



MŌ TE HUNGA TAPU, MŌ NGĀ WAIRUA KATOA KUA RIRO
ALL SAINTS, ALL SOULS



KARERE KATORIKA

TE ROHE PĪHOPA MATUA O TE WHANGANUI -A- TARA



KARERE KATORIKA



TE ROHE PĪHOPA MATUA O TE WHANGANUI -A- TARA

E te iwi whakapono, tēnā koutou, tēnā tātou. Tangihia ō tātou tini mate puta noa i te motu. E te Ariki hoatu ki a rātou te okiokinga pūmautanga. Rātou ki a rātou, tātou ki a tātou. Tukua rā ā mātou mihi aroha ki a koutou katoa i tenei wā o te Tangohanga.

The Māori Pastoral Care Team of the Archdiocese of Wellington is delighted to send out the third quarterly newsletter in this time of All Souls, All Saints. My father passed away more than 25 years ago and my mother just 5. Not one day goes past where I don't think (pray) for them. And not only them, but all those who offered kind words and encouragement to me throughout my life. The call to serve community and others was and remains strong in many of our *whānau*. This All Souls and All Saints we remember and give thanks for those who have gone to God. We all find comfort that we know they are with us always, on our shoulders, present and in communion as we come to the altar. We also remember the 11th of November at 11am where we mark the 100th Centenary of Armistice Day. We have a feature story about **Being Maori, Being Catholic** from Dr Mere Skerrett. We hope to capture some news of where *te Wairua Tapu* is moving amongst our people, remember those who have carried the faith and keep you updated on events and gatherings. **Karere Katorika** will supplement the regular weekly notices sent out from the Māori Pastoral Care Team. If you have items you wish to



share, or whānau members who you wish to pray for in the next please email or text me.

021 509 431

→ d.karatea-goddard@wn.catholic.org.nz

Karere Katorika is sent out in early **March, May, August, November.**

Nō reira e te iwi whakapono, tēnā koutou, tēnā tātou katoa.

Deacon Danny Karatea-Goddard

Tūranga Māori - Vicar for Māori

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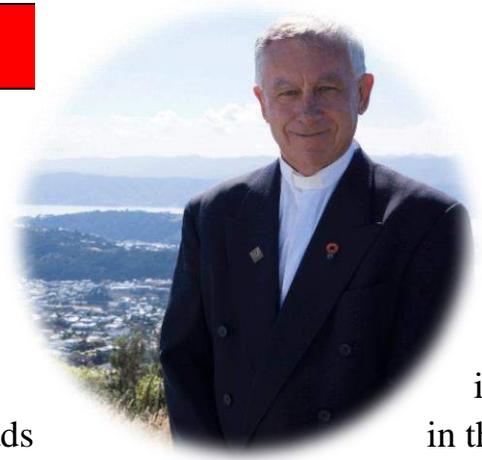
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"If you want a magazine sent to you please email or text me..."

11 October 2018

Issue No: 186



Kia tau te rangimārie ki a koutou,

We are living in an unprecedented time in the history of the Church. There are major challenges for anyone leadership today, from Pope Francis to anyone who leads in the Church in any way. There appears to be a culture around the world where everyone is expected to be perfect and to never have made a mistake. I fully acknowledge that all leaders are to be accountable to the people they serve, and that there should always be openness and transparency. The Church has not been good at that and we need to make great improvements.

Our lives are also to be lived realistically, and the reality of human life is that nobody is perfect, and very clearly neither is the Church. As Cardinal Williams said back in the late 1980s, and has been quoted many many times - *“I have to be a realist like yourselves and accept that the most telling image of the Church is an untidy caravan struggling across the desert, not a regiment of infantry marching in perfect step across an immaculate parade ground. We are, after all, the People of God, and people are imperfect and contradictory. To know it we have only to look at ourselves.”*

We, the People of God, are imperfect and contradictory. That is why we have faith communities where we try to help support one another, where we talk together and listen to one another, where we try to create close and warm relationships, and hold one another in a network of solidarity and belonging. Our parish, college and school communities and our faith organizations are called to support everyone and find ways to encourage one another on life's journey.

Internationally the Church has some major challenges, every diocese has challenges and must look to new ways to be Church today. That can really only start with every one of us as individuals, deciding each day to do our best, seeking out others who need love and care, forgiving others when that is called for rather than dismissing and casting aside someone who has made a mistake. One of the questions I like to ask myself at the end of each day, and I find it very helpful, so I share it with you is: ***“Have I been a good memory in some-one's life today?”*** I wonder if we all honestly asked a question something like that if it would be a step in making our Church and our world a better place and a little more Christlike.

With prayers and blessings. Nāku noa. Nā + Hoane

Ngā Tūpuna Whakapono Katorika



Pā Hemi Hekiera SM



E te Ariki hoatu ki ā ia te okiokinga pūmautanga



Pā Hemi's passion for Māori Mission

Written by Michael Smith, Diocese of Hamilton



Father Hemi Hekiera SM, who died at Rotorua Hospital on 5 February, was professed a Marist on 28 January, 1960, and ordained on 16 December 1964 by Bishop Reginald Delargey at Fitzroy, New Plymouth.

Aged 76 at the time of his death, Pā Hemi was the son of Rangi and Pi Harwood and his links to Taranaki saw his burial at Parihaka.

I knew Pā Hemi only briefly, interviewing him for **Kete Kōrero** after release of the plans for Māori participation in “Who is my neighbour?”, the new collegial plan for the diocese. I interviewed Pā Hemi and his counterpart Fr David Gledhill at Whakatāne, even though by that time they were both based at Rotorua following moving the former convent at St Michael's Catholic School.

They were so busy, it was the only way to get together with them was to meet them on one of their road trips. Pā Hemi was elected to speak and, although he was hesitant, he forcefully provided a definition of “*Whaia te Whāea*” and how this new collegiality would benefit Māori parishioners throughout the diocese.

Fr Phil Cody SM, in his eulogy at the funeral in St Joseph's, New Plymouth, remarked how one lady, on hearing of Hemi's death, offered sympathy to his family and commented: Pā was a good person, a good Marist and a good priest; he was passionate and a person of vision.

“Hemi was indeed passionate. He never let a goal go.”

This passionate side was also reflected on the golf course where he would never give up.

“That quality of life – to start and start again – Hemi exemplified in his life and ministry. Starting Te Ahi Kaa (faith-sharing), then the vibrant Waka Aroha in North and South Islands and its energy and ability to encourage people to be fully Maori and fully Catholic in God's ‘Canoe of Love’.

Then *Kura Tau* and then starting again with *Whaia te Whāea* – always seeking the best and newer ways for people to grow.”

Hemi was also a person of vision. Fr Phil recalls him confessing during a meeting of the Society of Mary that he had not been the best of Marists but how he “we are called back to our main mission – to reach out to the marginal and to be truly instruments of God’s Mercy...” It was like a beacon to us all and set a new energy and focus for the Chapter, Fr Phil commented, noting that his vision was utterly wrapped up with Te Whāea, Mary!

“[He had] Utter faith and trust in her. He wore out his Rosary beads and a set had to be put together to go with him in his coffin. It was her call, her mission, her wisdom he sought and followed – “Whaia Te Whaea”. Follow the guiding hand of Mary.



Fr Phil directed thanks to Fr David Gledhill thanks for this companionship with Hemi in the past few years. He described them as a somewhat unlikely but wholly committed team, both supportive and challenging.

‘He kupu whakamoemiti mōu nā Hemi ake, e hoa.. kia maia; ā tōnā wā ka tutaki tāua anō’.

Hemi held being Māori lightly, without fuss, with many family and elders at the tangi not being too sure who ‘Pā Hemi’ was, recalling him more easily as Bobby Harwood! “However, Hemi thought it important to take up a Māori name [Hekiera being the name of his grandfather]. Likewise to learn te reo Māori well and speak it.

E Hemi, me āwhina te iwi Māori kia tupu haere anō – i ngā Whāea tapu; i ngā pirihi, i ngā katakita Māori i ngā wāhi katoa.

“Hemi had a great love of the Church and diocesan friends in so many places, and with so many individuals. Bishops and priests thank you for your friendship and support, especially yourself, Bishop Denis. We share with you a friend in heaven, waiting with his smile and enthusiasm.”

Hemi spent his ministry to strengthen Māori as Māori and Catholic in Māori Mission, Māori Pastoral Care and finally in *Whaia te Whāea*, Fr Phil said. This took place in Whangarei, Whanganui, Paki Paki, Te Puke, Wellington and Porirua. Then these last 20 years in the Mission of Mary at Hāto Pāora College, Feilding, Te Kuiti, Hamilton, Taumarunui, Te Puna and Katikati and finally based at Rotorua. Hemi's vision included the Society reaching out to the whānau Māori in Australia.



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KARERE KATORIKA Next Edition 4 in February 2019

Remembering Pā Hemi, Remembering our Pakeke and Waka Aroha

He Kupu

Dr Mere Skerrett Musings of being Māori, being Catholic, being Catholic Māori

Pepeha

Ko Tainui te Waka, ko Waipā te Awa, ko Kakepuku te Maunga, ko Te Kōpua te Marae, ko Ngāti Unu te Hapū. Tetahi atu taha, ko Te Arawa te Waka, ko Te Rotoiti te Moana, ko Matawhaura te Maunga, ko Taurua Pā rātou Ko Punawhakareira, ko Takinga ngā marae. Ki te taha o taku pāpā, ko Taukihepa te marae, ko Waihopai te awa, ko Aoraki te marae, ko Takitimu te waka, ko te Rakiāmoa te hapū.



Photos left *Taurua Pā with mokopuna Jordan Tamaihengia White.*

Below left *Te Kopua Marae, Pokuru. Below middle* *Te Rau Aroha Marae, Bluff.*



Kataraina Emery (nee Katene)

photo taken at Tapuekura Marae, Te Rotoiti



Photo left *Whānau dressed up in Sunday best for mass – Hobsonville. From left to right, rear – Mum and youngest girl, Theresa. Front row left: Waimārama, Mere, Peter, Arihana and Kataraina). The youngest bro had not yet been born.*

For the purposes of this article I have been asked to reflect on what it means to **be Māori**, **being Catholic**, and growing up as Māori-Catholic – so I will start from those early years. I come from a family - Mum, Dad, seven children and all the rest - a very wide extended whānau. The first four of us were born in Te Waipounamu to a Ngāi Tahu Dad and Waikato/ Maniapoto/ Te Arawa Mum. When I was a toddler we moved from Dunedin to the North Island. One significant event in my early years, which I am convinced set the scene for me in terms of my passion about ‘things Māori’ generally, and te reo Māori particularly, was the visit by my Great Grandmother (photo left taken at Tapuekura Marae, Te Rotoiti) Kataraina Emery (nee Katene), and her niece, Aunty Polly Ngahere. We were stationed at the Ohakea Air Force Base. As they went to leave, apparently, I refused to get out of their car, so it was back to Rotoiti for me—their home, our papakāinga—for a week’s holiday. The plan was to return me the following weekend. That week turned into two weeks, and yet more weeks - eventually months. Seems like there may have been a tug-of-war! Of course, I was oblivious, but have memories of being simply the most spoilt kid in town. According to my late father’s account, Aunty Polly’s thinking was that as I was the fourth child, quickly succeeded by another, surely, they would not miss one! Five or six months later, my parents journeyed to Rotoiti (once they got a car) to reclaim me—by then a fully-fledged Māori-speaking toddler.



My earliest memories of Rotoiti in the early 1960s was that it was still a whānau/ hapū/ iwi oriented tribal area with a very vibrant reo Māori speaking community. All the local activities centred around the multiplicity of marae – one practically at every bend of the main road that bordered the lake.

Photo left I was fortunate to have known both my great-grandparents, Samuel Horouta and Kataraina Emery, both staunch Catholics.

Kui Kataraina and her very close sisters always seemed to be gearing up for some activity which included karakia.

Kui’s very devout catholic sister, Kui Ani Patene Emery (she married a cousin of Koro’s from Tainui) routinely set up the altar and statues for Sunday mass at Taurua Pā.

Photo right: *Kui Kataraina, Kui Maata at centre back, and Kui Ani Patene to the right*

Upon my return to Bulls, my Māori language quickly tapered, as, like many whānau Māori who lived on air force bases, away from their papa kāinga, te reo Māori was not the language of the community. Those places and spaces were very much based on British culture where the English language reigned.



That's a time when the connectedness of our Catholicism kicked in. A pseudo whānau archetype if you like, as life revolved around christenings, communions, confirmations and karakia.

Photos left My first communion with me at the far right with the crooked veil!



Photo above Em and Ray Skerrett (Mā and Pā) at youngest brother's – Mark Trevor Noani Mahahi's – christening

Photos right One – from left me, brother Peter, sister Gail and cousin Joseph. Two - older sisters Colleen and Robyn making their first communion.



My desire to be involved in anything and everything Māori was nurtured, from 'kapa haka' as soon as I started primary school at Hobsonville, to the political activism of the 70s, such as the high-school resistance-cum-protest sit-in when the high school singled out and caned the Māori boys for having longer

hair down to their collars, not the requisite length. Always acutely aware of the colonial other, although we didn't call it that back in the day, but that little act of resistance was minor when compared to the level of activism that followed in the 1970s and into the 1980s, when, ultimately the Kōhanga Reo movement started. That was indeed a most conscientising movement, and I am proud to have been associated with its establishment in those early years. Besides which, it must not go without mention, I come from several matriarchs – particularly my grandmother, Raiha Serjeant, one of the founding members of Ngā Wahine Māori Toko i te Ora – the Māori Womens Welfare League) which centred its activities on being Māori and wellbeing.

The photograph on the next page shows five generations of Māori women angled from left to right, with my eldest daughter top right graduating from Te Panekiretanga o te Reo and my two youngest children involved in Foreshore and Seabed Activism in 2004.

The photograph **below** was taken at the Māori Women's Welfare League Conference held in Palmerston North in 1958. It pictures sisters, aunts, nieces, mothers, cousins, grandmothers, daughters, granddaughters, all interconnected, and me, as a toddler, in my grandmother's (Raiha Serjeant) arms. She passed away in recent years.



My own Māori language-learning path has been chequered. Apart from that good start in my early years, my Māori language shifted to English as our whānau was a part of the massive urban drift of Māori from our tribal regions into employment

based around the cities. I formally started learning te reo Māori at Sacred Heart College in the early 1970s, all thanks to Sr Mary Martin. She also promoted kapa-haka, with Maria Tini (nee Bradshaw), a senior student, at the helm.



From what I remember, the 70s was a time of much debate about the value and place of te reo Māori in the high school curriculum. I guess there was little thought of it being in early childhood care and education or in the primary school area. Still a touchy subject to this day, in terms of whether or not te reo Māori should be core in the curriculum in the compulsory sector but I had best not get started on that subject. Suffice to say, it was not an option for my generation and only introduced as a subject in the mid-1970s for the senior pupils at Sacred Heart. Not long enough for me, as my senior high school years were cut short. I set my sights abroad as an American Field Scholar. (Photo above: Sacred Heart Girls College, Hamilton - I am at the rear, third from the left – the only Māori pupil in my year group).

The path has, at times, been very ‘trying’ as language learning/teaching techniques differed and changed. But I very quickly

became convinced that the only way to learn te reo Māori was through an ‘immersion’ (Māori medium only) approach which is not an option at any convent school—only through Kōhanga Reo and its extension, Kura Kaupapa Māori. Our very own Te



Amokura Kōhanga Reo is the result of that commitment to the regeneration of te reo Māori through the building up of a Māori-speaking community including my children. (Photo above: Hikoī against subsidy cuts to Kōhanga Reo in early 1990s. My eldest son is far left holding the flag pole.

Turning to my own whānau, they are all baptised Catholic and reared in te reo Māori. Dare I say it, I think it may have been more as a means of keeping schooling options open as I tossed around, weighed up, and angsted around the values of Catholicism and te reo, naturally wanting the best of both worlds.

Dr Mere Skerrett is a Senior Lecturer, College of Education, Victoria University of Wellington. Mere is currently a Senior Lecturer in initial teacher education, Victoria University of Wellington. She is an enthusiastic supporter of the regeneration of te reo. Her reflective practice has been around the mechanics of regeneration in Kōhanga Reo (language nests) and young children’s conceptual development relating to their indigeneity.

He Īnoinga mō te Hunga Tūroro - Prayers for the Sick

Tuki Takiwa, Willis Katene-Winiata, Fr David Dowling, Bishop Pat Dunn, Spencer Kahu, Lorna Kanavatoa, Pā Colin Durning, Pā Karaitiana Kingi, Mark Richards, Richard Puanaki, Marguerite Osborne, David Nonu, Chanel Hoera, Amy McLaughlin, Ann Mutu, Joe Mutu, Roland Raureti, Frances Peho-Wilson, Judith Coppen me tōna whānau, Tony Karatea, Sue Pirini, Pā Phil Cody, Pā Alan Roberts, Ana Edwards.



‘E te Ariki, whakahokia rātou ki te ora’

Did you know that ...

- 1936** Aotearoa NZ is included in Bishop Pompallier’s Vicariate Apostolic of Western Oceania.
- 1938** Jean Baptiste Pompallier, a Frenchman of the Marist Order, arrives in Aotearoa New Zealand. He lands in the Hokianga, and soon after celebrates the first Catholic Mass at the home of Thomas and Mary Poynton at Totara Point in the Hokianga. There are 50 Catholics, including Māori, in Aotearoa New Zealand by this time.
- 1839** +Jean Baptiste Pompallier (Pihopa Werahiko Pomaparie) purchases land at Kororareka in the Bay of Islands. It is also the first Catholic mission station.
- 1840** 540 Rangatira around Aotearoa New Zealand sign Te Tiriti o Waitangi, the Treaty of Waitangi. +Pompallier is present at the Waitangi signing of the Treaty and he asks for free and equal protection would be granted to Catholics and people of other faiths. Colenso adds to this request, asking that Maori custom and language be protected also. This becomes known as the fourth Article of the Treaty of Waitangi.

MIHA MĀORI – MASS TIMES (TE REO MĀORI)

Te Pāriha o Hāta Mere rāua ko Hāto Hōhepa – Ss Mary & Joseph Parish of Ōtaki and Levin

Parish Priest: Fr Alan Roberts Māori Pastoral Care: Pā Pita Healy SM, Pā Piripi Cody SM

Ōtaki 9.30am, first Sunday of every month. St Mary's Church, 4 Convent Road, Ōtaki.

Levin every third Sunday of every second month. St Joseph's Church, 56 Weraroa Rd, Levin.
9.15am, 18 November 2018

Parish Office | 06 364 8543 | otakiandlevincatholic@xtra.co.nz

Website: www.otakiandlevincatholicparish.nz



Te Pāriha o Te Whaea Tapu o Kāpiti – Our Lady of Kāpiti Parish

Parish Priest: Fr Michael McCabe

Miha Māori at St Patrick's Hall, 29 Milne Drive, PARAPARAUMU

8.30am, Sunday, 17 June 2018

8.30am, Sunday, 22 July 2018

8.30am, Sunday, 19 August 2018

Miha Māori 10am, Sunday, 16 September 2018 at Our Lady of Fatima Church, 29 Parata St, WAIKANAE

8.30am, Sunday 21 October 2018

8.30am, Sunday 18 November 2018

8.30am, Sunday 16 December 2018

Parish office: 29 Parata St, Waikanae | 04-902 5815 | ourladyofkapiti@paradise.net.nz



Te Pāriha o Te Ngākau Tapu, Porirua (Personal Parish)

Parish Priest: Pā Gerard Burns

Miha Māori Every Sunday, 10am

Mass in English Sunday, 5.15pm and Friday, 12pm

20 Kenepuru Drive, Porirua | 04-496 1737 | g.burns@wn.catholic.org.nz



Te Pāriha o Te Wairua Tapu – Holy Spirit Parish

Parish Priest: Fr Marlon Maylon SVD

9.30am, Sunday, 22 July 2018

9.30am, Sunday, 28 October 2018

Sacred Heart, 41 Britannia Street, Petone, Lower Hutt | Parish Office | 04-971 7885



Te Kāinga – Home of Compassion

Parish Priest: Fr David Dowling

Miha Māori 11am on first, second and fourth Sunday of every month.

Liturgy of the Word in te reo Māori 3rd Sunday of the month.

Home of Compassion, 2 Rhine St, Island Bay, Wellington | FaceBook |



Te Pāriha o Te Whetū o Te Moana – Star of the Sea Marlborough Parish

Parish Priest: Fr John Pearce

Miha is celebrated by arrangement.

Takahanga Marae, Takahanga Terrace, Kaikoura.

Contact: Jaana Kahu reservations@ariama.co.nz

THE BELLS RING AT TE NGĀKAU TAPU 11AM



ELEVENTH MONTH,
ELEVENTH DAY,
ELEVENTH HOUR
ARMISTICE DAY, 1918



Matthew White and Yvonne Church

Photo: Pā Piripi Cody SM

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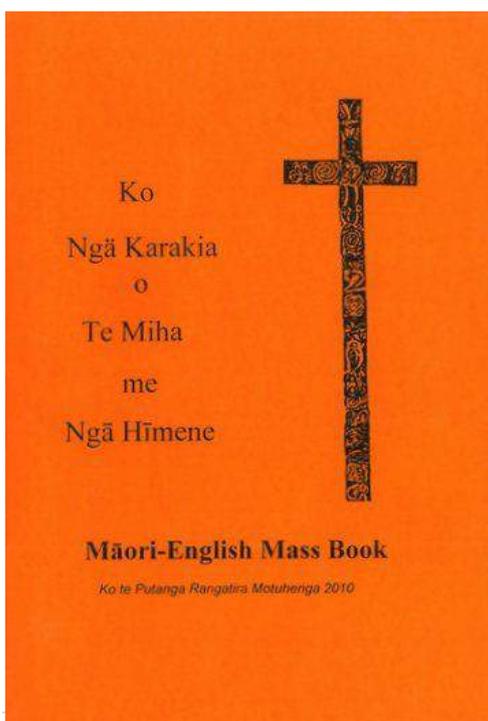
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He Ākoranga Hāhi - Catechesis

Rohe Pīhopa – Diocese

He aha tēnei mea, te Rohe Pīhopa?

There are **six dioceses** in Aotearoa New Zealand. The Archdiocese of Wellington is the metropolitan diocese in New Zealand, and the other dioceses are Auckland, Hamilton, Palmerston North, Christchurch and Dunedin, they are called *suffragan* dioceses.



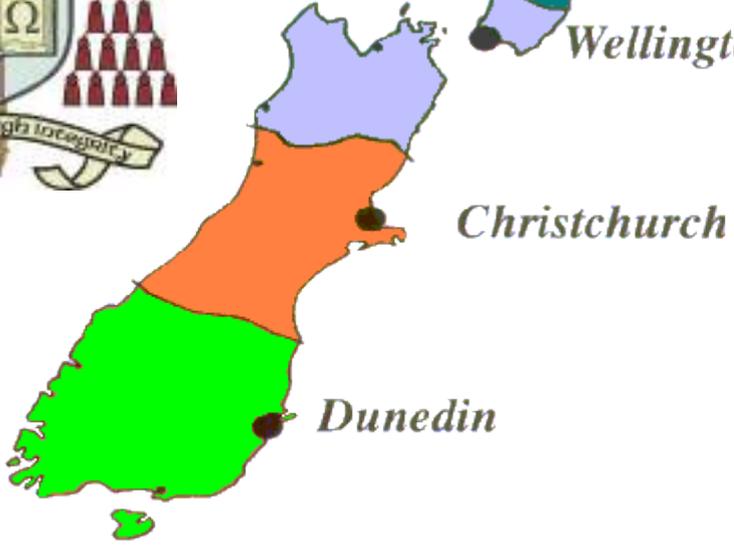
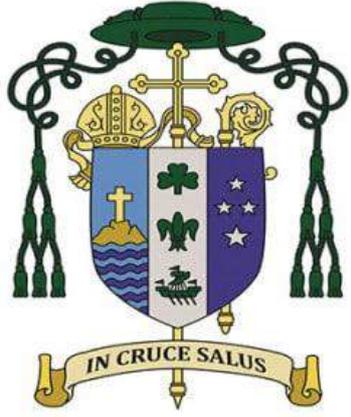
L-R James van Schie (EO), +Steve Low (Hamilton), +Charles Drennan (Palmerston North), +Paul Martin (Christchurch), +Pat Dunn (Auckland), Cardinal +John Dew (Wellington), +Michael Dooley (Dunedin)

In the Roman Catholic Church, a **suffragan** is a bishop who heads a diocese. His *suffragan* diocese, however, is part of a larger ecclesiastical province, nominally led by a metropolitan archbishop. Both are diocesan bishops possessing ordinary jurisdiction over their individual **sees**. (*territories*)

Bishops who assist diocesan bishops are usually called *auxiliary* bishops. If the assisting bishop has special faculties (typically the right to succeed the diocesan bishop) he would be called a *coadjutor* bishop.

The **diocese** is the territory which the bishop shepherds.

E ono ngā Rohe Pīhopa (Diocese)



The Glory Be – Te Korōria

Gloria Patri, also known as the Gloria, Glory Be to the Father or more commonly, the Glory Be, is a doxology, a short hymn of praise to God in various Christian liturgies.

The earliest Christian doxologies are addressed to God the Father alone, or to Him "through" the Son, or to the Father and the Holy Spirit with the Son, or to the Son with the Father and the Holy Spirit. The Trinitarian doxology addressed in parallel fashion to all three Divine Persons of the Trinity.

The Glory Be prayer - Korōria has two versions which are captured below, you need to listen for which version is being used by the prayer leader. Version One (V1) is widely used in the Diocese of Hamilton and Auckland while the other version (V2) below is generally used in the other diocese.

**Korōria ki te Matua,
ki te Tamaiti,
ki te Wairua Tapu,
he pērā anō ināianeī,
ā, he pērā tonu
ā āke āke - Āmene.**

V1



**Korōria ki te Matua,
ki te Tamaiti,
ki te Wairua Tapu
me i te tīmatanga anō,
kia pērā hoki āiane
ā, kia pērā āke āke,
ā i ngā tau mutunga kore -
Āmene.**

V2

**Glory be to the Father and to the Son
and to the Holy Spirit, as it was in the
beginning, is now and ever shall, be world
without end. Amen.**

Greek

**Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι,
καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.**



NGĀ KĀINGA KATORIKA

Mangamaunu Marae



Hohepa Whare at Mangamaunu Marae, Kaikōura. Photo: Supplied

Maunga: Manakau, Rangiatea

Awa: Tahapuku, Waimangarara

Kainga tuturu: Hapenui

Iwi: Rapuwai, Waitaha, Ngati Mamoe, Ngati Kuri, Ngai Tahu

Hapu: Ngati Hinekura, Ngati Moruka

Rangatira: Wahaaruhete

Whare tupuna: Hohepa

Marae: Haumi

Deacon Danny Karatea-Goddard

At Mangamāunu Marae in Kaikōura, the house Hōhepa still stands. It reminds Catholic Māori of the *katekita* (catechist), Hōhepa, who brought the faith to Kaikōura.

Neighbouring Takahanga Marae is the standing place for Ngāti Kuri. The original marae was built some 450 years ago by Kāti Mamoe. The current marae was built in the mid-1980s and the meeting house officially opened in January 1992. It was built in honour of the tūpuna Maru Kaitatea, son of the Chief Purahonui who led Ngāti Kuri south in a migration from the Wairarapa. Kaikōura's full name is Te Ahi kai koura a Tama ki te Rangi – the place where Tama ki te Rangi cooked crayfish. Today the marae is the place where Ngāti Kuri gather to *kōrero* and dialogue.

Many of the marae whānau are Catholic and continue in their mission to serve local community and visiting groups. We all remember how the Kaikōura marae stepped up to feed thousands affected by the 7.8-magnitude earthquake several years ago now. Takahanga Marae was well positioned to serve the community and for the last 30 years have provided community, social service and health services through Te Tai o Marokura. The communities of Kaikōura, Seddon and Ward remain in our prayers.

**Takahanga Marae
Kaikōura**





“Above all things let us be kind. Kindness is what most resembles God”
The Venerable Suzanne Aubert – Te Kahurangi nei a Meri Hōhepa

TE MARAMATAKA – CALENDAR EVENTS

Māori Pastoral Care 2018 activities



NOVEMBER tbc

KAHU-O-TE-RANGI (4)

DECEMBER 8

FEAST DAY OF THE IMMACULATE CONCEPTION

If you have events you wish to be in this 1/4ly newsletter please email Deacon Danny.

Next Editions **February** - May - August - November

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021 509 431

Did you know that there are approx...

1.2 billion Catholics throughout the world

492,000 Catholics in Aotearoa New Zealand

69,000 Māori Catholics





Civil and Church leaders join in honouring Tahupotiki Wiremu Ratana

Pā Piripi Cody SM

Members of the Rātana Movement celebrated a day of Thanksgiving on Thursday 8th November. Deacon Danny Karatea-Goddard from Wellington attended on behalf of Cardinal John Dew and the Catholic Church. The photograph shows Karatea-Goddard with Anglican Archdeacon Don Rangi. The late Pihopa Tākuira Mariu always made a point of going to join the Ratana ceremonies.

The 8th of November commemorated the day 100 years ago in 1918 that Tahupotiki Wiremu Ratana received an anointing from the Spirit. The celebrations continued for most of the week. On Wednesday, the prime minister came as did the leader of the opposition and other ministers. That was the official day to welcome all other Churches. On Thursday the 8th, there was a special prayer service to offer thanks. Apotoro Te Ringakaha-Tia-Ward from Te Tai Tokerau gave thanks for the blessings on Rātana and his descendants. He renewed the commitment of the Rātana movement and government to the Treaty of Waitangi. When he travelled, Ratana carried the Bible in one hand and the Treaty of Waitangi in the other.

About 2000 people, including the Māori Kingitanga and various other dignitaries, attended including Che Wilson, Chair of the Māori Party. Ratana women, called Awhina, led the singing. They were dressed in purple robes, marking the time they were nurses for the sick. Combined bands led the people from the marae to the Temple where the service concluded. Members of the Rātana faith believe Wiremu Ratana was set aside as a prophet for Māori. He was to be the 'Mangai' or 'Mouth-piece' of God.

His task was to proclaim the news of God to Māori and then all people. Ratana travelled around Aotearoa and then made trips overseas to speak on behalf of God, "Matua, Tama, Wairua Tapu me Ngā Anahera Pono," Father, Son, Holy Spirit and the Faithful Angels. Tahupotiki Wiremu Ratana is buried in front of the Temple. He died on 18th September 1939.

Buried next to him is his wife, Te Urumanao Ratana, who died in 1940.



Deacon Danny Karatea-Goddard and Rev Don Rangi (Vicar General, Anglican Church, Wellington) the 8th of November, 2018 P.Cody

HE MĀRAMATAKA RANGATAHI – TAIOHI

22-27 January 2019

World Youth Day Panama

contact youth@wn.catholic.org.nz for more information.

What's on for Young People – Wellington Archdiocese

Wellington Archdiocese Youth weekly events

Kapiti – Thursdays: Music Jams (year 5+), 7pm–8pm. Fridays: Fun-Time Music (pre-school) 10.30am–11.30am. Fridays: J-Team (yrs 5–7), 5pm–6.30pm (1st and 3rd Fridays); and Gravitare Youth Group (yrs 8–13), 7pm–9pm (1st and 3rd Fridays). Contact Jacqui McLaughlin at kapiti.youth@gmail.com or 022 675-7357.

Tawa – Fridays: Xavier Youth (yrs 9–13), 8pm–10pm, Leo Connor Hall, 71 Main Road. Contact Paul Mcardle 027 304-0712.

Porirua – Mondays: Youth Group, 6pm–8pm. Contact Sr Hannah, Missionaries of Charity, (04) 235-5373.

Te Awakairangi – Fridays: Taita Youth Group, 6.30pm–8.30pm, St Michael's School library. Contact Maryanne Pereira at mary.pereira@hotmail.co.nz or 021 107 7248.

Blenheim, St Mary's – 2nd and 4th Mondays: Singles for Christ, contact Joanna Viernes joanna.viernes@hotmail.co.nz. 1st and 3rd Tuesdays: Youth for Christ, contact Marc Arcellana marc_arcellana@hotmail.com. Wednesdays: Junior Youth Group (yrs 9–10), 5.30pm–6.45pm; Senior Youth Group (yrs 11–13), 7pm–8.45pm, contact Maurice and Mieke Davies at stmarysyouthgroup@xtra.co.nz or (03) 578-6772.

Focolare – Mondays: Young adults meet, 6pm, Hub of Victoria University, Kelburn Campus. *Sharing our living faith and respond to the challenges of today.* Contact Philip Wakelin 022 622-0174 or Miriam Vender 021 143-9855.

LifeTeen – Sundays: Youth Night, 5pm–8pm, St Anne's, Newtown. Contact Rain Forest at agent.c.rocks@gmail.com

Contact your local parish or Isabella at youth@wn.catholic.org.nz for more information on local events and activities.



The ADW Māori Pastoral Care Team (Vicariate)



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Pā Gerard Burns

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He Kupu Hōu – New Words

Kaupapa Huna – Mystery, Mysteries

A Māori Catholic Glossary

There are many words and phrases that we in the whānau Katorika have retained from the Latin faith we inherited. E.g *Hēhu Kerito* for Jesus Christ, reflects the Latin "Christus".

Our schools have the notation "*Hāto*" for saint. i.e *Hāto Petera* for Saint Peter compared to *Petera Tapu* as an Anglican school might use. This coming from the Latin "Sancti". The "*Hāta*" in *Hāta Maria* comes from the Latin "Sancta". Some words also reflect Catholic thinking theologically and so the Māori Catholic translation is different. Compiled by Deacon Danny Karatea-Goddard *Papa Kupu Katorika* provides those words we use in our Catholic world. You are able to download the *Papa Kupu* from the following link or email Danny.

pndiocese.org.nz/wp-content/uploads/HE-RARANGI-PAPA-KUPU-KATORIKA.pdf