

Ko tōu iwi hei iwi mōku:
Your people will be my people



Creating inclusive and connected communities

FORMATION MATERIAL FOR CATHOLIC PARISH PASTORAL COUNCILS

New Zealand Catholic Bishops Conference

你的同胞就是我的同胞
你的神就是我的神

**Ko tōu iwi hei iwi mōku,
ko tōu Atua hei Atua mōku.**

**Your people will be my people,
and your God will be my God**

**Ko toou iti-tangata, ko toku katoa ia iti-tangata;
e toou ra Atua, ko toku ia Atua.**

E fai lou nu'u mo'u nu'u; e fai lou Atua mo'u Atua.

**Ko ho kakai ko hoku kakai, pea ko ho
'Otua ko hoku 'Otua.**

***Ang iyong bayan ay magiging aking bayan,
at ang iyong Dios ay aking Dios.***

Tu pueblo será mi pueblo, y tu Dios mi Dios.

**Đức Chúa Trời của mẹ,
tức là Đức Chúa Trời của tôi.**

يهل اكل او يبعش كبعش. تي با تب

Dein Volk ist mein Volk, und dein Gott ist mein Gott.

**Ton peuple sera mon peuple,
et ton Dieu era mon Dieu.**

당신의 겨레가 저의 겨레요

당신의 하느님이 제 하느님이십니다

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PHOTO: ADRIAN HEKE

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*New Zealand Catholic Bishops Conference
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And your God, my God.

Ruth 1:16



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New Zealand Diversity Action Programme

INTRODUCTION

The unity of the human family does not submerge the identities of individuals, peoples and cultures, but makes them more transparent to each other and links them more closely in their legitimate diversity.

Pope Benedict XVI: *Caritas in Veritate* (53), 2009



PHOTO: NICOLA EDMONDS

New Zealand society is changing, and along with it the membership of New Zealand Catholic parishes. This is nothing new. Since the welcome given by Hokianga iwi to Bishop Pompallier and the early Catholic missionaries, the identity of the Catholic Church of Aotearoa New Zealand has been constantly changing.

As the Gospel was translated into Te Reo Māori and inculturated into tikanga of the indigenous Māori people, Church members also turned to welcome new arrivals.

As Bishops, we recognise the increasing cultural complexity of Catholic parishes. It is our hope that parishes will remain unified while celebrating the richness of this diversity. We wish to equip parish councils to assist different groups in their parishes to consider how they could change or improve their current responses to the cultural diversity in our midst.

This booklet is offered as a social justice formation opportunity for parish councils to prepare the way for Social Justice Week 2010 material which will have the same focus.

It consists of background reading and questions for parish councils to consider. It includes a suggested meeting format for a parish council meeting to encourage parish councils to identify steps to *begin* to respond to increased cultural diversity, to *improve* on what is already working, and to *set new challenges* for themselves.

We would like parish councils to set one or two goals, and to share stories with us and other parish communities through the NZCBC website.

PHOTO: NICOLA EDMONDS





PHOTO: NICOLA EDMONDS

Opening prayer

E te Atua e aroha mai ana ki a mātou,
God who loves each one of us;

Ko ōu iwi katoa hei iwi mō mātou,
All your people are our people,

Āwhinatia mātou ki te mārāma tētahi ki tētahi,
Help us to understand each other,

Kia whakapaingia tōu Hāhi,
Let your Church be blessed,

E mahi tahi ana i roto i te kōmunio tūturu,
As we work together in true communion.

Āmene
Amen

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PHOTO: ADRIAN HEKE

“Working for the justice and peace of the human family”

Caritas in Veritate – Pope Benedict XVI

Pope Benedict’s encyclical, *Caritas in Veritate*, highlights our Christian responsibility to work for the common good of all, particularly ‘for justice and the peace of the human family.’¹ Our hope for our local Church in Aotearoa New Zealand is that we can enjoy and celebrate the diversity found in our many communities, while continuing to feel united as one family.

Our Christian commitment to celebrating the uniqueness and diversity of creation is grounded in scriptural recognition that all people are created in the image of God². When the disciples were commissioned at Pentecost they were to embrace all peoples and cultures.³

Catholic social teaching reflects this commitment to the equal inclusion of all people. Unity does not have to mean uniformity. There is room for many different cultural expressions of our faith. We are all entitled to feel included and respected in our parish and church life.⁴

Question:
In what ways does our parish reflect this commitment to equality where all are included and respected?



PHOTO: NICOLA EDMONDS

- 1 Pope Benedict XVI: *Caritas in Veritate* (57), 2009
- 2 Genesis 1:26-27
- 3 Acts 2:1-21
- 4 Pontifical Council for Justice and Peace: *The Church and Racism*, 1988

“Enabling better understanding, encouraging participation”

Sacrosanctum Concilium (Vatican II)

The Second Vatican Council encouraged local churches to understand the importance of context for our own understanding of our faith.

To enable the world-wide Catholic Church to adapt to the modern world, the Council introduced the vernacular⁵ into the Latin liturgy and in other ways encouraged lay participation to be grounded in the culture of local churches.

For example, the Vatican II document

Sacrosanctum Concilium taught that provided the substantial unity of the Roman rite was maintained, the revision of liturgical books should allow for legitimate variations and adaptations to different groups, regions, and peoples, especially those in mission lands.⁶

The aim was to enable a better understanding and encourage full participation within each distinctive faith community.

Question: *In what ways do our celebrations of liturgy include and reflect all cultures in our parish?*



PHOTO: NICOLA EDMONDS

5 Vernacular: a local or mother language

6 Vatican II: *The Constitution on the Sacred Liturgy (38)*, 4 Dec 1963

The Indigenous Church in Aotearoa New Zealand

Today the effects of this inculturation promoted by Vatican II can be seen in many New Zealand parishes. Liturgies may be entirely in the English language or Te Reo Māori, or a blend of both these or of many languages including Samoan, Tokelauan, Tongan, Filipino, Vietnamese, Korean or Polish.

New Zealand has always been a place of new beginnings, as Pope John Paul II stated during his visit here in 1986.

Throughout [NZ] you have two main cultures existing together in your society. On the one hand, there is the Polynesian culture – a culture which is often described as oral, land-based and communal. On the other hand, there is the culture which has come with European settlers, with the science and technology, the commerce and enterprise that marks Western Europe.⁷

Pope John Paul went on to acknowledge what it is that makes New Zealand culture so unique and what deserves our respect:

The peoples coming from Europe, and more recently from Asia... have come to a land already marked by a rich and ancient heritage, and they are called to respect and foster that heritage as a unique and essential element of the identity of this country.⁸

As Pope John Paul recognised, any discussion about cultural diversity in a New Zealand context needs to foreground tāngata whenua – the culture and heritage of Māori. We live in a land with a unique heritage. Where other settlers in this land come from places from which they derive their unique identity, Māori culture and language have no other home.

Question: In what way does our parish acknowledge and foster the indigenous culture of Aotearoa New Zealand?

7 Pope John Paul II, *Homily in Christchurch*, 1986

8 Pope John Paul II, *Homily in Christchurch*, 1986

With Te Tiriti o Waitangi as our Guiding Document

As New Zealand Catholics we are called to recognise that this unique cultural heritage of our land has become endangered, despite the covenant entered into by way of the Treaty of Waitangi.

We recognise the Treaty as an essential element of our identity:

*In The Treaty of Waitangi, we find the moral basis for our presence in Aotearoa New Zealand and a vision that sets this country apart.*⁹

Some Diocesan synods have begun to take more seriously the imperative to incorporate tikanga Māori into parish and organisational life. At the Auckland Diocesan Synod in 1989 the decision was made to set up a Bicultural Desk, Te Kaupapa Tikanga Rua. At the last Wellington Archdiocesan Synod in 2006, it was recommended that all liturgical celebrations should reflect the place of the tāngata whenua in our Church and that by 2011 liturgies should be “bicultural, inclusive and creative, while remaining faithful to liturgical guidelines and reflecting gospel values of social justice”¹⁰

Question: Which Treaty of Waitangi principles¹¹ does our parish need to take more seriously?



PHOTO: NICOLA EDMONDS

9 NZ Catholic Bishops' Conference, *Statement on the Treaty of Waitangi in Today's Perspective*, 1995

10 Archdiocese of Wellington Synod, *Salt & Light Together*, 2006:10

11 Mahi tahi (Partnership), Maru (Protection) and Whai wahi tanga (Participation) often described as the 3 Ps of the principles of the Treaty, Caritas Consultation Policy 2009

How Can We Sing The Lord's Song In A Strange Land?¹²

While Māori and Pākehā continue to work to respect each other's identities within a bicultural framework, we are also reminded to welcome the culture of all other groups of settlers who live and arrive here. As Pope John Paul II told us in 1986:

*The interaction between the Gospel and culture is very much a part of the identity of the New Zealand Church...enriched as it is by a variety of cultures from many parts of the world.*¹³

The scriptures call us to welcome strangers and foreigners and to extend kindness to the traveller. The Church in receiving countries is often seen as a "second home" for migrants and refugees.¹⁴ Our parishes can be places which welcome them in a spirit of Christian hospitality.

The presence of multiple cultures alone does not automatically generate bicultural or multicultural relationships. As continuing waves of migrants arrive in our land, we wish to ensure that all Catholic parishes recognise and respond to the increased cultural mix this produces.

Question:
Which new settlers in particular does our parish need to welcome? In what ways do we as a parish welcome newcomers?



PHOTO: NICOLA EDMONDS

¹² Psalm 137

¹³ Pope John Paul II, Homily in Auckland, 1986

¹⁴ Prawate Khid-arn, Labour and migration, CCA News. June 2009

Identifying The Pathways Ahead

The Church teaches us that diversity enriches our communities and is a source of blessing and peace. We are enriched in our common humanity, which is a gift of God, when we grow in our understanding of others. This is the ideal we work towards, recognising the unique contribution cultural diversity can make to the common good.

In reality, however, cultural diversity can be used as an excuse for separation and division. Unless differences are seen as a way to strengthen unity they can become a cause of division. For this reason the Church stresses that unity does not eventuate out of intent alone; a response is required if unity is to become a reality.¹⁵

Sadly, undercurrents of intolerance have emerged in some New Zealand

communities in recent years.¹⁶ In 2005, in the midst of many ethnic and cultural tensions, we spoke out as New Zealand's Catholic Bishops, saying that openness to understanding our different cultural heritages would help eliminate such prejudices. Parishes need to continually foster efforts to identify and eliminate prejudice in order to avoid its inevitable recurrence.

Question: Is prejudice kept alive in what we do or say in our parish? How can we counter this?



PHOTO: ADRIAN HEKE

¹⁵ Pope John Paul II, *Homily in Auckland*, 1986

¹⁶ New Zealand Catholic Bishops Conference: *Celebrating cultural diversity*, 2005

Any Change Begins With Us

Change begins with the host communities:

*We need the courage to move beyond the comfort zone of our own culture, to put aside a natural shyness in order to engage with others who were raised in different places and in different ways.*¹⁷

At the core of the sense of inculturation is a sensitivity to the cultural roots and understandings of people, and an openness to how that can be regenerated by their encounter with the Gospel. In this sense, the relationship between the Christian message and the cultures that embrace it is a dynamic one.¹⁸

Pope Benedict refers to this relationship in his latest encyclical when he talks about the spiritual dimension that must be present for the true integration of the person into human societies.

*As society becomes ever more globalised, it makes us neighbours but does not make us brothers (sic). Reason by itself...cannot establish fraternity.*¹⁹

Question: *In what way can change begin with us? How can we move beyond our comfort zones?*



PHOTO: NICOLA EDMONDS

17 New Zealand Catholic Bishops Conference: *Celebrating Cultural Diversity*, 2005

18 G.P. Whiteford S.M. Introduction, *Homily in Auckland in Peace: The Message of the Gospel*, NZCBC Catholic Communications, 1986:5

19 Pope Benedict XVI: *Caritas in Veritate* (19), 2009

Encountering the Divine Image

Pope Benedict teaches that authentic and integral human development is a process which must include God:

Only through an encounter with God are we able to see in the other something more than just another creature, to recognise the divine image in the other, thus truly coming to discover him or her and to mature in a love that “becomes concern and care for the other”.²⁰

PHOTO: NICOLA EDMONDS



Question: What can we do to show that we encounter God in others in our parish?

20 Pope Benedict XVI, *Caritas in Veritate* (11), 2009

Reflecting Our Community

Catholic parishes and organisations need to reflect the community of which they are a part, for as Pope John Paul II has reminded us “the Church is the community of people”.²¹

The diversity that we seek as a united Church community is not one in which different cultures operate side by side in isolation from each other; what we strive for are ways of building connections and relationships between the different peoples that make up our one Catholic family.

Since the colonial period, Aotearoa New Zealand has had within its shores a diversity of language, ethnicity and culture. Since the earliest Māori settlements, European, Celtic, Pacific Island, Asian, Middle-Eastern and African cultures for example have contributed to the New Zealand way of life, the concept we call culture.

All New Zealanders are challenged to go beyond mere tolerance of this cultural diversity to find opportunities to embrace and celebrate it.

Question: How does our parish reflect our wider community? Who is present in our parish community from our neighbourhood? Who is missing?



PHOTO: NICOLA EDMONDS

21 Pope John Paul II, *Homily in Auckland*, 1986

Partnership and dialogue

An important starting point is to ensure all groups in our community receive equal treatment. As the Bishops recognise, this does not mean uniformity:

It is important for us all to recognise the diversity and complementarities of one another's cultural riches and moral qualities. Equality of treatment... implies certain recognition of differences which minorities themselves demand in order to develop according to their own specific characteristics, in respect for others and for the common good of society and the world community.²²

Another important response is dialogue. Openness to communicating this way is a key starting point to any real understanding of difference. It is a significant dimension of the vision of Pope John Paul II for the whole Church:



PHOTO: NICOLA EDMONDS

Dialogue brings human beings into contact with one another as members of one human family, with all the richness of their various cultures and histories...the path of dialogue is a path of discoveries.²³

Question: *What might genuine consultation and partnership look like for our parish? What might we be doing differently to have this dialogue in our parish?*

22 New Zealand Catholic Bishops Conference, *United Nations Year of Indigenous Peoples*, 1993

23 Pope John Paul II, *World Day of Peace Message (4)*, 1986

Generating Effective Dialogue



PHOTO: NICOLA EDMONDS

Once there is openness to the idea of dialogue, communities need to find ways to generate it.²⁴

One of the ways to begin the dialogue could be for parishes to reflect on their practices and how they could be having an impact on minority cultures in their communities. For example, one way to identify those who may feel excluded is to notice those who sit on the margins or at the back of any communal gathering.

We can also look at how separate celebrations of Mass for different communities is contributing to or detracting from our wider sense of unity. In many communities this may be the sign of a flourishing acceptance and celebration of diversity; while in others it may be a sign that new migrants have not yet experienced a sense of belonging and connection there.²⁵

²⁴ New Zealand Diversity Action Programme Forum, Wellington, August 2009

²⁵ Caritas Aotearoa New Zealand, *In the presence of all peoples: Celebrating cultural diversity*, 2005:21

Another question we can reflect on in the Church is what we assume in our practices and language. Members of a dominant culture may not recognise or even notice the things they take for granted. They sometimes think of them as “normal” or “usual”.

For example, do our liturgies or other practices reflect the three official languages in Aotearoa New Zealand – Māori, English and New Zealand Sign languages? How many other language groups represented in our communities are acknowledged, even in the greetings that are used? Do we consider other cultural practices in our sharing of food or in how we dress on formal occasions? Do we know what these might be outside our own culture? Are we even conscious of our own culture? What we assume to be usual or the norm can indicate our membership of the dominant or most influential group.



PHOTO: ADRIAN HEKE

As a parish we can question also how other forms of diversity might cause some people to feel like outsiders. Do people from a range of different abilities and socio-economic situations feel at home in our gatherings?

The following guide could be used as a parish pastoral council formation meeting after members have read this booklet:

Creating inclusive and connected communities

Welcome/Mihi Whakatau

Opening Prayer/Karakia and Scripture reading (Choose one):

- Ruth 1:16-17 *Your people will be my people, and your God my God*
- Psalm 137 *How can we sing the Lord's song in a foreign land?*

Enquiry/Whaikōrero *Appoint a facilitator and a note-taker.*

EITHER use the summary of booklet questions overleaf

OR dialogue on the following questions:

- What do we know about the ethnic composition of our parish community?
How do we know? Who is present? Who is missing?
- How does our parish community reflect the cultural make-up of the neighbourhood in which we come together to celebrate our faith?
- In what way does membership of our parish committees and structures reflect the cultural diversity of our community?
- What steps have we taken as a parish community to acknowledge tikanga Māori and the migrant cultures in our midst?
- How do we know what is needed? Who have we consulted?
- Do our parish surroundings reflect the diversity of our community?

Outcomes/Whakataunga

- How could we *begin* to respond to cultural diversity?
- How could we *improve* on what is already working?
- What new *challenges* could we set ourselves?

Set yourself **one** or **two** goals for the next year, and share your stories and experiences with other parish communities. The New Zealand Catholic Bishops Conference and Caritas websites will feature stories from different parish communities – please send us your goals, stories and feedback.

Closing Prayers/Karakia

Checklist of questions in this booklet (alternatively these could be used as a series of discussions):

- *In what ways does our parish reflect this commitment to equality where all are included and respected?*
- *In what ways do our celebrations of liturgy include and reflect all cultures in our parish?*
- *In what ways does our parish acknowledge and foster the indigenous culture of Aotearoa New Zealand?*
- *Which Treaty of Waitangi principles does our parish need to take more seriously?*
- *Which new settlers in particular does our parish need to welcome? In what ways do we as a parish ‘welcome the stranger’?*
- *Is prejudice kept alive in what we do or say in our parish? How can we counter this?*
- *In what way can change begin with us? How can we move beyond our comfort zones?*
- *What can we do to show that we encounter God in others in our parish?*
- *How does our parish reflect our wider community? Who is present in our parish community from our neighbourhood? Who is missing?*
- *What might genuine consultation and partnership look like for our parish? What might we be doing differently to have this dialogue in our parish?*

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Tu pueblo será mi pueblo, y tu Dios mi Dios.

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tức là Đức Chúa Trời của tôi.**

يَهْلَا كَهْلَاوِي بَعَشْ كَبَعَشْ. تِي بَابْ تَبْ

Dein Volk ist mein Volk, und dein Gott ist mein Gott.

**Ton peuple sera mon peuple,
et ton Dieu era mon Dieu.**

당신의 겨레가 저의 겨레요

당신의 하느님이 제 하느님이십니다



PHOTO: ADRIAN HEKE