

TŪĀPAPA: TE WAKA O HĀTO PETERA WĀWĀHI ARA

An apostolate of the Roman Catholic Bishop of the Diocese of Auckland

**“It is as Māori that the Lord calls you;
it is as Māori that you belong to the Church, the one Body of Christ.”**

Pope John Paul II

Ko Pita koe, ā kā hangā e ahau taku Hāhi ki rungā ki tēnei Kāmaka; e kore ano e taea taua Hāhi e ngā kuwaha o Te Reingā. Ka hoatu anō e ahau ki a koe ngā kī o te rangātiratangā o te rangi, ā ko āu e here ai i te whenua e herea ano ki te rangi; ā ko āu hoki i wewete ai i te whenua, e wetekia ano i te rangi. *Matiu 16. 18 – 20.*

KUPU WHAKATAKI

E tū ana i rungā i ngā taumata kōrero – He kororia ki te Matua Nui i te Rangī, kia hora te marino ki rungā ki te mata o te Whenua, kia tau te whakaaro pai ki ngā tāngāta katoa.

Ko te Reo Kāmaka te toka e māpuna mai ana – ki ngā Mana, ngā Tapu, ngā Reo me ngā Waka e tāpiri mai nei ki tēnei kaupapa te Tārai i te Waka o Hāto Petera – tena koutou.

Ki ngā tini mate kua takahia nei te ara whānui kia tae atu ki te kuititangā o te motu te ngārongā kanohi ki te Reingā – haere, haere, haere.

E tangi ana e mihi ana kia rātou ngā Mātua Pirihi, ngā Parata o te Roopu o Hāto Maria, ngā Kaiako, ngā Kaitiaki me ngā Tauria Tawhito o Hāto Petera. Nā kōutou ra te huarahi i para mai i te timatangā tēnei te mihi – ahakoa ko whetūrangitia kōutou – kaua mātou e whakarērea – engāri tukua mai he māramatangā hei whakamānu ano i Te Waka o Hāto Petera. Te Hungā mate – mate – ki te hungā mate, haere haere haere.

E ngā Reo, e ngā Mana, e ngā Waka me ngā Marae o te Motu e mihi ana kia koutou katoa. i mea etahi kua kapia Hāto Petera. He kōrero whakatika - i tukuna kē a Hāto Petera kia whakataa, kia okioki i tona wairua, i tona kaha.

He kaupapa whakahirahira tēnei te tārai i te Waka o Hāto Petera. Nō mai rāno tēnei.

Kei te mahi tonu te wairua i roto i ngā tau, kia ea ake rā ko tēnei te kaupapa nei, hei tirohangā whakamua. Ehara i te kaupapa hou motuhake. I kōkiritia, wānangātia mai i ngā pūrakau, ngā kōrero, me ngā tikangā tuku iho, o ngā Mātua Tūpuna me te Hāhi Katorika. E tū pakari ana te Ao Māori me te Hāhi Katorika i tēnei rā ki te pupuri i ēnei taongā hei paingā ake mo ngā uri kei te heke mai, mo rātou ngā mokopuna o āpopo. Ko te tumanako kā eke rā tēnei kaupapa ki ngā taumata o te whakaaro kotahi i wawatatia nei e te Iwi whānui.

Ko tātou tēnei – ko rātou āpopo.

Noho ora mai i rungā i ngā manaakitanga o te Karaiti.

Kia ora

And so I tell you Peter (rock) you are the rock, and on this rock I will build my church, and never will the powers of death overcome it. I will give to you the keys to the Kingdom of heaven, whatever you bind on earth, shall be bound in heaven, and whatever you may unbind on earth shall be unbound in Heaven.

Matthew 16: 18 – 20

Glory to God in the Highest. Peace on Earth and Good will to all People.

The Rock Foundation on which the Catholic Church is built is called Te Kāmaka. Te Kāmaka is the Marae of Hāto Petera - St Peter's Māori College. Te māpuna describes the rock that stands out above the crashing waves – brave and strong facing the challenging changes of time.

Peter the Rock, Te Kāmaka of the Catholic Church received the keys to bind and build the future.

Greetings from Te Kāmaka. To the many leaders and communities we express our gratitude. Te Reingā is- the pathway of the spirits departing into the spiritual world. May our prayers and aroha – be with you all on your everlasting journey.

Tears of memories and thankful hearts to our Mill Hill Fathers and Brothers, Marist Brothers, Teachers, caring Staff and the many past students of Hāto Petera. Rest in peace.

The Waka o Hāto Petera – St Peter's Māori College – has stood the test of time. Some may say – “Hāto Petera is closed.” In a more accurate voice - Hāto Petera – has kaupapa, and never closed. Hāto Petera rested in Wairua for a time from the challenges of change. The Kaupapa Re – Purposing of Hāto Petera has given more life to Te Waka o Hāto Petera moving forward on a new journey navigating with the rising Matariki. In the words of Pope John Paul – “It is as Māori that you are called to the Church of Jesus Christ.”

Kia ora.

**“Take care of our children. Take care of what they hear. Take care of what they see.
For how the children grow, so will the shape of Aotearoa.”**

Dame Whina Cooper

Te wairua o te Hāto Petera has been resting.

This has not been an idle resting.

Contemplative rest protects the energy of human life from whim and ego, while all the time quietly nurturing the hope of transformative action to come.

Now, the universal Wairua Tapu is calling us to action. Kua maoa te wa. The time is ripe. We are ready.

Te Kāmaka o te Hāto Petera is strong because it stands on te Toka o Io Tamaakaaka and te Toka Tawhito and te Toka Tipua and Te Toka Atua. From this sacred foundation we can with confidence cast our net wide.

To what will we bring in our young people? A kura katorika, a wānangā katorika, is a home: it is community of faith, it is a community of learning, it is a good neighbour, it is an outward looking ‘citizen’ of the world.

At Hāto Petera, ākongā will find their strength in each other, in their tupuna, and in their iwi whakapono. At Hāto Petera learners will become teachers, belonging will give rise to giving, and the sacred purpose of family life will be nurtured, ka poipoia te kaupapa tapu o te whanau.

Te Toka o te Aotearoa is a living rock. Over time it has become a composite rock, shaped by forces both dark and light. Now, together we must forge a renewed foundation for our tamariki, our rangātahi, our mokopuna, our tangāta whenua (citizens). And education is its key.

The greatest social shift in Aotearoa NZ in the 21st century will be the emergence of a bicultural nation not just on paper but in the life of every person who calls Aotearoa home. This reality will shape all our public institutions

and most of our private ones. It will shape everything from family life to our place on the international stage as a nation that welcomes peoples of all cultures. Any institution which turns its back on this trajectory will wither.

Te Hāhi Katorika ki Aotearoa should be at the forefront of our nation’s social evolution. As te Hāhi Katorika ki Aotearoa hones the rock of our future, Hāto Petera will be a rock of change. With St Peter himself, Bishop Pompallier, Suzanne Aubert, Dame Whina Cooper, Pa Henare Tate, Bishop Mariu, Dr Ranginui Walker, Sir Toby Curtis and Dr Manuka Henare at our side we are in position to forge ahead, to lead, to transform history with the gift of now.

What is good for our rangātahi is good for whānau, what is good for Māori is good for all, and what is good for Aotearoa is good for the world. From the marae of Hāto Petera, its rock, under the guardianship of te Wairua Tapu, we seek to craft a mātaurangā Katorika that will see our young people stand firm, with purpose, on and in their land and beyond, as Hāto Petera will:

- Live and breathe mātāpono, whakāpono, tūmanako and aroha
- Place the people at the centre of all we do
- Listen to the voices of our ngā Rangātira, Tupuna, Kaumatua, Tamariki, Rangātahi and Whānau
- Welcome all including the under-served
- Support the family as the first and essential nest of education
- Contribute new ways of understanding economy, politics, governance and entrepreneurship from te Ao Māori
- Integrate education health and innovation for well-being
- Protect and cherish our common home for our future.

FOUNDATION STONES

**Ko Petera koe, a ka hangā e ahau
taku hahi ki rungā ki tēnei Kāmaka.**

**I also say to you that you are Peter and
upon this Rock I will build my church.**

We clearly recognise from the outset the two foundation stones upon which Hāto Peter is founded: namely, it is Māori and it is Catholic. This document identifies its principal constitutive elements. It focuses on the values and 'good news' of Jesus Christ; it acknowledges and acclaims the values of the Patron Saints and Role Models: Hāto Petera, Hāto Hohepa, Hāto Maherino and Mary, the mother of Jesus.

Focussed in the commitment to Māori Catholic Education are the values and strategies by which we will provide the best possible education for all our students.

[Source: The above two paragraphs are a modified extract from Pa Henare Tate – Te Waka o Petera]

1. Matāpono and Aroha – Values and Unconditional Love

Aroha, or unconditional love, is the cornerstone of our spiritual journey and the essence of our actions. This document should be infused with the spirit of aroha, reflecting the love of God and Jesus Christ. Jesus' sacrifice on the cross is the ultimate demonstration of this unconditional love, providing us with the gift of eternal life. Therefore, every word and action represented in this document should be a testament to this divine love, guiding our intentions and decisions.

2. Whakapono - Belief and Faith

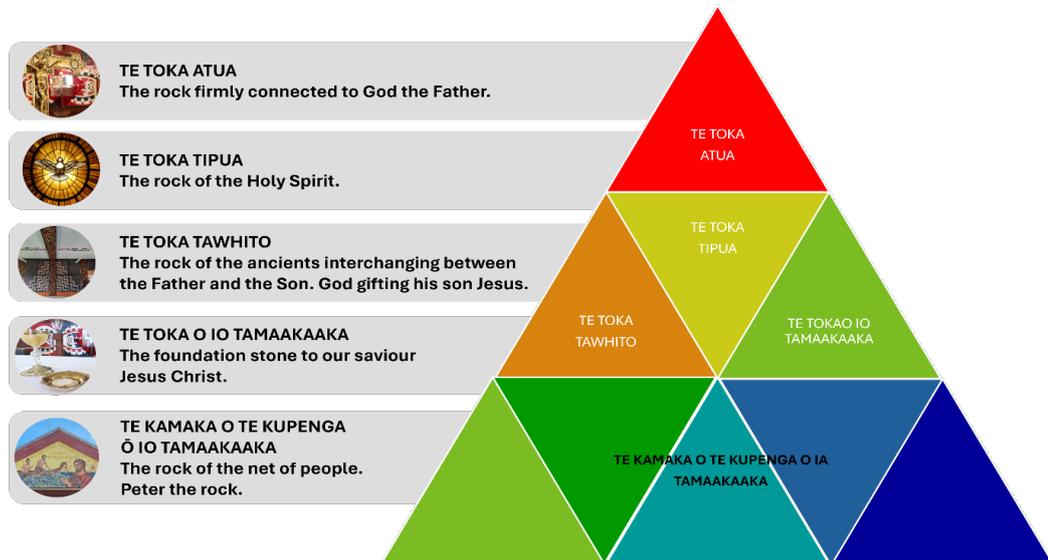
Whakapono encompasses our deep belief in the Father, the Holy Spirit, Christ, and the apostles, particularly Peter. This document should embody the spirit and soul of our faith. Our actions and words must resonate with this belief, ensuring that the Holy Spirit guides our endeavours. The presence of Christ and the teachings of Peter should live within the document, providing a spiritual foundation that aligns with our Catholic faith.

3. Tūmanako - Hope in Eternal Life

Tūmanako represents our hope and belief in eternal life through Jesus Christ. As Māori Catholics, we hold firm to the conviction that Jesus' death on the cross grants us the promise of eternal life in heaven. This hope should be a driving force in our work, inspiring us to persevere and maintain faith in our ultimate journey towards eternal life. Our document should reflect this hope, offering a sense of purpose and direction rooted in our spiritual beliefs.

TE TOKA MATUA A IO MODEL

The rock, the stone, the foundation that connects us to the Creator God, the father, the son and the Holy Spirit, acknowledging Jesus, the son of God and the apostle Peter. The five Toka create Te Kāmaka. Peter the foundation is the connection from Jesus to the Holy Spirit, the Father and the son and then directly to God. This model brings all the Toka together bringing balance and creating Te Toka Matua o lo.



Whanaungātangā

This model is the foundation on which relationships will be formed. This model will be the vine that connects us through shared experiences and the working together that provides us with a sense of belonging, serving to strengthen each member of the Hāto Petera whanau.

Peter played a leading role among the apostles, speaking up on matters that concerned them, being called by Jesus by a name linking him with the rock on which Jesus would build his church and being charged with pastoring the flock of Jesus. Te Toka Matua A Io Model will be the light that guides us in our decision making:

- Our decisions are founded on faith. The Holy Spirit will guide us in our decisions and protect us from physical and spiritual danger. The Holy Spirit will calm our fears and fill us with hope.
- We are here to serve. We who govern will learn to listen to and follow the promptings of the Holy Spirit.
- We stand on the shoulders of those who have gone before us. We recognise Jesus as the connector from God to us. Jesus was sent into this world in order that we might have life in relationship with God. Jesus said to him, “I am the way and the truth and the life. No one comes to the Father except through me”. (John Ch 14:6). We acknowledge our ancestors and who knew and believed in God.
- We continue the tradition of a rich foundation stone – that of the Hāto Petera Māori Catholic Community. We are a vine that links and develops whānau enabling us to explore and seek new horizons.
- Petera was Te Kāmaka, the rock on which the Christian Community was built. Jesus commanded Peter to feed my lambs, take care of my sheep and feed my sheep. We will rise to this challenge and seek to feed our students and the wider Hāto Petera whānau both with education and faith.

TERMS OF REFERENCE

<p>Vision</p>	<p>The site at 90-120 College Road, Northcote (“Hāto Petera whenua”) will:</p> <ul style="list-style-type: none"> ● Provide education for all, consistent with this extract of the 1850 Crown Grant: <p style="text-align: center;"><i>“... of the Bishop of the Roman Catholic Church at Auckland for the education of children of our subjects of both races and of children of other poor and destitute persons being inhabitants of the Islands of the Pacific Ocean ...”</i></p> <ul style="list-style-type: none"> ● Strengthen the relationship between Māori and the Catholic Church. ● Educate using a Māori Katorika framework.
<p>Te Waka o Hāto Petera Wāwāhi Ara</p>	<p>Te Waka o Hāto Petera Wāwāhi Ara (“Wāwāhi Ara”):</p> <ul style="list-style-type: none"> ● Is established because Bishop and Kāhui Kaumatua are working to restore the mauri of Hāto Petera whenua and they wish to empower a group to develop a vision and plan for the future. ● Operates under the authority of the Roman Catholic Bishop of the Diocese of Auckland (“Bishop”) as an apostolate of the Bishop.
<p>Role of the Wāwāhi Ara - its mahi</p>	<p>The Wāwāhi Ara will recommend to the Bishop:</p> <ul style="list-style-type: none"> ● A long term education service ● Building works for a chapel, marae and community facilities ● Sources funding ● Other proposals that the Bishop asks of the Wāwāhi Ara in accordance with the Vision.
<p>Responsibilities of the Wāwāhi Ara:</p>	<ul style="list-style-type: none"> ● Work with the Bishop and Kāhui Kaumatua in a spirit of co-operation and trust to deliver the mahi. ● Develop, promote, and safeguard the Māori and Katorika character of the kaupapa. ● Create a strategic plan to deliver the Vision, incorporating priorities requested by the Bishop and Kāhui Kaumatua. ● Recommend a strategic plan to the Bishop and Kāhui Kaumatua for their approval ● Recommend to the Bishop and Kāhui Kaumatua for their approval an annual plan and an annual budget. ● Operate within an approved budget. ● All mahi is towards the Vision; work constructively and use collective strength to mahi and deliver the Vision. ● Act swiftly to remedy things that do not work without blame and build on the things that do work with humility. ● Work with discipline, leaving any competing interests at the door. ● Advise the Bishop of any potential conflicts of interest with the mahi and broader mission or goals of the Bishop or the Diocese. ● Ensure sound financial and quality management. ● Ensure efficient and effective Wāwāhi Ara operations that comply with relevant civil and canon law, diocesan policies and strategy.

	<ul style="list-style-type: none"> ● Approve a proactive funding plan with projected income for five years and annual targets. ● Present to the Bishop and Kāhui Kaumātua an annual statement of projected income and expenditure and service performance metrics. ● Monitor and review Wāwāhi Ara programs and initiatives. ● Seek input from communities of interest (including Hāto Petera whanau) on key proposals, like the draft master plan in Schedule 1. ● All this mahi we do in consultation with the Bishop and Kāhui Kaumātua.
Duration of Terms of Reference	The Terms of Reference apply for six years, commencing on [1 October 2025], and concluding on [30 September 2031], unless terminated earlier by the Bishop in consultation with the Kāhui Kaumātua. The Bishop in consultation with the Kāhui Kaumātua can amend or extend this period.
Exclusions	Whenua at Akoranga Drive is excluded from Hāto Petera whenua until a long-term lease expires in 2031 at which point it will be included in the entity being determined.
Powers delegated to the Wāwāhi Ara	<p>The Bishop in consultation with the Kāhui Kaumātua delegates to the Wāwāhi Ara the following powers that support its role and responsibilities:</p> <ul style="list-style-type: none"> ● To provide governance over the mahi in accordance with relevant civil and canon law, diocesan policies and strategy and these Terms of Reference. ● Formulate and review strategy, create supporting plans and policies, ensure performance of the Wāwāhi Ara, represent the Wāwāhi Ara, enter into contracts, fundraise, borrow, employ or contract people, and use Wāwāhi Ara funds and resources in accordance with these Terms of Reference and subject to delegation policies set by the Bishop in consultation with the Kāhui Kaumātua. <p>Subject to the delegation policies set by the Bishop in consultation with the Kāhui Kaumātua, the Wāwāhi Ara may delegate its powers but cannot delegate its role and responsibilities.</p> <p>Although the Wāwāhi Ara is an apostolate group that supports and advises the Bishop, from time to time the Bishop in consultation with the Kāhui Kaumātua may delegate additional powers in accordance with the Vision.</p>
Withdrawal of Authority	<p>The Bishop in consultation with the Kāhui Kaumātua may withdraw authority from a member of the Wāwāhi Ara or the entire Wāwāhi Ara if they depart from these Terms of Reference or other directives provided by the Bishop in consultation with the Kāhui Kaumātua.</p> <p>The Te Waka o Hāto Petera Wāwāhi Ara will develop a policy and process that determines the basis on which a member may be withdrawn.</p>
Membership and terms of the Wāwāhi Ara	The Wāwāhi Ara shall consist of not less than five (5) and not more than (9) members recognised for their skills in governance, strategy, financial planning, and management. Membership will reflect the Māori Katorika nature of the kaupapa.

	<p>Selection of members of the Te Waka o Hāto Petera Wāwāhi Ara will be via an expression of interest process managed by the Te Pou Arahi.</p> <p>All Wāwāhi Ara members will agree to due diligence and background checks required for their appointment, including any applicable Anti-Money Laundering requirements.</p> <p>Appointments:</p> <p>Members will be appointed to the Wāwāhi Ara by the written approval of the Bishop who has consulted with Kāhui Kaumātua, and Te Pou Arahi.</p> <p>Basis of Appointment:</p> <p>Wāwāhi Ara membership will be voluntary, seen as an expression of discipleship in a cause that we are committed to. Actual expenses incurred by members will be paid by the Wāwāhi Ara in accordance with documented approval processes and by prior arrangement. The Wāwāhi Ara will ensure Wāwāhi Ara Members are covered by suitable insurance.</p> <p>Term of Appointment:</p> <p>Wāwāhi Ara Members will normally be appointed for three years, with the possibility of renewal or extension by the Bishop in consultation with the Kāhui Kaumātua. Members will not normally serve more than two terms.</p> <p>Succession:</p> <p>Wāwāhi Ara membership changes will be planned, ideally involving no more than two changes within any twelve-month period.</p> <p>Officers of the Wāwāhi Ara:</p> <p>The Wāwāhi Ara in consultation with the Bishop and Kāhui Kaumātua will elect a Chairperson, Deputy Chairperson, and Treasurer annually. The General Manager of the Diocese will provide Secretariat support for the Wāwāhi Ara.</p> <p>Cessation of office:</p> <p>Any individual holding office as a Member will immediately cease to hold such office, notwithstanding that his or her term of appointment has not expired, upon failure to attend three consecutive meetings of the Wāwāhi Ara without apology or without leave granted by the Wāwāhi Ara.</p>
Confidentiality	Wāwāhi Ara proceedings are confidential and discussed publicly only with Wāwāhi Ara agreement for authorised purposes.
Conflict of Interest	Wāwāhi Ara members must disclose any conflicts of interest and may abstain from korero and voting where there is a conflict unless decided otherwise by the remaining members.
Frequency of Meetings	The Wāwāhi Ara shall normally meet monthly but may adjust frequency as needed.

Decision-Making	Decisions shall be made by consensus. Any differences will be dealt with constructively. A decision register will be maintained.
Quorum	A majority of members shall form a quorum. If a quorum is not present within 30 minutes of the scheduled time of meeting the meeting shall be adjourned until the same day/time on the following week members present at the adjourned meeting will constitute a quorum.
Private Pecuniary Profit	Any income or benefit must advance the purposes of the kaupapa. Payments to members must be approved in advance, reasonable and for services that advance the purpose.
Winding Up of Wāwāhi Ara	After due consultation with Kāhui Kaumatua, the Bishop may by giving six months' notice in writing to the Wāwāhi Ara require assets of the Wāwāhi Ara to be transferred to and vested in him, to be held for the same objects as set out in the purpose and in the spirit of the Crown grant. After the transfer of all the Wāwāhi Ara's property the Wāwāhi Ara shall be wound up.
Standing agenda	Standing agenda: <ul style="list-style-type: none"> ● Welcome/Karakia ● Apologies ● Strategy <ul style="list-style-type: none"> ○ Korero/decision items ● Reports <ul style="list-style-type: none"> ○ Other Komiti (Hāto Petera Marae Komiti and Hāto Petera Limited) ○ Policy ○ Finance, Audit, Risk & Opportunity (FARO) ○ Property ● Communications ● Engagement Log ● General Business <ul style="list-style-type: none"> ○ Previous minutes ○ Matters arising ● Closing Karakia
Amendments	Only the Bishop in consultation with the Kāhui Kaumātua can amend these Terms of Reference.