



# Biculturalism



The Treaty House

## From the Director and Canon Theologian

Like Janet Hesketh, I grew up knowing far more about English history under the Plantagenets and the Tudors than I did about the history of this land. That was fine at first: I was born in London and migrated to Aotearoa New Zealand with my family in the early 60s – ko Thames te awa, ko Southern Cross te waka. It took me a while to work out that ‘home’ now is this country; in fact it was standing on Chunuk Bair, a hill high on Gallipoli, one ANZAC Day that I decided it was about time I became a New Zealand citizen: no reira, ko Chunuk Bair te maunga. Now that I am here, by choice though not by birth, I need to be *really* here. For me – as for the others whose experiences are featured in this newsletter – that means embracing the bicultural heritage of this land.

I am writing this in the Kinder Library at St John’s College, looking over the bush and out to Rangitoto. Earlier today at our College Eucharist we sang all of the hymns in te reo Maori: students here get used to slipping between English and te reo in liturgy, and it’s easier to connect with our bicultural heritage than it often

is in largely Pakeha parishes in Wellington. While here on study leave I was able to attend the Bicentennial Symposium ‘N hea T tou? Where Have We Come From?’ organised by the postgraduate students at St John’s College to celebrate the 200<sup>th</sup> anniversary of Christian beginnings in this country. There were a number of thoughtful contributions, looking back at the past and ahead to what the future may hold. One that spoke to me in particular touched on the idea of Te Tiriti o Waitangi as a sacred document, as a covenant. The idea of any document having sacred value is of course out of step with a secular worldview which sees no place for the sacred in everyday life, but it is something to which we, within the Church, can relate – and that’s not only because of the role of early missionaries like Henry Williams in translating and advocating for the Treaty. I think part of the sacredness inherent in the Treaty is because it undergirds relationships between people who were covenanting together, and there is a sacredness about relationships. Again, this is something that we within the Church can appreciate, since our identity is

# From the Director and Canon Theologian (continued)

founded on our relating: to God by our creation in the image of God and by the salvation that comes to us through Jesus; to our brothers and sisters in Christ through baptism.

Who we are is related to who others are. On a marae, individuals stand to introduce themselves in their mihimihi, so those who don't yet know them have some basis for connecting. Knowing and sharing your ancestry, your whakapapa, as you do in mihimihi, is to know your identity. You only know who you are if you know how you got here: who your ancestors were, who the significant people in your life are, how you got to this country, what the land that has shaped you looks like. In a very real way, you do not belong to yourself alone – you belong with others.

All of this is to remind us that we who are within the Church have a deep set of ideas that can inform our understanding of biculturalism. We have an understanding of covenant, a sense of the sacredness of people and their relating to one another. And – for those times when particular relationships are in difficulty – we have Paul's advice to the Philippians to 'let each of you look not to your own interests, but to the interests of others' (Phil 2:4).

As we have been reminded this year, our Anglican beginnings were bicultural, with Samuel Marsden and Ruatara preaching the first Christian sermon on Christmas Day 1814. Eventually the Maori church of the missionaries (including many Maori missionaries) was joined by the settler church as more Europeans came to this land, and we had to work out how to live together. Sometimes we managed that better than at other times. We still have a long way to go.

It's up to each of us to work out how we connect with the kaupapa of biculturalism. This newsletter offers a number of perspectives, examples of how individuals and communities

have gone on this journey and resources like *Tui Tuia* to take us further. There are many other ways to do this, and what is best suited for one person or community may not fit another. One of the ways I have chosen to continue this process has been to deepen my understanding of our shared history, as Maori and Pakeha, in this land.

On Saturday 8 November, I headed north from Auckland on a pilgrimage to some of the early Anglican sites in Northland. I went first to Holy Trinity Pakaraka where Henry and Marianne Williams are buried, and read about the Maori who came in such large numbers to pay tribute to Marianne while she lay dying. Then it was on to the Mission House at Waimate North, built by the missionary George Clark with the help of a Maori workforce using local materials. Bishop George and Sarah Selwyn lived there at one stage and it saw the early beginnings of St John's College. Then I visited the Marsden Cross at Oihi, the site of that Christmas Day sermon, captioned in the photo I posted to Facebook 'where it all began'. It is a beautiful place, peaceful and unexpectedly moving. There was even a sailing vessel moored in the bay. Before finishing my journey at St Paul's Paihia and seeing the memorial local Maori erected to Henry Williams ('Te Wiremu') I visited the Treaty House at Waitangi, which is pictured on the front page. This too was part of my pilgrimage, a connecting with the document from which comes my belonging here in Aotearoa.

I had long known that these places existed. I had read of the events that happened there and their role in the history of this land. But I discovered that by going there in person I have made their stories part of my story, and joined my story to that larger narrative of what it is to be Anglican in Aotearoa New Zealand, and what it is to be Pakeha alongside Maori here.

*Canon Deborah Broome*

This newsletter is published by Wellington Institute of Theology (also known as WIT), a body set up by the Anglican Diocese of Wellington to explore contemporary theological and ethical issues, with particular reference to the context of mission and ministry in Aotearoa New Zealand.

Director and Canon Theologian: Canon Deborah Broome

Editor: Darryl Ward

ISSN: 2350-2967

# Book Review: Beyond Betrayal

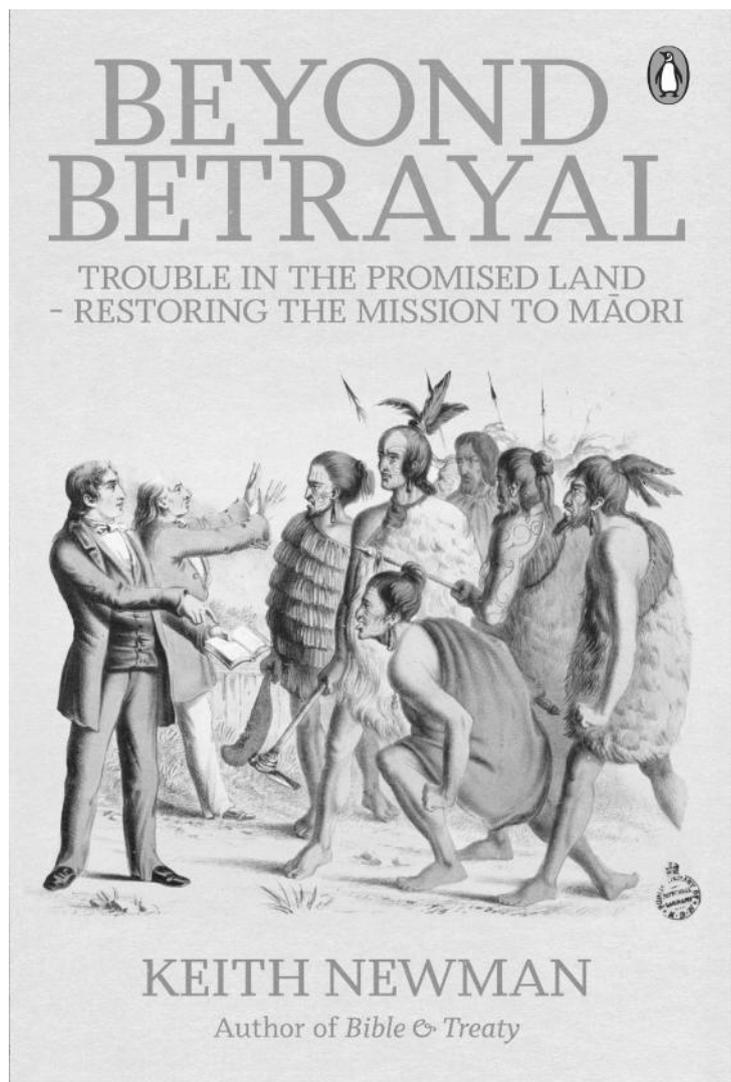
I bought this sequel to *Bible and Treaty* by Keith Newman with considerable enthusiasm late last year and immediately used portions of it to prepare a presentation on Te Whiti O Rongomai, Tohu Kakahi and Parihaka. I then went back to the beginning to read in the correct order, but have got stuck over the battles in and around New Plymouth - in 1845, so a long way to go yet. The index is very good, there are plentiful notes, a good bibliography and a brief, but reasonably adequate glossary, but I would have welcomed some sort of time-line and either a map or a listing of where iwi were based and had originated. I am constantly returning to what I have already read and trying to fit the people into their appropriate time and place. I found this more difficult because of slight variations on the names, and the sometimes quite rapid change from one occurrence to another involving other people at a different place.

*Bible and Treaty* was relatively easily read, although I had similar reservations and difficulties about it, but I was more familiar with much of the history it covers. *Beyond Betrayal* further emphasises my lack of knowledge and understanding about the early history of the New Zealand settler society and its relationships, or lack of, with Maori.

I know far more about Plantagenet and Tudor England. I grew up in Nelson and Wellington, being taught how good the settlements led by the NZ Company were, and what great men its leaders were. I hope young New Zealanders have a much better understanding of our own history.

But don't be put off by my cautious comments. *Beyond Betrayal* is an important book, deserving of close study. Right from its beginning the reader is challenged, provoked, and, if Pakeha, shamed. It is an important reference for understanding much of what underlies our society, and still determines attitudes and expectations. Everybody should read it.

*Janet Hesketh*



NEWMAN, Keith

*Beyond Betrayal: Trouble in the Promised land - Restoring the Mission to Maori*

Penguin, Auckland, 2013.  
\$52.00 from Epworth.

# The Bicultural Journey of a Pakeha Parish



St Michael and All Angels Church

In the 1990's a non-tribal Maori group wanted to create a pan-tribal marae in the Newlands-Paparangi area. At the time the tip in Horokiwi Road was coming to the end of its life so there was the possibility of land becoming available. Developments were happening in Johnsonville and the old Johnsonville Borough Council building became available for purchase. The parish of St Michael and All Angels, Newlands/Paparangi was in an expansive phase.

The Wellington City Council granted the Marae group some land and the right to purchase the old Borough building. The group undertook fund raising activities and reached out to other organisations in the community to assist. As a parish, we saw the opportunities and got on board. We assisted in fundraising and established a working relationship with the Marae Group. We talked about sharing services and cultures at both church and marae.

The Marae Group moved the building onto the land and started to develop it. They were not able to build a marae from the outset so they established a papakainga, a small gathering place/village that is not fortified. At the church we started to incorporate Maori into our services. This was a bit controversial as we did not have any Maori in our congregations at that time and we did push quite hard.

Newlands is a dormitory suburb of Wellington. It is a place where it is relatively easy for junior managers and lower middle managers to get mortgages to buy houses when they get sent to Wellington to do a stint in Head Office. Inevitably the people changed at both the papakainga and the church. It was hard to

maintain relationships and enthusiasm. As a result the bicultural journey was less obvious. The use of Maori within the church reduced.

Some years later the local community worker contractor asked if we would like some work done around the church property. We were also asked if we could host the community worker reporting centre. We said yes to both. The workers came and soon more work was needed than we could provide. The papakainga was approached to see if they would like some work done there. They wanted the workers, as did other community groups. We remained the reporting centre. The people from the papakainga would come to us each Saturday to pick up their workers. The relationship started again.

We have a Maori family within the parish now. That has helped us to build the relationships. We have planned joint services at both church and papakainga, which is now called a marae because the land has been fenced (fortified). We are not always as successful as we would like but the relationship is growing.

A parallel event has occurred. Because of the relationship with the marae growing some people from the parish have been attending the Wednesday Hakari Tapu services at St Peter's on Willis. This service is in te reo Maori (the Maori language). Relationships that developed there led to a request from Tikanga Maori to hold Maori services in our parish church. They wished to have a presence in our area, a place where they had no links.

Our parish embraced this approach. The local Tikanga Maori Archdeacon leads a service on the 4<sup>th</sup> Sunday of each month in our church. A number of St Michael's people attend the services. We started out with a joint service between the two Tikanga and we have had a second joint service. The joint services are a mixture of both Maori and English. We are planning that this relationship will be an ongoing one. We are using more Maori in services again.

One focus of the Diocese is to strengthen and deepen our journey with Tikanga Maori. As a parish we have started out on this journey. Our Vicar, Jennie, and one of our lay synod reps, Hera, presented a motion at synod asking that

all mission units establish links with their local marae or Maori groups to take some steps along a bicultural journey.

**The motion presented by Jennie and Hera was passed unanimously. Other speakers strongly supported what Hera and Jennie had said when proposing the motion.**

One of the surprises of this journey has been in the talking to the Maori people attending. They can remember back to when St Michael's was part of the Johnsonville Parish and regular services in te reo Maori were held at St Michael's. That is not recorded in our published history and is not in the living memory of current St Michael's parishioners that I have found. By re-establishing links we are uncovering more of our history. Our bicultural journey may well be much longer than we think.

*Reverend Maurice Dagger*

## Biculturalism at Ministry Conference 2014

A strong comment from the participants of the 2014 Leadership Conference was that they appreciated and enjoyed the hospitality shown by the marae at Otaki, and the people of the marae

Many participants thought it was a good idea to include Maoritanga in the conference this year. It is suggested that Maoritanga should be included as a permanent part of future conferences.

People enjoyed the chance to hear Maori used in the Leadership

Conference and the worship. They also enjoyed being able to experiment with speaking it themselves. The evaluation comments suggested that people be strongly encouraged to keep practicing their speaking. Many were admiring of the effort that fellow clergy made to use the te reo Maori they had learned.

Many participants, having been reaffirmed in what they already knew were emboldened to learn more and experiment more outside.



The Marsden Cross at Oihi

# Incorporating M ori into worship and liturgy



Rangiatea Church

**Kiaora koutou. Ko Ngati Pakeha toku iwi. Ko Taranaki toku maunga. Ko Waiwhakaiho toku awa. He maha nga waka no tawahi. Ko wharenui me te whare tapu o Hato Mere te marae. Ko Darryl Ward toku ingoa. Koia nei ko wai ahau.**

I must confess that when I first started learning to use liturgical M ori, it was not out of choice. The Anglican Church sets high standards of training for its ministers, and training in bicultural awareness is mandatory. So, when I attended my first bicultural training day, at Rangiatea Church in Otaki nearly seven years ago, I mainly went because I had to go.

However, it did not take long for me to connect with what I was learning. Hearing liturgical M ori for the first time, in the beautiful setting of Rangiatea, was a moving experience for me, and I could immediately feel the power of the words. We were taught to chant karakia, such as *Te Inoi a te Ariki* (The Lord's Prayer). The overwhelming sense of connection with the divine was indescribable. I had gone to Rangiatea because I needed to have a box ticked off on my training schedule. I left with a genuine commitment to incorporating M ori into worship and liturgy.

There are two main ways I have tried to do this. The first has been by using liturgical M ori, such as saying "I te ingoa o te Matua, o te Tama, o te

Wairua Tapu", instead of "In the Name of the Father, the Son and the Holy Spirit"; and by chanting *Te Inoi a te Ariki* instead of saying the Lord's Prayer in English when I am leading intercessions. The first time I chanted *Te Inoi a te Ariki* in Church, it came as a complete surprise to the congregation. The second time it did not seem so unusual. The third time, some people joined in with me.

The second has been by introducing M ori themes into my preaching when this has been appropriate. At Midnight Mass one Christmas Eve, I retold the Christmas story so it was set in Aotearoa New Zealand. Instead of having Joseph and Mary travelling to Bethlehem for a census, I had Hohepa and Mere travelling to Ngauawahia for a WINZ appointment, and to be safe, I asked a kaumatua to check the text for any inadvertent insensitivities before I preached it.

There is much more I can do, such as using M ori concepts like rangatiratanga when explaining theological matters, but I know must do this gradually so I don't overwhelm our congregations.

I have discovered that M ori easily expresses spiritual values in places where English struggles, and using M ori has added a whole new level of richness to my public ministry.

*Darryl Ward*

# Tui Tui Tuia: The Use of Māori In Worship in Te Tikanga Pākehā

**A VALUABLE RESOURCE for You and All Ministry Units**

TUI TUI TUIA: THE USE OF MĀORI IN WORSHIP IN TE TIKANGA PĀKEHĀ \*

prepared by Joan Metge in consultation with Māori experts. \*

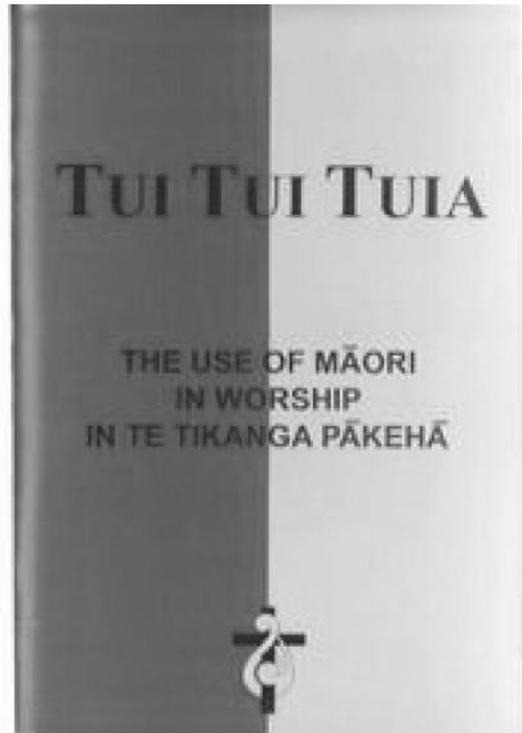
An easy-to-read resource to assist people to learn from the rich imagery from our natural world in the Māori text, as well as from the English, in our *New Zealand Prayer Book/He Karakia Mihinare o Aotearoa*. The resource offers new perspectives into familiar truths, enriching our Gospel understanding & worship.

There are helpful guidelines on how and where to introduce use of the Māori text in the liturgy, and the good reasons for doing this. This provides another way of encouraging Anglicans to grow on their bicultural journey through discovering the taonga of te reo Māori, integral to the Christian story of this country, and to our bicultural relationship.

Material from the book may be copied as required.

This book, published by the Bicultural Education Committee, Diocese of Christchurch, is an edited and expanded version of material originally prepared by Joan Metge, in consultation with Māori experts, Revds Maori Marsden, John Kamariera & Hone Kaa; Hepora Young and Shane Jones in the 1990s for the parish of St Peter's, Willis St, Wellington. It has also been used by many other Anglicans throughout Aotearoa New Zealand.

Convenient A5 sized, 47 page booklet, price \$10.00 (p&p & GST included).



For further information, email the Diocese of Christchurch Bicultural Education Committee: [smartjam@xtra.co.nz](mailto:smartjam@xtra.co.nz)

\* The title refers to lines on *pg. 488* of the Prayer Book about our being reconciled and united in both suffering and hope:

Ka aru mōu i a te Karaiti, [We follow Christ

Tui, tui, tuia mōu, We are bound, bound, bound together,

Tui, tui, tuia ki te ora. bound, bound, bound together into fullness of life.]

<http://anglicanlife.org.nz/Diocesan-Life/Bicultural-Resources/TUI-TUI-TUIA-THE-USE-OF-MAORI-IN-WORSHIP-IN-TE-TIKANGA-PAKEHA>



New Zealand and Tino Rangatiratanga flags at Parliament Buildings



## Contact details

The Wellington Library is located based on the first floor of the Anglican Centre, 18 Eccleston Hill (off Hill Street), Thorndon, Wellington. Contact Director Deborah Broome at 04 4759085 or [debroome@paradise.net.nz](mailto:debroome@paradise.net.nz). Or contact Librarian John McCaul at 04 4718599 or [WITLibrary@wn.ang.org.nz](mailto:WITLibrary@wn.ang.org.nz). The Palmerston North Library is located at St. Peter's Church, 229 Ruahine St, Palmerston North. Correspondence should be addressed to the WIT Council, c/o the Anglican Centre, PO Box 12 046, Wellington 6144.

## Wellington library hours

The Wellington Library is open whenever the Anglican Centre is open, which is usually 8.30 am - 5.00 pm, Monday to Friday. The Librarian is usually there from 3.00 pm - 4.30 pm on Tuesday, Wednesday and Thursday.

But remember the library will be closed on those days the Anglican Centre is will be closed over Christmas!

## 'Like' WIT on Facebook!

[www.facebook.com/pages/Wellington-Institute-of-Theology-WIT/120352341320496](https://www.facebook.com/pages/Wellington-Institute-of-Theology-WIT/120352341320496)