

Te Whakakotahitanga

Gathering as one people under Christ

Hi,

If you are the key leader from your group, please share the relevant information with your team.

[Connect](#) is just a couple of weeks away! We are really looking forward to sharing a great weekend with you! This email is loaded with a lot of helpful information. Please take some time to peruse through it.

Information that can be found in this letter:

[General Camp](#)

[Intro to Powhiri, waiata \(songs\) and karakia \(prayers\)](#)

[Being on the Marae](#)

[Driving Safety](#)

An invitation to share your creativity at Connect

Connect is a great time to experience and celebrate the creativity that God has infused in us. We would love it if you have some creativity that you can share with us this year:

1. If you have a creative way that you could lead us in praying for our communities, our nation and our world during our mainstage meetings please let Matt know.
2. If you have any creative ideas for ways that we can hear scripture together during our mainstage meetings also let Matt know.
3. If you have any other creative ideas for our time together please don't hesitate to contact Matt.

matt@pym.org.nz 021712700

A request for a little bit of sound and lighting gear

Being in a different part of the world this year for Connect we don't have access to the same AV and lighting equipment that we usually do. We are on the lookout for a simple PA system, a simple writing desk and some dimmable halogen/stage/floodlights. If you have access to any of these and could easily bring them to connect please let me Matt Chamberlin know as soon as possible

General Camp info

Times and Dates

Registration opens at 2pm, Friday 19th July. Our Powhiri (official welcome onto the Marae by the Tangata Whenua) kicks off at 4pm SHARP so please work hard to be here before this time. There will be a brief orientation to the Powhiri given at 4 PM to help you know what to do. For more information please read the “more information about being on a Marae” section below.

Connect finishes after lunch at 2:00pm Sunday, 21st July.

If you are driving please head to:

Ohope Christian Camp
60 Pohutukawa Avenue
Ohope
The Marae is directly behind Ohope Christian Camp

Driving safety:

Please check out our safe driving recommendations at the bottom of this email

Parking at Ohope Christian Camp and Marae

There is reasonable but limited on-site parking at the front of Ohope Christian camp, in addition there is plenty of roadside parking

If you are catching our free bus from Tauranga City or Tauranga Airport:

The bus will leave the airport at 2:15pm on the Friday, and arrive back at the airport on Sunday by 4:15pm. To go on the Shuttle you must register by the 8th of July. [Register here](#)

Kayla (027 8692327) will be meeting passengers by the baggage claim from 1pm onwards.

Where do I go when I arrive?

When you arrive at Ohope Christian Camp, please check in at the Connect registration desk at the camp Hall (there will be plenty of signage). If you are staying onsite a member of the hospitality team will show you to your room and get you set up for your stay.

If you are staying on-site either on the Marae or in the Ohope Christian camp bunk rooms you will need to bring:

- Sleeping Bag
- Pillow case
- Towel
- toiletries
- clothes
- torch
- walking shoes for some great bush/beach walks
- your Bible
- an umbrella is highly recommended!

In addition if you are staying in the Ohope Christian Camp bunk rooms you will need to bring:

- a pillow
- a bottom sheet if you are not using a closed sleeping bag

Meals

All meals are included from afternoon tea on Friday through to Lunch on Sunday. If you have specific dietary requirements that you haven't already let us know about please do so ASAP.

Workshops

You do not need to sign up for workshops in advance, however information about the workshops can be found on our [website](#).

Timetable and Programme

This can also be found on our [website](#). This year we will be giving you a conference booklet that will have all the important information you need to know while you are with us and also give you some space to take some notes or jot down a dream or two.

More on the theme of Te Whakakotahitanga Connect

If you want to get a better understanding about the themes of Connect for this year take a look on this link. <http://pym.org.nz/training/connect/whakakotahitanga/>

Poets Corner

At Connect we want to celebrate lots of the wonderful ways that God has gifted our people. This year we will have a Poets Corner: a place where you can post up any poetry that you have written or anything that you write while you're at connect. We know poetry is a wonderful way to communicate things of the heart, to express your own journey into encourage others. We might even get the opportunity to hear some of the you write poetry on mainstage!

Artists Corner

Similarly we want to celebrate some of the wonderful artistic talent that we have in our church Whanau. Please feel free to bring along any artwork that you have done to put up for display in our Artists Corner. There will also be art supplies on hand for you to create new art throughout Connect

Sung Worship

Being on our church marae this year and adds a very special flavour to the way that we will worship together. Our band will be smaller than usual to be in line with the kawa (protocol) of the Marae but the atmosphere for worship at the marae is amazing!

"I wish they played songs we all know..." This is a very common comment that we receive each year regarding sung worship at Connect and we totally get it, singing what is familiar is great! The problem is that Connect reaches a really diverse group of people from different cultures and locations which makes it impossible for us to all know the same songs. Our hope is that you can come away from Connect having connected to God in worship with some new songs.

We are so grateful to have the team from Waitara leading us again in sung worship this year!!!

Intro to Powhiri, waiata (songs) and karakia (prayers)

What is a Powhiri?

A Mihi Whakatau is a customary speech of welcome performed by the Kaumātua (Chief or leader) or kaiārahi to the visiting group and is sometimes followed by a waiata (song of welcome). It is a formal process to be welcomed onto a Marae, a process that takes us as sacred guests (tapu manuhiri) to being part of the whanau of the marae (tangata whenua).

For more information on powhiri and Marae etiquette please see the "More information about being on a Marae" section below.

Why are we doing Connect on our church Marae this year?

We felt a strong leading of the Holy Spirit to move Connect to our national marae this year, we realise that there are added travel challenges for many and we are honoured and grateful that so many of you have come. Having Connect at our national Marae also honours the partnership we have with Te Aka Puaho (The Maori Synod of the PCANZ).

A partnership between the PCANZ and the Tuhoe people began around 1918 when matua Rua Kenana and soon to be ordained minister Rev John (Hoani) Laughton forged a trusting relationship. You will hear more about this important relationship over the course of the Connect conference. Our working partnership between Te Aka Puaho and the PCANZ is the fruit of that relationship.

How can Maoridom and Christianity fit together?

Classical Maori had an animistic worldview. They believed that natural things and phenomena had a life force of their own and many of their traditional customs and protocol reflect those animistic beliefs. It's not uncommon to hear karakia (prayer) on a marae that acknowledge the earth as a personal spiritual being, or to acknowledge the presence of ancestors. This is quite similar to the worldview of the Celts prior to the influence of Christianity. When people began to convert to Christianity, they have had to reimagine certain customs and practices in line with the Christian worldview. The Kawa (protocol) of Ohope Marae is one that has been reimaged under a Christian world view; you won't hear talk for example of papatuanuku (the earth mother) instead you will hear about Jesus!

More about the Tuhoe people... and why you won't be hearing much about the Treaty of Waitangi at Connect this year

Although the Treaty of Waitangi (Te Tiriti o Waitangi) is a very important document for bicultural relations throughout Aotearoa, it is not a document that is particularly relevant to the Tuhoe people as they are one of several tribes that did not sign the treaty. Therefore they see the relationship that was initially forged between Rua Kenana and Hoani Laughton and that continues to this day as the more relevant story to celebrate. This will be our focus at Connect this year.

Some more details about the Powhiri

As guests (manuhiri) you will be asked to sing two waiata (songs) as part of the Powhiri, we've tried to pick some songs that hopefully many of you will know . Please take some time to familiarise yourself with these. We will have the song lyrics on powerpoint and a guitarist to play backing music for you on the day.

He Honore

**He hōnore, he korōria1
Maungārongo ki te whenua
Whakaaro2 pai e
Kingā tangata katoa
Ake ake, ake ake
Āmine
Te Atua, te piringa,
Toku oranga**

**Honour, glory and
peace to the land
May good thoughts come
to all men
for ever and ever, for ever and ever.
Amen.
The Lord is the refuge
and my life.**

This is derived from the angel's words to the shepherds when Christ was born;

*"Kia whai kororia te Atua i runga rawa, kia mau te rongō ki runga ki te whenua,
me te whakaaro pai ki nga tangata."*

"Glory to God in the highest, and on earth peace and good will toward men." (Luke 2:14)

Here is a link to song <https://www.youtube.com/watch?v=Elw73tvLrUI>

Wairua Tapu (Holy Spirit)

Here is a link to the song and lyrics. [To hear the song](#) (The song begins 3:20 Into the track)

Wairua Tapu, Kuhu Mai
Nau mai ki konei
Wairua Tapu Arahia
Korero mai ano

Translation:

Holy Spirit, welcome
You are welcome here
Guide us, Holy Spirit
Speak to us again

Two prayers we will learn over the weekend

Te Karakia O Te Atua (The Lord's Prayer)

**E tō mātou Matua i te rangi
Kia tapu tōu Ingoa.
Kia tae mai tōu rangatira-tanga.
Kia meatia tāu e pai ai**

**(Our Parent in the spirit world)
(Sacred is your Name)
(Bring us Your Chiefly rule);
(May it happen in the way that is to You, good)**

ki runga ki te whenua, (may it happen on earth)
kia rite anō ki tō te rangi. (In the same way as in spirit world).
Hōmai ki a mātou āianei (Give us now)
he taro mā mātou mō tēnei rā. (The food we need this day).
Murua ō mātou hara, (Strip us of our sins);
Me mātou hoki e muru nei (Give us back what we have lost);
i ō te hunga e hara ana ki a mātou. (So that we, the slaves of sin, may be with you again).
Āua hoki mātou e kawea kia whakawaia; **(Do not lead us into temptation);**
Engari whakaorangia mātou i te kino: (May we be whole, away from things evil);
Nōu hoki te rangatiratanga, (Through your chiefly position, is)
te kaha, (the power)
me te korōria, (and the glory).
Āke ake ake. Āmine. **(Forever and ever. Amen)**

Karakia Whakamutunga (Prayer To close a meeting)

The Grace

(2 Corinthians, 13:14)

Kia tau ki a tātou katoa

Te atawhai o tō tātou Ariki, a Ihu Karaiti

Me te aroha o te Atua

Me te whiwhingatahitanga

Ki te wairua tapu

Ake, ake, ake

Amine

May the grace of the Lord Jesus Christ,

and the love of God,

and the fellowship of the Holy Spirit be with you all

Forever and ever

Amen

You can find a recording of this being spoken mid-way down the page on this link

<https://www.otago.ac.nz/maori/world/te-reo-maori/karakia-prayers/index.html>

Being on the Marae

This section was adapted from <https://teara.govt.nz/en/marae-protocol-te-kawa-o-te-marae/sources>

Pōwhiri process

When the manuhiri have gathered outside the marae, the tangata whenua begin to call them onto the marae. If an especially important person is visiting, there will be a ritual challenge first, where warriors lay down batons and the guest picks them up.

When the guests are on the marae, usually on the courtyard in front of the wharenuī (meeting house), whaikōrero (speeches) are given, followed by [waiata](#) (songs). A koha of money (usually in an envelope) is given to the hosts, and then the guests and hosts hongī (press noses) and harirū (shake hands) in greeting.

History of pōwhiri

The pōwhiri process developed as a way of checking whether people were friends or enemies. In the past members of one tribe might use a meeting to attack another tribe.

Historic accounts of pōwhiri suggest that the process has remained much the same for hundreds of years.

The pōwhiri (or pōhiri) is a process whereby the host people welcome visitors on the [marae](#). In recent years the pōwhiri process has also been used in other situations, such as welcoming a new employee to a workplace.

The marae usually consists of a wharenuī (meeting house) with marae ātea (courtyard) in front, a wharekai (dining hall) and an ablutions block with toilets and showers.

Tangata [whenua](#) (hosts)

The [tangata whenua](#) are the local people. When they are welcoming a group they are responsible for them. They begin the welcome when the group of visitors has assembled.

Manuhiri (visitors)

The visitors to a marae who have never been there before are known as waewae tapu (sacred feet). Distant visitors are known as manuhiri tūārangi (visitors from afar). When manuhiri have never been to a particular marae before a kaumātua (elder) in the group will often perform a protective karakia or prayer known as a waerea. Usually the group will organise their kaikaranga (caller), their kaikōrero (speakers) and collect koha (the donation) to be given to the tangata whenua. They also usually decide on the order of speakers.

Karanga

In many cases, there will be no wero and the pōwhiri will begin with the karanga or call. A kaikaranga (caller) from the tangata whenua will begin to call and she will be responded to by a kaikaranga from the manuhiri.

The manuhiri will move onto the marae and the calling will continue.

Whaikōrero

Whaikōrero (speeches) are given by both hosts and visitors on the marae.

Waiata

At the conclusion of each speech the speaker and a number of supporters will sing a waiata (song). Often these are traditional waiata.

Harirū and hongī

At the conclusion of the formal proceedings the manuhiri will be invited to come and hongī (press noses) and harirū (shake hands) with the tangata whenua. Traditionally, whether male or female, participants would hongī. After European settlement, the kiss was introduced, and instead of a hongī men and women would kiss other women. Many marae now insist on a return to the traditional method where only hongī and harirū occurs.

Hākari

The pōwhiri will conclude with a hākari (feast), which lifts the tāpu (sacredness) of the pōwhiri.

Mihimihi

In the evening, inside the wharenuī the mihimihi process will begin. Mihimihi (or mihi) are speeches in which people introduce themselves by sharing their ancestral ties. A karakia led by the tangata whenua will commence proceedings. The mihimihi will begin with the tangata

whenua and then move around to the manuhiri. These introductions and speeches are more informal and reflect the fact that inside the house is the domain of Rongo the god of peace.

Poroporoaki

The conclusion of a [hui](#) will be marked by formal farewells known as poroporoaki. It is usual for the manuhiri or visitors to initiate the poroporoaki. This is because it is considered good etiquette to let the visitors leave when they are ready, and impolite for the hosts to tell them to leave. Poroporoaki generally happen in the wharenuī at the conclusion of a hākari but are also held inside the wharenuī and, more rarely, on the marae ātea.

All [marae](#) have their own [kawa](#) (protocols) and tikanga (rules). The best advice is to ask the local people what their expectations are.

Before the pōwhiri (welcome)

- Arrive early. It is considered impolite to walk onto a marae once a pōwhiri is underway.
- Dress formally, particularly for a [tangihanga](#).
- Introduce yourself to other groups you don't know.
- Give your koha (monetary gift) to the [kaumātua](#) with the envelope.
- Ensure that your group has a speaker and kaikaranga organised.
- Ensure cell phones are switched off throughout the pōwhiri.

During the pōwhiri

- You should not just walk onto a marae; you need to be welcomed on.
- Women walk on as a group, while men also group together.
- Do not eat or drink during the welcome.
- Do not walk in front of a speaker on the marae ātea.
- Speak in Māori, not English, if giving a speech (unless expressly allowed).
- Males sit at the front on most marae, though some marae allow both women and men to sit on the front seat.
- At the conclusion of the welcome you should harirū (shake hands) and hongī (press noses). While on some marae kissing on the cheek is considered appropriate, others prefer that men and women just hongī and harirū.

In the wharekai (dining room)

- Manuhiri (visitors) will be called in for food. It is polite to let kaumātua (elders) go first. Often the person calling people in for food will say who should come first.

- Wait until a karakia (grace) has been said before eating.
- Do not pass food over a person's head in the wharekai.
- Do not sit on tables.

In the wharenuui (meeting house)

- Remove your shoes before going into the wharenuui.
- Check before you put your sleeping bag down. Certain parts of the wharenuui are reserved for particular manuhiri and tangata whenua.
- Do not eat or drink in the wharenuui.
- Do not step over people in the wharenuui.
- Do not sit on pillows.
- Mattresses and pillows will be provided but you will need to bring your own blankets or sleeping bag.

Please remember our safe driving recommendations:

Team leaders please forward this onto your drivers.

If you are driving to Connect please take a quick look at our safety recommendations:

Make sure that:

1. your car has a current WOF and registration and that everyone is wearing a seat belt.
2. your driver has a current full driver's license and is fit to drive - has had enough sleep, isn't taking any medication or other substances that will impede their driving ability
3. your driver has a 20 minute break every 2 hours while making your trip
4. your driver sticks to the speed limit and basically drives like their parents would like them to:)

If you need to contact anyone regarding Connect

Please call Matt Chamberlin (021) 712700

or Gordon Fitch (027) 272-7716

Looking forward to seeing you soon!

Please contact us if you have any questions.