

KO TE WĀ O TE RENETI

He wā mō te ...



nohopuku me te karakia...

KARERE KATORIKA

TE ROHE PĪHOPA MATUA O TE ŪPOKO O TE IKA



KARERE KATORIKA



TE ROHE PĪHOPA MATUA O TE ŪPOKO O TE IKA

E te iwi whakapono, tēnā koutou, tēnā tātou. Tangihia ō tātou tini mate puta noa i te motu. Ka huri ngā whakairo ki Otautahi, ki ō tātou whanaunga Ihirama, 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 Reneti.



We pause with the nation to mourn for the tragic loss of our Muslim brothers and sisters in Otautahi.

The Māori Pastoral Care Team of the Archdiocese of Wellington is send out the fourth quarterly newsletter in this time Lent as we prepare for Easter.



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 **March, May, August, November.**

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

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Tūranga Māori - Vicar for Māori
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"If you want a magazine sent to you please email or text me..."

February 2019

Kia tau te rangimārie ki a koutou.

Last Saturday I celebrated Mass for the Sisters of Mercy who were gathered in Wellington for a pre-Chapter meeting. After Communion the Sisters sang a hymn based on the well-known piece of Scripture from Ecclesiastes 3: 1-18, which has been turned into songs and hymns, known as

“There is a Time for Every Season Under Heaven.”

The refrain for this particular hymn went:

“But there’s never a time to stop believing, there’s never a time for hope to die, there’s never a time to stop loving, these three things go on.”

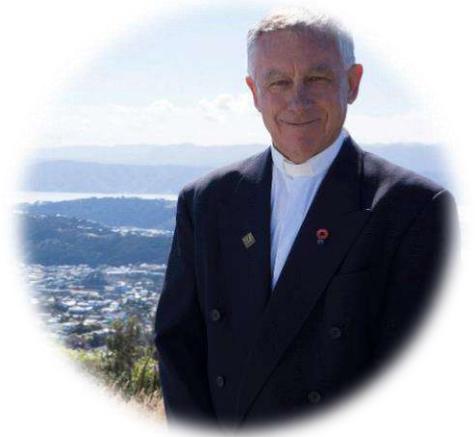
I loved it when the Sisters sang these words and found myself reflecting on them, and especially on the words *“there’s never a time for hope to die.”*

Two days before this Mass I had returned from Rome where I had attended three different meetings. The major meeting was with Pope Francis and the Presi-dents of Bishops’ Conferences, and Heads of Religious Orders from all over the world on “The Protection of Minors in the Church.” That meeting was very hard, but I knew that I was held in prayer by so many people here in New Zealand, and I am deeply grateful for that. It could have been very easy to give in to despair, especially at the end of the meeting when the news came out about the sentencing of Cardinal George Pell. These have been, and are, hard times for the Church, but – *“there’s never a time for hope to die.”*

All around the world the Church has been subject to media attention, it has not been good. However, I believe we must first of all acknowledge that first and foremost we are a community of disciples, of people who follow and learn from Jesus Christ. The community of disciples we all belong to makes up the Body of Christ. These are not just words, it is a fact, we are the Body of Christ, we are a Body made up of saints and sinners. Pope Francis has often spoken of the Church as a “field- hospital.” In doing so he reminds us that we cannot escape the messiness of life, and he challenges us to be realistic and not get caught up in some idealised future or romantic past.

In the midst of the difficulties the Church faces, the embarrassment we all suffer, we can do no more than look to the Suffering Servant, our Lord Jesus Christ. It is Jesus who invites us to put our faith in him, to trust in him. Now that we have begun the Season of Lent, this *“season of grace”* we turn to Jesus with full confidence. In this time which can seem to be nothing more than darkness, crisis and perhaps even despair, we are powerfully re-minded that Lent is the time to pay closer attention to the Word of God and to become more Christlike. This is not a time to be negative, or to give up on our faith.

Lent is a positive time for each of us to grow personally, and for us as the Body of Christ to become stronger, knowing that *“there’s never a time to stop believing, there’s never a time for hope to die, there’s never a time to stop loving, these three things go on.”*



Nāku noa. Nā + Hoane



“May God free us from these tragedies and sustain the efforts of all those who work for peace, harmony and coexistence.”

New Zealand’s bishops have issued a message of solidarity with the country’s Muslims after mosque attacks in Christchurch that left at least 49 people dead.

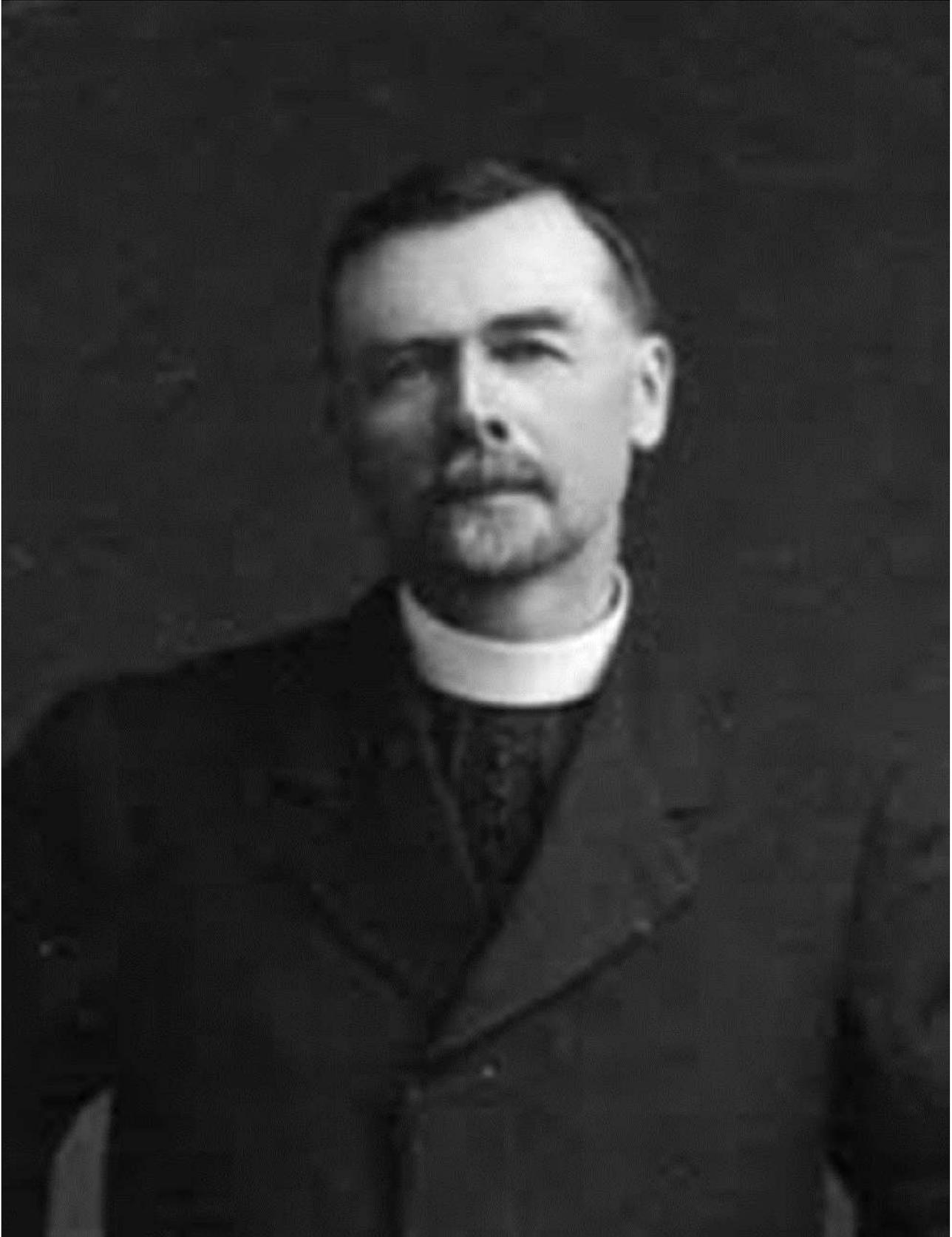
In the message, they wrote: “We hold you in prayer as we hear the terrible news of violence against Muslims at mosques in Christchurch. We are profoundly aware of the positive relationships we have with Islamic people in this land, and we are particularly horrified that this has happened at a place and time of prayer.

“We are deeply saddened that people have been killed and injured, and our hearts go out to them, their families and wider community. We wish you to be aware of our solidarity with you in the face of such violence.” The message was signed by Bishop Patrick Dunn of Auckland, the bishops’ conference president, Bishop Charles Drennan of Palmerston North, Cardinal John Dew of Wellington, Bishop Paul Martin of Christchurch, Bishop Steve Lowe of Hamilton and Bishop Michael Dooley of Dunedin.

Pope Francis expressed his condolences in a telegram sent by Vatican Secretary of State Cardinal Pietro Parolin. It said: *“His Holiness Pope Francis was deeply saddened to learn of the injury and loss of life caused by the senseless acts of violence at two Mosques in Christchurch, and he assures all New Zealanders, and in particular the Muslim community, of his heartfelt solidarity in the wake of these attacks. “Mindful of the efforts of the security and emergency personnel in this difficult situation, His Holiness prays for the healing of the injured, the consolation of those who grieve the loss of their*

Source: NZ CATHOLIC March 2019

Ngā Tūpuna Whakapono Katorika



Pā Francois Delachienne



E te Ariki hoatu ki ā ia te okiokinga pūmautanga

Francois arrived in New Zealand on New Year's Day, 1891.



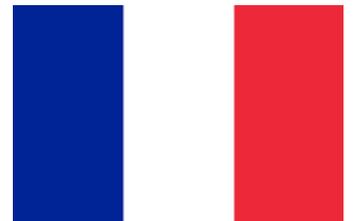
He was posted to Paki Paki to learn te *reo Māori*. After two years he joined Fr Melu at Ōtaki to begin a partnership and friendship. The Ōtaki Mission station grew with many buildings: school Hāto Petera Kaniera, a convent, two meeting houses Hinenui-o-te-ao-katoa and Roma, an enlarged Church; not to mention the 13 churches spread over the district.

Pā Hohepa said of Pā Werahiko, *'He was the head; I was the hand'*.

From 1893 Melu and Delach missioned to the Wairārapa district, the Manawatū, the Rangitīkei and the Horowhenua. They were always on the move and familiar figures as they rode on horseback with their Mass kits strapped to the saddle. Often they travelled along beaches and over large tracks of unroaded country. They had many arduous journeys, frequently suffering from hunger and from the wet and cold.

There could not be two "Pā Werahikos" (Francis), so the new missionary adopted the name Joseph: Pā Hōhepa. Frequently his name was shortened to Delach.

Our *tūpuna whakapono* recognised Pā Hōhepa's fluency, his open heart and mind towards the mission to Māori. *Francois* founded and edited *Wharekura* the Catholic magazine, and in his time a Prayer Book and Hymnal were also written and he published these on his return to France. The Ōtaki mission was his passion for twenty years. In 1914 Archbishop O'Shea transferred Pā Delach to the Hawkes Bay. Pā Delach experienced some ill health, had a lengthy time in hospital and then embarked to Europe. Although Pā wished to return to Aotearoa, this was not to happen. Pā Delach passed away and was buried in Lyon, France.



DoB. 10-09-1866

Profession 08-12-1888

Ordination 20-07-1890



Remembering Pā Hemi, our *Pakeke* and the Waka Aroha

Waka Aroha celebrates 20 years as the beacon of Māori spiritual life

Printed by WELcom

Posted December 4, 2007

The Waka Aroha received a big boost last month with a decision to stay with worshipping in the church in a Māori way.

The Waka Aroha held its third hui of the year at Whakarongotai Marae, Waikanae, 9 to 11 November (2007), with people from Hamilton, Taranaki, Palmerston North, Marlborough, Christchurch, Wellington and Invercargill.

After a round of sharing on Friday night, hui organiser, Pā Hemi Hekiera, said he felt the Waka had had a sign in one of the three had been just two Māori in her parish for a long time but recently the numbers had swelled to 10.

Pā Hemi said he felt this was a sign for Māori to stay with the church even when in some parishes the numbers were very small. Slowly but surely they're coming back into the church.

Kuia Morna Taute said people are obviously listening to Our Lady saying we should follow her son.

The hui included a number of people from other faiths including six or seven Ratana people who said they would return to Waka Aroha hui in the future.

The hui was dominated by the unveiling of the headstone of Robert Ngaia who died a year ago. This 20-year anniversary hui at the Whakarongotai Marae was punctuated by tributes, both sorrowful and joyful, to Robert's role in linking the parish and the marae and building up the Waka Aroha in the face of discouragement.

The hui started on Friday afternoon around 5.30. About 30 manuhiri or visitors gathered at the gate of the marae and waited in glorious sunshine to be called onto the marae.

Regular members rejoiced in the number of new faces. This signalled regeneration which was heartening for those who had been there since the start when Pā Hemi Hekiera, Fr Max Mariu, Fr Jack Smith, Fr David Gledhill, Fr Chris Martin, and Fr Phil Cody formed the Waka Aroha to look at Māori issues concerning the church.

After the pōwhiri and a sumptuous meal, Pā Hemi addressed the hui and gave the topics for discussion: How you feel about the church, World Youth Day and how to make the church more Māori. Friday evening was spent in the wharenuī with each new member introducing themselves and many speaking of Robert and how he inspired them in their lives.

Saturday began with early morning Mass in the wharenuī. Fr Phil Cody presided and placed on the altar the waka huia which Robert had brought to the Waka Aroha.

After breakfast discussion continued in the wharenuī on the *kaupapa* or aims for the hui. Members from each region gathered and discussed their position on each of the topics. Some were pleased with the way their parishes were working with Māori and at the number of Māori who attended Mass regularly at their parish, some lamented

the lack of Māori faces in the churches and lack of interest in church matters for Māori.

It was difficult for Māori to be involved when they felt shut out, that there was nothing in the church for them.

Robert's unveiling occurred at one o'clock and drew a large crowd including his family and many from Our Lady of Fatima parish. Many spoke of Robert's vision for the Waka Aroha and how he used his humour to boost flagging spirits. He was always willing to drive people to hui around the country. Retiring chaplain, Sr Mina Metu'u, said he had given great service to the waka aroha and always offered to take her and Lexie to hui. She recalled a time when Pā Hemi was discouraged at flagging numbers at waka aroha hui and suggested closing down the Waka Aroha. Robert had encouraged him to keep going with the work of calling the hui and presiding over the Waka Aroha.

After each tribute, Henare with his guitar led a *waiata*.

Saturday evening waka aroha work continued with dramas to illustrate aspects of the previous conversations. Great talent and lots of humour helped to deepen some of the insights that had been shared. This was followed by a second sitting at the *hangi* meal which had been prepared for after the unveiling.

Sunday morning Miha included a healing service and all were sent forth to live out of their own giftedness and truth. Then was the final meal and *poroporoaki* before the journey home. All went forth strengthened by the hospitality and experience of the weekend.

Summary of Waka Aroha Hui ... *were you there?*

1	1987	4-6 December	Pukekaraka	Otaki
2	1988	26 – 28 February	Maungarongo Marae	Ohakune
3	1988	22- 24 April	Puniho Marae	Taranaki
4	1988	24 – 26 June	Te Tikanga Marae, Tokorangi	Feilding
5	1988	2 – 4 September	St Joseph’s Maori Girls College	Napier
6	1988	2 -4 December		Wainui-o-Mata
7	1989	24 – 26 February		Blenheim
8	1989	21 – 23 April	Parihaka Marae	Taranaki
9	1989	23 – 25 June	Papa o te Aroha Marae	Tokoroa
10	1989	25 – 27 August	Tu Tangata, Fitchett Street	Palmerston North
11	1989	27 – 29 October	Kaiwhaiki Marae	Whanganui
12	1989	1 – 3 December	Pukekaraka Marae	Otaki
13	1990	23 – 25 February	Tapeka Marae, Waihi, Tokaanu	Turangi
14	1990	27 – 29 April	Seminary	Napier
15	1990	22 -24 June	Hoani Papita Marae	Hawera
16	1990	24 – 26 August	Hato Paora College	Feilding
17	1990	26- 28 October	Koraonui Marae	Upper Hutt
18	1990	30 – 2 December	Maungatapu	Tauranga
19	1991	22 – 24 February	Te Papa o te Aroha Marae	Tokoroa
20	1991	26 – 28 April	Te Ao Hou Marae	Whanganui
21	1991	28 – 30 June	Tu Hono Marae	Porirua
22	1991	30 – 1 September	Hato Paora College	Feilding
23	1991	19 – 21 October	Aorangi Marae	Feilding
24	1991	29 – 1 December	Kawiu Marae	Levin
25	1992	21-23 February	Waimarama	Hawkes Bay
26	1992	21 – 23 June	Urenui	Taranaki
27	1992	28 – 30 August	Waikawa Marae	Picton
28	1993	19-21 February	Mihiroa Marae, Paki Paki	Hawkes Bay
29	1993	23 – 25 April	Kauwhata Marae	Feilding
30	1993	18 – 19 June		Tokoroa
31	1993	3-5 September	Koraonui Marae	Upper Hutt
32	1993	21 – 31 October	Te Puna	Tauranga
33	1993	3 – 5 December	Kawiu Marae	Levin
34	1994	29-31 October	Matahiwi Marae	Whanganui River
35	1994	3- 5 March	Putiki Marae	Whanganui
36	1995	21- 23 July	Omahu Marae	Hawkes Bay
37	1995	27 – 29 October	Maungarongo Marae	Ohakune
38	1996	1-3 March	Kauwhata Marae	Feilding
39	1996	4-6 October	Te Puna	Tauranga
40	1997	6-8 February	Tuhono Marae	Porirua
41	1997	4- 6 July	Omahu Marae	Hawkes Bay
42	1998	6 – 8 February	Nga Pekanga Marae	Waitara
43	1998	15 – 17 May	Te Tikanga Marae, Tokorangi	Feilding
44	1998	2-4 October	Papa o te Aroha Marae	Tokoroa
45	1999	12-14 February	Takahanga Marae	Kaikoura

46	1999	23-25 July	Tokoroa	Tokoroa
47	1999	29-31 October	Te Rau Oriwa Marae	Whanganui
48	2000	4-6 February	Omahu Marae	Hawkes Bay
49	2000	12-14 May	Koraunui Maraee, Stokes Valley	Lower Hutt
50	2000	10-12 November	Omahu Marae	Hawkes Bay
51	2001	2-4 March	Nga Pekanga Marae	Waitara
52	2001	22-24 March	Whakamarama Marae	Waikato
53	2001	9-11 November	Kakahi Marae	Taumarunui
54	2002	22-24 March	Ranana Marae	Whanganui River
55	2002	26-28 July	Tawhiti-a-Maru Marae	Wairoa
56	2002	22-24 November	Mangamingi Marae	Raetihi
57	2003	7-9 March	Hoani Papita Marae	Hawera
58	2003	11-13 July	Papa a Rotu Marae	Waikato
59	2003	28-30 November	Omahu Marae	Hawkes Bay
60	2004	27-29 February	Koraunui Marae	Lower Hutt
61	2004	23-25 July	Tu Te Reinga Marae	Tauranga
62	2004	26-28 November	Pukekaraka Marae	Otaki
63	2005	25-27 February	Kakahi	Taumarunui
64	2005	10-12 June	Mikaere Tapu Marae	Palmerston North
65	2005	25-27 November	Te Rau Oriwa Marae	Bluff
66	2006	24-26 February	Nga Tira Marae	Waikato
67	2006	21-23 July	Kauwhata Marae	Feilding
68	2006	24-26 November	Mingimingi Marae	Raetihi
69	2007	16-18 February	Takahanga Marae	Kaikoura
70	2007	27-29 July	Mikaere Tapu Marae	Palmerston North
71	2007	9-11 November	Whakarongotai Marae	Waikanae
72	2008	22-24 February	Matata	Bay of Plenty
73	2008	17-19 October	Maungarongo Marae	Ohakune
74	2009	6-8 November	Takapau	Hawkes Bay
75	2010	28-30 May	Poutu te Rangi Marae	Shannon
76	2011	18-20 February	Tu Te Reinga Marae	Tauranga
77	2012	24-26 February	Pukemokimoki Marae	Napier



Mynetta Erueti Being Māori and Catholic

*“E rere kau mai te awa nui nei,
te awa nui mai i Te Kahui Maunga
ki Tangaroa, Ko Au Te Awa,
Ko Te Awa Ko Au”.*

*Ko Aotea te waka,
ko Pukehika te maungatapu, ko
Whanganui te awa tupua,
ko Ngāti Hau te hapu, ko
Upokotamaki te Whare Wananga,
ko Tamaupoko te Tupuna Rohe, ko Hiruharama te Marae,
ko Whiri Taunoka te wharenuī, ko Morikaunui te wharekai.
Ko Tokomaru te waka, ko Maunganui te maunga,
ko Maungatukarewa te awa, ko Muriwhenua te moana,
ko Te Ripai te papakainga, ko Whakamaharatanga te marae,
ko Pomare te tangata, Ngati Mutunga o Wharekauri te iwi.
Ko Mynetta Erueti toku ingoa.*



Born and raised in Tūrangi, my father Gabriel was a builder working on the Tokaanu Hydropower project and my mother Evelyn was a housewife. I had one older sister Waimaria born in Christchurch and a younger brother, Aaron born in Mangakino. My favourite babysitter was “Uncle Timmy” because he was the best dressed person at the pa and he would always “pick me up”.

Being raised in a young, working class family, my mother was concerned about practising Māori culture and education. We would regularly participate in local kapa *haka rōpū* and marae activities. Visiting whānau, in particular my grandparents and sharing whakapapa and tribal stories were all part of our upbringing.

My marae in Normanby, Ketemarae Pā and Hoani Papita were the focal point of Catholic worship for our *whānau*.



We received blessings from Pā Cleary and Pā Conaghan and always attended the *miha* at 10am on Sunday. At Nan's house, Aunty Polly Erueti, in Iredale Road Hawera, we would say the rosary every night at 6pm when we were on holiday, that act alone had a significant influence on my Christian life. It was not until after she had died that I found out that she got an award from the Pope.

My family moved to Johnsonville, Te Whanganui-A-Tara in 1975. I was baptised at Te Kāinga in Webb Street and confirmed at St. Peter and St. Paul's in Johnsonville where St. Francis is my patron Saint. I performed my first *karanga* at Te Ngākau Tapu and have been a parishioner at Te Kāinga and less frequently Te Ngākau Tapu ever since. I draw inspiration from Sister Aubert and the work of the Sisters of Compassion.

In addition, I enjoy following the faith-based teachings of the Fatima visions. I have spent a lot of my lifetime seeking direction from the Church through prayer, meditation and reflection but also in everyday life. I always invite friends and *whānau* to Mass and to share in the Catholic faith worldwide.

My sister Waimaria and I used to represent New Zealand in the sport of fencing that we began when we were students at Wellington Girls College. In 1986 Waimaria went to Paris to train for the World Youth championships and my family and I went to Europe to watch her compete.

I remember visiting the former Yugoslavia with my parents and feeling depressed because I could not visit Dubrovnik a beautiful old fort and coastal resort or Medjugorje the location of the Mirjana and Marija visions. We stayed with a family in a small village called Komin and also the capital city of Belgrade. The families were relatives of Dads mechanic from Newtown and his friend Steve. We shared food together, told stories about family, education, culture, art, history, religion and work.

Civil War in the Former Yugoslavia

- After the Cold War ended Croatia, Slovenia, Macedonia and Bosnia broke away from Yugoslavia (often known as Serbia) and became independent countries.
- Conflict quickly broke out in this part of Europe which is known as the Balkans.
- NATO and the UN worked together to try and end the conflict and protect civilians.

When the civil war broke out in Yugoslavia 7 years later, I understood how faith guides you to be with the right people at the right time and place in history.

I trained to be a political scientist in England in 1993 at the University of Oxford and London School of

Economics for 6 years. Religion and Politics has been the inspiration for my undergraduate thesis and Masters' thesis on Māori representation and electoral reform. In London, I completed an MSc in Comparative Politics including religion and politics and the Government and Politics of Ireland and Japan. My research focused on electoral systems and the impact of proportional representation on the Māori seats.

My hypothesis was that the New Zealand First, centre left electoral coalition of Māori and Superannuitants had a greater impact in splitting the two party system compared with the traditional cleavage of right leaning kiwi class based capital represented by the Bob Jones party, the New Zealand party. MMP based on the German system has resulted in 2017 with the first Red Green lead coalition government with the largest number of Māori MPs in the history of the New Zealand parliament elected to represent Aotearoa New Zealand and New Zealand First the Kingmaker.

Being Māori and Catholic, my whānau was the most important influence in my life. My brother, sister and I were members of the midgets team in Ngati Riatana rōpū and went to the Hui Aranga in Ohakune. I only remember going to the *miha Māori* and had never been to a *pakeha* Catholic Church until my grandmother took us to mass in Hawera.

These days I try to attend mass at St. Mary's in Wellington as often as I can because there is a choral mass where the choir sings in Latin, and on Christmas day mass they sing the *Halleluia* chorus... magnifique.

Learning *waiata* and *karakia* is a normal part of *miha*.



Being from *Te Awa Tupua* I was told by my father that the choirs were always formidable, however the *rangatahi* at Nga Karere in Te Kāinga are pretty impressive too and I am looking forward to their dress rehearsal before they head off to the Hui Aranga in Hawera this year.

Te Moana Nui A Kiwa Erueti Newman is my nephew, who was baptised in Rho, Milano, Italy and is currently a student at Victoria University of Wellington. Kiwa lost his mother Waimaria when he was 11 years old and his father David when he was 14. Kiwa also lost his grandmother, my mother 2 years ago.



One of my Christian goals is to get Kiwa confirmed in the Catholic church, it is a difficult task and even more difficult to know where to begin. Kiwa is a super busy globally linked in person, however, I worry about his spiritual growth and pathway to enlightenment. I try to be a penitent and pious Catholic *wahine* who values Christian

lifestyles with fellow Christian women and men.

Te reo Māori, understanding biculturalism and the principles of Te Tiriti o Waitangi is a normal part of that Christian relationship.



When I see television news about Māori Catholic schools closing and not having enough Māori priests and sisters coming through the ranks, I understand how a spiritual journey as a catholic Māori woman and member of my community is hard work. I also have to be a role model for my nephew.

Education and mental health have the highest priority for the current Government, I would like to see more Māori Catholic voices in *Te Whare Paremata! Te kai a te Rangatira!*



NOTE

Mynetta joins the Māori Pastoral Care this month as Kaiāwhina Kaupapa Māori

He Īnoinga mō te Hunga Tūroro – Prayers for the Sick

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, Judith Coppen me tōna whānau, Tony Karatea, Sue Pirini, Pā Phil Cody, Pā Alan Roberts, Ana Edwards, Kipa Arapere, Lorrie Marshall, Karen Broad, Ben Goddard, Phil Amaru.



‘E te Ariki, whakahokia rātou ki te ora’

Did you know that ...

1840 At this point, Māori have just over 66 million acres of land plus all other natural resources still in their possession.

Bishop Pompallier says the 1st Catholic mass in Otago at Ōtākou.

By this time there are 1000 Catholic Maori and 500 Catholic Europeans.

1841 Maori at Wairau in the Marlborough Sounds refuse access to their land surveyors. An armed incident ensues between local Māori and Pakeha settlers. People are killed on both sides. The Wairau Incident is now marked as the beginning of the New Zealand Wars.

1842 Prominent Māori leaders around Auckland express grave concern about a rapid increase of immigrants from Great Britain, arguing that this is not what they expected from the Te Tiriti o Waitangi.

1844 Bishop Pomapallier’s territory of responsibility is confined to Aotearoa NZ. A Catholic Māori Mission station is established in Mangakāhia, Bay of Islands. It is given the name Hāto Irane (St Iranaeus).

MIHA MĀORI – MASS TIMES (TE REO MĀORI)

TAU 3 – YEAR C

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 10.00am, 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 March 2019

8.30am, Sunday, 16 June 2019

8.30am, Sunday, 21 July 2019

8.30am, Sunday, 17 November 2019

Miha Māori at Our Lady of Fatima Church, 29 Parata St, WAIKANAE

10.00 am, Sunday 6 February 2019

10.00 am, Sunday 19 May 2019

10.00am, Sunday 11 August 2019

10.00am, Sunday 20 October 2019

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 Pā Phil Cody, Pā Peter Healy, Pā Don Hornsby
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

tbc

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



Te Kāinga – Home of Compassion

Priests: Mons. Gerard Burns, Fr Denis O’Hagan, Fr John Walls

Miha Māori 11am on 2nd, 3rd and 4th Sundays of every month.

Liturgy of the Word with Holy Communion in te reo Māori 1st and 5th Sundays 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

Ngā Rauemi

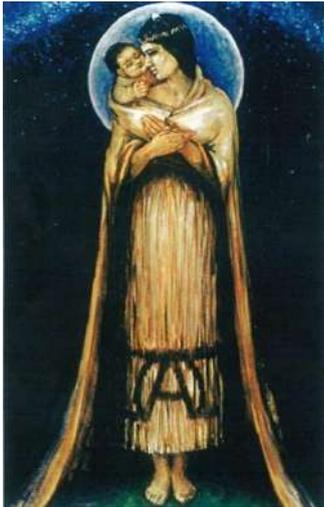
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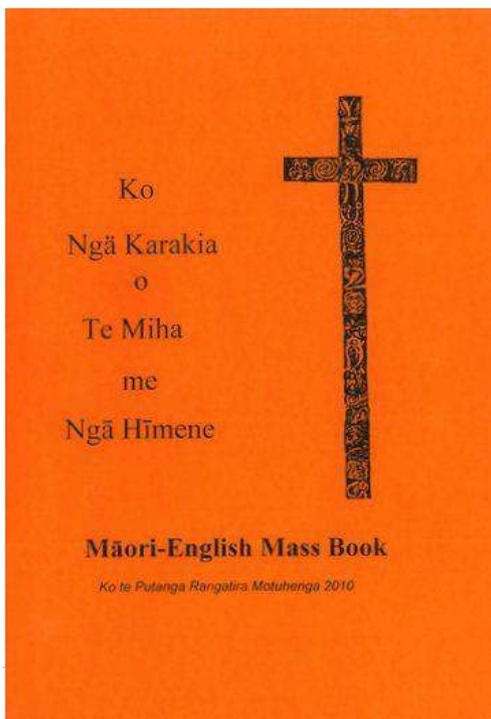
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Email: order@pleroma.org.nz

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Pā Ryan has produced Ko Ngā Karakia o Te Miha me Ngā Hīmene for many years. The Māori – English Mass Book is available for \$ 5.00 per copy (plus postage) from him directly or from Pleroma Christian Supplies or

email Pā Ryan at:

pamikaere@gmail.com

Ngā Rauemi



Have you ever wished that the Bible came with a guidebook?

Well, it's here! ***The Field Guide to the Bible*** will help you make some sense of what can be a complicated and challenging book.

Covering topics like where to start reading, how to hear from God through the Bible and how the Bible story fits together, ***The Field Guide to the Bible*** will help you uncover the story and learn how to make the Bible an important part of your life.

We made ***The Field Guide to the Bible*** in response to the key questions raised by young people in our research. Many told us that they don't understand the Bible, find reading it hard and have no idea where to even start. Well, now there's a practical field guide here to help.

Purchase your copy of ***The Field Guide to the Bible*** from Bible Society for only \$9.99.

Call us on **0800 424 253**

Also available from the Bible Society are:

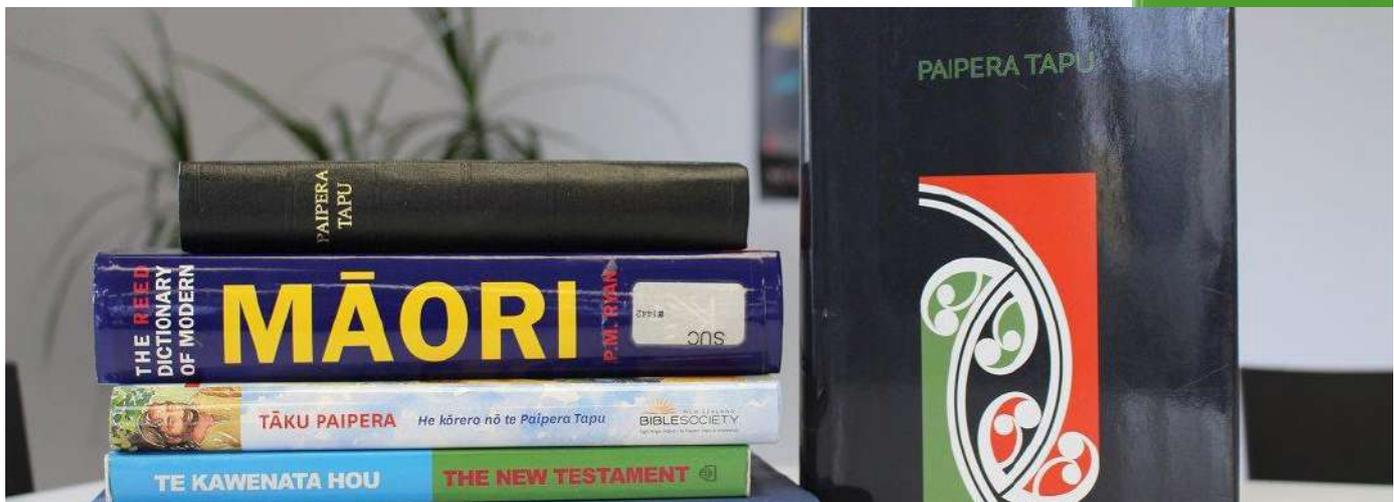
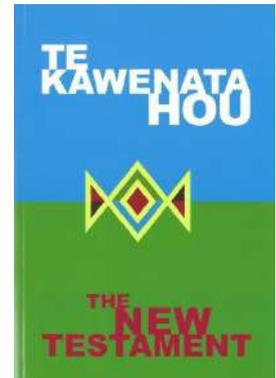
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www.biblesociety.org.nz

Vocations

He aha kē ēnei karanga tūranga?

In the Pā Ryan's Orange **Miha Māori** books there are prayers for the:

Pāpā	- the Pope
Pīhopa	- the Bishop, Cardinal John Dewe
Pirihi	- the Priests
Rīkona	- the Deacons (Transitional and Permanent)
(Ordained Clergy who have been consecrated)	
Whāea Tapu	- Sisters and Nuns
Parata	- Brothers
(Religious who have taken vows)	
Katekita	- Catechists
Kaiarahi i roto i te whakapono	- Faith Leaders
(Lay people who have in many cases been commissioned)	
Te Hunga Whakapono katoa	- All the Faithful

The people of the church are called to *Vocation*.

But a vocation is more than an ordinary call. A vocation is a call from God, and anyone who has felt God's call knows that the process is anything but simple. While most people think of a vocation as what they are called to do in life, it is important to understand that the first and most important call from God is a call to be - the universal call to holiness.

What are these Vocations? He aha kē ēnei karanga tūranga?

We live out the invitation 'to be holy' differently depending on which vocation we have chosen. The four specific vocations are: single life, married life, consecrated life or the ordained ministry.

'Each vocation is a call to follow Christ closely'.

1 For someone who has chosen a single life, even though they have not formally taken the three vows of poverty, chastity and obedience, yet they make a personal commitment to put their freedom at the service of others in their work and prayer. And in doing so, they strive to follow Christ in their daily lives.



2 For a married Christian couple, they follow Christ by giving themselves to each other completely and without any reservation, promising to love each other faithfully for the rest of their lives, sharing their joys and sufferings in whatever circumstances life brings them. They express their love through their intimate union, which brings them together in the closest intimacy and opens them to the gift of new life.



If you would like to know about Vocations into the priesthood or religious life please contact Fr David Dowling -

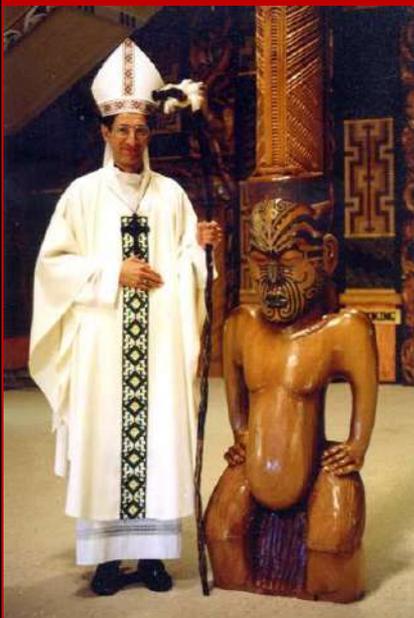
frdavid@gmail.com

3 For someone who has chosen the Consecrated Life,



their paths of following Christ is through their vows of chastity, poverty and obedience. They are called to live as Christ lived; to model their lives on the life of Jesus- chaste, poor and obedient - making their hearts more free for prayer and service.

4 For those who have chosen the Ordained Ministry,



through sacramental ordination, they share in the priesthood of Christ in a special way. Their very beings are transfigured so that they can represent Christ the Good Shepherd for God's people and Christ as the Head of the Church. They not only offer their own lives to the Father, as all Christians do, but they also stand before the Church and minister to the faithful as Christ 'in person.' Thus, when they teach with the authority of the Church then Christ teaches; when they absolve sins in the sacrament of Penance then Christ forgives; when they offer the Sacrifice of the Mass then Christ offers that Sacrifice; when they love, support and care for God's people then Christ is present with his people.

He Karakia 4

Confession of Sin

I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault
in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask blessed Mary ever virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

*May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.*

Amen.

Ko te Whākinga Hara

**E whāki ana ahau ki te Atua kaha rawa,
ki a koutou hoki, e te whānau,
kua hara ahau i te whakaaro,
i te kōrero, i te mahi,
i te whakarere i ngā mea
e tika ana kia mahia.
Nā tōku hē, nā tōku hē, nā tōku hē rawa.
Nō reira, ka inoi nei ahau
ki a Hāta Maria, i takakau tonu,
ki ngā āhere me te hunga tapu,
ki a koutou hoki e te whānau,
kia inoi mōku ki te Ariki ki to tātou Atua.**

***Kia ngāwari mai te Atua kaha rawa,
kia whakakāhoretia ō tātou hara,
ā, kia arahina tātou ki te oranga tonutanga***

Āmene.



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

Next Editions March - **May** - August - November

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

021 509 431



St Peter Chanel

was born on 12 July 1803, the fifth of eight children, in a farming family in south-eastern France. Underlying his approach was his personal motto,

‘To love Mary and bring others to love her.’



Did you know the 2019 Hui Aranga will be held in Hawera this year ...

And it may be held in Wellington in 2020.

The ADW Māori Pastoral Care Team (Vicariate)



Dcn Danny Karatea-Goddard

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Te Miha - He Kupu Hōu – New Words

Āhere Angel. The word *Anahera* is still widely used.

Iweri Hell. Replaces the previous term *Te Reinga*.

Hunga Tapu Saints

Hāto a male Saint. ie *Hāto Pāora* – St. Paul

Hāta a female Saint. ie *Hāta Meri* – St. Mary

HE KARERE – NEWS



Whāea Rangimoeroa – *ka nui te mihi* ...

After more than two years of service as Tūranga Māori and Kaiāwhina Māori in the Māori Pastoral Care Team whāea Rangimoeroa has decided to retire from her role and spend more time with her whānau, especially her father and more overseas travel. Rangimoeroa was farewelled by her work colleagues and friends at the Archdiocesan centre and at a gathering of thanks giving held at Te Ngākau Tapu.



THE ARCHDIOCESAN ECOLOGY, JUSTICE AND PEACE COMMISSION **EJP EJP EJP**

Te Kōmihana Whakatairanga Mātai Hauropi, Tika me te Rangimārie

Mynetta Erueti has just been appointed to the The EJP has a responsibility to The EJP Commission will be guided by the decisions of Archdiocesan Synods and will work for **j**ustice and **p**ease by:

- Supporting the communities of the Archdiocese and wider community to hear and actively respond to the cry of the earth and the cry of the poor;
- Scrutinising all issues and institutions in society and in the Archdiocese in the light of Catholic social teaching
- Encouraging and enabling the people of the Archdiocese to collectively deepen their understanding of the “peripheries” in order to respond and take action for change.

Debi Marshall Lobb’s Appointment to the APC

Whaea Debi Marshall-Lobb, principal of Chanel College Masterton has been appointed to the Archdiocesan Pastoral Council. The APC comprises members from throughout the Archdiocese and provides advice and support on pastoral matters to Cardinal John.

