



KO TE TANGOHANGA



**Ko te Tangohanga
o Hāta Maria
ki te Rangi.**

ĀKUHATA 2018

KARERE KATORIKA

TE ROHE PĪHOPA MATUA O TE WHANGANUI -A- TARA



PUTANGA 2
Archdiocese
OF Wellington

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 second quarterly newsletter as the time of *Matāriki* closes and we enter into this time of the Assumption of Blessed Virgin Mary – *Te Tangohanga o Hāta Maria ki te Rangī*.

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. There has been positive feedback from our 1st Edition, Te Putanga 1, therefore this newsletter will include a full page Catechesis - He Ākoranga Hāhi, Te Reo Māori Mass Times in the Archdiocese, He Īnoinga mō te Hunga Tūroro - Prayers for the Sick, He Kupu Hōu – New Words and a list of our Māori Catholic Communities in the Archdiocese.

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, and November.**

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



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

The ADW Māori Pastoral Care Team (Vicariate)



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He Kupu Hōu – New Words

Hunga Whakapono – *the Faithful, the People of Faith*

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.

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

Ngā Tūpuna Whakapono Katorika



Fr Patrick John Cleary s.m.

Patrick John Cleary was born in Wellington on the 9th May 1916. He took his Profession on the 11th January 1937 and was ordained into the priesthood on the 14th December 1941.

He was educated in Wellington at the Northland Convent School, then Cambridge Terrace and went onto St Patricks College in Silverstream.

According to many of his friends he was a keen cricketer but he also loved music.

In his priesthood he will be remembered for his lifetime dedication to the Maori Mission. He spent endless hours sharing and teaching the faith through classes and summer camps. He worked with the families of the *Māramatanga* and his work can be connected in a very real way to greater participation in the Hui Aranga.

Fr Cleary's mission work took him to Jersualem (Hiruharama), Okato, Meaane, Normanby, the Manawatu, Wellington and Porirua. It is reported that *'At Tū Hono in Porirua his life was a joyful one, laced with incidents that brought tears and laughter'*. He was a man of patience and a greater listener, a true friend.

Harsh economic our people as our whanau joined the rural urban drift, poverty was a feature during both WWI and WWII. *'Fr Pat'* will be remembered for his mission to the poor and his initiatives to raise money. One such initiative was the fundraising concerts in the Hawkes Bay – *'Piri Pono Children's Concert Party'*. Accounts record that this concert was even taken to the Opera House in Wellington.

As this month's newsletter is sent out we remember Pā Cleary as the initiator of the magazine **'Whiti Ora'** – 'Life and Wellbeing'. For over 30years he facilitated the magazine which captured snippets of what was going on in our Māori Catholic Communities.

Pā Cleary sm suffered a stroke in 1962. Patrick John Cleary passed away on the 2nd of June 1985.



'E te Ariki, hoatu ki ā ia te okiokinga pūmautanga'



Ko Te Tangohanga o Hāta Maria ki te Rangi

The Assumption - Ko Te Tangohanga

The Assumption of Mary into Heaven (often shortened to the Assumption) is also known as the Feast of Saint Mary the Virgin, Mother of Our Lord Jesus



Christ and the Falling Asleep of the Blessed Virgin Mary (the Dormition). In Aotearoa New Zealand

Wednesday 15th August is set aside for this Holy Day to mark the bodily taking up of the Virgin Mary into Heaven at the end of her earthly life. The Catholic Church teaches that the Virgin Mary *"having completed the course of her earthly life, was assumed body and soul into heavenly glory"*.

This doctrine was dogmatically defined by Pope Pius XII on 1 November 1950, in the apostolic constitution *Munificentissimus Deus*. The Catholic Church and Eastern Orthodox Church believe in the Dormition of the Theotokos, which is the same as the Assumption. In *Munificentissimus Deus* (item 39) Pope Pius XII pointed to the Book of Genesis (3:15) as scriptural support for Mary's victory over sin and death as also reflected in 1 Corinthians 15:54: *"then shall come to pass the saying that is written, Death is swallowed up in victory"*.

On a linguistic note Auckland Mill Hill priest Mick Ryan, Pā Mikaere, shares , *'In the early days of contact the concept of someone being taken up to heaven was expressed by imitating, as near as possible, the sounds of the Latin name for this event, Assumptio i.e. TE AHUPEHIO. This was the title used when dedicating churches. Te Ahupehio church opened in 1910 at Motukaraka and is visible from many parts of the Hokianga harbour. No one dares change that name because it is part of history now and is a protected building. But we have used "Tangohanga o Hata Maria ki te Rangi" from earliest times when talking about the event, in the north anyway'*.

He Īnoinga mō te Hunga Tūroro - Prayers for the Sick

Tuki Takiwa, Anthony Waikari-Panapa, Willis Katene-Winiata, Fr David Dowling, Bishop Pat Dunn, Spencer Kahu, Lorna Kanavatoa, Pā Colin Durning, Pā Karaitiana Kingi, Ted Bason, Mark Richards, Richard Puanaki, Marguerite Osborne, Christine Hetaraka, David Nonu, Chanel Hoera, Amy McLaughlib, Ann Mutu, Joe Mutu, Roland Raureti, Frances Peho-Wilson, Judith Coppen me tōna whānau, Tony Karatea, Sue Pirini, Hudd Rickett and all who are need of prayerful support at this time.



‘E te Ariki, whakahokia rātou ki te ora’

Did you know that ...

- 1828** The first Catholic immigrant, Thomas Poyton, arrived in Aotearoa from Ireland, landing in the Hokianga.
- 1829** The Prefecture Apostolic of Great Oceania is established and is eventually divided in 1833 into two Vicariates (West and East Ocean).
- 1834** Māori select the first national flag of Niu Tīrena in the Bay of Islands. It is duly recognised by France, the United Kingdom and the United States of America. It gained international recognition of sovereignty for iwi Māori.
- 1835** The Declaration of Independence – Te Whakaputanga is adopted at Waitangi. 35 ariki and rangatira representing hapū from the far north and Hauraki Gulf signed the declaration. Later leaders from Ngāti Kahungunu and Waikato signed. The signatories declare their country to be an independent state under the designation of the United Tribes of NZ. A Congress was established for passing legislation, for trade and justice.
- 1936** Aotearoa NZ is included in Bishop Pompallier’s Vicariate Apostolic of Western Oceania.

Sr Tui Cadigan RSM

**He Māori – He Katorika does that describe you?
Do you see any signs of hope?**

I recently embarked on a downsizing of papers and perceived valuable articles in my *whare* and I came upon a page I had torn out of the NZ Catholic of November 1999. It was Pā Henare Tate's 'dream for an



inculturated Church' and I would like to consider some of that here. In his korero Pā was speaking as Episcopal vicar for Māori within the Auckland Diocese quoting the Pastoral Plan, and I quote *"That Māori retain and express their unique identity within the inculturated Church of the diocese of Auckland."* Surely that is what all Katorika Māori want in which ever dioceses they find themselves?

As Kaiwhakahaere of Te Rūnanga o Te Hāhi Katorika o Aotearoa, I am privileged to visit all diocese and hear from Bishops delegates and people who come to our hui to shares their experiences, hopes and concerns on being Māori – being Katorika. It is an enriching experience and a great deal of wisdom is shared outside of the formal hui as we relax and talk about our faith, what brought us to this point and what sustains us. My experience as Māori Katorika for more than sixty years has been of small progressive steps forward and at times several hasty steps of retreat as the majority culture expresses discomfort with inclusion of any specifically Māori symbolism or ritual being embraced outside of *pōwhiri* and *mihi whakatau*. At times it is Māori who object wanting to separate who they are as Māori from who they are as Katorika. If a person identifies as Katorika Māori, the two sides form part of their total identity. To attempt to be less than that is to question God's gift to each of us, isn't it? Can one live the two dimensions fully without integrating them? I would say not with in the Church, yet it is a struggle to find a faith community where it all comes together.

As a youngster I learned by rote the Catholic Catechism; one of the questions was who made you? The answer was God made us to know love and serve Him.

Can this be done in a Church that doesn't know who we are? It's a big ask when the whole Church has not yet managed to embrace even the sign of the cross and dismissal in Te Reo! However, there are signs of hope and the Hui Aranga which continues to bring Māori together with all the rich *ritenga tapu* of Christ's death and resurrection to celebrate being Katorika with *karakia, hīmene, waiata, haka, karanga, poi, whaikōrero* is definitely one. Pā Mikaere Ryan MHM, who has nurtured generations of Katorika Māori, including me, and who continues to produce many resources to assist people with their faith and empower Katekita and Kaiarāhi who are expected to lead their communities in prayer and ritual, continues to inspire hope. In the last few months there has been a big increase in those wanting to learn *te reo* through *wānanga*, even a fish and chip eatery in Wigram started with menus in *te reo* and has had record numbers coming to free *te reo* lessons. Wellington City Council has announced it wants to be a Te Reo Māori City and Rotorua has bi-lingual street and road sign now.

While all of these are not strictly Hāhi Katorika these initiatives will help New Zealand born and migrant peoples to embrace Te Reo as a unique *taonga* of Aotearoa and Iwi Māori as the first nation people of Aotearoa. Maybe it will be the blessing of migrant peoples to Iwi Māori that their acceptance of and engagement with our language blesses them with a sense of belonging and us with a recognition of our *mana whenua* and *kaitiaki* roles. It's not impossible!

The pastoral needs of Māori are multiple; one size does not fit all simply because we can be described collectively by the word Māori. As with all those of European or Asian descent there are distinctive intrinsic aspects that separate. The starting point is openness and acceptance of the complementary nature of roles within Māori society. An exclusive male only model ignores the place of *Kuia/Taua* as nurturers of the faith in the native soil that is Māori. I am not advocating for a female priesthood here but a more inclusive pastoral model to serve Māori needs. An equitable sharing of diocesan resources will show the level of commitment and sincerity of Church leadership.

Sister Tui Cadigan RSM

Kaiwhakahaere

Te Rūnanga o Te Hāhi Katorika o Aotearoa

He Kupu

Ka hoki ngā mahara - the memories!

Pā Kiritopa (Chris) Martin SM



Ngā mihi mahana ki koutou, te whānau o te Hāhi kei te Whanganui a Tara ki te Ūpoko o te Ika. Being born and raised in Wakefield, Nelson. I too am a son of the Archdiocese of Wellington.

Cardinal Tom Williams Ordained me in Richmond in 1983.

Ka hoki ngā mahara – the memories!

My first five years as a Pirihi (84 – 88) with the whānau Māori in Wellington. I lived at *Tū Hono* and Cannons Creek with Pā Pat Cleary and later Pā Hēmi Hekiera and other Marists together with Sr Walburga DOLC and Sr Rose Harris SM. The big part of the day to day ministry was getting out visiting the whanau from Titahi Bay to Wainuiomata and points in between.

I also visited the whānau in the top of the south and also to support the whanau at Pukekaraka. We had a monthly schedule of Miha Māori. Then there were Tangihanga, Baptisms and a few Weddings.

Pā Hēmi introduced *Te Ahi Kaa* gatherings in the areas helping to enkindle faith sharing and support among the whānau gathered from *ngā hau e whā* – the four winds.

Within one street there were often families from te Taitokerau, Taranaki, Hawkes Bay, the Whanganui River or wherever.

Then by providence I got to minister in those places too. My *hīkoi* has taken me to *ngā hau e whā* and now I'm on my second time around.

Last month I even got to visit the Chatham Islands!

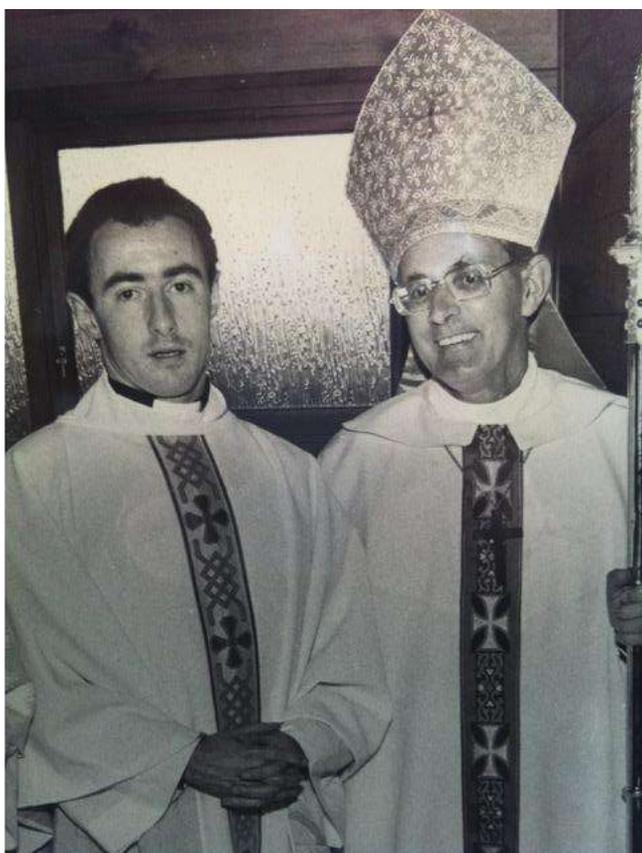
The most inspiring thing for me is to witness the huge transformation in te Ao Māori over these 35 years: Waitangi Tribunal and Treaty settlements; Kohanga Reo and the whole Māori medium education and so much more.

There were two significant things I was privileged to witness.

Firstly the foundation of *Te Rūnanga o te Hāhi Katorika o Aotearoa* – this Body had a big influence on the Ordination of Max Takuira Mariu S.M. as the first Māori Bishop in 1988.

Secondly the beginning of *Waka Aroha*. This was a wonderful development for the formation of *Katekita* and other lay ministry. Pīhopa Max together with Pā Hēmi and others were the inspiration for this.

Two special people in my memory are Kahu Ratana and Alan Taumata together with many others. Another memory that comes to mind was being part of a rōpū accompanying Cardinal Tom Williams to te Koroneihana Hui at Ngārūwāhia. I'm also inspired by how I see the Archdiocese has supported Bi Cultural kaupapa. A symbol of this to me is the *NZ Missal*. To have Karakia side by side with the English prayers.



We had little Yellow books *Karakia o te Miha*.

We live in te Ao Hurihuri – an ever changing world. There is still so much to be done.

Ngā mihi ki a rātou mā kua wheturangitia.

Ngā mihi aroha ki a koutou katoa.

Chris Martin s.m.

Pā Kiritopa

Newly ordained Fr Christopher Martin s.m. and
Cardinal Thomas Williams, Richmond 1983

MATĀRIKI

Bishop Viard Senior Maori Teacher and Mana Whenua Te Ati Awa rangatira Turei Thompson opened with a mihi and reflection the recent New Zealand Catholic Schools Convention held in Wellington's TSB Arena.

Friday 16th June marks the beginning of a month long celebration of the celestial cluster known as Matāriki. Matāriki is a particular formation of seven stars that can only be seen at this time of year and heralds in the start of the Māori New Year. Matāriki is a time for connecting to and celebrating the elements of nature. It is also a time to farewell the dearly departed and to acknowledge the past year. However, the real significance of Matariki lies not in the reflection of the past but more so in the prediction and hope for the future.

Our Little Stars

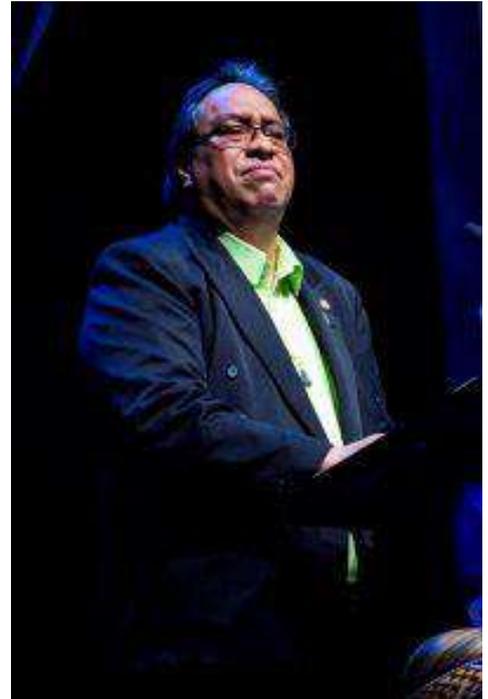
Whenever we look up at the night sky we see the glitter and sparkle of the myriad of stars shining above us.

It is a glorious sight to behold and since time immemorial, the stars have fired the imagination and been a catalyst for inquiry and inspiration.

Every star has its time and every time has its star. At different times of the year our gaze is drawn to a particular star and the beauty it possesses. For example, this morning we have relished the opportunity to relax and enjoy the Kapa Haka troupe from St Claudine Thevenet School in Wainuiomata and to watch students from Bishop Viard College in Porirua leading the official party in today's venue.

But even the little stars get to show their wares. For example, when Tāne is settled in class and works tirelessly on his assessment. When John Paul consoles a crying student, when Caleb picks up rubbish without being asked, or when Lawrence smiles at you with his whole face lit up.

But the beauty of a star is two-fold. First there is the distinct shape and glow of each star. No two stars are the same. Second is the collective beauty of all the stars woven together to form a blanket of love that is cast upon the Heavens. And this is where each of us come in. As someone who has accepted the Cross of Christ and chosen of their own free will the onerous task of role modelling the virtues and values of the life, death and resurrection of our Lord, it is our task to bring out the sparkle in every student.



Turei Thompson, Te Āti Awa

To educate and empower them to be all they can be. And to believe that people will one day see each of them sparkle in their own right and as part of the wider community.

Matāriki can be translated as ‘Mata Ariki’ or otherwise the face or the eyes of God. I don’t need to look up to see Matariki, it’s in this room. As a faith based community we are the face or the eyes of God. We are the reflection of Catholic virtues and values. We are the voice that the students hear and the actions that they observe.

Just as Matāriki is a reflection of the past, we too will look at the past and take stock of we are at today. Like Matāriki, the significance of the New Zealand Catholic Convention for 2018 lies not in the reflection of the past but more so in the prediction and hope for the future.

It is therefore our hope and our vision that every star in each of the hallowed halls of Catholic education will one day sparkle and shine with the truth and the light of Jesus Christ by holding themselves with dignity, by servicing the community, by persisting despite adversity and by allowing their faith to guide them into the future. And in so doing, they will emulate Christ’s word which is the motto of our Convention ...

‘Kia aroha, kia tūturu, kia ora – To love, to be, to do!’



St Claudine Thevenet School from Rata Street, Wainuiomata welcomed and assisted in opening the Convention with a *waiata, hīmene and haka*.

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, 15 July 2018

9.15am, 16 September 2018

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 |

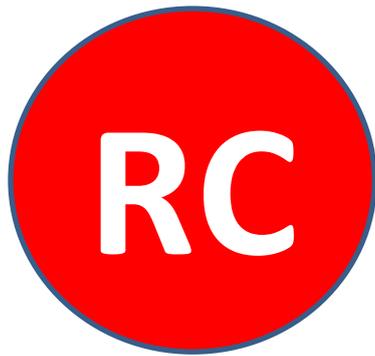


Te Pāriha o Te Whetū o Te Moana – Star of the Sea Marlborough Parish

Parish Priest: Fr John Pearce

Miha is celebrated by arrangement.

Takahanga Marae, Takahanga Terrace, Kaikoura.
Contact: [Jaana Kahu@reservations@ariama.co.nz](mailto:Jaana.Kahu@reservations@ariama.co.nz)



is for **ROMAN CATHOLIC**

Just a reminder to whānau and friends ... when a beloved one is admitted to hospital let the hospital know that you are Catholic and this will ensure a Catholic Chaplain is available to visit your whānau member and offer karakia and/or offer arrange an anointing. You can do this by noting **RC** after their name on reception.



Catholic Hospital Chaplains

Archdiocese of Wellington
Catholic Social Services

Wellington

Sr. Sia and Elisabeth Wootton

Kenepuru

Marie Paurini

Hutt Valley

Kathryn van Woerkom

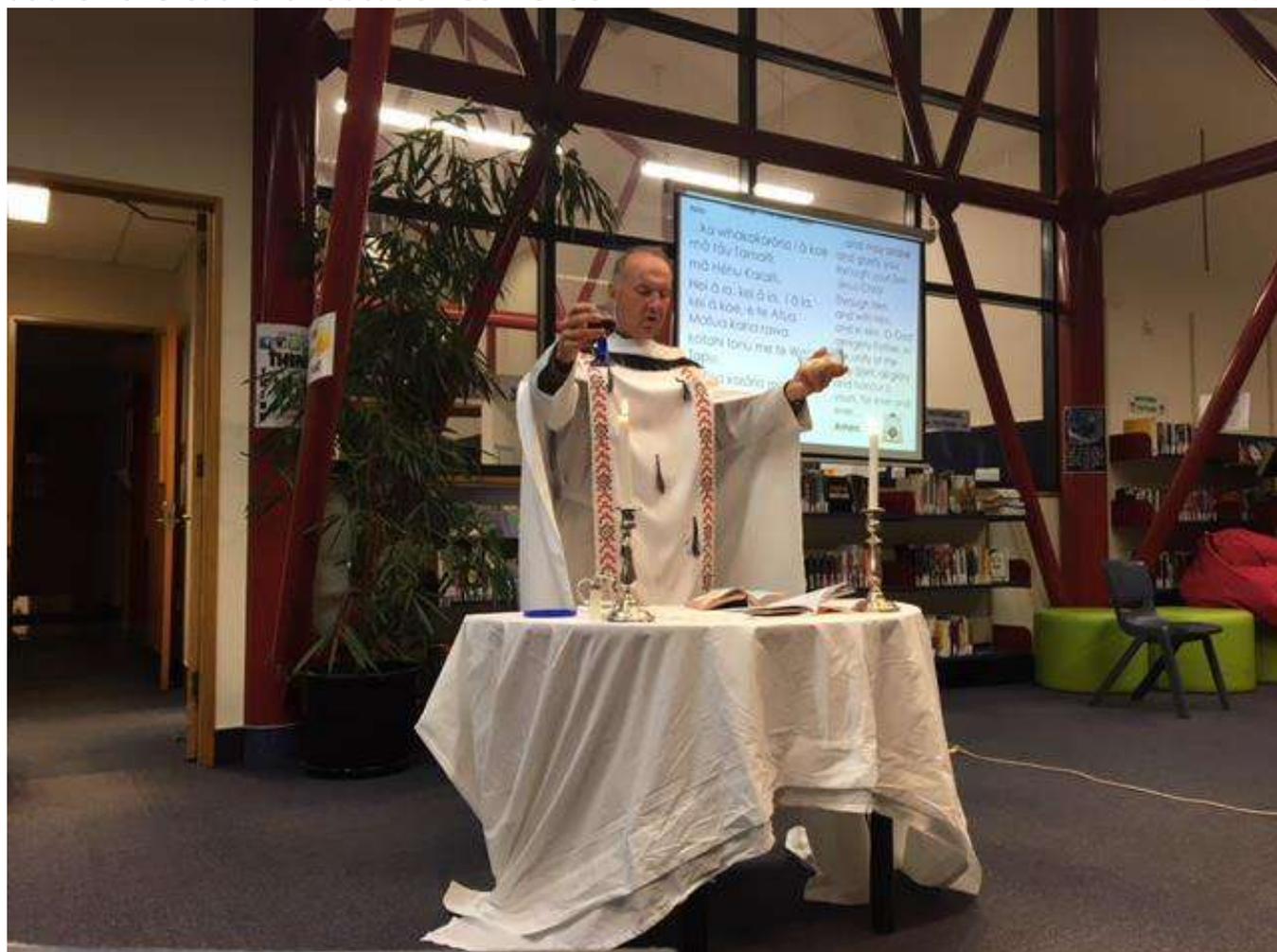
He Rongo Pai – Good News in Pictures

National Catholic Schools Convention 2018



Deacon Danny Karatea-Goddard proclaiming the Gospel in te reo Māori with our Bishops at the 2018 Catholic Education Convention.

2018©NZCEO



Pā Gerard Burns celebrates Miha Māori at Garin College, Nelson 2018© John Macguire

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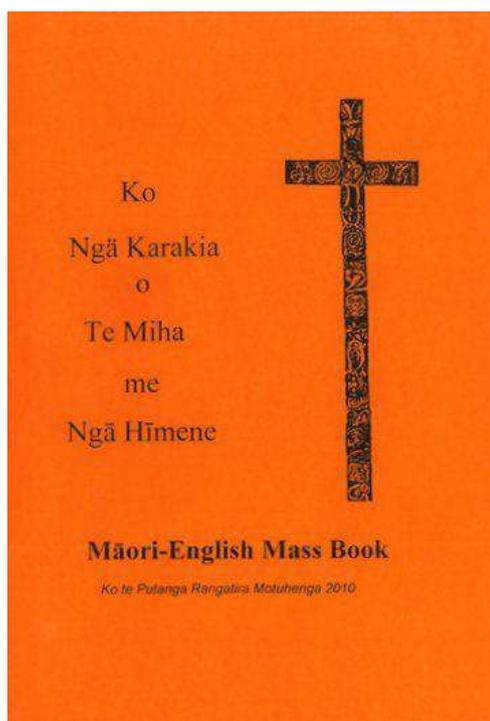
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pamikaere@gmail.com

Ngā Rauemi



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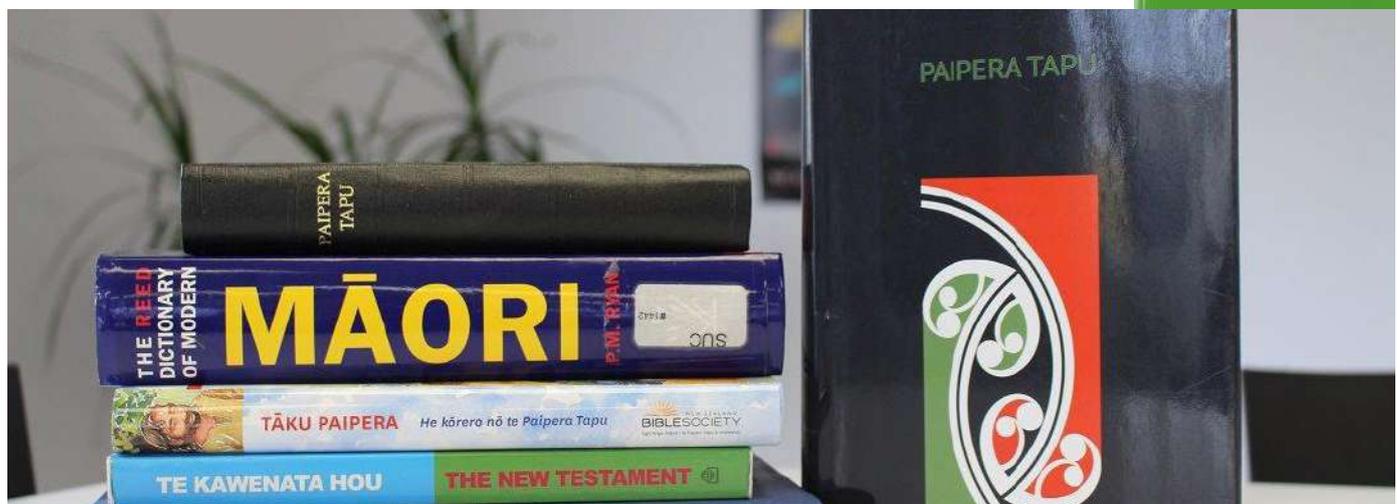
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He Ākoranga Hāhi - Catechesis



Te Huinga o ngā Pīhopa Katorika o Aotearoa The New Zealand Catholic Bishops Conference

NZCBC is the national body for the bishops of Aotearoa New Zealand. There are **six dioceses** in New Zealand. The 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 *suffragen* 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)

Archbishop Martin Krebs is the Apostolic Nuncio.

He is the Popes' representative to Aotearoa New Zealand and in this way, he is a statesman. Our Apostolic Nuncio is leaving to take up a new posting in Uruguay.



He Karakia 2

KO TE RŌHĀRIO – THE ROSARY

The Our Father also has two versions which are captured below, you need to listen for which version is being used by the prayer leader. There are two Māori versions of the Rosary, one version (V1) is widely used in the Diocese of Hamilton and Auckland while the other version below is generally used in the other dioceses.

E to mātou Matua i te rangi

kia whakatapua tōu ingoa,

kia tae mai tōu rangatiratanga,

kia whakaritea tōu hiahia i te whenua

kia pēra anō i tō te rangi.

Homai ki a mātou āiane

he taro mā mātou mō tēnei rā.

Whakakāhoretia ō mātou hara,

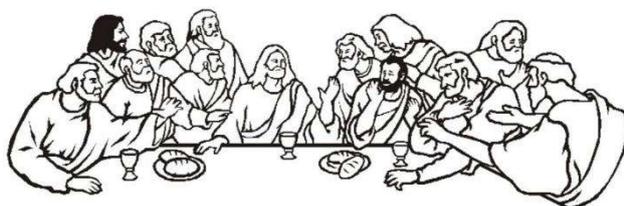
me mātou e whakakore nei i ngā hara

o te hunga e hara ana ki a mātou.

Kaua mātou e tukua kia whakawaia,

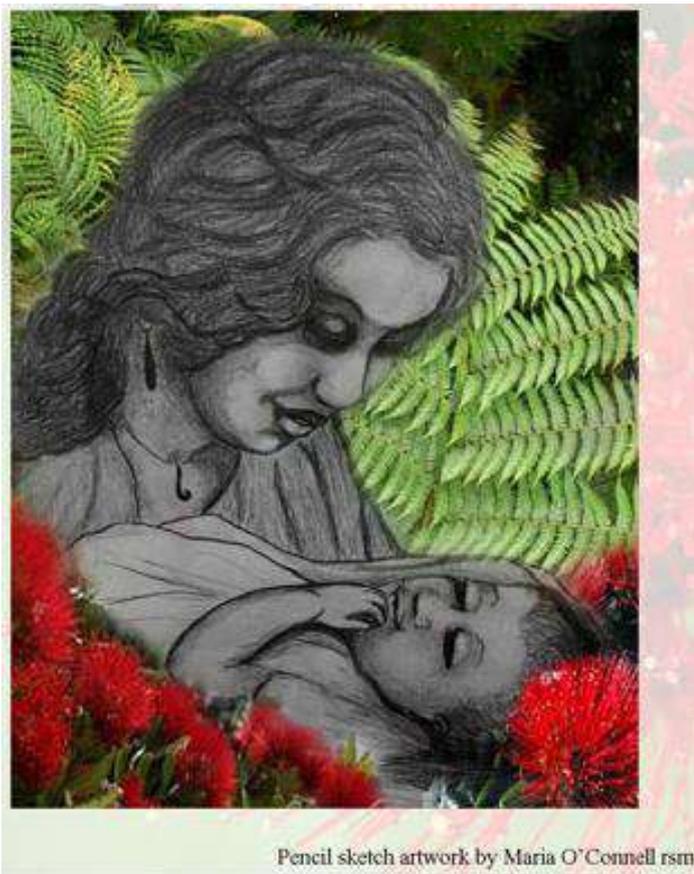
engari whakaorangia mātou i te kino.

Āmene.



**AWE, E MARIA e kī ana koe i te keratia,
kei ā koe te Ariki,
e whakapaingia ana koe
i roto i ngā wāhine,
ā e whakapaingia ana hoki
a Hēhu te hua o tōu kōpu.**

V1



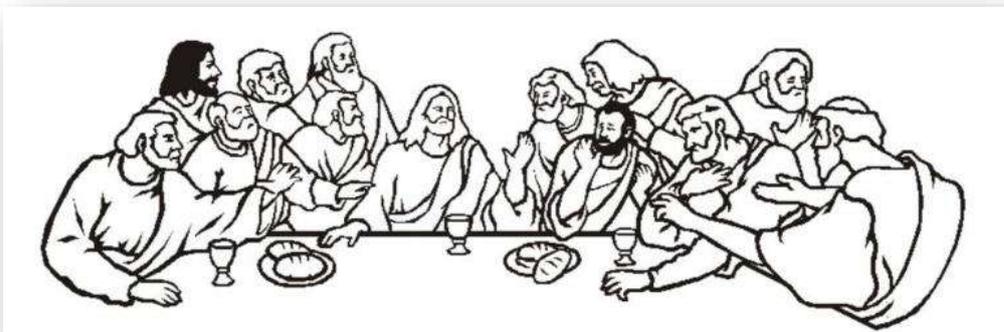
Pencil sketch artwork by Maria O'Connell rsm

**E HĀTA MARIA,
te matua wahine o te
Atua,
īnoi koe mō mātou mō
te hunga hara,
āianeī, ā,
a te haora
o tō mātou matenga
rawa. Āmene.**

**E to mātou Matua i te rangi
kia whakatapua tōu ingoa,
tukua mai tōu rangatiratanga
kia whakaritea tōu hiahia i te whenua
pēnei me i te rangi.**

V2

**Hōmai ki a mātou āiane
tō mātou taro o nga rā katoa.
Kia wareware koe i ō matou hara
me mātou hoki e wareware ana
i te hara o te hunga i kino ki a mātou.
Aua mātou e tukua ki te whakawaia,
otirā whakaorangia mātou i te kino.
Āmene.**



**AWE MERI, e kī ana koe i te keratia,
kei ā koe te Ariki,**



**ko koe e whakapaingia ana i ngā wāhine,
ā ka whakapaingia hoki a Hēhu,
te hua o tō kōpū.**



**E HĀTA MERE, te Matua o te Atua,
īnoi koe mō mātou he hunga hara, āianeī, ā i te
haora o tō mātou matenga rawa
Āmene.**



Pakipaki

The first Church of the Immaculate Conception was built in 1880 under the auspices of the rangatira Urupene Puhara, The Venerable Suzanne Aubert and Father Christophe Soulas of the Society of Mary. The church served the Catholic Māori Mission until the 1960s when it was moved from its original site to where it currently stands today. On the original site of the church, a new building was erected, taking the name of Our Lady of the Immaculate Conception, which was consecrated on the 28th April 1968.

57 years later, the time has now come to restore the 1880 church to its former glory with a restoration project and listing as a heritage building for the posterity of the Catholic Māori Mission of Hawke's Bay.



Pakipaki

The full name for the village is *Te Pakipakitanga-o-Hinetemoa*, a whakataukī proverb that tells the story of the Chieftainess Hinetemoa (c.1600) who is said to have been interrupted while bathing and protected her modesty through the quick gathering of her rāpaki waist garment, wrapping it around her body.

The name of the church

The name is the Church of Immaculate Conception built in 1880 for the Catholic Māori Mission based at Pakipaki, Hawke's Bay. The Church of the Immaculate Conception was deconsecrated and moved in 1967 to make way for a new church building which holds the name Our Lady of the Immaculate Conception consecrated on the 28th April 1968.

Location

The Church of the Immaculate Conception sits adjacent to Our Lady of the Immaculate Conception on Miriama Road within the village of Pakipaki.15--16 Miriama Road Pakipaki RD 11 Heretaunga 4178

A Restoration Project

Kia ora 'Give a little'

We are happy to announce the start of our fundraising drive to restore our taonga, the old carpenters Gothic, Church of the Immaculate Conception in Pakipaki Hastings Hawke's Bay New Zealand. We are asking you, the people of New Zealand, to help us in our mission to raise our first target to get the Restoration under way and begin to restore this old and important building from colonial New Zealand, for Hawke's Bay, for the Ngāti Kahungunu Iwi ki Heretaunga, for the hapū of Pakipaki, and for all New Zealanders and international pilgrims and visitors who will visit when the restoration is completed, to honour The Venerable Mother Suzanne Aubert who we pray may be recognised to be the first New Zealand Catholic saint.



By Our 'Give A Little' Fund Raising Drive

We are hoping to raise 20K We are raising the funds to cover the cost of a Conservation Plan, an assessment that will inform us of cost and work that will need to be carried out to restore the building. We gratefully and humbly accept your donation to help us restore our taonga/treasure and thank you for your generosity.

Donation details

A Restoration Project. Email: **PPWKCT@gmail.com**

Our Postal Address: **P.O.Box 12179 Ahuriri 4119 Our Ph no: 0211296254**

Our Bank Account No: **Kiwi Bank 38 9018 067 4960 00**

Information supplied by aunty Hera Ferris, Pakipaki (edited by Dcn Danny Karatea-Goddard)



Fr Christophe Soulas SM (Pā Hoani Papita) really got the Mission and school established, assisted by Suzanne Aubert (Meri Hōhepa) from July of that year. The Srs of St Joseph of Nazareth also helped for a short time returning to Whanganui in 1884. Suzanne was authorised to receive postulants for what formally became the Daughters of Our Lady of Compassion in October 1892. Pā Hohepa Papita was helped by Fr Claude Cognet SM (Pā Koneta) from 1886–93. The first wooden church of St Joseph at Hiruhārama was dedicated in December 1885 but was destroyed by fire three years later. With Suzanne Aubert's help in fundraising in the North and South Islands the second church (the present one) was built and was dedicated by Archbishop Redwood in 1893.

TE MĀRAMATAKA - CALENDAR EVENTS



AUGUST	5	TE KAHU-O-TE-RANGI (3) Tū Hono Hall, Porirua
AUGUST	19	ANNUAL MĀORI PASTORAL CARE APPEAL
SEPTEMBER	9 – 15	MĀORI LANGUAGE WEEK
SEPTEMBER	10	SOCIAL JUSTICE WEEK
NOVEMBER	17	TE KAHU-O-TE-RANGI (4) Archdiocesan Centre, Wellington
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 **November - February - May - August**

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

021 509 431

Did you know that ...

Hāto is used for male Saints.

Hāta is used for female Saints.

But Hāto in many cases has been used for both male and female Saints ...

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 Gravitate 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.

Want To Connect To Catholic Youth And Keep Updated

youth@wn.catholic.org.nz

