

There is no question that the missionary thrust of Pompallier was toward te iwi Maori.

A perusal of the early history clearly indicates the direction of the mission church.

It is classically Catholic insofar as the "mission of the church - is mission".

Consistent with the times, "mission stations" were established in localities, in close proximity to people.

An interesting feature of the times was the willingness with which these early missionaries were received and the relatively rapid introduction of printed Catholic material.

Obviously, too, the mobility of Pompallier among our people was an important feature of these early years.

Sadly, this was to inexplicably change in later times, but in these early years, something of the dynamic, the action, the success of mission was present in the Church.

In 1845 the war in the North marked a turning point in Church history. The direction of this turn was towards the more secure location of Auckland. However, the Waikato mission continued and until 1864 was an effective part of a now very much diminished Maori mission.

By 1870 the Maori Missions were all but abandoned.

Meanwhile, Auckland had received the Fencibles, those part time experienced soldiers who, curiously, numbered among their ranks, thousands of Irish Catholics.

Thus began, the demand upon limited numbers of the clergy for specifically European Catholic need. By 1851 there was only ONE PRIEST in the North, and by 1852 that essential tool of effective communication, the printing press, had left Kororareka.

From this time on, the sacramental and pastoral needs of te iwi Maori were a "hit and miss" affair, except for the growing development of "katakita".

The flood of European settlers during the 1870's inundated the resources of the Church and the Maori missions, the origins of the Church in New Zealand, floundered in the seas of the spreading Settler Church.

Te waka o Petera became stranded upon the shoals of war and indirection.

And so a new ship of Church was to be built, and yet its design was "old fashioned".

It drew on the experiences of Rome, France, Ireland and Britain and it's interesting to note that western traditional religious and cultural symbols dominate the coat of arms of the Auckland diocese .

But what of the Maori missions?

As the ship of Church navigated its way toward the compass points of European orthodoxy, it became apparent that not everybody was inboard.

Te iwi Maori katorika still floundered in the seas of isolation.

The Mill Hill Fathers were called to the rescue and from 1886 it was the "hands" of the Mission Society of St Joseph who "manned the pumps" and committed themselves to te iwi Maori.

### CONCLUSION

What follows now, are some very personal observations and they are offered as stimulus to dialogue, but must be seen as originating from this Maori writer's perspective.

What happened in New Zealand Church history had happened many times before. Filipino's for example, will tell you that the Spanish arrived in the Phillipines with the THREE Gs in mind. GOD, GLORY and GOLD. However, the Spaniards eventually found the Phillipines too "hot to handle" and left, although their residual influence lingers strongly.

There is, thankfully, no evidence of the Glory or Gold mentality in the early Catholic church, although it ultimately shared, in small measure, and for church purposes in the Government redistribution of confiscated Maori land.

What it did do, however, is entrench itself in the Settler mentality of the time, which is not surprising because people (and in this case) Settlers, were the largest section of the church and unlike the Spaniards in the Phillipines, they stayed and multiplied.

In entrenching itself with the Settlers, the church set itself upon a course in history which requires further scrutiny, and that is provided in the chronology of events.



The arrival of the Mill Hill Fathers in 1886 is a date in the history of the Auckland Catholic Diocese which should be engraved in the minds of all.

This was a pivotal point in the New Zealand history of Evangelization. Extraordinary effort resulted in extraordinary response, and the practical wisdom of these priests found full expression among te iwi.

Church buildings mushroomed and Maori competences in catechetics followed suit.

In retrospect, one could niggle that the processes and foundations had their origins in European culture, but they were genuinely administered and according to the context of their times.

On the other hand, there were matters of considerable innovation introduced and the trauma of the Mass in English suffered by Europeans in the 1970's was a non event to te iwi, so long familiar with te Miha Maori.

In addition, the principle of founding the church upon "the basic community" had been long established and the church of the Mill Hill Maori Mission was an integral feature of many hapu. Hato Petera was established in 1926 as a catechists school, a further indication of the Mill Hill sense of "church".

But things changed and the most significant of these was the urban migration.

This brought its own challenges and saw the rise of a new generation of Maori catholics and one landmark was the ordination of the first Maori priest, Wiremu Te Awhitu, ordained on December 17th, 1944.

Hato Petera became a boys' secondary school in 1946 and the Marist Brothers joined the Mill Hill Fathers and began their fine record at the college, eventually assuming full responsibility in 1970.

Wellington Street in Auckland, and particularly St Patrick's School, became important features in the early Maori Catholic experience in the city.

Regular and well attended masses were held there as the Maori need to relate to each other was retained.

However, this too began to decline and Maori Catholics took up another classic Catholic tradition of "hiding in the woodwork".

But during this period more Maori priests and religious were emerging and each was to bring their own special talents to bear in their own particular apostolate, although few were specifically working among te iwi.

Te Unga Waka was conceived and brought into being in response to Maori Catholic need.

The seventies were to see Whai Ora arise in Otara, and Hui te Rangiora in Hamilton.

At the same time, we seemed to be developing a sense for Catholic structures and the early seventies saw the emergence of the Maori Diocesan Pastoral Council.

The Arbuckle Report, The Church in a Multi Cultural Society, was presented, and crystalised many of the problems and challenges facing the Church. In 1979 the Auckland Catholic Maori Society adopted a Pastoral Policy aimed, among other things, at increasing Maori lay ministry and creating a Maori Catholic administration in the City.

A Maori priest was appointed to the staff of our seminary, and there was a slowly growing awareness and participation of priests and religious men and women in Maori affairs.

In 1982 the Tamaki Maori Catholics lead the country in the formation of its Runanga and this was followed in 1983 with the installation of Te Runanga o te Hahi Katorika ki Aotearoa.

It could be said that the structural foundations have been laid for the development of the Maori sense of church.

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- (1) What was the turning point for the Maori Missions?
- (2) What was the major adjustment of the 1950's and 60's?
- (3) How did we adjust to the absence of Church facilities in the city?
- (4) How was the Arbuckle report -
- (a) received?
  - (b) implemented?

