



## Wiki 5 – Here-turi-koka / August 20

### Kaupapa: Ngā mea e poke ana i te tangata

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#### Mihimihi / Introduction 10 mins

Kia ora everybody, mihi to tamariki  
Icebreaker

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#### Pānui / Reading 5min

Matiu 15: (10-20), 21-28

Matthew 15: (10-20), 21-28

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#### Rārangi o te rā

Tēnā ko ngā mea e puta mai ana i  
te māngai e haere ake ana i te  
ngākau; mā ēnā e poke ai te  
tangata.

But what comes out of the mouth  
proceeds from the heart, and this  
is what defiles.

*Matthew 15: 18*

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*Matiu 15: 18*

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#### Kupu o te rā

**Poke**

**Defiles, foul, dirty**

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#### Activity 20mins

- Honongahia ngā whakataukī
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#### Waiata

- O be careful little eyes what you see
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#### Conclusion Evaluation 5mins

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

### Resources needed:

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Bible  
Worksheets printed out  
Pens/ pencils

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## Pānui / readings:

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### Matiu 15: (10-20), 21-28

Ka timata te panui kei te pukapuka o Matiu, te 15 o ngā upoko, ki te whiti 10

<sup>10</sup> Ā, karangatia ana e ia te mano ki a ia, ka mea ki a rātou, “Kia rongō, kia mātau: <sup>11</sup> E kore te tangata e poke i te mea e tapoko ana ki te māngai; engari, te mea e puta mai ana i roto i te māngai, mā tēnā e poke ai te tangata.”

<sup>12</sup> Me i reira ka haere āna ākongā, ka mea ki a ia, “E mohio ana rānei koe i hē ngā Parihi i tō rātou rongonga i taua kupu?”

<sup>13</sup> Nā, ka whakahoki ia ka mea, “Ka hūtia ngā māhuri katoa kīhai i whakatōkia e tōku Matua i te rangi. <sup>14</sup> Waiho atu rātou; he matapō rātou e ārahi ana i te matapō. Ki te ārahina te matapō e te matapō, ka taka tahi rāua ki te waikeri.”

<sup>15</sup> Ka whakahoki a Pita, ka mea ki a ia, “Whakaaturia ki a mātou tēnei kupu whakarite.”

<sup>16</sup> Ka mea a Īhu, “Kei te kūware tonu anō koutou? <sup>17</sup> Kīanō koutou i mātau noa, ko ngā mea katoa e tapoko atu ana ki te māngai ka riro ki roto ki te kōpū, ā, e ākiritia ana ki te poka? <sup>18</sup> Tēnā ko ngā mea e puta mai ana i te māngai e haere ake ana i te ngākau; mā ēnā e poke ai te tangata. <sup>19</sup> Nō roto hoki nō te ngākau te putanga ake o ngā whakaaro kino, o ngā kōhuru, o ngā pūremu, o ngā moepuku, o ngā tāhae, o ngā whakapae teka, o ngā kohukohu. <sup>20</sup> Ko ngā mea enei e noa ai te tangata; tēnā ko te kai me ngā ringa kīhai i horoia, e kore te tangata e noa i tēnā.”

<sup>21</sup> Ā, ka haere atu a Īhu i reira, ka anga ki ngā wāhi o Tāira, o Hairona. <sup>22</sup> Nā, ko te haerenga mai i aua wāhi o tētahi wahine, he Kanaani, ka karanga ki a ia, ka mea, “E te Ariki, e te Tama a Rāwiri, kia aroha ki ahau; ko tāku tamāhine e ngaua kinotia ana e te rēwera.” <sup>23</sup> Ā, kāhore āna kupu i whakahoki ai ki a ia. Nā, ka haere mai āna ākongā, ka tohe ki a ia, ka mea, “Tonoa kia haere; e karanga ana hoki i muri i a tātou.” <sup>24</sup> Otirā, ka whakahoki ia, ka mea, “Heoi ngā mea i tonoa mai ai ahau, ko ngā hipi ngaro o te whare o Īharaira.”

<sup>25</sup> Ka haere tonu mai tērā, ka koropiko ki a ia, ka mea, “E te Ariki, kia puta tōu whakaaro ki ahau.” <sup>26</sup> Nā, ka whakahoki ia, ka mea, “Ehara i te tika kia tangohia te taro a ngā tamariki, kia makā mā ngā kurī.” <sup>27</sup> Ka mea tērā, “Āe rā, e te Ariki, e kai ana anō ngā kurī i ngā kongakonga e ngahoro iho ana i te tēpu a ō rātou rangatira.” <sup>28</sup> Kātahi ka whakahoki a Īhu, ka mea ki a ia, “E tai, nui atu tōu whakapono; waiho i tāu i pai ai.” Ā, ora ake tāna tamāhine i taua wā pū anō.





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## Matthew 15: (10-20), 21-28

Today's reading comes from the book of Matthew, chapter 15, beginning at verse 10

<sup>10</sup> Then he called the crowd to him and said to them, 'Listen and understand: <sup>11</sup> it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.' <sup>12</sup> Then the disciples approached and said to him, 'Do you know that the Pharisees took offence when they heard what you said?' <sup>13</sup> He answered, 'Every plant that my heavenly Father has not planted will be uprooted. <sup>14</sup> Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit.' <sup>15</sup> But Peter said to him, 'Explain this parable to us.' <sup>16</sup> Then he said, 'Are you also still without understanding? <sup>17</sup> Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? <sup>18</sup> But what comes out of the mouth proceeds from the heart, and this is what defiles. <sup>19</sup> For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. <sup>20</sup> These are what defile a person, but to eat with unwashed hands does not defile.'

<sup>21</sup> Jesus left that place and went away to the district of Tyre and Sidon. <sup>22</sup> Just then a Canaanite woman from that region came out and started shouting, 'Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.' <sup>23</sup> But he did not answer her at all. And his disciples came and urged him, saying, 'Send her away, for she keeps shouting after us.' <sup>24</sup> He answered, 'I was sent only to the lost sheep of the house of Israel.' <sup>25</sup> But she came and knelt before him, saying, 'Lord, help me.' <sup>26</sup> He answered, 'It is not fair to take the children's food and throw it to the dogs.' <sup>27</sup> She said, 'Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table.' <sup>28</sup> Then Jesus answered her, 'Woman, great is your faith! Let it be done for you as you wish.' And her daughter was healed instantly.





## Reflection notes:

This week we are going to focus on **verses 10-20**

In the Old Testament there are verses and stories about how a person is 'unclean' if they eat certain foods or do certain things (look up Leviticus for more). Jesus, in the New Testament, comes along and rebukes many things that were old traditions. This is one of them.

Jesus is saying that it is not what you eat, or how you eat, that makes you a horrible person. And let's face it, most of us have something that would be called 'bad table manners'. He's saying that what comes out of the heart is what tells us about a person. And often, the guide to what is in the heart is what comes out of someone's mouth, or their actions.

If a person is on most days trying their best, then that is the kind of person they are. Even when they make a mistake or do something wrong. When our experience of them is normally that they are trying their best, then this one slip-up isn't an indication of their whole self. Just where they are at today.

This is good for our tamariki to know because saying one mean thing doesn't make you a horrible person. It might just reflect the kind of day that you are having. How you behave MOST of the time is what people will see and what determines the kind of person you are.





## Pātai mō ngā tamariki:

Who here was alive in 1995?  
Your Mum? Your Dad? Not you! Hehe.

There was a song written in 1995 and it went like this;  
O be careful little eyes what you see  
O be careful little eyes what you see  
For the Father up above  
Is looking down in love  
So, be careful little eyes what you see

O be careful little tongue what you say...

O be careful little feet where you go...

Link to a version of the song is [HERE](#)

The older we get, the more we are able to decide how we behave, what we do, and what we say. Sometimes as tamariki, we can get upset or overwhelmed and forget what we're saying or doing, but fundamentally, as we get older, we can choose what we say to people, how we behave towards people and what we do.

So, for all you tuakana, that's why you often get called out for hurting younger siblings because as the older tamariki, you've had more time to figure out what you are going to say, or how you will behave.

So be careful and whakanuia tō hoa, ōu hoa hoki.





## Activity - Honongahia ngā whakataukī

### Put the matching whakataukī together

You can do this as an individual on a worksheet or as a group. Some of these should be familiar from being used in previous weeks. If you'd like, have a korero about a couple of them and what they mean.

Extension – you could print them out and give them to each tamaiti, and tamariki have to find their match. Then the pairs who match must explain their whakataukī

- You could also have a race to finish the whakatauki

Tama tū, tama ora
Ahakoā he iti
Nāu te rourou, nāku te rourou
He kākano ahau
Mā pango, mā whero
Mā te huruhuru
He kokonga whare e kitea

I ruia ma i Rangiātea
Ka mākona mātou
He kokonga ngākau e kore e kitea
Ka rere te manu
Tama noho, tama mate
He pounamu
Ka ora ai te iwi





## Answers

Tama tū, tama ora	Tama noho, tama mate
Ahakoā he iti	He pounamu
Nāu te rourou, nāku te rourou	Ka mākona mātou
He kākano ahau	I ruia mai i Rangiātea
Mā pango, mā whero	Ka ora ai te iwi
Mā te huruhuru	Ka rere te manu
He kokonga whare e kitea	He kokonga ngākau e kore e kitea

