

FOR THOSE WHO BELIEVE: *LIFE IS CHANGED NOT ENDED*

**National Liturgical Policy on the Order of Christian Funerals
and Guidelines for Tangihanga**



Te Tikanga mō te Motu – Te Ritenga o te Nehu Karaitiana

Me ngā Kupu Āwhina mō ngā Tangihanga



NATIONAL LITURGICAL POLICY ON
THE ORDER OF CHRISTIAN FUNERALS

CONTENTS

Introduction	3
Ministry and Participation	4
Paschal Faith and the Spirit of the Gospel	
Selection of Rites	5
The Use of Symbols	7
Words of Remembrance	8
Other Forms of Tributes	9
Music at the Vigil and Funeral Liturgy	10
Guidelines for Choosing Music at Funerals	
Other Forms of Musical Tributes	
Cremation	11
Conclusion	12

Kawakawa, pictured on the cover at the foot of the cross, is the symbol of life, death and healing.

FOR THOSE WHO BELIEVE: *LIFE IS CHANGED NOT ENDED*ⁱ

National Liturgical Policy on the Order of Christian Funerals

INTRODUCTION

The *General Introduction* to the *Order of Christian Funerals (OCF)* begins with a question: *Why do you search for the Living One among the dead?* It directs us straight to the heart of our Catholic Funeral rites: the paschal character of Christian death.

The funeral liturgy is a celebration of the life, death and resurrection of Jesus Christ, into whom the one who has died was baptised, and a powerful prayer that this person be welcomed into the communion of Saints in heavenⁱⁱ.

Baptismal signs and symbols permeate the funeral rites. The person who has died was baptised into Christ with actions which used the great symbols of the Easter Vigil; water, light, word, oil, cross and white garment. In funerals, water is sprinkled on the coffin; the deceased is covered with the white pall; the coffin is processed to a place of honour by the lighted paschal candle. During the funeral liturgy the person who has died lies close to the Table of the Word and the Table of Eucharist which nourish Christians throughout their lives.

The meaning of the paschal mystery of Christ is further affirmed as those participating in the funeral thank God for the gift of a life that is now returned to the Creator to enjoy the everlasting life of heaven.

The death of a Christian affects not just the immediate or extended *whānau* of the deceased. It is a significant event in the life of the Catholic community. Each member of the believing community is called to support the bereaved with deep sensitivity. Outreach at the time of death and offers of prayer for the one who has died, entrusting them to God's loving care, help to support the bereaved in their grief and assure them they are not alone. This ministry is just as important for those who may not have had a close connection with a faith community for some time; they have always belonged, even in their absence.

MINISTRY AND PARTICIPATION

The variety of ministers and ministries involved in the funeral and its preparation is a rich example of collaboration between the laity and the ordained. The priest and members of the parish community familiar with the Christian meaning of death and the Church's funeral rites assist the family as they grieve and make the many decisions which are needed after the death of a loved one.

The need for immediate support and solace from the Christian community at the time of death offers possibilities for bereavement ministry appropriate to the cultural and religious customs of each community, and to the diverse models of parish and Eucharistic communities in the Body of Christ in Aotearoa New Zealand. This collaborative ministry requires formation of lay ministers, catechists and deacons, so they may work in conjunction with the priest and the wider community in the reverent celebration of the rites and in providing support for those who are bereaved.

PASCHAL FAITH AND THE SPIRIT OF THE GOSPEL

The Catholic Church's celebration of the *Order of Christian Funerals* is a dignified journey of days, each day with its own character and rituals.

Those who mourn are accompanied by the community and by the priest as they move through the stages immediately after the death. The *Prayers after Death*, *Prayers for Gathering in the Presence of the Body* and *Prayers for the Transfer of the Body* are stages which may precede the 3-fold rite of Christian Burial - the *Vigil*, the *Funeral Liturgy* and the *Rite of Committal*.

Conversation should take place with families about the way birth and death, baptisms and funerals illuminate one another, and how family members may use the symbols of initiation at the funeral liturgy. This is the time to address questions about the use of other personal symbols, and requests that arise out of understandable emotions or practices in vogue at civil funeral celebrations.

The *Order of Christian Funerals* is sensitive to "family traditions and local customs"ⁱⁱⁱ as well as signs and symbols in accord with the culture of the people".^{iv} Care is taken to ensure key cultural and personal requests will find

their place at appropriate places in the Funeral Liturgy or at the graveside. However, not every request may be suitable for inclusion in the Catholic funeral.

The focus for pastoral care around these requests is fidelity to the Church's desire "that funeral ceremonies for Christians will both manifest paschal faith and be true examples of the spirit of the Gospel"^v.

From time to time family pressure may be exerted to provide a 'less religious' or 'more informal style' of funeral. The ministry team may help the family to consider –

- the option of the Funeral Liturgy outside Mass
- the offering of a Mass in the parish on the same or alternative date of the funeral for the person who has died, if the funeral service is held in another place.
- that priests, deacons, catechists and parish leaders be approached to take part in or lead a service in a place other than the parish church.

SELECTION OF RITES

The *Order of Christian Funerals* makes provision for the family of the deceased and the minister to choose those rites and texts that are most suitable to each situation.

The consideration of options precedes the making of firm arrangements with the ministry team or priest, and then with the funeral director.

1. **The Vigil** is the first of the three rites for Christian burial. It usually takes place the night before the funeral liturgy.

The Vigil may be held in the home, the marae, the church, or a funeral parlour. For a more formal Vigil, usually in a Church or marae, the OCF offers two Vigil services: 'Vigil for the Deceased' and 'Vigil for the Deceased with Reception at the Church'. These services focus on the Liturgy of the Word. Other models of celebration include a Vigil Mass, Office for the Dead or the praying of the Rosary.

Adaptations of the vigil may relate to the place of its celebration, or the

observance of cultural practices and traditions. There may be a need to include more informal elements which reflect the way family and friends wish to remember the one who has died. Some families choose to extend the time of gathering in an informal setting so they may tell stories, show videos, power points, share anecdotes, offer poems, play favourite music, sing songs, cry and laugh as they mourn their loss and farewell the one they love.

The Vigil may be led by a priest, deacon, catechist, or suitably trained member of the bereavement ministry team.

2. **The Funeral Liturgy** is the central liturgical celebration of the Christian community for the one who has died, and thus uses Christian symbols. The Church encourages the celebration of the Funeral Mass, followed by final prayers and acts of commendation, before the body of the deceased is taken from the church to the cemetery/urupa or crematorium.

Alternatively, a Liturgy of the Word (Funeral Liturgy outside Mass) may be celebrated in the church, on the marae or at some other suitable place, concluding with similar prayers and acts of final commendation and farewell.

3. **The Rite of Committal** takes place at the graveside following the Funeral Liturgy. In the case of cremation, a second committal service is held at a later time to provide for the interment of the ashes. Once again provision is made for the inclusion of symbols.

While we are encouraged to celebrate a funeral over 3 stages, for a variety of good reasons this model is not always possible or appropriate to the circumstances. Many combinations of funeral rites are possible. The funeral may even comprise a single act of worship.

When the family requests or circumstances ask for things which are not appropriate for inclusion in a Catholic funeral liturgy, it may be possible to include what is requested in the Vigil, before the funeral liturgy proper or at the post-funeral gathering.

THE USE OF SYMBOLS^{vi}

Symbols and actions often speak louder than words. They are an essential liturgical component of the *Order of Christian Funerals*.

- ***The Vigil is the best time to include personal symbols***

Christian symbols will always take first place in any liturgical celebration of the Church.

However symbols of the other activities and groups which were part of the deceased person's life may also help mourners to express their feelings as they take leave of the one they loved. Some of these may not be so appropriate for the celebration of the funeral liturgy itself.

Family, and those who support them, may wish to use symbols specific to culture, vocation and service to the community; e.g. Māori korowai and taonga, Pacific Island tapa, insignia representing vocation and/or life commitment. Such symbols will almost always be appropriate for inclusion at the funeral liturgy.

The Vigil may be a further occasion for the viewing of the body.

- ***The Funeral Liturgy is the time for Christian symbols***

'With the death of a Christian, a person's baptismal journey comes to completion. The Church gathers to enact in the funeral what death means from the perspective of a faith, built on the foundation of baptism.'^{vii}

In the Catholic funeral rites, the **body of the deceased** is the most important symbol. We treat this body with reverence. For those who wish, the coffin may lie open before the funeral liturgy begins.

The Cross, by whose sign the newly baptised are claimed for Christ, stands in welcome at the door of the Church, as the body of the deceased is led across the threshold this last time

The **Easter Candle** is placed near the casket as a reminder of the Risen Christ to whom we pray this loved one will be united forever.

The **Gospel** (Book of the Gospels or Bible), symbol of the Christian life, may be carried in procession, then placed on the coffin.

Holy Water is sprinkled on the casket as a reminder of this person's baptism and initiation into the community of faith.

Incense is used as a sign of honour to the body of the deceased which at their baptism was anointed with chrism and became the Temple of the Holy Spirit.^{viii} It is also a symbol of our prayers to God on behalf of the one who has gone before us on the journey of faith.

A **White Cloth** may be draped over the casket as a reminder of the white garment given at baptism; 'an outward sign of the Christian dignity which the deceased was called to bring with them, unstained, into the everlasting life of heaven'.^{ix}

Symbols of the person's Christian faith such as a Bible, Cross or Rosary may also be placed on the casket. (These will be returned to the family.)

- ***Rite of Committal at the Graveside***

Mourners may be invited to contribute to the burial by placing soil and/or scattering flowers on the lowered casket as a sign of farewell and love.

The tradition of filling the grave, as a corporeal act of mercy, should not be discouraged.

Following a cremation, the Rite of Committal takes place when and where the ashes are to be interred. Mourners may choose to use similar symbolic actions.

WORDS OF REMEMBRANCE

The *Order of Christian Funerals* provides an opportunity to speak in remembrance of the person who has died. It is appropriate that these words be offered before the funeral liturgy begins, or immediately before the Final Commendation.

These *Words of Remembrance* or eulogy speak about the unique qualities and gifts of the person who has died; how their Christian witness influenced others and touched their lives. This remembrance should be concise, spoken with honesty, compassion and dignity.

Guidelines for Words of Remembrance

- *Words of Remembrance* are given from a place other than the ambo, if possible.
- *Words of Remembrance* may be delivered by one person, shared between members of the family or offered by a close friend.
- The reflection should be of appropriate length, as discussed with the presiding minister.
- This remembrance should be prepared ahead of time.
- While primarily the responsibility of the family, assistance may be offered by members of the ministry team. A set of leading questions may be useful in drawing forth appropriate memories.
- Sharing the text of the reflection with the presiding minister beforehand may be helpful for all involved.

OTHER FORMS OF TRIBUTES

As mentioned above, other spoken tributes are more correctly left to the Vigil, offered before the Funeral Liturgy begins, or at a place other than the Church. At all times the dignity of the deceased and of all human life should be respected and honoured through what is spoken and shared.

The arrival or leaving of the coffin from the Church provides opportunity for karanga, haka, or guard of honour to be formed. Likewise, the gathering after the Funeral Liturgy or the Rite of Committal also offer time and place for various forms of tribute to be offered.

MUSIC AT THE VIGIL AND FUNERAL LITURGY

The *Order of Christian Funerals* notes that music is an important and integral part of the Funeral Liturgy. It allows the community to express convictions and feelings that spoken words alone may fail to convey.

It is important, therefore, that liturgical music be chosen with great care.

GUIDELINES FOR CHOOSING MUSIC AT FUNERALS

Ideally, the hymns, responses and acclamations will be able to be sung by all the people; or with assistance from a choir or cantor.

Hymns, responses and acclamations give thanks to God; or speak about the new life that Jesus Christ offers; or express the faith, hope and love offered to those gathered.

In consultation with parishes and communities throughout the country, the National Liturgy Office is collating a Directory of Music suitable for use at Catholic funerals.

Appropriate instrumental music may also be used.

OTHER FORMS OF MUSICAL TRIBUTES

Often times a popular song or music other than hymns, responses and acclamations, that was special to the one who has died, will be requested for use. Pastoral discretion in the spirit of the Gospel is required, while remaining sensitive to family traditions and local customs.

There is usually more than one opportunity for a significant song or piece of music to be used, for example the Vigil. This celebration lends itself more easily to forms of song or music which are not associated with religious tradition.

Remember that musical tributes can also be offered after the funeral itself, at the place where people gather for hospitality and to spend personal time with the bereaved family.

However, it needs to be noted that notwithstanding the desire for utmost pastoral sensitivity, some requests will remain inappropriate for use in a sacred setting honouring the deceased and thus not permissible.

CREMATION

Catholic celebration of funeral liturgies always leads people into the death and resurrection of the Lord, the mystery that most illuminates the Christian meaning of death.

The Church has recently reminded us that Catholic practice is to treat a person's ashes as we would the body, that is, with equivalent care and reverence.^x

For this reason, when cremation of the body is chosen, the ashes of our loved ones are laid to rest in a wāhi tapu, a sacred place, such as a cemetery, a columbarium, church or surrounding area that has been blessed and set aside for this purpose.^{xi}

The place of rest then becomes a wonderful sign of the promise of the risen Lord to reunite us with our loved ones and with Jesus in glory. This place becomes an appropriate and sacred place of pilgrimage for loved ones and future generations to visit and pay their respect to their forebears and tipuna.^{xii}

Time and Place of Cremation^{xiii}

1. *Cremation takes place following the Funeral Liturgy*

The Church clearly prefers and urges that where possible, the body of the deceased be present for the funeral rites. The Rite of Committal takes place when and where the ashes are to be interred.

2. *Cremation and committal take place before the Funeral Liturgy.*

This option reverses the ordinary sequence of funeral rites. It acknowledges the extraordinary situation where cremation and committal take place before the Funeral Mass is able to be celebrated.

3. *The Funeral Liturgy takes place in the presence of cremated remains.*

Exceptional circumstances – for example the death of a person overseas, and the need for the body to be repatriated - may require the use of this option. It includes the understanding that at an appropriate time, following the Funeral Liturgy, the Rite of Committal will mark the burial or interment of the ashes, when the family and other members of the Christian community gather again.

CONCLUSION

For those who believe, life is changed, not ended.

The experience of death is a time of deep sadness and of loss, but even as mourners grieve they wish to receive the hope and consolation of their faith.

Careful pastoral use of the *Order of Christian Funerals*, and the fullest possible engagement of parish and family members in the various forms of ministry, called for by the Church, surround the death of a Christian in prayerful celebration. They meet the human need to turn to God in times of crisis and assist the mourners to reaffirm their faith in Jesus, who has died and risen to new life.^{xiv}

The integrity of pastoral ministry and care at the time of death is shaped and formed by ever deepening familiarity with the *General Introduction to the Order of Christian Funerals*, and the *Funeral Rites* themselves, including the *Appendices, Ordo Exsequiarum* and the *Rite of Cremation*.

These documents constitute liturgical law. They offer the most effective source and summary of Catholic belief about death for understanding and celebrating the rites that constitute the Catholic funeral and for making sense of both in the Homily and pastoral care of the dying and bereaved.^{xv} They deserve attention for the rich theological treasury and profound spiritual reading they provide.

In addition to these documents, the New Zealand Catholic Bishops Conference recommends *Tangihanga: A Catechesis*, for Catholics who may be asked to minister or assist at Tangihanga.

The Church, through its funeral rites, respects and honours the body of the dead, and the place where it rests; intercedes for the one who has died, “because of its confident belief that death is not the end nor does it break the bonds forged in life”.^{xvi}

The Church shares with the bereaved and those who mourn, the comfort of God’s mercy and the hope of Christ’s resurrection, in the belief that God has created each person for eternal life, and that Jesus, the Son of God, by his death and resurrection, has broken the chains of sin and death that bind humanity.^{xvii}

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ⁱ Preface 1 for Mass for the Dead

ⁱⁱ SCDW, Decree on funerals, 15 August 1969, 1

ⁱⁱⁱ OCF Appendix 1, *Ordo Exsequiarum OE*, 1969 article 2

^{iv} OCF 21

^v OCF Appendix 1 *OE*, 1969 article 2

^{vi} Based on: Tom Elich (ed), *Life is Changed Not Ended*, (Liturgical Commission, Brisbane: 1996), p 9

^{vii} *A Baptismal Journey Completed in Death*. Dr Margaret Smith SGS. The Summit February 2015 p 46

^{viii} OCF 37

^{ix} Rite of Baptism

^x *Ad Resurgendum cum Christo* Congregation for the Doctrine of the Faith 25 October 2016

^{xi} Statement from NZCBC regarding the Guidelines for Burial and Conservation of Ashes in the Case of Cremation October 2016.

^{xii} *ibid*

^{xiii} Refer to Appendix 2, Order of Christian Funerals

^{xiv} OCF 7

^{xv} See An overview of the Order of Christian Funerals, General Introduction, Rev H Richard Rutherford, CSC, The Liturgy Documents, Vol 2, Liturgy Training Publications, Chicago, 2012, p234

^{xvi} OCF 4

^{xvii} OCF 1



TANGIHANGA

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CONTENTS

Introduction	17
Tangihanga	19
The Tangihanga Journey	21
• At the place of death	
• At the funneral home	
Day 1: Arrival at the marae	22
Pōwhiri and Settling In	
Evening Prayer	
Day 2: Paying of Respects	23
Liturgy Preparation	
Closing of the Coffin	
Final Night and Entertainment	
Day 3: Burial or Cremation	24
The Liturgy	
Departing from the marae	
The Urupā	25
Entry back onto the marae	26
The Hākari	
Takahi Whare	27
Obilgations after the Tangihanga	
Hura Kōhatu	
Kawe Mate	28
Some tips	29
Glossary	31

INTRODUCTION

He Kupu Whakataki

This guide is written particularly for priests, deacons, and catechists who may be asked to minister or assist at a *tangihanga* or for laity who are simply participating as friends. For ministers, we advise from the outset to make contact with someone local who is familiar with the local customs as each area's *tikanga* and *kawa* will vary.

When preparing to minister at a *tangihanga*, be sure to be clear about the time you have available to engage with the *tangihanga*. The hours can be long, and circumstances and arrangements can at times be fluid.

Certain groupings, roles and responsibilities at a *tangihanga* are unique to the Māori community and the institution of *tangihanga*. Some of these groupings are:

Whānau Pani

The *whānau pani*, also referred to as *kirimate*, are the immediate family of the deceased (spouse or partner, sons, daughters, siblings and parents).

Ringawera

Ringawera, known also as the *hapaiā*, are the cooks and dining room helpers. It is well known on the *marae* that when the cooks and dining room are ready, you don't keep them waiting.

Kaikaranga

The *kaikaranga* is the person that exercises the traditional call to welcome or makes the response. *Kaikaranga* may also call to punctuate or highlight a special moment such as picking up the *koha* or a ritual movement of something. The *karanga* may be short, or as long as a formal speech, depending on the *kaikaranga*.

It is common in the north for men to offer a *waerea*, *whakautu*, a call/ chant that is similar to a *karanga*.

Paepae

The *paepae* refers to the seats and area occupied by those who manage the oratory, traditional songs and *kawa/tikanga* of the *marae*. This is usually the domain of elderly men (*koroua*) and women (*kuia*). A *paepae* may be found outside on the *marae* or in the body of the meeting house. Families may also wish to have a *paepae* in their homes, at a hall or at the church for a particular occasion.

Amorangi

The term '*Amorangi*' refers to those who provide spiritual leadership on the *marae*. It is also a generic term for those who carry formal responsibilities.

This grouping may comprise ministers such as:

- *pirihi* (ordained priests) or *rīkona* (deacons),
- *katekita* (commissioned or non-commissioned catechists),
- *kaikawe karakia* (lay prayer leaders), or,
- *tōhunga* (traditional priests).

Many *whānau* and *hapū* ministers have been selected by their own communities and may not have been commissioned or involved in any formation offered by the local parish or diocese. It is common on *marae* or at *whānau* gatherings for any *minita* (minister) present to be invited to lead at prayer times. There would be a general understanding that the funeral day liturgy would be led by the denomination of which the deceased is a member. In *Māori* Catholic communities there may be *katekita* or *minita-ā-iwi* available to assist the priest during the liturgies. Many communities have become accustomed to *katekita/ minita-ā-iwi* presiding or leading liturgies. This may be because a priest has not been available or the local priest does not have confidence in *te reo Māori* or the local *tikanga* and *kawa*.

Tangihanga

The *tangihanga* is the Māori ceremony which has endured through time for mourning someone who has died. It is commonly called a *tangi*, which also means to weep, and to sing a dirge (a lament for the dead). These terms encapsulate the Maori approach to the process of grieving. Although practices and protocols can differ from tribe to tribe, ultimately it enables people to express their sense of loss, not only for their loved one, but for those who have passed before them as well.

Traditionally, *tangihanga* were held at *marae*. Nowadays, *tangihanga* are also held at private residences, funeral homes, chapels and Churches. *Tangihanga* usually take place over a number of days, beginning when the person passes away and continuing after the burial, until the rituals and ceremonies of grieving are complete.

Before the burial, it is common for the coffin to be left open so mourners can touch, kiss, hug and cry over the *tūpāpaku* (corpse) to express their grief. The dead play an important role in Māori traditions. They are acknowledged at all gatherings, irrespective of the nature of the meeting, through *karanga* (calls), *whaikōrero* (speeches), song and tears. This remembering of those who have passed away serves to remind Māori of their *whakapapa* and their cultural imperatives – the dignity of life, people and relationships.

A common understanding is that the *tūpāpaku* should never be left alone after death. Close family members (the *whānau pani*), supported by older female relatives will stay with the *tūpāpaku* from the moment of death until the burial.

People often travel long distances to attend *tangihanga* to show their respect for the person who has died and to offer support to the family. It is also common practice to offer a *koha*, usually money, to the *marae* or family.

If the *tangihanga* is at a *marae*, those who attend are welcomed with [pōwhiri](#) during which speeches are made as if talking directly to the *tūpāpaku*. This fits with the common belief that the spirit remains with the body until the time of the burial.

If the *tūpāpaku* has links to a number of tribes or sub tribes, debate may arise between relatives over where the *tūpāpaku* is to be buried. While talks can be

heated and stressful, such debate is a sign of love and respect for the *tūpāpaku*.

Like other examples and elements of Māori customary practice, *tangihanga* have also been affected as a result of technology, and contact with *Pākehā* culture. With the migration of Māori to cities some distance from their traditional *marae* came the question of where to hold *tangihanga*.

New generations separated from their cultural roots have had to find new ways to mourn; often suburban homes or halls are used instead of the *marae*.

Despite some changes, of all Māori customary practices today, the rituals pertaining to the dead are probably the closest to the form practised before the arrival of *Pākehā*. For this reason the *tangihanga* is seen as the most significant of all Māori gatherings.

In a pastoral letter to the Māori people in 1986 Pope Saint John Paul II said:

“A rich culture already existed in your country before the arrival of the Church or the many immigrants – the culture of the Māori people...”

“The strengths of the Māori culture are often the very values which modern society is in danger of losing:

- an acknowledgement of the spiritual dimension in every aspect of life,
- a profound reverence for nature and the environment,
- a sense of community, assuring every individual that he or she belongs,
- loyalty to family and a great willingness to share,
- an acceptance of death as a part of life,
- and a capacity to grieve and mourn the dead in a human way.”

These inspiring words of Pope Saint John Paul II express an insight into the Māori people’s approach to death. His words are cognisant of the worldview and perceptions of Māori culture.

The Tangihanga Journey

At the place of death

Te wā o te matenga

Whānau pani, extended whānau (including *kaumātua* and ministers) and friends will gather where the body is lying in state. There may be speeches of welcome and response depending on who is present. Prayer will occur if a family member, or *katekita/ minita-ā-iwi* is available.

At the Funeral Home

Te Kainga Tūpāpaku

For the *tangihanga* ceremony the body is usually prepared by an undertaker and displayed in an open coffin. Again *whānau pani*, extended *whānau* (including *kaumātua* and ministers) and friends will gather where the body is being prepared. A *paepae* may be instituted, therefore there may be speeches of welcome and response depending who is present. During this time the extended *whānau* will gather and decide on where and when the *tangihanga* will take place. *Whakapapa*, *whānau* relationships and connections, logistics and other practical considerations are key in this matter.

It is quite common for *whānau* members to come and ‘*tono*’ (request) the *whānau pani* to bring the *tūpāpaku* back to their *marae* or home area.

A minister or *whānau* member present may offer prayers before the body is prepared, after the body is dressed and brought into family view, and again when the body leaves the Funeral Home.

The *whānau pani* may decide to take the *tūpāpaku* home to spend some precious intimate family time together before taking the deceased to a public space such as a hall or *marae* or Church.

Once the deceased and their *whānau* arrive at the *marae* all *tikanga*, *kawa* and decision making normally becomes the reserve of the *kaumātua* of the *marae* in consultation at times with the *whānau pani*.

Arrival at the Marae or Venue

Te taenga ki te Marae, ki te Wāhi Takotoranga rānei

A *tangihanga* often takes three days and is usually held on a *marae*, but with the increase of urbanisation it can be held in a hall or a private home or elsewhere.

Day 1

Welcome and Settling In

Te Pōwhiri me te Whakatau

The body is welcomed onto the *marae* with the *whānau pani* (the bereaved). Over the course of the *tangihanga* visitors are welcomed onto the *marae* and traditional speeches, songs and chants are exchanged. The casket, open or closed, may be adorned with cloaks, photos, greenstone and other *taonga* while lying in state.

The minister is normally invited to offer a prayer once the *tūpāpaku* is placed at its resting place on the *marae*. The resting place could be in the body of the meeting house, on the *māhau* of the meeting house, or in a purpose build *whare mate*.

Note that a water vessel is normally available outside the meeting house for people to bless themselves ‘*whakanoa*’ when they exit the space where the *tūpāpaku* lies in state.

Evening Prayer

Karakia o te Pō

Evening prayer after the evening meal has become a general *tikanga* on the *marae*. It is common practice on the *marae* or at *whānau* gatherings for any *minita* present to be invited to offer prayer. There is a general understanding that the funeral day liturgy is led by the *minita* of the *deceased’s* denomination.

Day 2

Paying Respects, Saying Farewell

He Mihi, he Poroporoaki

Normally, by day two on the *marae* the *whānau pani* has settled in. *Marae* locals are tending to the formal ceremonies in the meeting house or the area where *pōwhiri* occur. The kitchen and dining room *whānau* will be catering and keeping in mind the *hākari* feast that will be provided after the burial/cremation. During Day 2 friends, work colleagues and extended *whānau* come and pay their respects to the *tūpāpaku* and the bereft *whānau pani*.

Liturgy Preparation

Te Whakariterite Ritenga

Day two is a good time to meet with key members of the *whānau pani* to plan the funeral day liturgy, select readings, readers, eulogist, hymns etc. It is good to identify the *whānau pani* member/s who need to be present, other ministers/ *katekita*, pallbearers etc who may wish to be part of the liturgy or play a role. It is advised that you have a plan of how and by what means the *tūpāpaku* will leave the *marae*, and know the distance to the *urupā*.

Closing of the Coffin

Te Whakataupokinga o te Kāwhena

During this second day, it is a good idea to discuss with the *whānau pani* and designated *kaumātua* of the *marae* the closing of the coffin. This is a sensitive matter. The elders present will normally discuss it with the *whānau pani*. As a general rule the coffin lid will be closed the night before or early in the morning of the funeral day. Before the lid is closed for the final time, *whānau* members present are given time to say their final farewells, kiss, hug and *hongi* the *tūpāpaku*. A minister or *whānau* member will lead a prayer during the time of the closing of the coffin.

Final Night and Entertainment

Te Pō Whakamutunga, te Pō Whakangahau

On the evening of Day two evening prayers are offered in the meeting house after the evening meal. Then the *whānau* gathered will enter into the Pō *Whakamutunga* (Final Night)/ *Pō Whakangahau* (Entertainment). *Whakapapa*, tribal histories and stories about the life of the deceased will be shared, sometimes into the early hours of the morning.

Day 3

On the final day there is usually a service or liturgy presided over by a pirihi, or minister, or priest *tohunga*, and then the body is taken to the *urupā* (cemetery) for burial.

Burial or Cremation Day

Te Nehunga, te Tahu Tūpāpaku rānei

If the *tūpāpaku* is lying inside the meeting house sometimes the *whānau* will decide to move the body from inside the meeting house to outside, onto the verandah of the meeting house. Again a *whānau* member and/ or minister will lead the prayers for this. It is quite common for the closing of the coffin and the carrying of the coffin to the *māhau*, the outside verandah, to occur together. There is normally a prayer offered for these movements.

Liturgy and Departing from the marae

Te Ritenga Karakia me te Wehenga i te marae

If the liturgy is Catholic, then the presiding priest or lay minister would have preplanned the service drawing on the *Ngā Miha mō Ngā Tūpāpaku* (found in the Roman Missal for use in the Dioceses of New Zealand, Masses for the Dead, pg. 1351). Elements incorporated into the liturgy that are unique to Māori community include:

- the taking off of shoes before entering the meeting house and/ or stepping onto woven flax mats.
- a *mihi* greeting from the *kaumātua* of the marae before the beginning of the service which may be followed by a *waiata*.
- the use of *karanga* during the elevation of the precious body and blood of Christ.
- the use of *te reo Māori* – it is important for the presiding minister to ascertain whether the liturgy is best celebrated in English or Māori, or both. A *katekita/ minita-ā-iwi* may be of great assistance in this regard.
- a *karanga* and spontaneous *haka* on exiting the *marae*.

Before the casket is lifted by the pallbearers any cloaks, photos, greenstone and other *taonga* will be removed and put to one side for blessing. Only flowers or any other agreed upon objects will remain on the casket with the understanding that they can be buried or cremated.

The Cemetery

Te Urupā

Once gathered at the gates of the *urupā* the *whānau pani*, with the casket and ministers, normally await the *karanga* to allow them to enter the *urupā*.

Again, there may be a *mihi* greeting from the *kaumātua* of the *marae* before the beginning of the burial/ cremation service which may be followed by a *waiata*.

While the casket is lowered it is customary for a woman to *karanga* during or after the prayers.

After the prayers of commendation and committal, the minister or priest will sprinkle earth on top of the casket which has been lowered. Next the *whānau pani* and elders, and then those who are gathered may do likewise.

At the completion of the service the *kaumātua* may open a time for anyone who wishes to say any words of final farewell. Once all who wish to have spoken, the grave will be filled in (n.a. cremation service).

The *kaumātua* will then make a general invitation to all present to return to the *marae* or a gathering space to have *hākari*.

Most *urupā* have a water vessel at the entranceway, and people wash their hands as they leave to remove *tapu*. That is to ‘*whakanoa*’ themselves when they exit that space.

Entry back onto the marae

Te Whakatau ki te marae

On some *marae* it is customary for the *whānau pani*, and their friends and supporters to be called back onto the *marae*. Therefore people who have attended the *urupā* normally gather at the entrance (*tomokanga* or *waharoa*) of the *marae* to be called on and welcomed.

This movement is called, ‘*i te ao pōuri ki te ao mārama*’ – ‘from the world of darkness, to the world of light’. There are normally prayers offered during this movement. The *taonga* which were taken off the casket before the earlier departure from the *marae* are sometimes blessed to allow them to be used for their normal or other purposes.

However, it is common practice in other areas to be called back onto the *marae* and then immediately invited into the *wharekai* (dining room) for *hākari* (the feast).

The Feast

The Hākari

Once the *pōwhiri/whakatau* is completed all attendees are invited to *hākari*. The *hākari* (feast) is an important part of all Māori death customs. The *whānau pani* are symbolically welcomed back amongst the living. The *whānau pani*, minister/s and elders are called into the *hākari* first.

There is a prayer or grace offered at this point.

Tramping the House

Takahī Whare

The ritual of *takahī whare* is the ceremony of clearing away the *tapu* of death at the home of the deceased.

The ceremony itself consists of a service where the minister cleanses the house with water and prayers. Alternatively a *tohunga* may be engaged, or both may minister together. Depending on the distance between the deceased's former home and the *marae*, this ritual may take place immediately after the burial or cremation or after the *hākari*.

Members of the *whānau* will follow the minister as all of the rooms of the house are ritually cleansed. The final prayers help settle the *whānau pani* back into the house and there may be speeches of welcome to the *whānau pani* and words of thanks to the priest and extended *whānau*. Drink or light refreshments may also be offered. Remember, however, you may need to return to the *marae* for those who may be waiting for you.

Obligations after the Tangihanga

Ngā takohanga i muri mai i te Tangihanga

Unveiling of the Head Stone

Hura Kōhatu

After a person has been dead for a year or more the family will then hold a *hura kōhatu* service (unveiling and blessing of the headstone). This has replaced the traditional process of exhuming and reinterring bones.

Traditionally, the stone is covered before sunrise or early in the morning of the day of unveiling before people gather for the unveiling itself.

This indicates the extent Māori family go to, to remember and pay tribute to the dead. In some areas the *hura kōhatu* provides public recognition that the mourning has now ceased. In the case of a widow or widower many *whānau* see this as the appropriate time when the spouse of the deceased is now able to seek companionship and/ or remarry.

Carrying the memory of the deceased

Kawe Mate

In a ceremony called *kawe mate* (carry the dead) the memory of a person will be taken to those who were unable to attend the *tangihanga*. The deceased person is represented by a photograph.

This Māori form of a memorial service is normally held at the request of an extended family member or an associated family *marae* (*hapū/iwi*), as a gesture of love and respect for the deceased. This arises when certain family members could not attend the *tangihanga*, or when someone lies in state at one *marae* and is buried in another *urupā*, or when a particular hui is held on their own *marae*. The family will take the opportunity to return home the memory of their deceased relative usually through the gift of a photograph of the deceased relative which will be kept in the ancestral house.

Some tips

Time

Be flexible in terms of time.

If possible attend the evening before the burial day and the whole of day 3 (liturgy and burial).

It is quite common for evening prayers to start after the evening meal.

7.00pm is the general time evening prayers are held.

Order of Service and the Liturgy

Allow for last minute changes to the Order of Service on the Burial Day.

Tangihanga are often ecumenical so allow for others to assist.

Be aware that Maori Community has many versions of the Our Father and Hymns.

Practice the deceased person's names, family names and marae names; if need be seek help or clarification.

Don't start the service without reminding people to mute the tangi on their waea pukoro!

Expect the spontaneous haka.

Ask someone about the Taiaha bearer!

Allow for speeches at the graveside

Be prepared to say a karakia at the Hakari, though someone else might say it.

Arriving at the marae

Avoid turning up to the marae at night if you've never been there before. You cannot expect a powhiri at night.

The use of temporary wharemate. These are cleared away usually by young men who did not go up to the burial. If you see a tent outside – that is likely

where the tūpāpaku is with the whānau pani.

Locate where exactly is the Tūpāpaku and whanau pani on the mahau.

Support

Get a contact number of someone or people on the inside.

GLOSSARY

amorangi	those who carry out responsibilities ‘in the front’
haka	traditional posture dance
hākari	feast
hapaiō	those who carry out the responsibilities ‘at the back’
hapū	sub tribe
hongī	pressing together of noses during greeting someone
Hura Kōhatu	Unveiling of a Memorial Headstone
iwi	tribe
kaikawe karakia	prayer leader
kaikaranga	the person that exercises the traditional call
kaikōrero	speaker
Karakia	incantation/ prayer
Karakia o te Pō	Evening Prayer
karanga	traditional call
Katekita	Catechist, prayer leader
kaumātua	respected leadership of the elders
kawa	set protocols and customs that define an iwi or hapu
kawe mate	carrying the memory of the dead
kiri mate	most immediate blood family of the deceased
kuia	female elder
koroua	male elder
mahau	verandah of meeting house
Minita-ā-Iwi	Lay Minister to the People
mihi	greeting

pirihi	priest
pōwhiri	formal welcoming process including speeches, song and traditional calls
Pō Whakamutunga	Final Night
Pō Whakangahau	Entertainment night
ringawera	Cooks and Dining Room helpers
ritenga	liturgy
takahī whare	Tramping custom at the house of the deceased
tapu	a state of sacredness
tikanga	protocols and customs
tomokanga	entrance way of the marae
tono	Formal request
tohunga	traditional or high priest
tūpāpaku	deceased
waharoa	walled structure at the entrance way onto the marae
waerea	similar to the form of karanga provided by a male
whakanoa	to bring the situation back to a state of normality
whaikōrero	formal speech making
whakatau	a welcome
whānau	extended family
whānau pani	immediate family of the deceased (partner, sons, daughters, siblings and parents)
whare mate	a purpose built structure to house the tūpāpaku and the whānau pani.

LINKS

Prayer resource

The prayer times referred to in this catechesis are numerous. A very helpful resource for those times is: He Tikanga Karakia me ngā Hīmene mō te Tangihanga me te Nehunga. Funeral Rites Prayers, Hymns, Readings for the times of Mourning, Mill Hill Publication, Balmoral Auckland 2012.

Reading

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|-------------------|--|
| Pa Tony Brown | He Tiki Tūpāpaku, Article, New Zealand Catholic Newspaper |
| Dr Paratene Ngata | Death, Dying and Grief - A Māori Perspective, Article |
| Dr Cleve Barlow | Tikanga – Whakaaro Key Concepts in Maori Society, Oxford University Press, 1990. |
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| | New Zealand Catholic Bishops Conference, <i>New Zealand Roman Missal and the Companion</i> 2010, Wellington. |
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