



## Wiki 6 – Poutū-te-rangi / March 19

### Kaupapa: Te Rātapu tuawhā o Rēneti / Mothering Sunday

**Mihimihi /  
Introduction**  
10 mins

Mihi – Kia ora everybody, mihi to new tamariki  
Icebreaker ideas

**Pānui /  
Reading**  
5min

Hoani 9: 1-41

John 9: 1-41

**Rārangi o te rā**

“I ahau i te ao nei, ko ahau te mārama o te ao.”  
*Hoani 9: 5*

“As long as I am in the world, I am the light of the world.”  
*John 9: 5*

**Kupu o te rā**

**Mārama**

**Light**

**Activity**  
20mins

- Candles and light
- Īnoi

**Waiata**

- This little light of mine

Link to our [Waiata page here](#)

**Conclusion  
Evaluation**  
5mins

What did we learn? Positives, negatives, suggestions for next week?

Feedback from tamariki/whanau

### Resources needed:

Bible

Tea light candles

Paper towels/serviettes (if needed)

Matches

Īnoi that you have been learning





## Pānui/ Readings:

---

### Hoani 9: 1-41

Ka timata te panui kei te pukapuka o Hoani, te 9 o ngā upoko, ki te whiti 1

Nā, i a Īhu e haere ana, ka kite ia i tētahi tangata i matapō, nō tōna whanautanga mai anō. <sup>2</sup>Nā ka ui āna ākongā ki a ia, ka mea, “E te Kaiwhakaako, ko wai i hara, ko tēnei, ko ōna mātua rānei, i whānau matapō ai ia?”

<sup>3</sup> Ka whakahokia e Īhu, “Ehara i te mea ko tēnei kua hara, ko ōna mātua rānei; engari kia ai ia hei whakakitenga mō ngā mahi a te Atua. <sup>4</sup> Me mahi e tātou ngā mahi a tōku kaitono mai i te mea e ao ana; meāke ko te pō e kore ai e taea he mahi e tētahi tangata. <sup>5</sup> I ahau i te ao nei, ko ahau te mārama o te ao.”

<sup>6</sup> Ka mutu ēnei kōrero āna, ka tūwha ia ki te whenua, ā, pokepokea ana tētahi paru ki te hūware, pania atu ana te paru ki ngā kanohi o te matapō, <sup>7</sup> nā, ka mea ki a ia, “Haere ki te horoi ki te kaukauranga i Hiroama” (ko Tono te whakamāoritanga). Nā, haere ana ia, horoi ana, ā, hoki titiro ana mai.

<sup>8</sup> Nā, ka mea ngā tāngata e noho tata ana, rātou ko ngā tāngata i kite i tōna matapōtanga i mua, “Ehara ianei tēnei i taua tangata i noho rā, i tono mea rā māna? <sup>9</sup> Ka mea ētahi, “Ko ia tenei.” Ko ētahi i mea, “Kāhore, engari rite tonu ki a ia te ahua.” Ka mea ia, “Ko ahau rā ia.”

<sup>10</sup> Kātahi rātou ka mea ki a ia, “Na te aha rā i kite ai ōu kanohi?” <sup>11</sup> Ka whakahoki ia ka mea, “Nā te tangata, e huaina nei ko Īhu, i pokepoke he paru, pania ana e ia ki ōku kanohi, ka mea mai ki ahau, ‘Haere ki Hiroama horoi ai.’ Nā, ko tōku haerenga atu, ko tāku horoinga, kite ana ahau.”

<sup>12</sup> Nā, ka mea rātou ki a ia, “Kei hea ia?” Ka mea ia, “E kore ahau e mōhio.”

### Ka tiroiro ngā Parihi i te whakaoranga

<sup>13</sup> Ka kawea atu ki ngā Parihi taua tangata i matapō i mua rā. <sup>14</sup> Nā, nō te hāpati i pokepokea ai e Īhu te paru, i meinga ai ōna kanohi kia kite. <sup>15</sup> Nā, ka ui anō ngā Parihi ki a ia, ki te pēhea i kite ai ia. Ka mea ia ki a rātou, “I pania e ia he paru ki ōku kanohi, nā horoi ana ahau, kite ana.”

<sup>16</sup> Nā, ka mea ētahi o ngā Parihi, “Ehara tēnei i te tangata nā te Atua, inā hoki tē whakarite ia i te hāpati.” Ka mea ētahi, “Mā te aha e taea ai ēnei merekara e te tangata hara? Nā, ka wehewehea rātou.

<sup>17</sup> Ka mea anō rātou ki te matapō, “E pēhea ana koe ki a ia, ki tāna meatanga i ōu kanohi kia kite? Ka mea ia, “He poropiti ia.”

<sup>18</sup> Heoi, kāhore ngā Hūrai i whakapono i matapō taua tangata, kua meinga anō kia kite, karangatia noatia e rātou ngā mātua ōna i meinga nei kia kite, <sup>19</sup> ā, ka ui rātou ki a rāua, ka mea, “Ko tā kōrua tama tēnei, e mea nei kōrua i whānau matapō mai? Nā te aha rā ia i titiro





ai ināianeī?” <sup>20</sup> Ka whakahoki ōna mātua ki a rātou, ka mea, “E mōhio ana māua, ko tā māua tama tēnei, i whānau matapō mai ano. <sup>21</sup> Ko te mea ia i kite ai ia ināianeī, kāhore i mōhioia e māua; kāhore hoki māua e mōhio nā wai i mea ōna kanohi kia kite. He kaumātua ia; ui atu ki a ia, māna ia e korero.” <sup>22</sup> I pēnei ōna mātua, nō te mea i matakū rāua i ngā Hūrai. Kua takoto noa ake hoki tā ngā Hūrai tikanga, nā, ki te whakaae tētahi, ko te Karaiti ia, me pei ki waho o te whare karakia. <sup>23</sup> Koia ōna mātua i mea ai, he kaumātua ia; ui atu ki a ia.

<sup>24</sup> Nā, ka karanga tuarua rātou ki te tangata i matapō i mua rā, ka mea ki a ia, “Hoatu he korōria ki te Atua; e mātau ana mātou he tangata hara tēnei.” <sup>25</sup> Nā, ka whakahoki ia, ka mea, “Kāhore ahau e mātau he tangata hara rānei ia; kotahi anō tāku e mātau nei, he matapō ahau i mua, ā, inā kua kite.”

<sup>26</sup> Ka mea anō rātou ki a ia, “I aha ia ki a koe? I pēheatia ōu kanohi i meinga ai e ia kia kite?” <sup>27</sup> Ka whakahokia e ia ki a rātou, “Kua kōrerotia anō e ahau ki a koutou inā tonu nei, ā, kīhai koutou i whakarongo. He aha koutou i hiahia ai kia rongō anō? E mea ana oti koutou kia meinga hei ākongā māna?”

<sup>28</sup> Nā whakahī ana rātou ki a ia, ka mea, “Ko tāna ākongā koe; ko mātou ia he ākongā nā Mohi. <sup>29</sup> E mātau ana mātou i kōrero te Atua ki a Mohi; ko tēnei tangata ia kāhore mātou e mātau ki tōna wāhi i haere mai ai.” <sup>30</sup> Nā, ka whakahoki taua tangata, ka mea ki a rātou, “Ha! He mea whakamīharo rā tēnei, kāhore koutou i mātau ki tōna wāhi i haere mai ai, otirā, kua meinga e ia ōku kanohi kia kite. <sup>31</sup> E mātau ana rā tātou, e kore te Atua e whakarongo ki ngā tangata hara; tēnā ki te mea he tangata karakia tētahi ki te Atua, he mea i tāna e pai ai, ka whakarongo ia ki a ia. <sup>32</sup> Kāhore rawa i rangona nō te tīmatanga rā anō o te ao, i whakatirohia e tētahi ngā kanohi o te tangata i whānau matapō. <sup>33</sup> Ki te mea kīhai i puta mai tēnei tangata i te Atua, e kore e taea e ia tētahi mea.”

<sup>34</sup> Nā, ka whakahoki rātou, ka mea ki a ia, “I whānau pū koe i roto i ngā hara, ko koe rānei hei whakaako i a mātou?” Nā, peia ana ia e rātou ki waho.

### **Te matapō wairua**

<sup>35</sup> I rongō a Īhu kua oti ia te pei e rātou ki waho; ā, i tōna kitenga i a ia, ka mea ki a ia, “E whakapono ana rānei koe ki te Tama a te Atua?” <sup>36</sup> Ka whakahoki ia, ka mea, “Ko wai ia, e te Ariki, kia whakapono ai ahau ki a ia?” <sup>37</sup> Ka mea a Īhu ki a ia, “Kua kite koe i a ia, ko ia hoki tēnei e kōrero nei ki a koe.” <sup>38</sup> Nā, ko tāna meatanga, “E te Ariki, e whakapono ana ahau.” Nā, koropiko ana ia ki a ia. <sup>39</sup> Kātahi a Īhu ka mea, “I haere mai ahau ki tēnei ao ki te whakarite whakawā, he mea e kite ai te hunga kāhore nei i kite; e whakamatapōtia ai hoki te hunga e kite ana.” <sup>40</sup> Ā, ka rangona ēnei mea e ētahi o ngā Parihi e tū tahi ana me ia, ka mea rātou ki a ia, “E matapō ana anō rānei mātou?” <sup>41</sup> Ka mea a Īhu ki a rātou, “Me i matapō koutou, kāhore ō koutou hara. Tēnā ka mea nā koutou, ‘E kite ana mātou’; nā, e mau nā tō koutou hara.”





## Pānui/ Readings continued:

### John 4: 5-42

Today's reading comes from the book of John, chapter 9, beginning at verse 1

As he walked along, he saw a man blind from birth. <sup>2</sup>His disciples asked him, 'Rabbi, who sinned, this man or his parents, that he was born blind?' <sup>3</sup>Jesus answered, 'Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. <sup>4</sup>We must work the works of him who sent me while it is day; night is coming when no one can work. <sup>5</sup>As long as I am in the world, I am the light of the world.' <sup>6</sup>When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, <sup>7</sup>saying to him, 'Go, wash in the pool of Siloam' (which means Sent). Then he went and washed and came back able to see. <sup>8</sup>The neighbours and those who had seen him before as a beggar began to ask, 'Is this not the man who used to sit and beg?' <sup>9</sup>Some were saying, 'It is he.' Others were saying, 'No, but it is someone like him.' He kept saying, 'I am the man.' <sup>10</sup>But they kept asking him, 'Then how were your eyes opened?' <sup>11</sup>He answered, 'The man called Jesus made mud, spread it on my eyes, and said to me, "Go to Siloam and wash." Then I went and washed and received my sight.' <sup>12</sup>They said to him, 'Where is he?' He said, 'I do not know.'

### The Pharisees Investigate the Healing

<sup>13</sup>They brought to the Pharisees the man who had formerly been blind. <sup>14</sup>Now it was a sabbath day when Jesus made the mud and opened his eyes. <sup>15</sup>Then the Pharisees also began to ask him how he had received his sight. He said to them, 'He put mud on my eyes. Then I washed, and now I see.' <sup>16</sup>Some of the Pharisees said, 'This man is not from God, for he does not observe the sabbath.' But others said, 'How can a man who is a sinner perform such signs?' And they were divided. <sup>17</sup>So they said again to the blind man, 'What do you say about him? It was your eyes he opened.' He said, 'He is a prophet.'

<sup>18</sup>The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight <sup>19</sup>and asked them, 'Is this your son, who you say was born blind? How then does he now see?' <sup>20</sup>His parents answered, 'We know that this is our son, and that he was born blind; <sup>21</sup>but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.' <sup>22</sup>His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. <sup>23</sup>Therefore his parents said, 'He is of age; ask him.'

<sup>24</sup>So for the second time they called the man who had been blind, and they said to him, 'Give glory to God! We know that this man is a sinner.' <sup>25</sup>He answered, 'I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.' <sup>26</sup>They said to him, 'What did he do to you? How did he open your eyes?' <sup>27</sup>He answered them, 'I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?' <sup>28</sup>Then they reviled him, saying, 'You are his disciple, but we are disciples of Moses. <sup>29</sup>We know that God has spoken to Moses, but as for this man, we do not know where he comes from.'





## Pānui/ Readings:

<sup>30</sup>The man answered, 'Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. <sup>31</sup>We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. <sup>32</sup>Never since the world began has it been heard that anyone opened the eyes of a person born blind. <sup>33</sup>If this man were not from God, he could do nothing.' <sup>34</sup>They answered him, 'You were born entirely in sins, and are you trying to teach us?' And they drove him out.

<sup>35</sup>Jesus heard that they had driven him out, and when he found him, he said, 'Do you believe in the Son of Man?' <sup>36</sup>He answered, 'And who is he, sir? Tell me, so that I may believe in him.' <sup>37</sup>Jesus said to him, 'You have seen him, and the one speaking with you is he.' <sup>38</sup>He said, 'Lord, I believe.' And he worshipped him. <sup>39</sup>Jesus said, 'I came into this world for judgement so that those who do not see may see, and those who do see may become blind.' <sup>40</sup>Some of the Pharisees near him heard this and said to him, 'Surely we are not blind, are we?' <sup>41</sup>Jesus said to them, 'If you were blind, you would not have sin. But now that you say, "We see", your sin remains.





## Reflection notes:

Today's reading is VERY long. I would suggest focussing on verses 1-7, OR, if you would like to add discussion about doubting Jesus, do verses 1-11.

“Who sinned for this man to be blind?” the disciples asked. What a preposterous question! But you can see from this question what the thinking was; unless you are perfect, someone must have sinned for you to be ‘tainted’. The people of the time thought the same about other physical ailments too. And that is what some people can still believe today

But Jesus replies, “nobody sinned. He is blind so that you can witness my miracle.” Well that's nice. Another opportunity for Jesus to show, yet again, that he is the son of God.

And again, Jesus does a miracle, and there is still doubt over who he is and what he does. This is pretty much the crux of the rest of the story from verses 12-41; hence the reason why we don't need to go further with our tamariki.

Anyway, in this time of Lent, this reading helps us to think about what Growing with God can LOOK like. It can be a blind person now being able to see. It can be not knowing what is out there, and finally understanding. It can be struggling with what is happening, giving it to God and then smiling because you feel like a weight has been lifted off you.





## **Pātai mō ngā tamariki**

Update on Blessings Challenge – how are tamariki going?

Update on Memory Verse Challenge – how are tamariki going?

How are your plants going that we gave out at the beginning of Lent? Are they growing like you? What do they look like at the moment?

If you want, you can talk about the reading here, or move on to the activity to further extend the reading.





## Activity 1 – Candles and light

For this activity, if you are able to dim the room then it makes more of an impact on the outcome.

Ask tamariki to sit/stand in a circle and the leader in the middle with the tealights and matches  
Note – you might want to put the candles on the floor on the paper towels/serviettes if that is easier for your cohort.

Ask a tamaiti to be a volunteer. Give the tamaiti a tealight candle and explain to them that you are going to light their candle. Explain that the flame and wax will be hot, so they have to balance the candle carefully (this gives them an opportunity to back out of the task if it might scare them)

Light the tamaiti's candle.

Ask everyone to look at the light

What do you think?

How does it look?

Ask another 2 tamariki to volunteer and give them a tealight candle each. Explain that you will light the candle and they need to balance it well.

What happens after lighting more candles?

Is the light brighter? Flame is stronger?

Ask all tamariki who would like a candle to put their hands out.

Light all the candles

What is different? Is it brighter?

This is what Growing with God LOOKS like. The more people who have the light and can share it, the more the light grows.

But remember, you have to be careful with your light. Just as this candle can tip over and spill wax, or blow out, your light too needs caring for to make sure that it doesn't fall over. Looking after this candle and Growing with God is a privilege AND a responsibility.

Tamariki can take their tea light candles home to share the experience with whanau if they like.







## Activity 2 - Īnoi

Fill the Īnoi with your own kupu. What are you thankful for? What would you like to pray for?  
Who would you like to pray for?

E Īhowa

E whakawhetai ana mātou mō...

Aroha mai ...

Āwhinatia mai ...

Ā, ka Īnoi hoki mō ō mātou mātua, me ō mātou whanau hoki.

I runga i tō ingoa tapu

Āmine

---

Lord

Thank you for...

Forgive us when ...

Help us to ...

We also pray for our parents and our families

In your Holy name

Amen

