

## Practical ways of making liturgy bi-cultural



The Catholic Church in Aotearoa NZ acknowledges that Te Tiriti o Waitangi, *the Treaty of Waitangi* is an important part of the context in which we minister. In his workshop Pa Peter will share practical and simple ways in which we can make prayer and liturgy with young people, bicultural and inclusive.

**Pa Petera Tipene** is a priest of the Auckland Diocese and a member of the Northern tribe of Te Rarawa ki Hokianga. He was ordained in Panguru in the Hokianga, where his parents hail from. Pa Peter is presently Parish Priest of Christ the King Parish in the busy suburban parish of Owairaka.

In this workshop Pa Peter shared lots of practical tips with us. The first was that it's really helpful to have a priest or religious who is Maori who you can work with. The rest of the tips are arranged under the headings below.

### Pronunciation

Pronunciation is important, including pronunciation of place names. Pa Peter taught us a song that helps with pronunciation. The song goes down each column – so the start is a, ha, ka, ma, na. These are all the combinations of letters/sounds, so using this song you can learn how to pronounce any Maori word. With a bit of practice it is easy to pick up a book and read in Te Reo. Pa Peter demonstrated this by giving one of the participants a book and asking them to read it out loud. The person did quite well!

a	e	i	o	u
ha	he	hi	ho	hu
ka	ke	ki	ko	ku
ma	me	mi	mo	mu
na	ne	ni	no	nu
pa	pe	pi	po	pu
ra	re	ri	ro	ru
ta	te	ti	to	tu
wa	we	wi	wo	wu
nga	nge	ngi	ngo	ngu
wha	whe	whi	who	whu

### Words/phrases you can use to include Te Reo in liturgy

- Kia inoi tatou – let us pray
- E te Atua kaha rawa – Almighty God
- Mahi – work
- The sign of the Cross in Maori is one of the simplest ways. Also the final blessing.
- Prayers of the Faithful Response

Pa Ryan is a scholar/translator who is happy to give translations and advice. He has the orange Maori Mass books for sale for \$5 (these have the Maori and English side by side). He translates the readings for each Sunday too.

Pa Peter said he loves people trying. He told us to ask people for advice and never be afraid to use Te Reo. Maori really appreciate your effort to include Te Reo, so don't be put off by the tokenist idea.

## **Hymns**

Youtube is good for learning Maori hymns. Also ask other people. Here is a simple hymn you might like to use:

### **E te Atua Aroha Mai – to the tune of Kumbaya:**

E te Atua aroha mai  
E te Atua aroha mai  
E te Atua aroha mai  
Ake ake tonu e  
Ake ake tonu e

This song means God grant us Your love forever and ever.

Ka Waiata is another good hymn and is well known. As we learn other songs Pa Peter asked us to put them on youtube so that others can use them too.

Parts of the Mass in Te Reo by Richard Punake are really easy to sing. These are available from the National Liturgy Centre.

It is very good to get guidance! For example you don't want to sing a Maori hymn that is only used at Tangi (funeral) for a First Communion Mass!

## **Protocol**

If people are welcomed in with a karanga at the start of Mass Bishops should come in first (or whoever your special guest is). You could have the entrance hymn first so others are in place before special guest is welcomed in.

Mihi at the start is okay but keep it short

Offertory is for the poor and the Church, not other gifts.

### **Karanga for the Body and Blood of Christ**

Talk to your priest about this, it depends on what they would like. If it happens it should be at the Eucharist (when the priest holds his hands over the bread and wine) rather than at the elevation, but talk to the priest who will be saying Mass. The wording used affects when it should happen. Sometimes the Karanga is used for the Gospel too.

## **Importance of being bi-cultural**

For those who say there's no Maori here, it's not important, Pa Peter suggests we encourage them to look at the Treaty of Waitangi. Bishop Pompallier was a big part of it and got the unwritten clause four in there about Religious Freedom. The Treaty is really important to Catholics.

## **Other ways to make the liturgy bicultural**

Pa Peter showed us his Korowai (cloak). Korowai are a sign of mana, dignity. They are used for significant things such as: graduations, funerals, laying on parents' coffins. Pa Peter's family told him the feathers in his Korowai came from road kill – no animals were killed in making it. It is worn at

special Masses like Pentecost. If a school has one the Priest, Principal or head student could wear it for special occasions.

A kete is a basket made from flax. This could be used for putting oils from the Chrism Mass in, or for special offerings at the offertory. They are for carrying treasure. Another example is that in his parish Tshirts for World Youth Day in Sydney were placed in a kete before the event.

### **Final points**

At Te Unga Waka in Epsom there is a Maori Mass every Sunday at 11am – you might like to go along.

Notes shared by Michelle Teahan