third Maori bishop, the third indigenous bishop. It's my uncle, Bishop Bennett, amazing man. During his consecration he didn't even know that during during his consecration the previous bishop of Aotearoa who retired [...] when he retired they assigned to him a chaplain whose name was Hanuka for the consecration of the new bishop of Aotearoa. Their instructions to the chaplain was this, "The previous bishop of Aotearoa cannot come with the bishops to consecrate the new bishop of Aotearoa. He will need to sit here with the clergy and not be a part of the bishops and not be a part of the consecration ceremony."

Get in behind the red line. Bishop [...] just held his head down for the whole service and cried. He wouldn't even get up for the communion. That takes a lot, doesn't it? When bishop [...] found out about this afterwards he cried also. It's my personal view that that actually helped in his resolve to make changes in the church. To see better forms of partnership in the church, one that is more equal between the two partners. A bit of decolonization 101, I don't know if you've heard that word, but decolonization 101. There's a word you might hear occasionally, marginalization. Have you heard that word before? To marginalize it to belittle, it's literally what it means. If you marginalize, you belittle, and if you belittle it can lead to oppression. If you're oppressed it can lead to depression. If you're depressed you can lose your focus. You can lose the ability to discern what you should be doing and where you should be going.

Again, marginalization, that's not a partnership monologue I would recommend to us. The indigenous peoples throughout the world, let's be clear have been marginalized in their own lands by their colonial brothers and sisters, often with horrific acts of exploitation the doctrine of discovery founded by church. Heavens above. We've all seen them, haven't we? Aotearoa, New Zealand we've seen these acts, all these creative ways of extracting land from our people. We've seen so many of those it's tiresome. We've heard so many excuses from our partners, so many. "If only you" that's the indigenous people "will work in partnership with us, we'll get along so much better." Decolonization 101 is we want to stay away from marginalization, we don't want that. Thank you. What we want to work towards is something more Christ-like. Talking about pastoral models, just have a little aside now to pastoral models.

It's wonderful to meet my brother from the Arctic again, having hosted you in Aotearoa, New Zealand when you came to our missions conference four years ago and to see you're the bishop now. Big job, big job up there. I hope you're praising the Lord up there, spreading Jesus, no marginalization up there I'm sure. All about God's justice. In Aotearoa, New Zealand when we pasture sheep it's not



according to the biblical model. In the biblical model you have a pastor, a shepherd who knows the sheep by name and therefore the sheep follow. The Aotearoa, New Zealand shepherding model is quite different and you saw it on the hill, didn't you? You saw that model on the hill, they use sheepdogs. How many shepherds use sheepdogs in the church I wonder, just think about it.

They use sheepdogs and the term that the shepherd uses for the sheepdog is "get in behind" that's a common term in New Zealand, "get in behind". The order is for the sheepdogs to get in behind the sheep and to drive them to where they're supposed to be, get in behind. There's actually a psalm on it back home. That's not a shepherding model I'd recommend for the church, the sheepdog model where they snap at your heels to get you to go where you want to go. I much prefer the biblical model, it's actually in the Old Testament, in the psalms, and in Jesus in his own scriptures as well. To me that's a much better shepherding and pastoral model for us in the church. It's not one where the sheep are compressed into sheep trucks like they are back home. Oppressed, oppressed, are pressed into sheep trucks and then carted off to the meat works or to the wool works.

Two I can share with you tonight, two things if you want to marginalize these are two things you can do to marginalize. Listen to these two. There's more than two, but I'm just going to give you two because it's part of some of discussions. The first way you can marginalize a group, or a person, or a people is through government structures that are setting government structures that set a hierarchy that tells people where they can go and what they should be doing. The government structure that prescribes control of your partners, that is one way you can marginalize. We often talk about institutional racism, I've heard that a lot but do people really understand what that means? Do we really engage with that in the church, institutional racism? I wonder about that. Do we really understand it? That is one way we can marginalize is through government structures and how we structure our church.

Another way we can marginalize is through funding strings. What do I mean by funding strings? It's very common. It's common in the aid and development world, I'm quite familiar with that. I work a lot within the aid and development sector as well. It's very common in there, and very common with dealing with tribal peoples, non western groups. To have funding strings whereby we've got this block of money and you need to have your priorities focused on this, do your work this way, and report back in this way so that it complies with that priority and this way and according to this agenda. In other words, according to the funders accountability criteria this is how we can control you. This is how we can focus your priorities on what we believe is the priority for you, through funding strings.

We see a lot of that across the world, it drives me nuts. Those are just two ways you can ... There are other ways, but those are two ways that we can marginalize others. For our partners and funders: I have four solutions for you, just for our partners and funders. Remember the fish? Throw out the bones. I'll give you four suggestions, and I think I only had two suggestions but I knew when I came here I had to make them into four. Is that right.



Bishop Mark: That's right. That's right.

Robert: I had to make these into four. They probably slide into each other so I'll just have to look these up. The first one, I know what the first one is. The first one is to seek equal partnership. It's pretty simple, isn't it? Seek equal partnership. That is a partnership where partners stand side by side, not one in front of the other. Not one behind a red line and one in front. This is a partnership where we are equal together. If your partner, now listen to this ... If your partner is standing behind a red line because the government or someone else sees they need to be standing behind the red line, then your place is beside them. Does that make sense? We're equal partners, then if our partner is standing behind the red line somewhere that's where we're standing to, aren't we? We're all partners together in the gospel, equal partners.

It's actually quite challenging. Your place is together side by side and my reading of the gospel tells me that's probably where Jesus would be, behind that red line too. Don't you think? This is the question I have for you that relates to that. How do you build trust? How do you build trust with your indigenous partner? To move from us here and you there, to move from us and them, how do you move to where we're talking about we and us standing side by side. There's a change, there's a change needed to actually get from being we and them, us and them to we and us. Come together to be equal. That's the first one, to seek an equal partnership.

The second one is to be truly equal partners, try hard to enable and empower a fully self determining, self governing indigenous church. Fully. Don't meddle, don't set a timeline, or a process, or a set of rules. Don't paint a red line on the floor. Seek equal partnership with a partner that can govern themselves as you do. That's equal partnership.

Number three, now for funding strings, I've got a very simple solution here. I got this idea from the Archbishop's sermon yesterday, very simple idea. Give ... this is to many partners and funders. Give all your money and resources to the indigenous church. Give all your money and resources to the indigenous church without any strings. As I say, I got this idea the Archbishop preached and we talked about living a gospel way in which the gospel said give everything you have to the poor. That's what the gospel told us yesterday, didn't it? It's simple, isn't it? It's very simple. Obey Jesus, aren't we? Hallelujah. If you give everything to the poor and the marginalized you will receive treasures in heaven, that's the promise you get from the gospel. What a wonderful promise, far more important isn't it, the treasures in heaven.

Having said that my message to the Indigenous Church is slightly different as far as funding is concerned, it's a little different. Don't worry about how you will be funded. Maybe your partners will just give you all their money. Jesus said don't take a bag, remember that one? Don't take a bag when you go out, step out. Don't take a purse, remember that one? Don't worry, he says, God will provide



everything you need to fulfill the purposes calls you too. Isn't that a wonderful promise God gives us? You don't need it, you've got enough. Isn't that amazing to do whatever God calls us to. Tremendous promise he gives us.

Fourthly, I ran out of ideas there so I've just sort of morphed one of them. When you seek genuine partnership there's this weird idea that partnership means one way. It's usually the western way in my experience worldwide, it usually is. This weird idea that there's only one way. To seek genuine partnership between two equal partners ... I should come run some workshops on this. Two equal partners you recognize there are actually three spaces or pathways that you follow, not one and not two. I think I heard someone talk about two in the discussions, we need two pathways, but actually there's three. There's one pathway where we have our own space, our own *tinu rangatiratanga* as it we would call it in our language, our own sovereignty to make our own dreams and design our own programs, to do our own thing, to ordain our own priests, and so on.

We have the *tinu rangatiratanga*, we have that sovereignty, we have that self determination within our space, each partner does. There's two spaces there, fully able to do what God is calling to you, or calling to your own processes and dreams and designs. Then there's a third one that you negotiate with your partner where you live together, where you work together, and where you mission together, and where you worship together. You negotiate that as equal partners, a third space. There's a great challenge, what does that look like? What's that third space? I would encourage you to be walking out in mission together as you accept one another as equal partners we're far more able to work side by side together in God's mission, are we not? We have three.

Those are the four I wanted to share, and as I say they're suggestions and you can do with them what you like. I think of it a bit like this, when you talk about your own space, where you have a space for your own [*Māroi spoken*] as we would put it, in our language we call it where we stand the place is a [*Māroi spoken*] Which literally means an anchored place to stand, it literally means that. We had those [*Māroi spoken*] where we can stand on our own two feet, on our earth mother. We can stand there with our toes mingling in the earth and we have surety of who we are, and we're called to do, and what we're called to be. We have this space to dream, to design, to seek God's will for each partner in their own way, and a third space where both partners agree on a space and a pathway to partner together. That is true partnership, that is equal partnership.

The partnership model that Jesus gave us, you think about that partnership model, there were no layers between his disciples were there? There was Jesus and one layer of disciples. They all walked side by side, didn't they? Am I right? All his disciples, that's the model that Jesus gives us, and they all related directly to Jesus on the same level. On the same level. There's no hierarchy, no hierarchy in that model of discipleship, and if you define the church as I do, as a crowd gathered around Jesus. That's how I would define a church, a crowd gathered around Jesus. Then the perfect church has no hierarchy. Jesus



disciples stand on the same level in partnership together. Of course if you want to be perfect then you have also to give all of your money, don't you if you want to be perfect. Give it all away to the poor. Jesus never promised the way would be easy, but he did promise it would be worth pursuing. We had that promise.

What about the indigenous leadership with talk to our partners and talk to our partners and to our funders. What about the indigenous leadership of the Anglican Church of Canada if I'm allowed to call you that, do you identify yourselves as that? Anglican leadership within the Anglican Church of Canada. I think the challenge for you is much greater for your partners and for your funders. Where is God calling you to? What does God require of you? How do you nurture your partner to help them become full and equal partners in God's mission. How do you seek justice, conciliation, and reconciliation? How can you address the needs of the poor and the marginalized at the grassroots? How can you raise up a new generation of young indigenous leaders, fully indigenous and fully Christian to send them out in mission to the poor?

How can you be agents of change for indigenous rights and transformation in Canada and urge your partner to be so also? That's up to you to dream and discuss among yourself that as your *[Māroi spoken]* that is your sovereign right in God to seek God in our own way and in our own language with our own senses to discover what God is calling us to. I do want to outline very quickly, bishop I don't know what our time is doing, but you've got to be careful with Maori presenters we go on and on.

Bishop Mark: That's all right.

Robert: I just wanted to share with you something that our church is doing, the *[Māroi spoken]* indigenous church of Aotearoa, New Zealand twenty-three years on from *[Māroi spoken]*, twenty-three years on from equal partnership in our church and self determination in the way that we wanted to do that. I fully recognize the church in Canada may want to do things differently. *[Māroi spoken]*, that's what it's all about, that's what sovereignty is all about, isn't it? What are we doing twenty-three years on? Twenty-three years ago an equal partnership was established at our church, there was a twenty-three years after rather at our *[Māroi spoken]* which is the equivalent of this sacred circle, just two weeks ago we had it.

There was this palpable weight, this palpable spirit at the *[Māroi spoken]*, this palpable sense that the indigenous church itself needed to focus less on itself, that is less on the church, on the politics of the church and more on the needs of the flex roots of Maori society. Boy it took a while for them to discover that. We believe that the spirit is calling us to a new missional emphasis over the next ten years. A new ten-year strategic mission was launched by *[Māroi spoken]* to focus on a *whānau* mission and ministry. Previous strategic plan focused on *iwi* mission and ministry, which is tribal.



Tribal *iwian* ministry that focused on having one priest, two deacons, three [*Māroi spoken*] lay readers in every Maori. Now in the next ten years the focus is on two [*Māroi spoken*], two authentic indigenous disciples of Jesus Christ that is authentically indigenous and authentically Christian in every *whānau* throughout the model. It's quite a big one. They think they're going to do it in ten years. Clearly we need your prayers on that. Part of the work they're doing to do that, and I'll give you ... I'm sorry, Mark I've got five. I've got five here. Very quickly, seeking to overhaul the structures of our church, to focus on the *whānau* including redirecting the funding priorities in the church and committing staff.

Second thing is seeking mission engagement to develop *whānau* resources translating the daily prayers, and the daily devotions, producing a dialogue that's two languages. *Whānau* prayer book can be used in the *whānau* for all of the *whānau* occasions, whatever they might be to pray for the *whānau* needs and producing *whānau* discipleship resources and seeking new partnerships with local communities economically and culturally actively seeking to mission together and even to be more proactive with our [*Māroi spoken*] partners. Partners, probably let that go since 1992. Seeking to grow the church by a hundred thousand disciples in ten years and grow *whānau* mission according to the five part mission statement, but reframe in terms of *whanaungatanga*.

That is, *whānau* proclamation, *whānau* discipleship, *whānau* care, *whānau* justice, and mother earth as a part of *whānau* seeking to share our stories, our trials, and tribulations. Trying to multiply what is working, that's a new vision for mission. Will we get there, I don't know. What I can tell you is that it was dreamt up, developed, voted for unanimously at our [*Māroi spoken*] by the indigenous people of Aotearoa, New Zealand without any need to get it authorized by our equal partner, that's what I can tell you. Pray for us as we step out ever hopefully lifted on the wings of faith heeding God's call to the indigenous Anglican Church of Aotearoa, New Zealand in this generation focusing on this generation.

Let me close with a story about indigenous leadership, I think it might apply a bit broader than that. We had a *hui*, *hui* meaning a big meeting, a gathering of church and University Maori indigenous University leaders and it was about he [*Māroi spoken*] about leadership. The professor of the Indigenous University, he had this prescription for indigenous leadership and he had eight points he wanted to make. These are the eight points of indigenous leadership and he stood up and he outlined these eight points. After he finished, it was actually bishop Manu Bennett who stood up and he was in his eighties. He looked at the professor as if to say "you're a bit of a whipper snapper, really". He said to them, remember he's in his eighties, he said "My old people used to say" his elders were a little bit older than the eighty-five-year-old or so that was quoting.

"My old people used to say that there were three." That there were only three qualities of *rangatiratanga*. First, [*Māroi spoken*] the food of a leader is conversations, discussions, learning, is talking to one another. That's the food of a leader. [*Māroi spoken*], that is the sign that you have been with a leader is that you've been shown hospitality and have been blessed. If you haven't been shown



hospitality or been blessed have you been with a leader?" You have to question that. *[Māroi spoken]*, the third one, *[Māroi spoken]* the work of a leader is to unite the people. The work of a leader is to unite the people."

I leave that with this indigenous gathering feeling very humbled, and if you want anything to get in behind, then get in behind indigenous empowerment, get in behind empowerment of *[Māroi spoken]* sovereignty, self determination of the indigenous people. Get in behind justice as it relates to indigenous peoples, and get in behind Jesus. Follow him. Traditionally we always close with a *[Māroi spoken]*, we close with a song and this is a traditional song and I think it has an English equivalent, but I'll sing it to you and I'll explain what it means. *[Singing]* I feel like I've been singing in a different key for you, too. *[Singing]*. Oh Lord listen to us your children, look down upon us, your children as we cry out to you earnestly and as we put our faith in you father, son, and holy spirit. Amen.