



Wiki 7 – Poutū-te-rangi / March 26

Kaupapa: Te Rātapu tuarima o Rēneti

**Mihimihi /
Introduction**
10 mins

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

**Pānui /
Reading**
5min

Hoani 11: 1-45

John 11: 1-45

Rārangi o te rā

Ā, nō ka pēnei tāna kī, he nui tōna reo ki te karanga, “E Raharuhi, puta mai!”

When he had said this, he cried with a loud voice, “Lazarus, come out!”

Hoani 11: 43

John 11: 43

Kupu o te rā

karanga

call

Activity
20mins

- Heads up! (A note)
 - Waiata
 - Īnoi
-

Waiata

- Tino whā tekau ngā rā

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

Īnoi that you have been learning

Note: The readings are quite long, so keeping the care of Papatūānuku in mind you can:

- Find an online Bible, like biblegateway.com or bible.com
- Find a Bible app on your Apple store/ Playstore like YouVersion which comes in different languages or [click here to download](#) Te Paipera Tapu app





- Alternatively, you can read your own Bible at home





Pānui/ Readings:

Hoani 11: 1-45

Ka timata te panui kei te pukapuka o Hoani, te 11 o ngā upoko, ki te whiti 1

Naā, kei te mate tētahi tangata, a Raharuhi o Petani, te kāinga o Meri rāua ko tōna tuakana, ko Māta. ² Ko taua Meri tānei nāna nei i whakawahi te Ariki ki te hinu, i muru hoki i ōna waewae ki ōna makawe; ā, he tungāne nōna a Raharuhi i mate nei. ³ Nā, ka tonu tāngata ngā tuahine ki a ia, ka mea, “E te Ariki, tēnei kei te mate tāu tangata e aroha nei.”

⁴ I te rongonga ia o Īhu, ka mea ia, “Ehara tēnei i te mate e mate rawa ai ia, engari, hei mea mō te korōria o te Atua; mā tēnei hoki ka whai korōria ai te Tama a te Atua.”

⁵ Nā, i aroha a Īhu ki a Māta rāua ko tōna teina, ki a Raharuhi hoki. ⁶ Ā, nō ka rongu ia ki tōna matenga, e rua ōna ra i noho ai ki taua wāhi rā anō. ⁷ Muri iho i tēnei ka mea ia ki āna ākonga, “Tātou ka haere anō ki Hūria.”

⁸ Ka mea ngā ākonga ki a ia, “E te Kaiwhakaako, i whai ngā Hūrai i mua tata ake nei kia ākina koe ki te kōhatu; ā, e haere atu ana koe ki reira?”

⁹ Ka whakahokia e Īhu, “He teka ianei tekau mā rua ngā haora o te rā? Ki te haere tētahi i te awatea, e kore ia e tūtuki, nō te mea e kite ana ia i te mārāma o tēnei ao. ¹⁰ Tēnā ka haere tētahi i te pō, ka tūtuki ia, nō te mea kāhore he mārāma i roto i a ia.” ¹¹ Ka kōrerotia enei mea e ia, nā, muri iho ka mea ia ki a rātou, “Kei te moe tō tātou hoa a Raharuhi, otiia ka haere ahau ki te whakaara i a ia i te moe.”

¹² Nā, ko te meatanga a āna ākonga, “E te Ariki, ki te mea kei te moe ia, tērā ia e ora.” ¹³ Kāhore, ko tōna matenga tā Īhu i kōrero ai; ko rātou ia i mahara, i kōrero ia mō te takotoranga ina moe. ¹⁴ Kātahi ka mea nui a Īhu ki a rātou, “Kua mate a Raharuhi. ¹⁵ Ā, e hari ana ahau, he whakaaro hoki ki a koutou, nōku kāhore i reira, kia whakaponu ai koutou. Ahakoa rā kia haere tātou ki a ia.”

¹⁶ Nā, ka mea a Tamati (e huaina nei ko Ririmu) ki ōna hoa ākonga, “Kia haere anō tātou, kia mate tahi me ia.”

¹⁷ Heoi, i te taenga atu o Īhu, rokohanga atu kua whā kē ōna rā i roto i te urupā. ¹⁸ Nā, e tata ana Petani ki Hiruhārama, kotahi pea tekau mā rima pāronga, ¹⁹ he tokomaha anō ngā Hūrai i tae ki a Māta rāua ko Meri, ki te whakamārie i a rāua mō tō rāua tungāne. ²⁰ Ā, nō te rongonga o Māta, tēnā a Īhu te haere mai nā, ka whakatau i a ia; ko Meri ia i noho i roto i te whare.

²¹ Nā, ka mea a Māta ki a Īhu, “E te Ariki, me i konei koe, kīhai i mate tōku tungāne. ²² Heoi e mātau nei anō ahau, ko tāu e inoi ai ki te Atua, e homai e te Atua ki a koe.” ²³ Ka mea a Īhu ki a ia, “E ara anō tōu tungāne.”

²⁴ Ka mea a Māta ki a ia, “E mātau ana ahau e ara anō ia i te aranga ā te rā whakamutunga.”





²⁵ Ka mea a Īhu ki a ia, “Ko ahau te aranga, te ora. Ko ia e whakapono ana ki ahau, ahakoa kua mate, e ora anō; ²⁶ e kore anō e mate ake ake ngā tāngata katoa e ora ana, e whakapono ana ki ahau. E whakapono ana rānei koe ki tēnei?”

²⁷ Ka mea ia ki a ia, “Āe, e te Arikī, e whakapono ana ahau, ko te Karaiti koe, ko te Tama a te Atua, e haere mai ana ki te ao.”

²⁸ Ā, ka mutu ēnei kōrero āna, ka haere ka karanga puku ki tōna teina, ki a Meri, ka mea, “Kua tae mai te Kaiwhakaako, e karanga ana hoki ki a koe.” ²⁹ Ā, nō ka rongō ia, hohoro tonu te whakatika, ā, haere ana ki a ia. ³⁰ (Nā, kāhore a Īhu i tomo noa ki te kāinga; heoi kei taua wāhi anō ia i tūtaki ai a Māta ki a ia.) ³¹ I te kitenga o ngā Hūrai e noho ana ki a ia i roto i te whare, e whakamārie ana i a ia, ka hohoro a Meri te whakatika, te puta ki waho. Ka aru rātou i a ia, ka mea, “E haere ana ia ki te urupā, ki reira tangi ai.”

³² Ā, nō ka tae a Meri ki te wāhi kei reira nei a Īhu, ka kite i a ia, ka takoto ki ōna waewae, ka mea ki a ia, “E te Arikī, me i konei koe, kīhai i mate tōku tungāne.”

³³ Ā, nō ka kite a Īhu i a ia e tangi ana, i ngā Hūrai hoki i haere tahi me ia e tangi ana, ka ngunguru ia, arā tōna wairua, ka kōingo. ³⁴ Ka mea, “I whakatakotoria ia e koutou ki hea?” Ka mea rātou ki a ia, “E te Arikī, haere mai kia kite.”

³⁵ Tangi ana a Īhu. ³⁶ Nā, ka mea ngā Hūrai, “Nanā, tōna aroha ki a ia!”

³⁷ Nā ka mea ētahi o rātou, “Kāhore rānei i taea e tēnei tangata, nāna nei i whakatitiro ngā kanohi o te matapō, te mea i tēnei tangata hoki kia kaua e mate?”

³⁸ Nā, ka ngunguru anō a Īhu i roto i a ia, ka haere ki te urupā. He ana ia, kua oti te pā ki te kōhatu. ³⁹ Ka mea a Īhu, “Tangohia atu e koutou te kōhatu.”

Ka mea ki a ia a Māta tuahine o te tūpāpaku, “E te Arikī, kua piro noa ake ia; ko tōna pō whā hoki tēnei.”

⁴⁰ Anō rā ko Īhu ki a ia, “Kīhai koia ahau i mea ki a koe, ki te whakapono koe, e kite koe i te korōria o te Atua?”

⁴¹ Nā, ka tangohia e rātou te kōhatu i te wāhi i takoto ai te tūpāpaku. Nā, ka ara ake ngā kanohi o Īhu, ka mea ia, “E Pā, ko tāku whakawhetai tēnei ki a koe, mōu i whakarongo ki ahau. ⁴² I mahara anō ahau e rongō tonu ana koe ki ahau; heoi, he whakaaro ki te hunga e tū mai nei i kōrero ai ahau, kia whakapono ai rātou, nāu ahau i tono mai.”

⁴³ Ā, nō ka pēnei tāna kī, he nui tōna reo ki te karanga, “E Raharuhi, puta mai!” ⁴⁴ Nā, ko te putanga mai o te tūpāpaku, he mea here ngā ringa me ngā waewae ki ngā tākai; he mea takai tōna mata ki te tauera. Ka mea a Īhu ki a rātou, “Wetekia, tukua kia haere.”

⁴⁵ Nā, he tokomaha ngā Hūrai i haere nei ki a Meri, ā, i tō rātou kitenga i ngā mea i mea ai a Īhu, ka whakapono ki a ia.





Pānui/ Readings:

John 4: 5-42

Today's reading comes from the book of John, chapter 11, beginning at verse 1

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. ² Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. ³ So the sisters sent a message to Jesus, 'Lord, he whom you love is ill.' ⁴ But when Jesus heard it, he said, 'This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it.' ⁵ Accordingly, though Jesus loved Martha and her sister and Lazarus, ⁶ after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

⁷ Then after this he said to the disciples, 'Let us go to Judea again.' ⁸ The disciples said to him, 'Rabbi, the Jews were just now trying to stone you, and are you going there again?' ⁹ Jesus answered, 'Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. ¹⁰ But those who walk at night stumble, because the light is not in them.' ¹¹ After saying this, he told them, 'Our friend Lazarus has fallen asleep, but I am going there to awaken him.' ¹² The disciples said to him, 'Lord, if he has fallen asleep, he will be all right.' ¹³ Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. ¹⁴ Then Jesus told them plainly, 'Lazarus is dead. ¹⁵ For your sake I am glad I was not there, so that you may believe. But let us go to him.' ¹⁶ Thomas, who was called the Twin, said to his fellow-disciples, 'Let us also go, that we may die with him.'

¹⁷ When Jesus arrived, he found that Lazarus had already been in the tomb for four days. ¹⁸ Now Bethany was near Jerusalem, some two miles away, ¹⁹ and many of the Jews had come to Martha and Mary to console them about their brother. ²⁰ When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. ²¹ Martha said to Jesus, 'Lord, if you had been here, my brother would not have died. ²² But even now I know that God will give you whatever you ask of him.' ²³ Jesus said to her, 'Your brother will rise again.' ²⁴ Martha said to him, 'I know that he will rise again in the resurrection on the last day.' ²⁵ Jesus said to her, 'I am the resurrection and the life. Those who believe in me, even though they die, will live, ²⁶ and everyone who lives and believes in me will never die. Do you believe this?' ²⁷ She said to him, 'Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.'

²⁸ When she had said this, she went back and called her sister Mary, and told her privately, 'The Teacher is here and is calling for you.' ²⁹ And when she heard it, she got up quickly and went to him. ³⁰ Now Jesus had not yet come to the village, but was still at the place where Martha had met him. ³¹ The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. ³² When Mary came where Jesus was and saw him, she knelt at his feet and said to him, 'Lord, if you had been here, my brother would not have died.' ³³ When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly





disturbed in spirit and deeply moved. ³⁴ He said, 'Where have you laid him?' They said to him, 'Lord, come and see.' ³⁵ Jesus began to weep. ³⁶ So the Jews said, 'See how he loved him!' ³⁷ But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?'

³⁸ Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. ³⁹ Jesus said, 'Take away the stone.' Martha, the sister of the dead man, said to him, 'Lord, already there is a stench because he has been dead for four days.' ⁴⁰ Jesus said to her, 'Did I not tell you that if you believed, you would see the glory of God?' ⁴¹ So they took away the stone. And Jesus looked upwards and said, 'Father, I thank you for having heard me. ⁴² I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.' ⁴³ When he had said this, he cried with a loud voice, 'Lazarus, come out!' ⁴⁴ The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, 'Unbind him, and let him go.'

⁴⁵ Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.





Reflection notes:

This is a VERY long reading. For our tamariki, it may pay to focus on **verses 38-45**. However, you will need to provide some context for the tamariki. So you'll need to provide a shortened version of verses 1-37. For example, Jesus has heard that his friend Lazarus has died in Bethany, near Jerusalem. We're at the point in Jesus' story where people are starting to envy him and he is causing a stir wherever he goes. So it might be a bit dangerous for Jesus to go to Bethany. However, despite this, Jesus decides to go anyway because Lazarus is a close friend. In addition, similar to our story last week, this story is an example of one of Jesus' miracles that he has done to show that he has been sent by God.

So why are these stories here as part of Lent? Why does this story merit being the one that we focus on the week before Palm Sunday? Is it to reinforce that Jesus was obviously God's son because only he could have raised someone from the dead? Is it to remind us how amazing his miracles were? They weren't just turning water to wine at a party.

Why are our stories not a continuation of him in the wilderness? Or more about the wilderness if Lent is supposed to be a disastrous time of self-reflection?

Maybe it is fitting to have these stories as they connect so well with our Kaupapa – Growing with God. They remind us of the wonder of Christ in our journey towards Easter. This wonder, awe and amazement is all around us every day; and we have been noticing that with our Blessings Challenge. But these stories help us to remember the wonder.

Today we listen; Lazarus, puta mai!

We HEAR what it is like to grow with God. We can leave our sadness with Christ and be open to what may come out. In doing so, we hear to the birds, the wind, the voices of our tamariki, of our whanau, of laughter, of miracles happening every day, and give thanks for this wonderful world that we live in.





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?

In this story, Jesus has heard that his friend Lazarus has died in Bethany, near Jerusalem. We're at the point in Jesus' story where he has been travelling around, preaching about God, performing miracles (like healing the blind man) and people are starting to envy him and he is causing a stir wherever he goes. This is especially the case in Jerusalem which is close to Bethany (Bethany and Jerusalem were so close, it was like walking from one end of Ngaruawahia to the other).

So it might be a bit dangerous for Jesus to go to Bethany. However, despite this, Jesus decides to go anyway because Lazarus is a close friend. In addition, similar to our story last week, this story is an example of one of Jesus' miracles that he has done to show that he has been sent by God.

READ THE BIBLE PASSAGES

Our key kupu for today is Karanga – Who knows what a karanga is?

- Most answers will be on the marae during a powhiri, or for kai

If you find yourself being called, if you listen and you can hear Jesus, talk to somebody and talk about what it might be about

It is a wonderful thing to experience the Karanga – on the marae, or by God, or wherever. But you have to be LISTENING to know what is being said!





Heads up!

Next week we will be sharing what we've learnt so far or what our favourite things on the journey Growing with God have been. So... bring the thing that you've enjoyed to share:

- Your plant
- Your beads
- Your ĭnoi
- Anything else?

Also, next week can be an opportunity to reward those who have done well with their challenges over the weeks. You could have certificates for

- The best memory
- The most blessings recognised
- The greatest perseverance
- Working hard on your ĭnoi
- The whanau who have worked together

Try to have something for everyone to recognise the effort that each tamaiti has put into the Lenten experience





Activity 1 – Waiata

You can either use the 'Tino whā tekau ngā rā' song that has been suggested throughout Lent, or chose a song of your own.

Ask one tamaiti to sing the song.

Ask other tamariki to think – what do you hear?

Ask 3 tamariki to sing the song

Ask other tamariki to think – what do you hear?

Ask everyone to sing the song.

Ask all tamariki to think – what do you hear?

Ask everybody out loud – what do you notice changes between one person singing and everyone singing?

(gets louder)

Has the song got better since we first started learning it?

This is what it sounds like to Grow with God – by ourselves, it can be a bit lonely. And sometimes we can be a bit unsure.

That's why we come to Church to be with other people who are learning about God. When we do this, our song gets louder, and stronger, and happier, and we know that we are not alone. This is what Growing with God SOUNDS like 😊





Activity 2 - Īnoi

Time to write your own Īnoi...

E Īhowa

E whakawhetai ana mātou mō...

Aroha mai ...

Āwhinatia mai ...

Ā, ka Īnoi hoki mō ...

Āmine

Lord

Thank you for...

Forgive us when ...

Help us to ...

We also pray for ...

In your Holy name

Amen

