



Haratua 17 – Wiremu Te Tauri

**Mihimihi /
Introduction**
10 mins

Mihi
Sharing, catching up
Icebreaker ideas to get everyone into the mood

**Pānui /
Reading**
5min

John 7: 14-18

Hoani 7: 14-18

Activity
20mins

- Draw / colour in a Kahikatea tree
-

Waiata

- E tu Kahikatea
-

**Conclusion
Evaluation**
5mins

What did we learn? Positives, negatives, suggestions for next week?
Feedback from tamariki/whanau

Resources needed:

Bible

Pens/ pencils

Paper

Kōrero about Wiremu Te Tauri (Pg. 4)

More information can be found on:

- <https://nzhistory.govt.nz/politics/treaty/signatory/8-121>





Readings:

John 7: 14-18

Today's reading comes from the book of John, chapter 7, beginning at verse 14

¹⁴About the middle of the festival Jesus went up into the temple and began to teach. ¹⁵The Jews were astonished at it, saying, "How does this man have such learning, when he has never been taught?"

¹⁶Then Jesus answered them, "My teaching is not mine but his who sent me. ¹⁷Anyone who resolves to do the will of God will know whether the teaching is from God or whether I am speaking on my own. ¹⁸Those who speak on their own seek their own glory; but the one who seeks the glory of him who sent him is true, and there is nothing false in him."

Hoani 7: 14-18

Ka timata te panui kei te pukapuka o Hoani, te 7 o ngā upoko, ki te whiti 14

¹⁴Nā, i waenganui o te hākari, ka haere a Īhu ki roto ki te temepara whakaako ai. ¹⁵Ā, ka mīharo ngā Hūrai, ka mea, "Nā te aha i hua ai te mōhio o tēnei tangata, ehara nei hoki ia i te mea whakaako?"

¹⁶Ka whakahoki a Īhu ki a rātou, ka mea, "Ehara i te mea nāku ake tāku e whakaako nei, engari nā tōku kaitono mai. ¹⁷Ki te pai tētahi tangata ki te mea i tāna e pai ai, e mātau ia ki te whakaakoranga, nā te Atua rānei, he korero naku ake ranei. ¹⁸Ko te tangata nāna ake tāna korero, e whai ana ia i tōna ake korōria; tēnā ki te whai tētahi i te korōria o tōna kaitono, e pono ana ia, ā, kāhore ona hē."



Reflection notes provided by:

Ven. Te Waaka Melbourne

Mīhana/ Missioner for Mataatua in Te Hui Amorangi o Te Manawa o Te Wheke

Wiremu Te Tauri was the head teacher for Richard Taylor. Why do you think he was chosen?

Wiremu Te Tauri likened a minister to a Kahikatea tree. What does a Kahikatea tree do in the bush? Do you know where a bush of Kahikatea trees is in your area?

A Māori warrior is often likened to a Kahikatea too.

Do you think you have a minister like a Kahikatea? Why or why not? Who else can you think of might be a strong person like a Kahikatea tree?

He Īnoi

E whakapai atu ana mātou ki a koe e Ihowā, mō tāu pononga mō Wiremu Te Tauri i kawē nei i te rama o tāu kupu ā, i mārama ai te ara i waenganui o ngā iwi; whakahauorangia mātou kia rite ki tāu kupu, kia whakakorōriatia ai tōu Ingoa Tapu. Āmine.

We give you thanks our Lord for your servant Wiremu Te Tauri who shone the lamp of your word and faithfully proclaimed the good news; give us all life according to your word, so that we may glorify your holy name. Amen



Korero about Wiremu Te Tauri

From *For All The Saints* by Ken Booth

Our information about the missionary work of Wiremu Te Tauri is gleaned almost entirely from comments made about him by Richard Taylor of the Church Missionary Society. Taylor arrived in New Zealand in 1839 and was appointed to Whanganui in 1843, where he served till 1866. He enlisted Wiremu Te Tauri as his head teacher and took him with him on a number of his missionary travels. Te Tauri also worked independently and in partnership with other Māori missionaries. His full name was Wiremu Ēruera Te Tauri, and he was a chief at Taupō of Ngāti Tūwharetoa and Whanganui descent. The dates of his birth and death are not known. Taylor and Te Tauri in May 1846 shared the burial service over the spot where a pā had stood in the Te Rapa valley at the south end of Lake Taupō. The once fruitful valley had been buried, in many places more than twenty feet deep, by the bursting of a natural dam, which caused a huge land slip to sweep down the valley. Among those killed was the Ngati Tuwharetoa chief, Te Heuheu Tūkino II.

Taylor says of that event:

When I read the burial service over the spot where the pa stood, accompanied by Wiremu Tauri, my head teacher, even then the mud was so soft that we sank in it nearly ankle [sic] deep. It was a solemn moment; an entire village laid buried beneath us, with all its inhabitants - the young, the old, the infant, and the hoary-headed -all in one awful moment were deeply entombed. At Christmas time that year Te Manihera and Kereopa were preparing to go on what was to be their last missionary pilgrimage to Tokaanu in Taupo.

Taylor reports:

Wiremu Ēruera, and Tahana, two of the teachers, came forward and said that as these two were now devoted to the Lord, they did not think it right the servants of God, as ambassadors of Christ, should go forth without suitable clothes; they immediately gave each a pair of black trousers, the only Sunday ones they had; others contributed coats; one person gave one garment and another gave another, until the two were perfectly provided with proper clothing. Te Manihera's and Kereopa's journey eventually led to their martyrdom.

A meeting was held at Taupo on 1 April 1847 after their tangi, and the subject of utu was discussed. Wiremu Te Tauri endorsed the opinion of those who were against utu and argued that the loss of a teacher would not hinder the gospel. He said:

"A minister was like a lofty Kahikatea tree full of fruit, which it sheds on every side around, causing a thick grove of young trees to spring up; so that although the parent tree may be cut down, its place is thus more than supplied by those which proceed from it."

Wiremu was noted for his contribution to the spread of the gospel in his own area of Whanganui. He is described in a poi chant by Archdeacon Kingi Ihaka (see *A New Zealand Prayer Book – He Karakia Mihinare o Aotearoa*, pages 154-156), which commemorates those Māori who were the first bearers of the gospel throughout Aotearoa:

Kei roto Whanganui ko Te Tauri.
Ka tae ngā rongo.

And at Whanganui there is Wiremu Te Tauri.
The first to introduce Christianity there.



Activity

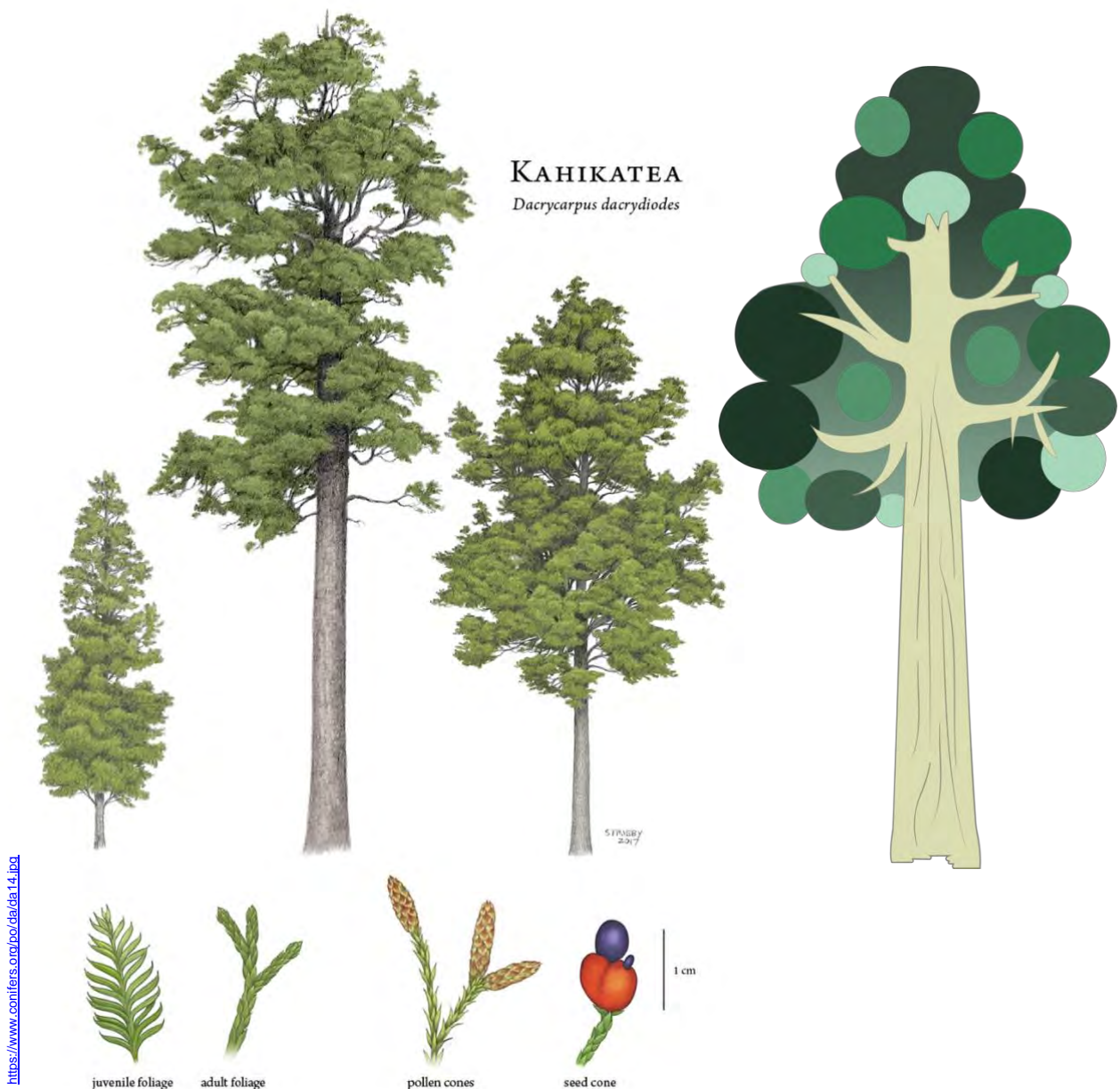
Draw a Kahikatea tree

On the next page is an image of what a Kahikatea tree looks like.

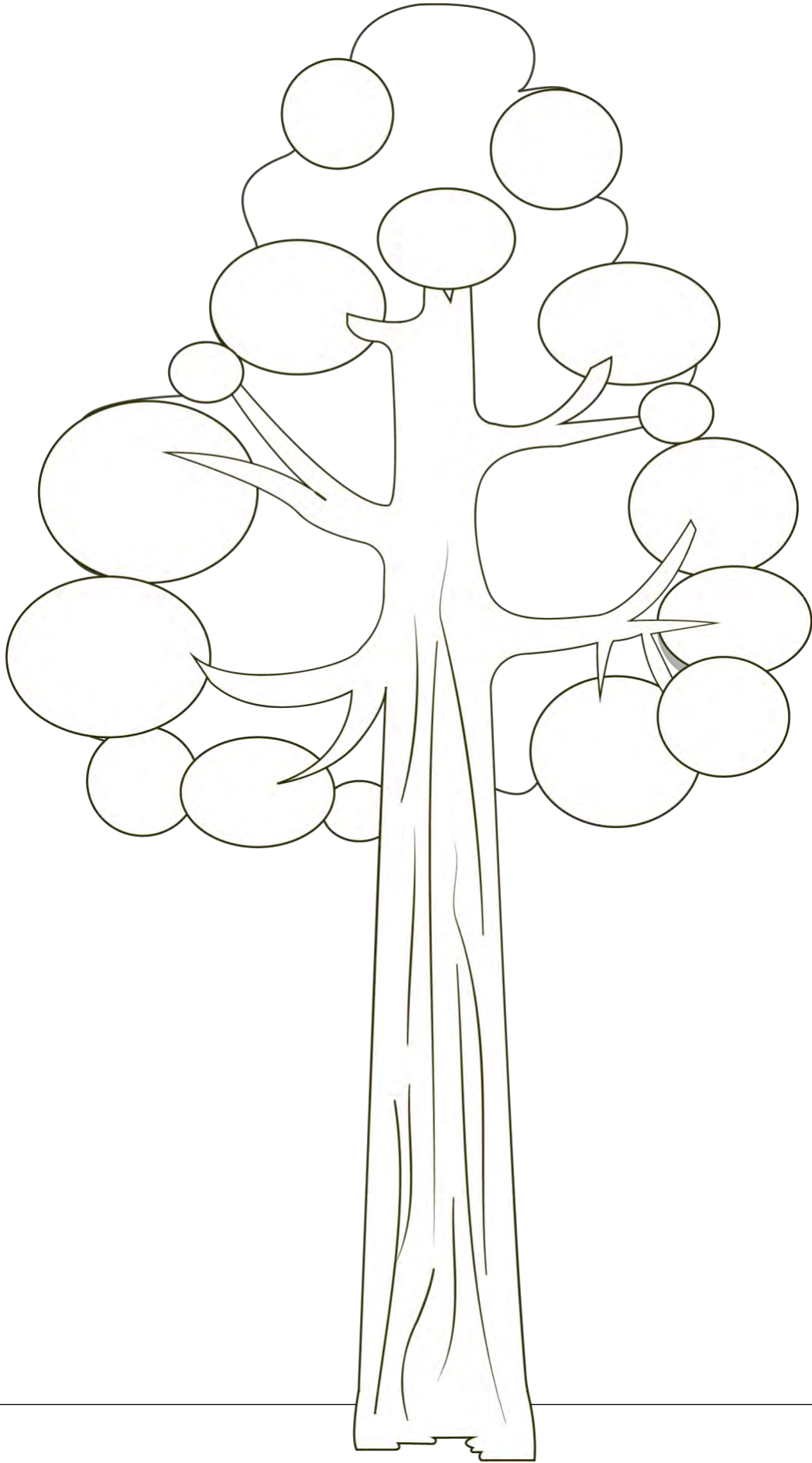
You may give out blank paper and ask tamariki to draw their own Kahikatea tree using the image as a guide. They might like to write the names of the people that they've thought of who they think represent Kahikatea trees on their rākau drawing.

Alternative – There is also a page with an Line drawing of a Kahikatea tree.

Hand out print page copies with the Kahikatea drawing on it and get tamariki to colour it in. Similar to above, tamariki might like to write names of people they see as role models who are like Kahikatea trees.



© 2017 Matt Strieby





Waiata:

E Tū Kahikatea

E Tū Kahikatea,

Hei whakapae ururoa,

Awhi mai, awhi atu,

Tatau tatau e, tatau tatau e.



You can find the song by clicking on the App Icons 



TE AKA
Kia u ai matou ki Te Aka pono