

TUI TUI TUIA

**THE USE OF MĀORI IN
WORSHIP**

IN TE TIKANGA PĀKEHĀ

Bicultural Education Committee
Diocese of Christchurch

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Dedicated to

The people of St Peter's, Willis St, Wellington,
for their help in launching this waka

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Title: for the source and meaning of the title, see pp. 28f.

PREFACE

This work was developed in the context of worship in St Peter's Church, Willis Street, in central Wellington.

Though its congregation has always been predominantly Pākehā, St Peter's had close links with the Anglican Māori Mission in Wellington during the years when the latter was based in near-by Webb Street. The two congregations worked together for common purposes, including the conduct of periodic combined services. After the Māori Mission transferred its base to the Hutt Valley, the St Peter's congregation continued to sing the Māori hymns they had learned and to recite the Lord's Prayer in Māori, with the help of occasional visits from Māori Mission coaches.

When *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa* was published in 1989, the St Peter's Worship Committee (of which I was a member) decided to draw on its extensive Māori content to enrich St Peter's worship still further. As a resource for liturgists and congregation, I prepared a set of notes on relevant Māori words and passages, how they could be used and the reasons justifying their use in a Tikanga Pākehā parish.

During the 1990s I expanded these notes considerably and checked them for accuracy in consultation with the Revds Maori Marsden, John Kamariera and Hone Kaa; Hepora Young, who for several years was a valued member of the St Peter's congregation; and Shane Jones of the Wellington Takiwā of Te Tikanga Māori.

In 2004, the Christchurch Diocesan Bicultural Education Committee, who had been using a copy of the expanded text since 1997, sought and received my permission to publish it. Editorial work, including the addition of macrons to assist speakers with pronunciation, was carried out by the Ven. Dr Ken Booth, the Rt Revd. George Connor, and the Christchurch Diocesan Bicultural Education Committee.

God bless this waka and all who embark on this journey.

E te whānau a te Karaiti, kia ora, kia kaha, kia maia. Kia noho te Wairua o te Atua atawhai ki a tātou.

Joan Metge.

1. INTRODUCTION

The Prayer Book of the Anglican Church in Aotearoa, New Zealand and Polynesia was authorised by General Synod in 1988 and published in 1989, with a double title, *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa*. The fact that this title is half in English and half in Māori is deeply significant, reminding us of the history and membership of the Anglican Church in New Zealand. One of the notable features of the Prayer Book is the inclusion of many passages in the Māori language, ranging from short responses to complete liturgies.

The passages in Māori were provided by a panel of Māori experts and approved for inclusion by a synodical meeting of Te Pīhoptanga o Aotearoa (the Bishopric of Aotearoa). They are a gift from Te Tikanga Māori to its two partners in the Anglican Church in Aotearoa, New Zealand and Polynesia, Te Tikanga Pākehā and Te Tikanga Pasefika.

The English speaking congregations of Te Tikanga Pākehā have in general been slow to accept and use this gift. The main reasons given are lack of understanding of the Māori language, fear of making mistakes which give offence, and rejection of tokenism.

This book is designed primarily as a resource for English speaking congregations who wish to draw on the Māori as well as the English text in *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa*. It is hoped that congregations belonging to Te Tikanga Māori may also find it useful, especially when reaching out to those of their members who need help to understand and use the Māori text.

Why use Māori in English worship?

There are powerful, positive reasons why English speaking congregations should make the effort to understand and use Māori passages from *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa* in public worship.

- The Māori text contains many taonga (treasures) in the form of Māori concepts and metaphors. Much of the imagery is deeply rooted in the land- and sea-scapes of Aotearoa New Zealand, shared and loved by all New Zealanders. Studying these Māori concepts and metaphors gives us a new perspective on familiar truths and in doing so enriches our understanding of the Gospel.

- Using Māori as well as English in worship is a way of recognising the important part played by the Māori people in the life of Church and nation in Aotearoa New Zealand. Between 1814 and 1840 the Gospel was preached and worship conducted mainly in Māori. Representatives of the Christian faith were influential in the events surrounding the signing of the Treaty of Waitangi as drafters, translators and advocates. From its signing to the present day, Māori have always viewed the Treaty as a covenant (kawenata) which binds Māori and non-Māori together before God in one nation.

- This covenant relationship is embodied in the Church's Constitution. The Canon "Of Common Life and Partnership" enacted by General Synod in 1992 declares that "the common life of this Church ... is a life based on a partnership and covenant relationship between the constituent parts of the Church" and reminds the partners that "in partnership there is common responsibility and mutual interdependence".

- The use of Māori in worship helps make Māori parishioners and visitors feel acknowledged, valued and welcome.

- The reasons why English speaking congregations hold back from using Māori in worship can be overcome by setting aside time to study and practise selected passages until their meaning is understood and their pronunciation mastered. Commitment expressed in action transforms tokenism (making a nominal or perfunctory effort) into symbolism (the use of material objects or acts to convey abstract messages).

Policy and Practice

The aim of introducing Māori into congregational worship should be to enhance worship and understanding of the Gospel, not to create divisions.

Accordingly, it is important to win the support of Vestry and the congregation before proceeding. To this end clergy and laity should take ample time to discuss the proposal, explore the reasons for and against, and decide together whether and how to proceed. On this basis Vestry can formulate a policy which can be referred to for guidance and to respond to criticism. Two ideas worth considering are: entrusting the project to a small group of enthusiasts to drive, and setting the policy agreed upon down on paper for the benefit of questioners and newcomers in the congregation.

If possible, the help of native speakers of Māori, preferably of the local dialect, should be enlisted to provide models of pronunciation and phrasing and to do at least some of the explaining. This tuition can be offered in special sessions and/or on tapes which can be borrowed for home use.

Each congregation should feel free to work out its own strategy, selecting, mixing and matching what suits their circumstances. Generally, it is wise to start with passages which are short, easy to pronounce and contain effective imagery, so that people feel rewarded for their effort. When new passages are introduced, it is important to explain the meaning of the words several times and to allow people to become familiar with them before adding more.

Periodic reviews of the policy and its implementation provide an opportunity to uncover and deal with congregational concerns, and to remind members of the underlying rationale.

Content

A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa contains Māori versions of greetings, blessings, responses, prayers (including the Lord's Prayer), hymns and canticles, and four com-

plete liturgies in Māori. Of the latter, the 'Eucharistic Liturgy: Thanksgiving and Praise' and the liturgies of 'Prayers in a House after Death' and 'Prayers for the Unveiling of a Memorial' have parallel texts in Māori and English, while the eucharistic liturgy 'Te Hākari Tapu: Nā te Whānau a te Karaiti' is in Māori only.

Where a Māori text is set out following or parallel to an English one in the Prayer Book, it does not translate the English word for word but re-expresses the essence of the message in a Māori way. This involves using words with a different range of meaning and nuance from their English counterparts and drawing images from the New Zealand landscape and from Māori social life and literature. Whether understood directly in Māori or after explanation in English, these Māori words and images shed new light on the words of the English text, prompt us to examine familiar concepts more closely and thus extend our understanding of Gospel truths.

The following sections explore words and passages which are suitable and rewarding for English speaking congregations to incorporate into their worship. Because the Māori text is so much more than a word-for-word rendering of the English, a translation into English is given in square brackets after every Māori passage cited. Users are advised to compare this translation with the original English text in the Prayer Book. Commentary on the Māori text will sometimes precede but mostly follow presentation of Māori passages and their translations.

Direct quotations from *A New Zealand Prayerbook: He Karakia Mihinare o Aotearoa* are signalled: a) by the use of double quotation marks where embedded in the text; and b) by being inset from the margin in the case of longer and responsorial passages.

Single quotation marks are used to identify: a) titles or headings at first time of use; and b) Māori and occasionally English words and phrases when they need to be clearly distinguished from the surrounding text.

2. KEY WORDS

The Māori text of *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa* includes key words which recur in many different contexts. These words are commonly matched up with particular English words as translations but the match is in most cases far from exact. Exploring the meanings and implications of these key words introduces English speakers to a way of ordering human thought and experience different from their own. As well as introducing new perspectives, the contrast in the range of associated meanings encourages English speakers to reflect on and renew their understanding of the corresponding English words.

The insights arising from a study of key Māori words can be shared with a congregation in special study sessions, in brief expository introductions before a service or section of a service, or incorporated into sermons. A little information reinforced by frequent repetition is better than occasional marathons.

Because they are inclusive in their reference, several of these key words can usefully be used in English sentences instead of English words which are exclusive in some way. Others enrich understanding of theological issues.

Whānau

This word has a wide range of meanings but its primary reference is to an extended family group containing members of both sexes, several generations and over-lapping parent-child families. Māori frequently apply it metaphorically to any gathering or group of persons related by common goals and interests, even when not related by kinship.

In *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa*, the word whānau is used in the English as well as the Māori text, as a substitute for 'family' (for example, on p. 476, "E te whānau a te Karaiti") and 'brothers and sisters' (p. 419, "E te whānau").

Atua.

Without the capital, the word atua indicates something or someone imbued with spiritual power, without specifying whether it is human or non-human, male or female.

Printed with the capital in *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa*, te Atua refers in the first instance to God as a unity, the One God encompassing the three persons of the Trinity. Having no in-built indication of gender, te Atua does not require God to be identified as either male or female. Te Atua is often qualified (as God is in English) by a descriptive phrase: for example, te Atua aroha (God of love) and te Atua ora tonu (eternal God) on p. 482.

In some contexts, te Atua refers (as God does in English) to the First Person of the Trinity: for example, “te Atua tō tātou Matua i te rangi” translating “God our heavenly Father” on p. 872.

Matua.

Matua is the word used in translating “Our Father” in the Lord’s Prayer. In ordinary speech matua is applied to a broad category of classificatory parents, comprising not only a person’s own parents, male and female, but also all relatives of the latter’s generation. In the plural it has no in-built indication of sex; some tribes (but not all) give the singular form the meaning of male parent and pair it with whaea (female parent). Māori apply the word metaphorically to all who protect and nurture others, whether they are male or female, biological, adoptive or foster parents, permanent, temporary or part-time care-givers.

Applied to the First Person of the Trinity, Matua stresses both the protective and nurturant aspects of God, commonly thought of as masculine and feminine attributes respectively.

Ariki

Traditionally, ariki was the title given to the paramount chief of an iwi, the chief of the chiefs (rangatira) of the iwi’s constituent hapū. Descended from the iwi’s founding ancestor in a senior line, the ariki was a ritual as well as (sometimes rather than) a political leader, the only one who could perform certain rituals for the welfare of the people.

In *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa*, the title te Ariki (with a capital) always refers to Jesus Christ, translating the title Lord as used in the New Testament. The Lord’s Prayer is ‘Te Īnoi a te Ariki’.

The personal name Īhowa is used in *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa* to translate the titles of God on p. 166 and Lord on pp. 404, 827, and 874. Īhowa is a transliteration of Jehovah. It is used in alternation with te Atua to translate the LORD God in the Old Testament.

Tangata

The word tangata means human being, member of the human species. It is an inclusive word, covering both genders. The words for adult male and female are ‘tāne’ and ‘wahine’ respectively. This distinction between the human species as a whole and these two genders helps clarify the meaning of Genesis 1 v.27: “Na ka hanga e te Atua te tangata rite tonu ki a ia; i hanga rāua he tāne, he wahine” [God created the human species in God’s image: God created them male and female]. This passage was translated into Māori directly from the Hebrew by the Revd. William Williams.

Tangata is one of the few Māori words with different forms in singular and plural: in the singular, the first vowel is short, in the plural it is long i.e. tāngata. However, the singular form also has the force of a collective noun. Te tangata can mean either one human being or the human species.

Pronouns

Māori have a wider range of pronouns at their disposal than English provides, enabling Māori to talk about personal relations with great subtlety.

<u>Singular</u>	<u>Two persons</u>	<u>More than two persons</u>
ahau, I	māua, we two	mātou, we many
koe, you	kōrua, you two	koutou, you many
ia, he/she	tāua, you and I	tātou, you and us together
	rāua, they two	rātou, they many

Of particular interest in the present context are *ia* and *tātou*, which are inclusive in different ways. *Ia*, the third person singular, encompasses both genders without distinction, avoiding the he/she problem of English. In contrast to *mātou*, which means *we/us* as distinct from *you* (*koutou*), *tātou* means *we/us* including both *mātou* and *koutou*. Signifying a group made up of at least two subgroups, it stresses inclusiveness without loss of identity.

Aroha.

Translated commonly but inadequately as 'love', *aroha* originally referred to the love and loyalty kinsfolk gave each other, excluded sexual love but included the meanings of gratitude, sympathy and approval, concepts not covered by the English word. On adoption of the Gospel, the meaning of *aroha* was extended to include the compassionate, self-giving love of God shown in Christ. According to context, "te *aroha o te Atua*" may mean either "the love of God" or "the mercy of God". In the Māori Bible, the phrase "te *aroha noa*" (love without limits or conditions) is sometimes used to translate 'the grace of God'.

Atawhai

Atawhai refers to those aspects of love most closely associated with God. It is the word most often used to translate 'the grace of God'. Among the *iwi* of Tai Tokerau *atawhai* added to *matua* or *tamaiti* (child) indicates an adoptive or fostering relationship.

Manaaki

Manaaki as a verb means to nurture and care for; it is love in action. It is used to translate the word *bless* in "The Lord bless you" on p. 404. Its use in this context gives new meaning to the over-familiar English wording.

Ora

Familiar to New Zealanders in the greeting *Kia ora*, *ora* is impossible to translate with a single English word. It means life as opposed to death, health as opposed to sickness, wholeness as opposed to fragmentation. It refers to the life and health not of the body only but of body, mind and spirit combined. In a Christian context it refers to life of a quality which is divine: eternal life, abundant life, life in all the fullness God intended in Creation.

Because the word *ora* stands (among other things) for wholeness, it is associated with the healing of that which is diseased or broken. In *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa*, the Māori translators use *ora* to translate salvation as well as eternal life, reminding us of the intimate connection between these concepts. The Māori title for Christ as Saviour is 'Te Kai-Whaka-ora' [the One who makes (people) *ora*, who gives them eternal life].

Rangimārie.

Rangimārie is the usual translation of the English word *peace*. It occurs on p. 419 in the blessing "Kia tau tonu te *rangimārie o te*

Atua ki a koutou” [The peace of God fall continually on you (like dew). (On tau, see page 20, Section 4.). Literally, it means ‘peaceful heavens’. It can be a useful reminder that peace is an attribute of God. Some iwi prefer the form rangimāria.

Te Hohou-i-te-rongo

As a verb, rongo means to hear; as a noun, it means news and peace after war. The Māori name for the Gospel, Te Rongo Pai, plays on all three of the meanings of rongo. Hohou is a verb which means to bind or lash together. The combination te hohou i te rongo refers, in the first place, to the making of peace.

In the Classical Māori belief system peace is associated with Rongo, one of the sons of Papatūānuku and Ranginui, and the god of cultivated foodstuffs. Before the coming of muskets and European ideas of warfare, Māori confined their fighting to the winter, after harvest and before spring planting and the main fishing season. The inside of the meeting house is often described as ‘the realm of Rongo’ in contrast to the open marae outside, which is ‘the realm of Tū-matauenga’ (the god of war).

In traditional Māori usage, hohou i te rongo refers to the making of peace after conflict by the ceremonial exchange of taonga (highly valued treasures). Most often these taonga are objects, such as greenstone ornaments and weapons, fine cloaks and carvings. The recipients of taonga objects hold them for a time, often years, but eventually return them to the givers or their descendants on appropriate occasions. The movement of taonga backwards and forwards binds the groups ever more firmly together.

In the past the exchange of objects was often associated with the exchange of marriage partners of high rank. Such marriages established lasting ties between the partners’ two groups, since their offspring had rights of affiliation to both. Typically, other intermarriages followed in later generations. Weddings which unite different hapū or iwi are still a favourite occasion for the giving of taonga objects.

Since the adoption of the Christian faith, the phrase te hohou i te rongo has acquired a related meaning. The Māori translators of the Prayer Book use it as the heading for the section entitled Forgiveness (pp. 478-79) in the Eucharistic Liturgy: Thanksgiving and Praise. This should make us think deeply about the connection between repentance, forgiveness and peace. When God gives us the gift of forgiveness, we are expected to make a return by changing our behaviour and forgiving others, passing on God’s gift. Repentance opens the way to reconciliation with God and with others and so to the establishment of peace.

The description of Christ as “Te Kai-hohou i te rongo” on p. 476 can be translated into English either as the One who gives peace or as the One who forgives.

Te Maunga-a-rongo

Sometimes the word mau is used in association with rongo instead of hohou. Mau is an adjective which means continuing, lasting, established. On p. 408 it is used in the sentence “kia mau te rongo o te Karaiti ki ō tātou ngākau” [let the peace of Christ be established in our hearts] to translate “The peace of Christ rule in our hearts”. On p. 485 the phrase “the Prince of Peace” is translated as “te Ariki o te rongomau” under the heading Te Maungārongo [The Peace]. The full significance of ‘maungārongo’ appears more clearly in the spelling ‘maunga-a-rongo’, maunga here being a noun formed by adding -nga (a noun ending) to the adjective mau (cf. maunga meaning mountain).

3. THE LORD’S PRAYER: TE ĪNOIA TE ARIKI

The Lord’s Prayer is printed in both English and Māori wherever it appears in *A New Zealand Prayer Book: He Karakia Mihinare*

o Aotearoa. It is the one Māori passage all the eucharistic liturgies have in common, occurring twice in most. (See pp. 418, 424, 466, 471, 484, 488 and 508.)

Te Īnoi a te Ariki is used widely in worship at Māori gatherings. Familiarity with it is an asset for non-Māori in close contact with Māori. However, it is long and difficult for those who do not speak Māori. It might be wise to delay its introduction into worship until congregations have mastered simpler passages and feel at home with the use of Māori. Most find it easier to learn in its chanted form.

Many worshippers cherish the English version of this prayer for personal reasons and are reluctant to be deprived of it in a service. One solution to this difficulty is for the Lord's Prayer to be said in Māori at one of the specified places and in English at another.

The Māori text of Te Īnoi a te Ariki contains several words and phrases worthy of comment.

- The use of "E tō mātou Matua i te rangi" [Our Matua in heaven] at the beginning avoids the identification of the First Person of the Trinity as male.
- Rangatiratanga is a noun formed by adding the noun ending —tanga to rangatira, comparable to the addition of —ship to king in English. It refers to the exercise of power by rangatira, who ideally use it wisely to care for their people and resources. The sentence "Kia tae mai tōu rangatiratanga" [Your rangatiratanga come] is a prayer for the establishment of God's wise and benevolent rule or reign, a better translation of the original than the English kingdom with its territorial implications.
- The translation of this prayer into Māori was made by missionaries, before they fully understood the nuances of the Māori words they chose. In "Hōmai ki a mātou āianei he taro mā mātou mō tēnei rā" [Give us today enough taro for us for this day] they used taro to translate bread, overlooking the fact that taro grew only in Northland and was an occasional

not a staple food. The effect is to emphasise the value of the food with which God keeps us provided rather than its staple character. The translators, however, use the everyday word for giving (*hōmai*), emphasising the homely practicality of God's provision for our needs.

In the next phrase, "Murua ō mātou hara", the missionary translators adapted two existing words to refer to new theological concepts. The results were not entirely happy.

The word *hara*, used to translate 'trespasses' against God and other people, originally meant a breach of tapu prohibitions, an infringement, whether intentional or not, of the power of the spiritual realm, which attracted automatic and to a large extent impersonal punishment. It took time and much explanation to extend the meaning of the word to include the idea of intentional offending in the context of interpersonal relationships. As a result of its use in this context, the word *hara* is now commonly used to refer to particular sins or offences. Sin in the sense of alienation from God is better rendered by the word *hē*, which means to go astray from the right way, to err, and is the opposite of *tika*, which means straight, direct; just, fair; and right, correct.

Choice of the word *muru* to mean to forgive is even less satisfactory. *Muru* was the practice whereby someone who had been offended against and his/her kin group raided the settlement of the offender and took goods from the group living there as compensation for the offence. It was governed by rules which included a token resistance by the offender's kin if the fault was acknowledged and the setting out of goods for the taking. In a society without law-courts and judges, *muru* worked to punish offences, compensated those offended against and prevented feuding and social breakdown within hapū and iwi. As a metaphor for the way God deals with sinners, it is hardly ideal, emphasising justice rather than mercy. However, having to struggle to understand its applicability has the merit of reminding us that there are two parties to forgiveness. While God's forgiveness is always available, it can-

not take full effect until we acknowledge our sin and sins, offer reparation where necessary and accept God's help to effect change in our lives.

In translating the concept of forgiveness the Māori translators of the Prayer Book sometimes use *muru* but often prefer other words. They use *muru* in the Absolution on pp. 408 and 479, and in the Words of Institution in the Great Thanksgiving on p. 487: "ko ōku toto o te Kawenata hou i whakahaheke māu, mō te katoa, hei murunga hara" [my blood of the new Covenant, shed for you, shed for all, for the forgiveness of sins]. This use of 'murunga' (*muru* + noun ending) has the effect of emphasising the compensatory aspect of Christ's death. As already indicated, the translators use 'Te Hohou-i-te-rongo' as a heading for the section labelled 'Forgiveness' in English on p. 478 and in the minister's introductory words. The Māori liturgy beginning on p. 499 uses the title 'Te Whākinga Hara' for the Confession and 'Te Wetekanga Hara' for the Absolution. The verb *whāki* means to disclose and thus to confess, while *wete* means to release or set free.

The last petition of the Prayer, asking God to "deliver us from evil", is translated "ēngari whakaorangia mātou i te kino", using the passive form of 'whaka-ora' [may we out of evil be made ora]. In Section 2 it was pointed out that ora means health in the sense of wholeness, and thus life in all the fullness God intended in creation. Whaka-ora is used, here and elsewhere, to mean both to restore to wholeness (to heal) and to endow with eternal life (to save). The Māori translation of this petition emphasises that deliverance from evil is deliverance into fullness of life.

4. EUCHARISTIC LITURGY: THANKSGIVING OF THE PEOPLE OF GOD

This eucharistic liturgy, which begins on p. 404, is mainly in English but includes the Lord's Prayer and many short passages in Māori. These are printed after the English passages they translate. They follow the English text very closely but contain a number of key words which are worth explaining for the light they cast on familiar theological concepts. Most of these have already been explored in Section 2.

The following Māori passages are suggested as most suitable for use by English speaking congregations. A literal translation of each is given in square brackets to show how the Māori words present a slightly different emphasis, extend the meaning of the English text, or encourage us to re-examine concepts that have become taken for granted.

The Gathering of the Community

p. 404 Kia noho a Īhowa ki a koutou.
[God dwell with you.]

Mā Īhowa koe e manaaki.
[God nurture you.]

Ko te rā tēnei i hanga e Īhowa.
[This is the day made by God.]

Kia hari, kia koa tātou.
[Let us rejoice, let us all be glad together.]

Hari means to dance, to sing a song to dance to, to feel or show gladness, hence to express joy in physical action. Use of *tātou* emphasises inclusiveness, rejoicing together in our differences.

p. 406 E te Ariki, kia aroha mai. [Lord, have mercy on us.]

E te Karaiti, kia aroha mai. [Christ have mercy on us.]

E te Ariki, kia aroha mai. [Lord have mercy on us.]

The many meanings of the word *aroha* include that of mercy and compassion, seen as aspects of love.

The Prayers of the People

p. 412 E te Atua aroha, [God of love,]

Whakarongo mai ki tā mātou inoi. [Hear our prayer.]

p. 418 Te Inoi a te Ariki. [The Lord's Prayer.]

The Peace

p. 419 Kia tau tonu te rangimārie o te Ariki ki a koutou.

[The peace of the Lord alight continually on you.]

Ā ki a koe anō hoki.

[And also on you.]

The word *tau* has many meanings but the most apt here is 'to alight, come to rest on'. Māori imagery pictures God's peace falling on us like dew and like sunlight.

The Great Thanksgiving

p. 422 **Tapu, tapu, he tapu te Ariki, Te Atua o te mana me te kaha, kī tonu te rangi me te whenua i tōu korōria. Ōhana i runga rawa.**

[Holy, holy, holy is the Lord, God of power and might, continually filled are heaven and earth with your glory. Hosanna in the highest.]

Whakapaingia a ia e haere mai nei i runga i te Ingoa o te Ariki. Ohana i runga rawa.

[Blessed is the one who comes in the name of the Lord. Hosanna in the highest.]

Communion

Because of the significance of the administration of the sacraments, the Māori wording should be used only when individual communicants are known to be familiar with it and have indicated their assent.

p. 427 Ko te tinana o tō tātou Ariki, i tukua nei mōu.

[The body of the Lord of us all, given for you.]

Ko ngā toto o tō tātou Ariki, i whakaheke nei mōu.

[The blood of the Lord of us all, made to flow for you.]

'Tuku' is the word used when giving a gift of importance, as distinct from the everyday word *hōmai*. Use of the plural *tātou* in the phrase "tō tātou Ariki" emphasises that Christ is Lord of many different kinds of people. *Mōu* refers to the second person singular, emphasising that Christ comes to us individually within that collectivity.

The Dismissal of the Community

A Māori blessing may be found on p. 166.

Kia noho te Wairua o te Runga Rawā ki a tātou.
[The Spirit of the Most High dwell among us all.]

Whakamoemitiā a Ihowa.

[God be praised.]

5. EUCHARISTIC LITURGY: THANKSGIVING FOR CREATION AND REDEMPTION

This eucharistic liturgy, which begins on p. 456, is entirely in English, except for the Lord's Prayer. Māori may be introduced in one or all of four ways.

- Te Īnoi a te Ariki may be said or chanted at one of the specified places (pp. 466 and 471).
- Greetings and responses from other liturgies may be introduced in appropriate contexts, when the congregation is familiar with them.
- The passage beginning "Ka aru mātou i a te Karaiti" from the top of p. 488 is suitable for use in many places.
- The liturgist may introduce and explain an image appropriate to the theme of the day from the Māori text of the third eucharistic liturgy, perhaps in conjunction with the Sentence.

6. TE HĀKARI TAPU: TE WHAKAWHETAI ME TE WHAKAMOEMITI EUCHARISTIC LITURGY: THANKSGIVING AND PRAISE

This liturgy, which begins on p. 476, has both a Māori and an English form, set out on opposite pages. While the texts are mostly matched line for line, there are some places where they are out of kilter.

The Māori text of this liturgy is a translation of one composed in English. The Māori translators have done a superb job in conveying the sense of the English text in a Māori way. As a result,

the Māori text is packed with rich images which will be new and fresh to Māori as well as Pākehā listeners. Some occur in the passages spoken by the liturgist, some in those spoken by the congregation.

To obtain the full value of these images, it is helpful to provide some explanation, either before the service begins or before the section in which they occur. In order to minimise disruption to the flow of the liturgy, it is suggested that the liturgist select two or three for highlighting in accordance with the theme for the day.

As the congregation becomes familiar with particular passages, however, its members may choose to include them every time the liturgy is used. The following passages are suggested as suitable for periodic or for regular use. Passages of interest but too long or difficult for congregational use are discussed in Section 9.

Te Whakatikatika: The Gathering of the Community

When the English text on the right-hand page has been said, it is a simple matter to direct attention across to the left and to proceed from there, with the liturgist taking the last three lines of the priest's part and the congregation replying with the section in bold type. The passage has a satisfying rhythm; even the longest word (whakamoemitiia) is relatively easy to pronounce when broken up into its constituent parts.

p. 476 Kia koa, kia hari.

Whakamoemitiia te Atua, te Kai-hōmai o te tūmanako,
te Kai-hohou i te rongo.

[Be glad, rejoice.

Praise God, the One who gives hope,
the One who makes peace.]

Āmine.

Kia hari tahi tātou.

Ko Īhu Karaiti te māramatanga,
te mātāpuna o te ora.

[Amen.

Let us all rejoice together.

Christ is the Light,
the wellspring of fullness of life.]

Mārama, from which māramatanga is formed (note that the first vowel is long) means light as opposed to dark, clear of sight or sound, easy to understand. Te māramatanga is the Light that illumines and enlightens, the One who makes God's purpose clear and understandable.

A mātāpuna (again note the long vowels) is the source of a river, the small trickle of water which rises high on the side of a mountain like Aoraki (Aorangi) or Ruapehu, gathers other waters as it flows on and grows to become a river. This image identifies Christ as the wellspring of living water, the source of life as God intended it to be. It prompts us to take another look at the English word source, the metaphorical dimension of which often goes unrecognised.

He Waiata Whakamoemiti: Song of Praise

The Song of Praise (He Waiata Whakamoemiti) on p. 477 and the alternative on p. 478 contain some striking passages but are too long and difficult for use in their entirety with an English speaking congregation. The liturgist may however reinforce the message of the English text by incorporating key phrases from the Māori, after a brief explanation of their significance. A full translation of these Songs is available in Section 9.

On p. 477 the phrases “te Waiora” and “te Taro-o-te-Ora” from the beginning of the Waiata Whakamoemiti may be inserted into the first Song of Praise as parentheses after “the living water” and “the living bread”:

Christ is the living water, te Waiora,

cleansing, refreshing, making all things new.

Christ is the living bread, te Taro-o-te-Ora,

food for the hungry,

strength for the pilgrim and the labourer.

The significance of these Māori phrases is explored in the discussions of ora in Section 2 (Key Words) and of taro and ora in Section 3 (The Lord's Prayer).

The reference to “the pilgrim and the labourer” is also enriched by reflecting on the words “mō te Manene, mō ngā Kai-mahi” used in the Māori text.

Manene refers to those who live in the territory of other people, away from the place where they belong, especially those displaced by war or urban migration. Its use reminds us that we are sojourners in this world of time and space; our true home is elsewhere, with God.

Kai-mahi means one who is active, who works, especially in the care and service of others: it is independent of any reference to payment. Māori place a high value on aroha and manaaki (caring for other people) and regard no task as menial or demeaning if done in the service of others. At the end of every hui, departing guests make formal speeches of farewell in which they thank the ringa wera (literally, hot hands) who have looked after them, as cooks, dishwashers, waiters on table, bed makers and cleaners of floors and toilets.

On p. 478 the words tangata whenua, tauwi and tau-ārai from the alternative Waiata Whakamoemiti may be inserted into the English text as follows:

In Christ there is neither Jew nor Gentile,

neither tangata whenua nor tauwi;

in Christ there is no tau-ārai, no discrimination
of gender, class or race.

In its basic meaning ‘tangata whenua’ refers to the people who control a particular territory by right of ancestry and occupation, while all others (including other Māori) are tauwi [other-landers]. The Māori translators of the Bible and the Prayer Book see this opposition as the New Zealand equivalent of that between Jew and Gentile. In recent years some people have applied these terms metaphorically on a national basis, identifying Māori as Tangata

Whenua in Aotearoa New Zealand and non-Māori as Taiwi. Others, both Māori and non-Māori, are critical of this metaphorical extension, on the grounds that many non-Māori have put down roots in this land in a way which qualifies them as 'people of the land'.

Tau-ārai is an obstacle or barrier, both physical and metaphorical. The word paints a more vivid picture than the abstract 'discrimination'. Its use here recalls Paul's words as translated in the King James Bible: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Ephesians 2:14). This metaphor is used again in association with the Peace on p. 485.

Te Hohou-i-te-rongo: Forgiveness

On p. 478 the phrase "Te Hohou-i-te-rongo" is used to translate the concept of forgiveness. The origin and implications of this usage have been explored in Section 2 (Key Words). Note especially the association of the ideas of repentance, forgiveness and peace.

On p. 479 two vivid metaphors describe Christ as "te taroi o te riri" and "te pou herenga waka". The first of these phrases is said by the presiding priest, the second occurs at the beginning of the congregational response. It is suggested that these metaphors be used as alternatives, incorporated into the priest's lines following the pronouncement of forgiveness:

Rejoice and be glad,
for Christ is resurrection,
te taroi o te riri / te pou herenga waka,
reconciliation for all the human race.

"Ko te Karaiti ... te taroi o te riri". Taroi means to tie up in a kete, close, draw together; riri means to be angry, to fight. Traditionally, te taroi o te riri was the title given to a person who took a stand between opposing war parties and persuaded them to make peace. This metaphor identifies Christ as mediator, reconciler and peace maker.

"Ko te Karaiti te pou herenga waka". In this metaphor Christ is the mooring post (singular) to which several canoes are tied. It lends itself to graphic illustration. For example, the children may make paper or flax boats and then, at an appropriate point in the service, tie them in a fan to a post erected in front (or perhaps to a leg) of the altar.

In the Māori text this metaphor begins the congregational response following the pronouncement of forgiveness. Inserting it into the priest's part as suggested preserves the cue for the congregational response in the English text, "We shall all be one in Christ".

He Tikanga Whakapono: The Affirmation of Faith

The Affirmation of Faith on p. 481 contains a number of vivid metaphors. The liturgist may draw on these metaphors to illuminate the English text by choosing one which is relevant to the Sentence of the Day or current happenings and explaining it briefly before beginning the Affirmation or in the Sermon.

A full translation of He Tikanga Whakapono is given in Section 9 (p. 44). The following three sections are particularly recommended for comment.

- In the first two lines of the middle section, God is identified as "te māramatanga o te ao, i tiaho rā koe i roto i te pōuri" [You are the Light of the World, you shone/shine in the midst of darkness]. The verb shone is preceded by a verbal marker which mostly indicates the past tense but can also have the force of the present. It emphasises that Christ's incarnation took place at a particular time in human history but also has continuing applicability.
- The next two lines emphasise Christ's mission in the world: "Kia puta ake tāu Tama ko Īhu Karaiti hei pou tokomanawa mō te ao" [so that your Son Jesus Christ arose to be a heart post for the world]. The whare hui (meeting house) is a

favourite Māori metaphor for the world, with the sky forming its roof and the earth its floor. The pou tokomanawa is the central post inside the meeting house which supports the ridgepole: the 'heart post'. Identifying Christ as 'pou tokomanawa' emphasises his centrality and his enduring support, not only for the faithful but also for the world. It also underlines his role as the source of peace.

- The last section affirms that "Ko koe te Wairua Tapu, ko koe taku rākau, ko koe taku tokotoko, ko koe taku oranga ngākau" [You are the Holy Spirit, you are my rod, you are my supporting staff, and you are life and healing to me]. This is a direct reference to the Māori translation of the fourth verse of Psalm 23: "Ko tāu rākau, ko tāu tokotoko, ko ēnā hei oranga ngākau mōku" [Thy rod and thy staff, they provide my heart with (eternal) life]. A tokotoko is both a support for walking on difficult terrain and a sign of the holder's status as public spokesperson. Identifying the Holy Spirit as "my rod and my staff" adds the idea of support to that of empowerment for evangelism contained in the English text. The use of oranga (ora + noun ending) reminds us that in the midst of trouble God not only comforts us but also heals and endows us with divine life.

Te Whakawhetai Nui: The Great Thanksgiving

The Māori form of the congregational response at the top of page 488 contains an effective metaphor and is easy to learn because of its pronounced and satisfying rhythm.

Ka aru mātou i a te Karaiti, [We follow Christ
Tui, tui, tuia mātou, We are bound, bound, bound
together,
Tuia ki te mamea, bound together into suffering,
Tuia ki te tūmanako, bound together into hope,
Tui, tui, tuia ki te ora. bound, bound, bound together
into fullness of life.]

Tui is the word used to bind together the two separate parts of a single unity, for example, lashing the top-strokes to the hull of a canoe, lacing up shoes or a jerkin. The preposition 'ki' conveys the force of movement forward from the present into the future and so has been translated as 'into' rather than 'in'.

If switching from English to Māori for this passage is felt to disrupt the flow of the Great Thanksgiving, it could easily be learnt and said at any number of appropriate points in this and other services. It fits well, for example, at the end of the Absolution (on pp. 408, 460 and 479), after the Prayer After Communion (on pp. 428-9, 473 and 490), and at several points in the liturgies of Baptism, Confirmation, Ordination and the Institution of a priest or other office-holder.

Ngā Inoi mō Muri I te Hapa: Prayer After Communion

In English the last response in this section on p. 490 stresses how much God has done for us: "Our hands were empty, and you filled them." The parallel Māori line adapts a well known Māori proverb: "Ko tāu rourou, ko tāku rourou, ka makona ngā manuhiri" [A food basket from you, a food basket from me, and the visitors are satisfied]. Substituting mātou (us as distinguished from you) for ngā manuhiri, the Māori response suggests that we are fully satisfied only when we respond to God's generosity by making a contribution in our turn.

7. OTHER LITURGIES

Two other liturgies have diglot texts with Māori and English on opposite pages: 'Te Tikanga Karakia mō te Takahi Whare: Prayers in a House after Death' (pp. 871-75) and 'Te Tikanga Karakia mō te Hura Kohatu me te Whakatapu Tohu Whaka-

maharatanga: The Unveiling of a (Gravestone and other) Memorial' (pp. 881-84).

In both these liturgies the Māori text was written first and the English text follows it closely. The choice of words is worthy of comment in four places, all on p. 872.

- “te rangimārie o Īhu Karaiti, te puna o te rangimārie” [The peace of Jesus Christ, the source of peace].

A puna is a spring of water, a source in both literal and metaphorical senses.

- “hei whakakāhore atu i ngā mea katoa o te pōuri” [to make nothing all the things of darkness].

The Māori is stronger than the English text, referring to the un-making or annihilation of the things which flourish in the dark, instead of merely driving away all darkness, as the English has it. The Māori adjective pōuri derives from the noun pō (night). The Māori and English texts both use the metaphorical association of night and darkness with evil, an association which needs to be re-examined because its metaphorical nature is largely forgotten.

- “hei mātāmua mō te hunga kua moe” [to be the firstborn of those who have fallen asleep].

A mātāmua is the firstborn in a family of siblings. Using the word stresses Christ's identification with us as members of one family and his role as forerunner, guide and example.

- “Waihoki i roto i a te Karaiti, ka whakaorangia katoatia” [So also in Christ, they shall all be made ora].

The use of the passive form of the verb whaka-ora (to make ora) stresses that the dead shall be restored to the kind of life God intended us to enjoy, to wholeness of life, as before the Fall.

* * *

The 'Liturgy of Baptism and the Laying on of Hands for Confirmation and Renewal' on pp. 383-99 includes Māori versions of key parts of the liturgy: the baptism itself on p. 386; the presentation of a lighted candle on p. 387; the declaration of faith on p. 388; the Bishop's prayer (p. 392); the laying on of hands (p. 393); and the Lord's Prayer (p. 395).

8. GREETINGS, BLESSINGS AND PRAYERS

As well as being used where they occur, the following greetings, blessings and short prayers are suitable for use as appropriate in other places.

Greetings

p. 419 Kia tau tonu te rangimārie o te Atua ki a koutou.
[The peace of God rest on you continually.]

Ā ki a koe anō hoki.

[And also on you.]

p. 404 Kia noho a Īhowa ki a koutou.

[The Lord dwell with you.]

Mā Īhowa koe e manaaki.

[The Lord take care of you.]

Blessings

p. 166 Kia koa koutou, [Rejoice,

Kia tino tika, Hold fast to the right,

Kia mārie te ngākau, May your hearts be peaceful,

Kia kotahi te whakaaro, May your thoughts be one,

Kia mau te rongō. May peace be established.

Tērā te Atua o te aroha The One who is the God of love

O te maungārongo, and of peace
E noho ki a koutou. dwell among you.]
Āmine.

Kia noho te Wairua o te Runga Rawa ki a tātou.
[May the Spirit of the Highest dwell in us all.]

Whakamoemitiā a Īhowa.
[God be thanked and praised.]

p. 737 (also pp. 745, 761 and 816).

Mā te Atua koe e manaaki,
e tiaki i ngā wā katoa;
e noho i roto i te aroha o te Atua:
ko te aroha hoki te mea nui.
Āmine.

[May God bless you
and watch over you in all times and places;
Dwell in the love of God:
for love is the greatest thing of all.
Amen.]

p. 191. The Blessing given in English on this page (often called the Grace) is a direct quotation from 2 Corinthians 13:13. The Māori text of this Blessing is not given on this page, or anywhere else in the Prayer Book. It is worth memorising, because it is much loved and often said by Māori in unison.

Kia tau ki a tātou katoa te atawhai o tō tātou Ariki, o Īhu Kāraiti, me te aroha o te Atua, me te whiwhinga tahitanga ki te Wairua Tapu, ake ake. Āmine.
[Let the grace of our Lord Jesus Christ, and the love of God, in union with the Holy Spirit rest on us all for ever and ever. Amen.]

Dismissal after Blessing

p. 429 Haere i runga i te rangimārie i runga i te aroha me te ngākau hihiko ki te mahi ki te Ariki.

[Go in love and peace with an eager heart to work for the Lord.]

p. 490 Haere i runga i te aroha. Haere i runga i te rangimārie.
[Go in love. Go in peace.]

Āmine. Ka haere mātou i runga i te ingoa o te Kāraiti. Korōria ki te Atua.
[Amen. We go in the name of Christ. Glory to God.]

p. 874 Kia haere atu tātou i kōnei i runga i te rangimārie.
[Let all of us go forth from here in peace.]

I runga i te Ingoa o te Ariki.
[In the name of the Lord.]

Arrow Prayers after Thanksgiving and Intercession

p. 411 Kia whakanuia te Ariki. [The Lord be magnified.]
Kia whakapaingia te Atua. [God be praised.]

p. 412 E te Atua aroha
[God of love]

Whakarongo mai ki tā mātou Inoi.
[Listen to our prayer.]

Prayers

Two prayers with beautiful Māori translations are to be found in the section 'Prayers for Various Occasions': 'For Our Country' (pp. 138-39) and 'Karakia before a Meeting' (p. 141). Karakia before a Meeting is particularly appropriate before meeting with Māori to discuss the use of Māori in worship.

Short responsive prayers may be found on pp. 178 and 181.

These are in general close translations of the English. However, the second of those on p. 178 replaces the metaphor 'as the apple of an eye' with one that has more meaning for New Zealanders:

“Ko koe hei tōtara whakamarumarū mōku” [You are as a sheltering tōtara for me].

p. 183 has the following prayer which could be used as a blessing:

Mā te Atua o te tūmanako
e whakaū ō koutou ngākau
ki te koa, ki te rangimārie,
kia pono ai koutou,
i runga i te ihi, i te mana
o te Wairua Tapu.
Āmine.

[The God of hope
keep your hearts steadfast
in joy and peace,
so that you are for ever faithful,
through the power and authority
of the Holy Spirit.
Amen.]

9. SONGS OF PRAISE

Gloria

Three Māori versions of the Gloria are set out on p. 56 and p. 197. See Section 2 (Key Words) for comments on the inclusiveness of the words Matua and Ariki.

**Kia whakakorōriatia te Matua, te Tama:
me te Wairua Tapu;
ko te ritenga ia i te tīmatanga, ā tēnei anō ināianei:
ā ka mau tonu iho, ā ake ake. Āmine.**
[Glorified be the Parent, the Son
and the Holy Spirit;

as God was in the beginning, is now
and will continue to be henceforth for ever and ever.
Amen.]

Or

Korōria ki a koe, e te Ariki. [Glory to you, O Lord.]

Or

**Korōria ki te Matua, ki te Tama, ki te Wairua Tapu;
mai i te tīmatanga, ki tēnei wā, ā haere ake nei. Āmine.**
[Glory to the Parent, the Son and the Holy Spirit; from the
beginning to this time and henceforth for ever. Amen.]

Four Songs

Māori versions of familiar canticles can be found as follows:

pp. 39-40 The Song of Zechariah

pp. 41-42 The Song of the Blessed Virgin Mary.

pp. 44-45 The Song of the Church.

p. 47 The Song of Simeon.

Waiata Poi

The words of a Waiata Poi (Poi Song) by Revd. Kingi Ihaka are given on pp. 154-56, with an English translation. This song is in the tradition both of the sacred poi songs of Taranaki and the waiata type called pātere, which makes a tour of the country naming places and people. Note particularly the naming of the Māori evangelists who carried the Gospel to various parts of the country. Details of the lives of these evangelists may be found in *For All the Saints: A Resource for the Commemorations of the Calendar* (edited by Ken Booth and published in 1996 by the Anglican Church in Aotearoa, New Zealand and Polynesia). The evangelists are listed here in the order in which they are named in the Waiata Poi.

- Ruatara, the ‘rock at Rangihoua’, commemorated on May 11 (*For All the Saints*, pp. 152-56).
- Rota Waitoa, the first Māori to be ordained to the sacred ministry, commemorated on May 22 (pp. 184-89).
- Wiremu Te Tauri, the first person to introduce Christianity to Wanganui, commemorated on May 17 (pp. 174-77).
- Manihera and Kereopa of Taranaki, the first Christian martyrs for the faith in New Zealand, commemorated on March 12* (pp. 85-88).
- Piripi Taumata-a-kura, who introduced Christianity to the Ngāti Porou, commemorated on May 15 (pp. 168-71).
- Ngakuku, missionary in Mataatua, commemorated on May 14 (pp. 164-67).
- Ihaia Te Ahu, missionary, priest in Te Arawa for more than 50 years, commemorated on May 13 (pp. 160-63).
- Te Wera Hauraki, missionary in Ngāti Kahungunu, commemorated on May 16 (pp. 171-74).

Himene: Hymns (pp. 174 and 177)

Two Māori hymns are included in the hymns set out on pages 174 to 178. Like most Māori hymns, these two are based on Biblical texts. Because of the high proportion of vowels (and hence of syllables) in Māori words and the consequent difficulty of fitting them to the tunes used, the wording of Māori hymns is highly condensed, omitting syllables, grammatical particles and even words that would be needed in ordinary speech. Such condensation was a feature of traditional Māori song-poems (mōteatea). It compounds the difficulty of translation. The English translations

* In the Prayer Book they were initially commemorated on the 13th, the day their tangi began, but General Synod then transferred the commemoration to the 12th, the day of their deaths.

given below follow the Māori as closely as possible, so that singers may understand exactly what they are singing. The result, regrettably, fails to capture the poetry of the original Māori.

Māori hymn singing is flexible and improvisatory, closer to jazz than conventional hymn singing. While some members of a Māori congregation sing the melody, others harmonise with it, using not the harmonies set out in the musical score but those their own ear recommends. Moreover, individual singers alternate between singing melody and harmony in the course of one hymn, even one verse. Emulate them if you dare!

Tama Ngākau Mārie (p. 174)

Jesus sleeps amid the storm. When Peter saw the wind, he was afraid, and beginning to sink he cried out, “Lord, save me.” (Matthew 14:30).

Tama ngākau mārie, Tama a t’Atua, Tēnei tonu mātou, Arohaina mai.	[Son with the heart of peace, Son of God, here we are, save us’.]
Murua ra ngā hara: Wetekina mai Ēnei here kino Whakararu nei.	[Forgive our sins: release these evil bonds which disturb us.]
Takahia ki raro Tāu e kino ai, Kei pā kaha tonu Ko ngā mahi hē.	[Trample underfoot whatever is evil to you, lest we be overwhelmed by our wrongdoings.]
Hōmai he aroha Mōu i mate nei. Tēnei ra, e Ihu, Tākina e koe.	[Give us love for you who died for us. Therefore, Jesus, take away (our sins).]

* Aroha means not only “love” but also “to take pity on”, “to have compassion”. Here it could be translated, “Have mercy on us,” but “save us” picks up the text on which the hymn is based.

Tēnei arahina
Ā tutuki noa:
Putā i te pōuri,
Whiwhi hari nui.
Tama ngākau mārie,
Tama a t'Atua,
Tēnei tonu mātou,
Arohaina mai. Āmine.

[Lead us
until we reach the end,
emerge from darkness,
and enter into great joy.]

[Son with the heart of peace,
Son of God,
here we are,
save us. Amen.]

Mā te Mārie a te Atua (p. 177).

And the peace of God, which passes all understanding, will keep your hearts and minds in Christ Jesus. (Philippians 4:7).

Mā te mārie a te Atua
Tātou katoa e tiaki;
Māna anō e whakaū
Ō tātou ngākau ki te pai.
Mā te Atua Tamaiti ra,
Mā te Wairua Tapu hoki,
Rātou, Atua kotahi nei,
Tātou katoa e whakapai.
Āmine.

[May the peace of God the Father
keep watch over us all;
may he make hold fast
our hearts to what is good.]
[May God the Son,
may God the Holy Spirit also,
they, being one God,
bless us all.
Amen.]

He Waiata Whakamoemiti: Song of Praise (pp. 477-78)

This Waiata draws deeply on traditional Māori imagery to talk about Christ and the creative power of God at work in the universe. In doing this, the translators recognise and celebrate the points of agreement between Classical Māori belief and the Christian faith. In particular, they emphasise the ties of love and respect that God intended should exist between human beings and the other parts of Creation.

Part 1

Ko te Karaiti te Waiora,
E horoi, e whakahou nei i ngā mea katoa.
Ko Ia te Taro-o-te-Ora,
Hei Kai mā te hunga Matekai,
Hei Kaha mō te Manene, mō ngā Kai-mahi.

[Christ is the Living Water,
which washes, makes all things new.
He is the Bread of Life,
(given to be) food for the hungry,
strength for the stranger and those who labour.]

For comment on part 1, see Section 6 (Te Hākari Tapu: Te Whakawhetai me te Whakamoemiti) under the heading He Waiata Whakamoemiti: Song of Praise (pp. 24f.).

Part 2

Nō reira mātou ka tāpae ki a koe
I a mātou whakamoemiti.
Mō Ranginui i runga nei, mō Papa-Tūānuku e takoto nei.
Mō ngā Maunga whakahii, mō ngā Puke-kōrero,
Mō ngā Tai-mihi-tāngata, mō ngā Moana e hora nei.

[Therefore we present you with our praises,
for the Great Sky above, for Wide Earth lying below,
for the proud and lofty Mountains, for the speaking Hills,
for the people-greeting Tides, for the open Seas.]

In this part, sky and earth are addressed by personal names as Ranginui (literally, wide heaven) and Papa-Tūānuku (far-extending earth). In the Classical Māori belief system, Ranginui and Papa-Tūānuku were created by Io-Matuakore (Io the Parentless) as the first parents from whom all aspects of the created world descended and through whom they are all related.

Using capital letters to turn descriptive nouns into personal names is a way of reminding us that God expects us to treat all other parts of Creation as we treat (or should treat) human beings, with courtesy and respect.

In the Māori system of thought, maunga (mountains) are symbols for particular groups of people. Hapū and iwi typically have pepeha (sayings) which name a mountain, a body of water, and an ancestor as their identifying symbols (cf. heraldic shields). Mountains are also seen as places of proclamation (cf. Mt Sinai, Golgotha). Attached to maunga, the adjective whakahii means high and proud in a positive sense. (Compare whakahihi, where the doubling of the last syllable gives it a negative twist, usually interpreted as arrogant).

The references to Puke-kōrero and Tai-mihi-tāngata also emphasise relationships between people and places.

As a verb, the word kōrero means to speak; as a noun, it may mean either story or speech. Attaching kōrero to puke (hill) as an adjective creates a combination which can be interpreted in two ways, to mean the hills which speak or the hills about which stories are told: the speaking hills or the storied hills. Puke-kōrero also refers to the echoes which the hills throw back when orators are speaking, reverberations both physical and spiritual.

The word tai refers both to the tides which ebb and flow around the coast and to the coastal area generally, contrasted with inland (uta). Māori who live in close association with the coast learn to interpret the sounds the tides make as they ebb and flow.

Part 3

Nō runga ngā hōmaitanga papai katoa
Tukua mai - kia āio ngā rangi i runga,
Kia tuku te puehu o Papa-Tūānuku e takoto nei,
Kia whakapapa pounamu te moana,
kia hora te marino ki Aotearoa-whānui.

[From (God) above, all good gifts
are given to us - (God's) peaceful calm permeates the
heavens above,
settles the dust stirred up on earth,
makes the seas flat and still like greenstone,
and spreads calm weather over the whole of Aotearoa.]

Part 4

Kia whakapaingia a te Karaiti,
Mō ngā tūpuna, mātua, mō te hunga tapu,
Ngā Tōtara Whakamarumarū, ngā Toka Tūmoana,
Ngā Kākā Wahanui, ngā Puna Roimata.
Kia tiaho te māramatanga ki a rātou,
Kia au tā rātou moe.
Korōria ki te Atua.

[Christ be praised,
for our ancestors and parents, for the sainted dead.
They were sheltering tōtara, rocks standing in the sea,
Strong-voiced kaka, springs of tears.
Let light shine upon them,
let their sleep be tranquil.
Glory be to God.]

This part uses metaphors commonly employed in Māori oratory to describe leaders who care for their people. The adjective whakamarumarū literally means to make oneself into a shelter for others; it is frequently attached to valued forest giants like tōtara and kauri to describe leaders who protected their people against disaster. Strong leaders are also compared to rocks battered but not moved by the pounding seas. This image can be added to the Biblical metaphors of rocks which provide shade in the desert or a secure foundation under shifting sand. It enriches our understanding of Christ as the rock of our salvation.

Ngā Kākā Wahanui (literally, big-mouthed kākā) is a common metaphor for orators who are spokespersons and guides for their people; here it refers especially to those who have been voices for the voiceless and the under-privileged. Ngā Puna Roimata refers to those, mostly women, who weep with and support the bereaved and sorrowful.

Part 1

Ko te Karaiti te hēpara pai,
e mōhio ana, e atawhai ana i ngā hipi katoa o ia kāhui.
I roto i a te Karaiti,
kāhore he tangata whenua, kāhore he tauwi,
Kāhore anō hoki he tau-ārai.
I roto i a te Karaiti,
ka tohungia te rawakore,
ka hunaia te pono i te hunga kawē mōhio,
ka whakaaturia ki te hunga ngākau pāpaku.

[Christ is the good shepherd
who knows and cares for all the sheep in every flock.

In Christ,
there is neither tangata whenua nor tauwi,
nor is there any dividing barrier.
In Christ,
the poor are cared for,
truth is hidden from those proud of their knowledge
and revealed to the lowly hearted.]

For comments on tangata whenua, tauwi and tau-ārai, see page 25 (Te Hākari Tapu: Te Whakawhetai me te Whakamoemiti) with reference to p. 478. Te rawakore, used to translate the poor, is literally those without goods; the verb tohungia is the passive form of tohu, which has the basic meaning of to point out but also means 'to save alive'.

Part 2

Ārerua!

Korōria ki te Atua o te tika, o te aroha,
Nāu i toha ngā mahi mā mātou,
I rumakina ai mātou ki te mamaetanga,
puea ake ana ki ngā hua o te aranga.
Pupū ake i a koe te mana atawhai,
kia ai tā mātou atawhai ki ētahi atu,

**kia mau ai te rongō ki te hunga katoa
e manawa pā ana, ki tau nei ao.**

[Alleluia!

Glory to the God of justice and compassion,
You give out works for us to do,
we were/are immersed in (the waters of) suffering,
we keep rising into the fruits of the resurrection.
Grace and power bubble up from you as in a spring,
engendering in us compassion towards others,
so that continuing peace may be established among all
those who are heart-committed to your world here.]

This part contains several words which amplify the meaning of the English in thought-provoking ways:

Toha in the third line means to distribute, while the plural form of 'ngā mahi' reminds us that God gives each of us our own special tasks.

The fourth and fifth lines spell out the physical as well as the spiritual dimensions of baptism: immersion followed by a rising up out of the water, experience of suffering followed by re-birth into a new kind of life.

In the fifth line, (e) puea ake ana uses the present continuous tense to emphasise the continuing nature of our rising and of the gifts that stem from the resurrection; use of the word hua (fruit, here given plural form) links the resurrection with creation.

Pupū ake in the sixth line describes the bubbling up of spring water, reminding us of the metaphor which likens Christ to a well-spring of living water.

The phrase 'manawa pā' in the last line is made up by adding 'pā' meaning 'in touch with' to 'manawa' (heart), thus identifying those who care about the world. (It should be distinguished from 'manawa pā' meaning grudging or reluctant, where pā means blocked up.)

He Tikanga Whakapono: Affirmation of Faith (p. 481)

This text is very difficult to translate because the words it uses have reverberations in Māori that cannot be fully explained in English. Those interested in pursuing the subject are referred to the list of References at the back of this work.

Part 1

Ko koe, e te Atua tapu, te tino Atua,
Nōu te mana, te ihi, te wehi.
Nōu te ao, te mauri, te ora.
Nāu te katoa, i te rangi, i te whenua.
Ko koe tonu te Atua.

[You, O holy God, are Very God,
From you comes power, authority and protection.
From you comes the universe, the essence of life, life in all its fullness.
From you comes all that is, in heaven, on earth.
You alone are God.]

This first verse uses words on which pages have been written in exposition. Mana, ihi and wehi are various aspects or dimensions of the power traditionally associated with the spiritual realm and recognised by Christians as attributes of God. The concept of mauri is sometimes used to refer to the essential physical being of both things and persons, sometimes used as a synonym for mana.

Part 2

Ko koe te māramatanga o te ao,
I tiaho rā koe i roto i te pōuri,
Kia puta ake tāu Tama ko Īhu Karaiti
Hei pou tokomanawa mō te ao.
Ko koe tonu te Atua.

[You are the light of the world
who shines in the midst of darkness,
so that your Son Jesus Christ arose
to be heart post for the world.
You alone are God.]

The imagery in this verse has been explored already on page 27 in the context of Section 6 (Te Hākari Tapu: Te Whakawhetai me te Whakamoemiti). The first two lines are a clear reference to the first chapter of St John's Gospel.

Part 3

Ko koe te Wairua Tapu,
ko koe taku rākau,
Ko koe taku tokotoko,
Ko koe taku oranga ngākau e,
Ko koe tonu te Atua. Korōria ki a koe.

[You are the Holy Spirit,
You are my rod,
You are my supporting staff,
You are life and healing to me.
You alone are God. Glory be to you.]

This verse draws its imagery from the fourth verse of the Twenty-third Psalm. This has been discussed above in Section 6.

This Affirmation of Faith does not dwell on the Crucifixion but emphasises the power and glory of God, made manifest in creation, resurrection and the indwelling of the Holy Spirit.

10. CONCLUSION

Encounter with the Māori text of *A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa* casts fresh light on familiar Gospel truths and reminds us of the key role symbolism has always played in presenting and responding to the Gospel message. The Māori passages discussed here add significant treasures to the store of concepts and symbols on which we can draw in developing patterns of worship grounded in Aotearoa New Zealand.

Because they refer to physical objects, many of the metaphors used in the Māori text lend themselves to visualisation in one form or another. The metaphor 'te pou herenga waka', for example, may be graphically illustrated by assembling a variety of miniature boats and tying their mooring ropes to a single mooring post. (All the better if the congregation's children make them for the purpose in paper or flax. See page 27) A wall-less model of a meeting house may be used to emphasise the significance of comparing Christ to a pou tokomanawa. Enlarged photographs can give point to symbols such as springs, sheltering trees, and rocks which stand the battering of the sea.

Inspired by the Māori example, congregations in Te Tikanga Pākehā can enjoy developing symbols to meet their own needs. St Peter's Church in Willis St, Wellington, has an olive tree growing at its east end. Looking for a way of illustrating the message of Aotearoa Sunday, the Worship Committee presented each arrival at the service with sprigs of native kawakawa and immigrant olive and a short length of florists' raffia. At the time of the Offertory, on the priest's invitation, each member of the congregation used the raffia to tie the two sprigs together and then went forward to lay them in a mound before the altar. A simple action, but a memorable one.

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