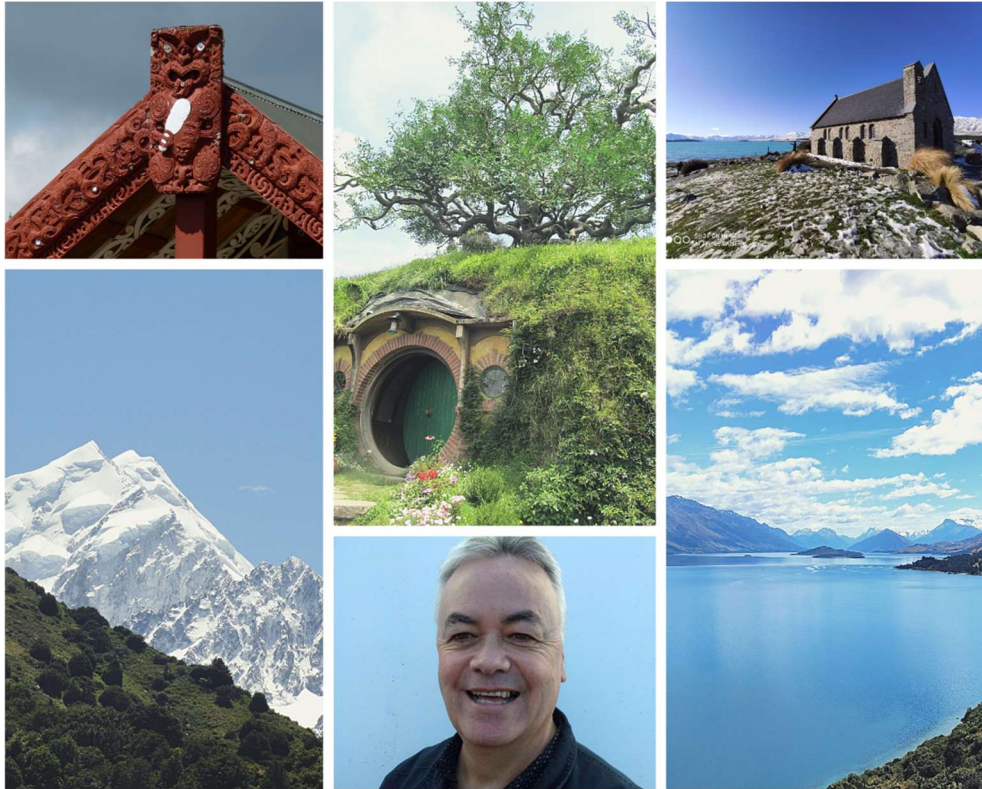


Intergenerate Webinar with Tiaki Leathers

– by Raewyn Moodie



We were very blessed to have Tiaki Leathers, from Riccarton Baptist, share by webinar how Te Ao Māori (worldview) and tikanga (customs/traditions) can be related to intergenerational faith formation both within our faith communities and wider.

Maori tikanga gives us the opportunity to open anything we do with **karakia**. An explanation of the word: Ka - a divine spark, ra – heavens, kia – a command. Thus meaning “bring about a divine spark in the heavens.”

Question: what is your divine spark which joins you to the heavens?

An example of an opening Karakia:

E Pa te Matua (Father God)
anei au tamariki (here are your children)
He honore atu matou ki a koe, (We honour you)
aroha mai, aroha atu (we receive your aroha and give it out)
I tenei ra (This day)

Amene.

Kia ora – is a command to bring about health, salvation, life, blessing. As a welcome it speaks mana over you. In welcoming to a marae or to any space, tikanga is: Mihi (greeting), karakia, waiata (song) and hongī – ihu ki ihu (nose to nose).

A reflection on the hongī: Jesus is also called Ihu. Hongī – let there be transference of life, may Jesus come through me. God has stepped out of heaven to bring life to his kids and to bring them hope.

These simple rituals join us together.



Kaupapa – kau to bathe or swim, papa from Papatuanuku. Therefore, kaupapa is to bathe in those principles or values which are birthed from the land.

Tiaki shared how his father passed away during the Covid outbreak last year. He utilised the following four kaupapa to guide the process.

Manaakitanga – to care for a person or a group's mana (well-being). It includes the respect we give to our elders. Their job is to care for all those on the marae – every person is bestowed care. Manaakitanga comes from the elder's wisdom, knowledge and life experience.

Arohatanga – application of manaakitanga at a deeper level. Aroha is love in its widest sense. Aro – essence of the person presenting to you, ha – life force or energy – aroha – to be in the sacred breath of the Creator. In our gatherings it is important to express that sacredness to every person, as they are tamariki who belong to Atua. Some people don't realise they belong. Giving is a way of life, so give out of a sense of gratefulness, listening and learning. Avoid judgment. When conflict arises, sort it out early on.

Mana – power, authority, ownership, status, dignity and respect. Everyone must be cared for, everyone honoured.

Whanaungatanga - (kinship) how we apply manaakitanga and arohatanga to our guests. Welcome to our family "Kia ora e te whanau". To build relationship in a group, use hui (meetings) to ensure everyone is heard. Children need to be included. Check in with people, ask how they are. Encourage the telling of stories so people are drawn into whanau ora. Also encourage tuakana-teina relationships, where the experienced support the inexperienced. At the end of your gathering, poroporoaki (farewell) can be a time for those who would like to share thoughts or testimony. It ensures everyone has been heard.

Could you adopt any of these kaupapa in your context? What would that look like?

Here's a simple summary:

Manaakitanga - you are welcome

Arohatanga - you are loved

Mana - you are valued

Whanaungatanga - you belong

It is like a dance where we make space for one another, as pakeha and Maori, young and old. Pakeha can be champions for Maori. An easy start would be using kia ora in our everyday life.

Let's discuss in our faith communities how can we honour things Maori. We are all on a journey to learn something new.

