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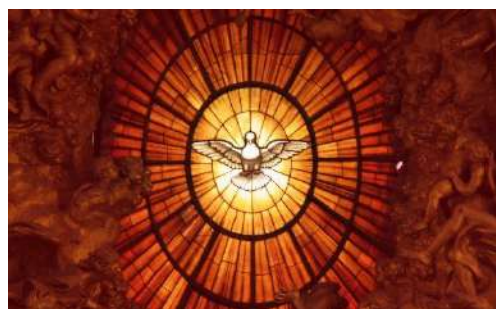
# KARERE KATORIKA

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*E te iwi whakapono, tēnā koutou, tēnā tātou. Tangihia ō tātou tini mate puta noa i te motu. Ka huri ngā whakairo ki a Christine Hetaraka me tōna teina a Yvonne Church, he auē, he tangi, ko taku kai he roimata. 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 Penekota.*

The Māori Pastoral Care Team – Te Ohu Kaimanaaki of the Archdiocese of Wellington sends out this fifth quarterly newsletter (a bit late) just after



**Te Kakenga a Hēhu** – The Ascension of Jesus and the Assumption of Mary – **Te Tangohanga o Meri** in the Church's Liturgical Calendar. In fact we are entering into the Springtime where we celebrate Te Wiki o te Reo Māori and now already in this time of Pentecost – **Te Wā o te Penekota.**

In this edition we are blessed to have an interview with Henare Walmsley who shares his story in **He Kupu** Being Māori and Being Catholic.

**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**

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

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

Deacon Danny Karatea-Goddard

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*"If you want a printed magazine sent to you please email or text us..."*





***E ngā whāea o te awa tipua, e ngā pononga a te Atua, e ngā uri a Tamakehu rāua ko Ruaka e hoki ki ō mātua tūpuna.***

**RIP: Christine Hetaraka and Yvonne Church**

Chairperson of Te Kahu o te Rangi, Marguerite Osbourn laments,

*“ we have lost two cherished and long serving members”.*

Recently aunties Christine Hetaraka and Yvonne Church passed away in Lower Hutt within 48 hours of each other after battling cancer.

Both Christine and Yvonne have been faithful servants of their local parishes, Te Ngākau Tapu in Porirua, the Wainui-o-mata and Hutt communities. They had spent their time in Wellington advocating for the poor and those in need of a voice, *aroha* and *manaakitanga*. They were both active members of *Te Paepae*, a Māori Fellowship whānau.

As whānau and friends gathered at their home in Lower Hutt to spend some precious moments with Yvonne who had passed away and was preparing to be returned to Whanganui on Thursday 29<sup>th</sup>, Christine passed away at Te Omanga Hospice. A service celebrating Christine's life was held at Haven Falls Funeral Home, Wainuiomata Saturday August 31 at 9.30am.

We took Yvonne home to Whanganui to be buried on ‘Church’s Lane’ Aramoho Cemetery on Thursday 29<sup>th</sup> and her beloved *tuakana*, Christine returned on Saturday 31<sup>st</sup> September. Both aunties had a strong connection to the Home of Compassion as they were brought up on the Whanganui River in Hiruhārama and Rānana.

Our aroha and prayerful support to their surviving sister Gloria, whānau, tamariki and mokopuna.

***E te Ariki, hoatu ki a rāua te okiokinga pūmautanga***



Māori Language week has been celebrated each year from 1975.

Māori Language **Day** is September 14 and commemorates the presentation of the 1972 Māori language petition to parliament.

**Mahuru Māori** is an initiative begun in 2017 to promote the use of te reo Māori throughout the month of September.

### **Why a week? Why not a year? Why not a decade? A century?**

Because New Zealand is revitalising the Māori language and a part of that is celebration of our success and promoting te reo Māori. Māori language week is an opportunity for concentrated celebration, promotion and encouragement. And every minute of every hour of every day is a Māori language minute – we can choose to use te reo – every time we do, even just a 'Kia ora!' contributes to revitalisation.

Te Wiki o te reo Māori is becoming a major fixture on the national calendar providing an opportunity for concentrated promotion, raising awareness and giving an opportunity for expert and advanced speakers to encourage others on their te reo Māori journey.



# What can I do?

## Mā tātou katoa te reo Māori e whakarauora:

- Whakatauhia te reo Māori ki te wāhi mahi me te hapori
- Whakahau i ētahi atu ki te kōrero, ki te ako hoki i te reo Māori; whakauruamai hoki te reo Māori ki tōu ao
- Kia tika tonu te whakahua i te kupu Māori i ngā wā e kōrero Pākehā ana
- Ahakoa iti, akona, kōrerohia
- Kia nui ake te ako ka kōrero ai
- Whāia te ara poutama o te reo ka tohatoha ai.

## Everyone can contribute to te reo Māori revitalisation:

- Make te reo welcome at work and in the community
- Encourage others to use and learn te reo Māori; welcome Māori language into your life
- Pronounce Māori words correctly when speaking English
- Learn a little, use a little
- Learn more, and use what you know
- Keep improving your language, and share what you know

## Te Wiki o te Reo Māori Miha

Hei te rānui, hei te Rāpare 12 o Mahuru  
ka arahina te Miha e Katinara Hoani mō te Wiki o te Reo Māori  
ki te kopa karakia o te Whare Karakia Matua o Te Ngākau Tapu.

*Nau mai koutou katoa.*



## Māori Language Week Mass

On Thursday 12 September, Cardinal John will celebrate midday Mass at Sacred Heart Cathedral chapel in te reo Māori.

*Nau mai koutou katoa - All welcome*



## He Kupu

### Henare Walmsley Being Māori and Being Catholic

Interview recorded by:

Mynetta Erueti, Kaiawhina Maori, Te Ohu Kaimanaaki

*To be Māori gives* me a sense of belonging through whānau, hapū and iwi relationships. Having people of like-mind and action pervades pride amongst

each other but still allowing a person to grow within themselves. Being Māori is being steeped in tradition which has been **handed down from generation to generation.**

*Being Katorika* provides a sense of belonging outside the realm of Māoridom and allows us to see other traditions (spiritual and culturally) around the world. We take our blessings of being Māori and Catholic by sharing the same spiritual idioms while understanding the differences between each other. When we learn about others the more we learn about ourselves.

I remember being pulled out of bed by the 'Brown Joe' sisters who use to walk around the village at Whakarewarewa in Rotorua gathering up all the whānau to go to *Māori miha* on Sundays. The small Sacred Heart of Our Lady church was directly opposite our whare so there wasn't any escape from going to church.

Fr McKenna (an Irish priest of the Mill Hill order) had a habit of knocking over one of the building pillars every time he drove his car up to the church.

Fr Timmermin (also a Mill Hill father and Irish also) in later years conducted *Māori miha* in a rather expletive version of *te reo Māori* but still got the message across. I guess being Māori and Katorika was just taken for granted in our large family in 'Whaka' village during the seventies and eighties. Previously I lived with my *kuia* as a small child and then attending Whakarewarewa Māori primary school in those formative years, so I was lucky to spend many years with lots of siblings, cousins and extended *whānau*. I remember running between the Catholic church at the top of the village to the bottom of the village where the Anglican church was. As kids we would compare the after-mass *kai* and take our blessings full (under the blessings of our *koroua* and *kuia* of course).





Gone are the days of the Josephite Sisters and the Mill Hill priests and the village has reverted to over-commercialisation through the tourist trade. Gone are the days that tourists would gather at the door of the church and take pictures of us as we went up for communion. But there have been new Māori Deacons appointed to the *rohe*, I hear, so with the changing of the guard we may see our little humble church at the top of the hill revived – a sign of hope perhaps.

Its been a while since I have been back to Rotorua ( I am living in Wellington now) but my Nan’s spirit together with mum and dad’s *wairua* is ever-present at the whare on top of the hill.



## THREE HATO PĀORA COLLEGE PRINCIPALS

Left-Right: Fr Robert Lee SM, Rector 19 ; Whaea Debi Marshall-Lobb, Principal 2008-current; Fr Noel Delaney SM, Rector 1962-1971

My brother Keith and I attended Hāto Paora Māori Boys College in Feilding during the 70’s. We were quite privileged really to be attending the college. Mum and dad along with eight other siblings were living in the small *whare* at *Whaka*. Fees at the college were expensive and a great burden on our parents however we managed to survive – not too sure how but by the grace of God it seems. The Marist priests were hugely influential on us a that time, I can’t thank them enough. Some of them are good friends these days like Pā Gledhill, and some who have gone to our maker.

For me **Father Delaney** and **Father Bob Lee** (TG) were huge influences getting me to university and eventually through university with a couple of degrees. I attended Victoria University School of Architecture in my later years; after a talking to by Pā Delaney who gave me encouragement and the will. TG was a very astute man and applied his knowledge of science and mathematics in a very Māori way – compassionate with no nonsense!

Te Ngākau Tapu is a personal parish and is located in the midst of Porirua city. This parish has no boundaries and overlays many of its surrounding parishes as a special parish for Māori. This is to allow non-constricted access to sacramental rights and privileges of the church as with any normal parish. Te Ngākau Tapu has a *Māori miha* nearly every Sunday. I participate in the *miha* as *kaumātua* for formal welcomes and departures, as well as helping out the priest with *karakia* during the *miha*.

Just recently Te Ngākau Tapu celebrated 20 years as personal parish. On 1 July 1999 - for the likes of Māori this was a momentous occasion as it became the first personal parish for the Catholic Church in Aotearoa. This was a recognition of the spirit of biculturalism in Aotearoa, an understanding of the Treaty of Waitangi and Pope John Paul's visit to Aotearoa 1986 that the words of support for Māori became reality. For me the charism of Te Ngākau Tapu is in the people in the way they *manaaki* (care for) one another and others who visit for perhaps a day, or for only a moment. However Tūhono Whare (the adjoining hall to Te Ngākau Tapu) was established especially for the Hāto Paora Old Boys and Hāto Hōhepa Old Girls in the late seventies. The many *whānau* involved with the complex became the cornerstones for the future parish.

My *kuia* and *koro*, uncles and aunties, and parents centred around Catholic faith. Some of my ancestors walked out of the darkness when Tarawera erupted in 1886 covering sky and earth with volcanic ash. They prayed the rosary as they were blinded by the burning landscape to make their way to safety. Many settled with whanau in the Whakarewarewa village and were very religious but very aware of their cultural heritage and traditions.

After attending Hāto Paora College 1970-1973 and influenced greatly by the Marist priests I returned to Rotorua eventually marrying a girl from Ngaitai ki Tōrere of Tainui descent then raising a small family. Our two boys went to Catholic schools and both became builders. After attending university in the 1991-1995 I became a registered architect in 2000 after post graduate terms and field work. Much of my work was *kaupapa Māori* working with different Māori groups throughout the country. I also had a two-year contract designing the original and very successful Māori exhibition '*Mana Whenua*' at Te Papa Tongarewa which opened 1997. While in Wellington I was involved with Te Kainga Community Centre and Māori Catholic group under the guidance of Boy Thompson and Paul Carr among others. Te Kainga eventually moved to Mahora Street in Kilbirnie with weekly Māori Miha. Many of the attending Marist priests were familiar of Hāto Paora College and priests of that era.



I was glad to be associated with Pā Phil Cody who baptised some of my *mokopuna* and was instrumental in the organisation of the Māori chaplaincy for Te Whanganui a Tara. He is such a great influence for my *whānau* in Wellington and shares dinner with us occasionally in our new home in Porirua. His precious words to me would remain in stone *'if you can read...you can cook!'* something to remember before letting others prepare dinner.



We have moved from the south end of Wellington to the north end Porirua and very close the Te Ngākau Tapu parish whom I have been involved with for 5 years now. Pā Gerard Burns is our parish priest and shares his gifts with the small but vibrant congregation of Te Ngākau Tapu parish. Many family and friends have passed from Te Ngākau Tapu even my Uncle Henare Moke attended the formation of the Māori Pastoral Care team named Te Kahu o te Rangi in 1994. Stalwarts like Maisey King, Auntie Mihipeka, Theresa Tapa's sister Ilene, Norman, and many others. All contributed to the charisma of what Te Ngākau Tapu is... a place of belonging. Ross Wilson, Mandy Scanlon and Morna

Taute added many hours of *kōrero* to their duties as *Kaitiaki Māori* for our special *rōpū*. For many of the congregation they are from other *iwi* around the *motu* (island) and Te Ngākau Tapu provided a home away from home. Rubbing shoulders with the Archbishop John Dew who is now a Cardinal has been an inspirational leader through times of turmoil and crisis for the Catholic Church. Hats off to him for his courage and perseverance in particular with Māori. He is a true leader.

*They are many other people in my life who have added to the mystique of **being Catholic and being Māori** at that too.*



#### **Where were you baptised and confirmed?**

I was baptised in our little church on the hill The Sacred Heart of Mary at Whakarewarewa, Rotorua. I was confirmed in the Cathedral of Palmerston North during my years at Hāto Paora.

#### **Who is your Patron Saint?**

I have a few. Saint Paul is a person of change and aptitude. The way he lived a life of Roman power and might to be transformed into one of greatest Christian leaders. Saint Peter Chanel was also was a missionary of indigenous people and faced great odds in the face of adversity. Suzanne Aubert or

Mere Hōhepa as she was affectionately known by Māori is going to be saint- is immediately relevant to us as Māori because she worked, played and shared her gifts with Māori. She is currently in the process of being made a Saint but to many she already is a saint for her work with the poor and misplaced.

#### **Do you have a favourite Karakia and Himene?**

E Hēhu i te Tāpenakara has been a *waiata* sung by my *mātua tūpuna* and is still sung today. It reminds me about those who have gone before and a symbol in faith to Jesus.

#### **What are your favourite Kupu Katorika? Pūaroa**

A word developed over time with our work with Suzanne Aubert and her unconditional love for Māori. Aroha means love, Pūaroa means compassion, Te Pūaroa is more than compassion but unconditional love.

Ngā mihi mō tēnei hononga whakahirahira  
*Congratulations to Tuki & Pauline Takiwa*

60<sup>th</sup>  
ANNIVERSARY



*who celebrated their 60th Wedding Anniversary  
on 28 March 2019.*

## HE PĀNUI

### Pilgrimage to the Hokianga

#### HE HĪKOI TAPU

**11 January 2020 - 17  
January, 2020.**

Te Ngākau Tapu parish is  
considering a *hīkoi tapu*

from Pōneke to

Te Kohanga o te Hāhi



Katorika ki Aotearoa (Hokianga) to coincide with the first Miha on January 13th, 2020. We hope to take 2 vans. Kaupapa including tikanga, itinerary, transport, accommodation and costs are being prepared but if you are interested, please register that interest with ...

Pā Gerard Burns at [g.burns@wn.catholic.org.nz](mailto:g.burns@wn.catholic.org.nz) ,or,

Rangimoeroa at [dedangeau@gmail.com](mailto:dedangeau@gmail.com)

**Nau mai, haere mai koutou katoa - all welcome.**

## He Īnoinga mō te Hunga Tūroro – Prayers for the Sick

*E te Ariki o te pūaroa, o te mananui, e ĭnoi ana mātou mō te hunga māuiui, tūroro. Kia tau mai ngā keratia ki runga ki a rātou katoa. E ĭnoi ana mātou mō...*

Koro Tuki Takiwa, Willis Katene-Winiata, Fr David Dowling, Bishop Pat Dunn, Lorna Kanavatoa, Pā Colin Durning, Pā Karaitiana Kingi, Richard Puanaki, Marguerite Osborne, David Nonu, Chanel Hoera, Amy McLaughlin, Ann Mutu, Joe Mutu, Roland Raureti, Frances Peho-Wilson, Tony Karatea, Sue Pirini, Pā Phil Cody, Pā Alan Roberts, Ana Edwards, Kipa Arapere, Karen Broad, Ben Goddard, Phil Amaru, Kararaina Te Ira.



*‘E te Ariki, whakahokia rātou ki te ora’*

### Did you know that ...

**1845** A Catholic Mission is established in Rangiaōwhia in the Waikato. By this time there were 3000 Catholic Māori in Aotearoa New Zealand.

**1846** There are now Catholic Missions in the North Island at Hokianga (Bay of Islands), Whangaroa, and Tāmaki, and further south and east in the North Island in Waikato, at Rotorua, Tauranga, Opōtiki and Whakatāne.

**1847** Viard is made Bishops, like Pompallier, he is also French, born in Lyon.

Irish soldiers (the majority of whom are Catholic) begin arriving as part of the British Military contingent being brought to Aotearoa NZ. They settle mainly in Pamure, Howick, Onehunga and Otāhūhū – the fencible settlements. The Crown establishes fencible settlements for the purpose of defending the Auckland settlement from an alleged threat of attack from Māori.

**1848** The Auckland Diocese is established in the northern half of the North Island. The rest of Aotearoa New Zealand becomes the Diocese of Wellington.



# National Māori Pastoral Care Hui



**Back L-R** Mons. Gerard Burns (Wgtn), Dcn. Danny Karatea-Goddard (Wgtn), Manuel Beasley (Auckland), Jaana Kahu (Kaikoura), Kea Renata (Whanganui), Marcel Wainohu (Palmerston North), Charles Ropitini (Paki Paki), Nick Wilson (Palmerston North).

**Front L-R:** Bob Te Miha (Christchurch), Rangi Hau (Wellington), Rangi Davis (Auckland), Barbara Te Miha (Christchurch), Fr. Gerard Patterson (Gisborne), Korty Wilson (Ohakune), Mynetta Erueti (Wellington), Melissa Paul (Wairoa).

The Archdiocese of Wellington's Māori Pastoral Care Team, Te Ohu Kaimanaaki, hosted a National Māori Pastoral Care Hui for members of the Church working in Māori pastoral care in an official capacity for dioceses. Respective bishops put names forward as those 'officially' engaged in ministry with Māori in the knowledge that in some dioceses or areas there are persons who are effectively the workers without having an official title or commissioning. This has been the first opportunity for those in the employ and/ or commissioned with a special responsibility for Māori Pastoral Care to gather to meet and share experiences.

**The kaupapa** of the hui was:

- to share what our respective diocese' are doing in the area of Māori Pastoral Care, share resources and ideas, and discuss any challenges we are facing.

- to invite those persons who have a special responsibility in Māori Pastoral Care in each diocese and/ are in the employ of the diocese.

### **Presentations**

Each diocese gave a 15minute Overview from each diocese followed by questions. The presentations included

- the diocesan territory and snapshot of demographic make up.
- how many Māori Catholic communities do you have (including Mass Centres and Eucharistic Communities)
- a commentary on how Māori Pāstoral Care is cared for: who, how, what and resources?
- the challenges and issues for Māori Pastoral Care? Needs?
- Signs of light and hope.

With the Bishops Conference support two further hui will be held in 2020.

## **Katekita Forum at Takahanga Marae, Kaikoura**



### **Takahanga Marae, Kaikoura**

Our thanks to Jaana Kahu and the whānau of Takahanga marae who hosted 12 people gathered at Takahanga Marae to explore the ministry of Katekita. The day session explored why Katekita emerged and the modern forms and calling to ministry. The focus of the morning was learning the

leadership roles for celebration of Liturgy of the Word with Holy Communion – Te Ritenga o te Kupu me te Ukarita Tapu, what the similarities are with Miha (Mass) and the differences. The afternoon session saw the participants celebrate Te Ritenga o te Kupu me te Ukarita Tapu. Present at the hui were the smsm Sisters who live in Kaikoura and Deacon Danny Karatea-Goddard who facilitated the day. Another Katekita Session Pt2 will be held before the end of the year in Kaikoura and the focus will be Katekita ministry for Tangihanga, Hura Kohatu and to the sick, dying and their whānau.

## Debi Marshall Lobb of the Wairarapa appointed to Archdiocesan Pastoral Council

The principal of Chanel College Masterton has recently been appointed to the Archdiocesan Pastoral Council (APC). In August 2018 the Wairarapa Times-Age ran an article on *'Chanel's new head loving it here'*



Communication isn't a problem for the new principal of Masterton's Chanel College.

Debi Marshall-Lobb is fluent in all three of New Zealand's official languages – English, te reo Māori and New Zealand sign language. *"I love languages and culture,"* she says. *"We live in enlightened times where we like to celebrate all cultures".*

*"In Aotearoa, 2018, we're at the stage where we're aware of the uniqueness of other cultures and all languages and cultures have the ability to enhance our understanding of the world and each other."*

That's why you won't hear the students call her 'Mrs Marshall-Lobb', she has long been referred to by students as **'Whaea Debi'** – a Maori term of respect – and that was the preference of the Chanel students. Marshall-Lobb has almost four decades of teaching experience, including time working in special education and with the hearing impaired. She had no idea she would fall in love with the region when she started as acting principal in term 1 this year, having originally taken up the role to assist the school until it had found a permanent replacement. *"The longer I stayed the more I thought, 'What a great community',"* she said. Debi Marshall-Lobb was officially named principal effective from term 3 and brings an impressive resume to the table. Before arriving at Chanel, she spent the past 10 years as principal of St Paul's College in Feilding, and has lectured at Massey University's pre-service teacher training programme. She said Chanel College was a great fit for her as the school's values aligned with her own. *"I want young people to grow up with positive learning experiences. We want to produce good citizens who contribute positively to society and Chanel focuses on the formation of the young person through faith-based education."*

*"We know the values we want to promote – we want respectful and resilient students. The concept of family, kindness and positivity resonates really strongly with us."*

Although she was born and bred in Manawatu, whaea Debi was excited to have some Wairarapa connections in her family.

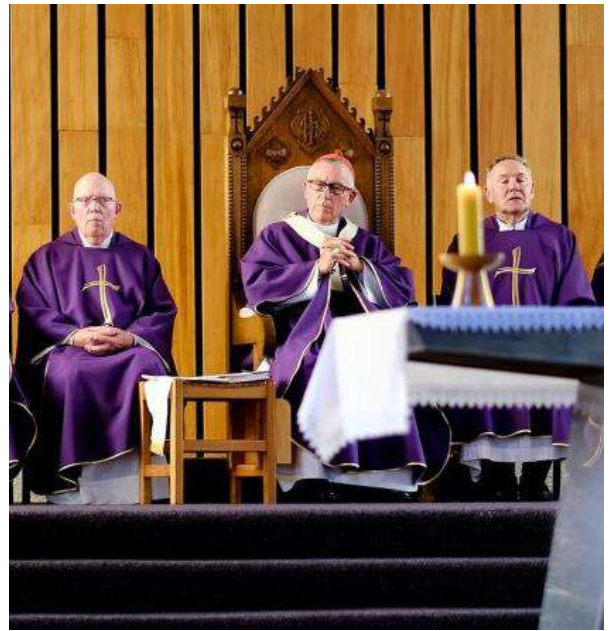
*"On my mother's side there's Rangitāne and my husband's grandmother was born in Papawai."* She said she was learning about the region through the support of her students, who went out of their way to tell her where to go and sites to visit.

Debi says she had settled in well thanks to the help and support of Wairarapa people who were her favourite thing about her new home. *"The students, staff, board members and parish have been fantastic and really supportive. It's great to be around committed people and like minds."*



## Catechesis – What is a Pro - Cathedral?

In a Welcom article, *Cathedral In Strengthening Mood*, written in October 2018 Fr James Lyons explained that there was- ‘blue material wrapping one side of our earthquake-prone Sacred Heart Cathedral tells a story of progress in the strengthening work. Except this is not part of the main project, but rather a preliminary step towards reopening the Blessed Sacrament Chapel and Connolly Hall. ... Attendance has decreased since the closure of the cathedral in June, but support remains strong, with parishioners working together to ensure the community does not lose its identity’. Indeed both the Blessed Sacrament Chapel and Connolly Hall have since reopened and a Miha Māori – Mass in te reo Māori will be held at midday on Thursday 11<sup>th</sup> September, 2019.



All are welcome and Cardinal John will be presiding, *ko ia te kaihautū*.

The word Cathedral comes from the word ‘*Catehdra*’ which is the latin word for chair. It is this chair where the bishop, in our case Archbishop Cardinal John sits and presides from. The Bishop’s Chair is a symbol of his teaching office and pastoral authority in the Diocese. It is also intended as a sign of the unity of believers in the faith the bishop proclaims as the one appointed to shepherd of the People of God. Wherever the bishop locates his chair, it becomes the most important church in the Archdiocese.



**The Pro Cathedral** In the same month another article written by Welcom editor, **Annette Scullion**, explained that St Teresa’s Church Kārori, was to be pro-cathedral of the Archdiocese of Wellington while the Sacred Heart Cathedral is closed for earthquake strengthening. Every diocese and archdiocese must have a ‘Mother Church’, a Cathedral Church, which is the official seat of the Bishop or Archbishop. If a cathedral is under construction, or is being renovated, repaired or seismically strengthened – as is the current situation in the Archdiocese – then the bishop usually proclaims another church to be the pro-cathedral of the diocese for a period of time.