



Haratua 13 – Ihaia Te Ahu

**Mihimihi /
Introduction**
10 mins

Mihi, sharing, catching up

Icebreaker

**Pānui /
Reading**
5min

Maaka 6: 7-13

Mark 6: 7-13

Activity
20mins

- Ōu whakaaro, ngā whakaaro o ōu pakeke

**Conclusion
Evaluation**
5mins

What did we learn? Positives, negatives, suggestions for next week?

Feedback from tamariki/whanau

Resources needed:

Bible

Paper/whiteboard

Pens for paper, or whiteboard markers

Print-out of the story about Ihaia

More information on Ihaia Te Ahu can be found here:

- <https://www.anglican.org.nz/Media/Files/Te-Ahu-Ihaia>
- <https://teara.govt.nz/en/biographies/1t23/te-ahu-ihaiā>





Pānui/ Readings:

Maaka 6: 7-13

Ka timata te panui kei te pukapuka o Maaka, te 6 o ngā upoko, ki te whiti 7

⁷ Kātahi ia ka karanga i te tekau mā rua, ka anga, ka tono i a rātou tokorua, tokorua; ā, hoatu ana ki a rātou he mana hei pei i ngā wairua poke.

⁸ I whakahau ia ki a rātou, kia kua tētahi mea e mauria ki te ara, he tokotoko anake; kua he pūtea, kua he taro, kua he moni mō roto i te whītiki. ⁹ Engari ngā hu, e here na; kua hoki e takiruatia he koti hei kākahu. ¹⁰ I mea anō ia ki a rātou, “Ka tapoko ki tētahi whare, hei reira noho ai, ā, haere noa i reira. ¹¹ Ā, ki te kāhore ētahi e manako ki a koutou, ki te kore e whakarongo ki a koutou, ina haere atu koutou i reira, ruia atu te puehu i raro i ō koutou waewae hei whakaatu ki a rātou.

¹² Nā, ka haere rātou, ka kauwhau kia rīpenetā te tangata. ¹³ He maha hoki ngā rēwera i peia, he tokomaha anō ngā tūroro i kaukauria ki te hinu, i whakaorangia.

Mark 6: 7-13

Today’s reading comes from the book of Mark, chapter 6, beginning at verse 7

⁷ He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. ⁸ He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; ⁹ but to wear sandals and not to put on two tunics. ¹⁰ He said to them, “Wherever you enter a house, stay there until you leave the place. ¹¹ If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them.” ¹² So they went out and proclaimed that all should repent. ¹³ They cast out many demons, and anointed with oil many who were sick and cured them.





Reflection notes provided by:

Venerable Joseph Huta

Missioner for Waiariki in Te Hui Amorangi o Te Manawa o Te Wheke

The reading from Mark's gospel certainly suggests that Jesus called his disciples together to give them instructions before sending them out to minister to the people. As Jesus called his disciples, we too are called by Jesus and many others during our lifetime. We are called by our parents, our teachers, our employers, our friends, to mention a few, all with the intention of giving us instructions either by word of mouth, text, email, or phone. I suggest that all these instructions we receive are in fact instructions of ministry. Ministry of knowledge to assist in your learning, ministry of growth in seeking employment, and ministry of caring for your family.

When reflecting on the life of Ihaia Te Ahu, Ihaia's call came from within, thus following Thomas Chapman without hesitation to continue his mission with and alongside his mentor. His compassion for others, his love to empower others, and his teachings of the gospel can be attributed to his experiences with God through Jesus Christ under the tuition of Thomas Chapman.

Ihaia Te Ahu received instructions. And this is how he ended up ministering within Te Arawa for so many years despite being from Ngā Puhi. Instructed by his love of missionary work, his observations and learnings, and his commitment and passion to helping people.

In conclusion, I believe that the verbal instructions received from others and those instructions received from within one's heart and mind complement each other in our life's journey.

Almighty Father, we continue to give you thanks and ask for your blessings as we continue to receive verbal instructions from your Son, Jesus Christ through the written word and to also receive instructions from within as Ihaia Te Ahu did throughout his ministry of knowledge, growth and caring. Amen



Korero about Ihaia Te Ahu

The story of Christianity in Rotorua and the building of the first Christian church in Rotorua are closely linked to the story of a remarkable man named Ihāia Te Ahu. Born around 1823 into Te Uri Taniwha hapu of the Ngāpuhi tribe, he grew up at Kerikeri in the home of lay missionaries Thomas Chapman and his wife Anne.

When the Chapmans moved to Rotorua in 1835 to found the first mission station here, Ihāia went with them. By 1845 he was Chapman's leading teacher entrusted with conducting Sunday services when the missionary was absent.

When the Chapmans moved to Maketū in 1846, Ihāia and his whānau went with them.

In 1857 he began preparing for ordination, first with Reverend A. N. Brown of Tauranga, and in 1858, at St Stephen's School, Auckland. Ihāia was ordained deacon by Bishop William Williams on 3 November 1861.

Ihāia Te Ahu was appointed the first vicar of the Ōhinemutu pastorate in 1882. He persevered during the disheartening period following the Land Wars, when some Māori were disillusioned by the behavior of the 'Christian' soldiers. One of his key tasks was to start a drive to build a church, a project that came to fruition with the consecration of Te Hāhi o Te Whakapono, The Church of the Faith, at Ōhinemutu on 15 March 1885.

Ihāia, who served the Arawa people for over 50 years, became known as the 'hero of missionary effort' in Rotorua, much loved by the people, who admired his simple way of life, humility and devotion. He is remembered in this often-sung waiata:

*Kaore te aroha ki te kororia tapu
E waewae ake ana i te ara kuiti!
Nau mai, e hine ka haere tāua ī
Ki a Ihāia kia mōnitatia ī
Kia huihui tātou ko he nohoanga nui ī,
Kia hopukia iho te kupu a te Atua ī
Kia awhi tāua ki a Ihu Karaiti ī,
Kia murua te hara i taku tinana nei!*

*How much I love the holy glory
That clears the narrow path!
Come, my daughter, and we will go
To be ministered to by Ihaia!
We will meet together and long remain,
We will grasp the word of the Lord
And embrace Jesus Christ,
And my sins will be forgiven!*

Ihāia left Ōhinemutu in 1889, and after serving briefly at St Stephen's College, Auckland, retired to Kaikohe where he died on 7 July 1895.

Information copied from stfaithsrotorua.org.nz





Activity

Read the brief history about Ihāia out to tamariki

- Hand out a piece of paper to each tamaiti.
- Ask tamariki to draw a line down the middle of their paper
- On one side, ask them to write down things that they are often instructed to do from parents, teachers, or others.
- On the other side, ask them to write down things that they want to do
- Ask tamariki to look at the 2 lists. Are there many things that match? (there probably won't be)

Have a kōrero about how, at the moment, the difference between what you want to do, and what others want you to do, is very big. Because you and the others (parents, teachers, etc) want different things for you. Sometimes it's because the adults know what can help you to survive adulthood when you get there.

As you get older, you will start to find that the list might start becoming similar. You might find yourself wanting to get a job - and your parents are telling you to get a job. Or your parents might want you to start having mokos, and you might want to start having mokos. Or your boss might want you to do your best, and you will want to do your best at mahi too.

When Ihaia left his home up in Kerikeri to go with the Chapmans to Rotorua, do you think he wanted to go? (We don't know from the story. But we do know that he was very young)

As he got older though, he could feel the calling to share God's word and to awahi others. This was supported by the Chapmans. And together, they worked hard so that Ihaia could achieve this calling. As you get older, your pakeke will work with you too to achieve your calling. So listen carefully... you never know when you will heard it...

*Note: You could do this activity individually with each tamaiti writing on their own piece of paper, or you could do it as a group and you could write on a large sheet of paper or a whiteboard.