



## Wiki 1 – Whiringa ā nuku / October 15

### Kaupapa: Te Kupu whakarite o te hākari mārena

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**Mihimihi /  
Introduction**  
10 mins

Kia ora everybody, mihi to tamariki  
Icebreaker

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**Pānui /  
Reading**  
5min

Matiu 22: 1-14

Matthew 22: 1-14

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**Rārangi o te rā**

Kātahi, ia ka mea ki āna pononga, ‘E rite ana te mārena, ko te hunga ia i karangatia kīhai i pai.

*Matiu 22: 8*

And he said to his servants, ‘The wedding feast is ready, and the guests I invited aren’t worthy of the honour.

*Matthew 22: 8*

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**Kupu o te rā**

**Manuhiri**

**Visitors**

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**Activity**  
20mins

- Kingdom Invitation Cards
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**Waiata**

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**Conclusion**  
**Evaluation**  
5mins

What did we learn? Positives, negatives, suggestions?

Feedback from tamariki/whanau

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### Resources needed:

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Bible

Felts, crayons, or coloured pencils

Index cards or small pieces of paper

Optional: Stickers or decorative items

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## Pānui / readings:

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### Matiu 22: 1-14

Ka timata te panui kei te pukapuka o Matiu, te 22 o ngā upoko, ki te whiti 1

Ā, ka oho ake a Īhu, ka korero kupu whakarite anō ki a rātou, ka mea, <sup>2</sup>“Ka rite te rangatiratanga o te rangi ki tētahi kīngi, i whakatakoto mārena mō tāna tama. <sup>3</sup>Ā, tonoa ana āna pononga, hei karanga i te hunga i kōrerotia ki te mārena: heoi, kīhai rātou i pai ki te haere.

<sup>4</sup>Ka tono anō ia i ērā atu pononga, ka mea, ‘Mea atu ki te hunga i kōrerotia: “Nā, kua rite tāku hākari, kua oti āku pūru, āku mea mōmona te patu, ā, kua rite katoa ngā mea; haere mai ki te mārena.” ’

<sup>5</sup>Otirā, i paopaongia e rātou, haere ana ko tētahi ki tāna māra, ko tētahi ki tāna hokohoko.

<sup>6</sup>Nā, hopukina ana āna pononga e ngā mea i mahue, tūkinotia ana rātou, ā, whakamatea iho. <sup>7</sup>Otiia i riri te kīngi; ā, tonoa atu ana āna taua, whakangaromia ana taua hunga kōhuru, tahuna iho tō rātou pā.

<sup>8</sup>Kātahi, ia ka mea ki āna pononga, ‘E rite ana te mārena, ko te hunga ia i karangatia kīhai i pai. <sup>9</sup>Nā, haere koutou ki ngā pekanga o ngā ara, ā, tonoa mai ki te mārena te hunga katoa e kite ai koutou.’ <sup>10</sup>Nā, ka haere aua pononga ki ngā ara, ā, huihuia katoatia ana te hunga i kitea e rātou, āna pai, āna kino; nā kikī ana te mārena i ngā manuhiri.

<sup>11</sup>Otiia, nō te tapokoranga, o te kīngi kia kite i ngā manuhiri, ka kitea e ia i reira he tangata kāhore nei ōna kākahu mārena;<sup>12</sup> ā, ka mea ki a ia, ‘E hoa, he aha koe i tomo mai ai ki konei kāhore nei ōu kahu mārena?’ Heoi, kīhai ia i kuihi.

<sup>13</sup>Nā, ka mea te kīngi ki ngā kaimahi, ‘Herea ōna ringa, ōna waewae, kawea atu, makā ki te pōuri i waho rawa; ko te wāhi tērā o te tangi, o te tetēā o ngā niho.’

<sup>14</sup>He tokomaha hoki e karangatia, he ruarua ia e whiriwhiria.”

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## Matthew 22: 1-14 (New Living Translation)

Today's reading comes from the book of Matthew, chapter 22, beginning at verse 1

Jesus also told them other parables. He said, <sup>2</sup>“The Kingdom of Heaven can be illustrated by the story of a king who prepared a great wedding feast for his son. <sup>3</sup>When the banquet was ready, he sent his servants to notify those who were invited. But they all refused to come!

<sup>4</sup>“So he sent other servants to tell them, ‘The feast has been prepared. The bulls and fattened cattle have been killed, and everything is ready. Come to the banquet!’ <sup>5</sup>But the guests he had invited ignored them and went their own way, one to his farm, another to his business. <sup>6</sup>Others seized his messengers and insulted them and killed them.

<sup>7</sup>“The king was furious, and he sent out his army to destroy the murderers and burn their town. <sup>8</sup>And he said to his servants, ‘The wedding feast is ready, and the guests I invited aren’t worthy of the honour. <sup>9</sup>Now go out to the street corners and invite everyone you see.’ <sup>10</sup>So the servants brought in everyone they could find, good and bad alike, and the banquet hall was filled with guests.

<sup>11</sup>“But when the king came in to meet the guests, he noticed a man who wasn’t wearing the proper clothes for a wedding. <sup>12</sup>‘Friend,’ he asked, ‘how is it that you are here without wedding clothes?’ But the man had no reply. <sup>13</sup>Then the king said to his aides, ‘Bind his hands and feet and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’

<sup>14</sup>“For many are called, but few are chosen.”

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## Reflection notes by:

### Hineauripo Waenga

#### *Rangatahi in Te Hui Amorangi o Te Manawa o Te Wheke*

In the Gospel of Matthew, Jesus shares a story about a king who throws a lavish wedding feast for his son. This parable offers profound insights into the nature of God's Kingdom; the invitation extended to all, and the importance of how we respond to God's grace.

The king's initial invitation to a selected group represents God's offer to humanity to be a part of His Kingdom. However, some of the important guests decline the invite. They were not interested. They were preoccupied with worldly pursuits. This highlights how people often prioritise material things over spiritual matters.

But the king doesn't give up; he goes to great lengths to ensure his son's wedding is celebrated well. In a generous act of inclusivity, he opens the invitation to everyone, regardless of their background or past mistakes. This act symbolises God's immense mercy, demonstrating that His Kingdom is open to all, no matter where they come from or what they've done.

However, the parable also teaches us about the importance of having a prepared heart when accepting God's invitation. There's a guest who attends the wedding without the appropriate wedding attire. This symbolises someone who lacks the sincerity and readiness to fully embrace the divine call. The guest's improper attire reflects the state of his heart, unprepared to truly receive and appreciate the blessings of God's Kingdom.

This parable presents us with a critical choice. When we receive God's call, will we respond with humility, repentance, and unwavering faith, or will we allow the things of the world to distract us from embracing God's plan for our lives? It challenges us to evaluate our priorities, reflect on how we've responded to God's grace, and ensure that our hearts are ready to receive the abundance of His blessings.

The statement, "For many are called, but few are chosen," emphasises the importance of our response. Although God invites everyone, only a few will genuinely accept the invitation and be truly chosen to partake in the eternal glories of His Kingdom.

In summary, the parable of the wedding feast delivers a profound message about God's grace, the inclusivity of His call, and the importance of our readiness to receive His rewards. It encourages us to look beyond the temporary attractions of the world and focus on building a meaningful relationship with God. Let's strive to be among the chosen few by embracing God's invitation with a sincere and prepared heart as we journey towards the limitless and everlasting joys of His Kingdom.





## Pātai mō ngā tamariki:

1. Who was the main character in the story?  
*(The king)*
2. What was the king preparing for?  
*(A wedding feast for his son)*
3. What happened when the king sent out invitations to the guests?  
*(They refused to come)*
4. How did the king respond to the guests' refusal?  
*(He invited other people to come to the feast)*
5. Did the king only invite good or important people?  
*(No, he invited everyone, good and bad alike)*
6. What happened to the guest who came without the proper wedding clothes?  
*(He was asked to leave the feast)*
7. Why do you think it's essential to be ready and prepared for the king's invitation?
8. What do you think the parable is trying to teach us about God and His Kingdom?
9. How can we show that we are grateful for God's invitation to be a part of His Kingdom?
10. Can you think of any ways we can be inclusive and invite others to know about God's love and His Kingdom?





## Activity – Kingdom Invitation Cards

### Materials Needed:

- Index cards or small pieces of paper
- Felts, crayons, or coloured pencils
- Optional: Stickers or decorative items

### Instructions:

1. **Create Kingdom Invitation Cards:** Provide each participant with an index card or a small piece of paper. Explain that they are now going to invite people to their Kingdom. Ask them to design their "Kingdom Invitation" cards using markers, crayons, or coloured pencils. They can draw a picture of a festive scene or write a heartfelt message on the card.
2. **Reflect on the Invitation:** As the participants work on their cards, encourage them to think about what it means to receive an invitation from God. Ask them questions like, "How would you feel if you were invited to a special celebration by someone very important?" and "What would you do to prepare yourself for such an occasion?"
3. **Share and Discuss:** Once everyone has finished their Kingdom Invitation cards, invite the participants to share their creations with the group. They can explain the elements they included in their designs and what thoughts or feelings they had while making the cards.
4. **Emphasise the Message:** Take this opportunity to reinforce the reflection's main message about God's inclusive invitation and the significance of being ready to respond with a sincere heart.
5. **Take-Home Reminders:** At the end of the activity, encourage each participant to keep their Kingdom Invitation card as a reminder of God's invitation to His Kingdom. They can place it in a special spot, like on their bedside table or in their journal etc and use it as a prompt for reflection or prayer.





## Wiki 2 – Whiringa ā nuku / October 22

### Kaupapa: Te take e pā ana ki te hoatu takoha Tikanga Youth Sunday

**Mihimihi /  
Introduction**  
10 mins

Kia ora everybody, mihi to tamariki  
Icebreaker

**Pānui /  
Reading**  
5min

Matiu 22: 15-22

Matthew 22: 15-22

**Rārangi o te rā**

Kātahi ia ka mea ki a rātou, “Hoatu  
ki a Hīhā ngā mea a Hīhā, ki te Atua  
anō ngā mea a te Atua.”

Then he said to them, “Give,  
therefore, to the emperor the  
things that are the emperors, and to  
God the things that are God’s.”

*Matiu 22: 13*

*Matthew 22: 13*

**Kupu o te rā**

**Takoha** (moni takoha)

**Gift, pledge** (money used to pay)

**Activity**  
20mins

- O mātou pukenga

**Waiata**

**Conclusion**  
**Evaluation**  
5mins

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

#### Resources needed:

Bible

Pens/whiteboard pens

Paper / whiteboard

Worksheet printed & cut out





## Pānui / readings:

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### Matiu 22: 15-22

Ka timata te panui kei te pukapuka o Matiu, te 22 o ngā upoko, ki te whiti 15

<sup>15</sup> Me i reira ka haere ngā Parihi, ka rūnanga ki te pēhea e mau ai tētahi kupu āna. <sup>16</sup> Ā, ka tonoa ki a ia a rātou ākongā me ngā tāngata piri ki a Herora, hei mea, “E te Kaiwhakaako, e mātau ana mātou he pono koe, e whakaako ana koe i te ara a te Atua i runga i te pono, e kore anō tā te tangata e whakaaroa e koe; e kore nei hoki koe e titiro ki te kanohi tangata.

<sup>17</sup> Tēnā, kōrerotia ki a mātou, e pehea ana tōu whakaaro? He mea tika rānei te hoatu takoha ki a Hīhā, kāhore rānei?”

<sup>18</sup> Otiia, i mohio a Īhu ki tō rātou whakaaro kino, ā, ka mea, “He aha tā koutou e whakamātautau nā i ahau, e te hunga tinihanga? <sup>19</sup> Tēnā koa, kia kite ahau i te moni takoha.” Ā, mauria mai ana e rātou ki a ia he pene. <sup>20</sup> Nā, ka mea ia ki a rātou, “No wai tēnei āhua me te tuhituhinga?”

<sup>21</sup> Ka mea rātou ki a ia, “No Hiha.”

Kātahi ia ka mea ki a rātou, “Hoatu ki a Hīhā ngā mea a Hīhā, ki te Atua anō ngā mea a te Atua.”

<sup>22</sup> Ka rongu rātou, ka mīharo; ā, mahue ake ia i a rātou, ā, haere ana rātou.

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### Matthew 22: 15-22

Today’s reading comes from the book of Matthew, chapter 22, beginning at verse 15

<sup>15</sup> Then the Pharisees went and plotted to entrap him in what he said. <sup>16</sup> So they sent their disciples to him, along with the Herodians, saying, ‘Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. <sup>17</sup> Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?’ <sup>18</sup> But Jesus, aware of their malice, said, ‘Why are you putting me to the test, you hypocrites? <sup>19</sup> Show me the coin used for the tax.’ And they brought him a denarius. <sup>20</sup> Then he said to them, ‘Whose head is this, and whose title?’ <sup>21</sup> They answered, ‘The emperor’s.’ Then he said to them, ‘Give therefore to the emperor the things that are the emperor’s, and to God the things that are God’s.’ <sup>22</sup> When they heard this, they were amazed; and they left him and went away.







## Reflection notes:

Today is Tikanga Youth Sunday!

It is a special Sunday used to celebrate and nurture the important role that rangatahi play in our Church. For more resources to recognise Tikanga Youth Sunday, we have a whole page dedicated to this day [HERE](#)

So what is important for our rangatahi and tamariki based on this reading? Why do we have it here on this day?

“Hoatu ki a Hīhā ngā mea a Hīhā, ki te Atua anō ngā mea a te Atua.” (wh. 13)

There will be many times we question God like the Pharisees did here. We will question the stories that we hear and read, and their relevance to what our tamariki are going through today. How do we relate to what was written thousands of years ago? And this is a real challenge for our tamariki in this increasingly world wide web driven world.

But what belongs to the emperor/government? And what belongs to God?

These are things that tamariki and rangatahi need to figure out. We as their pakeke can provide opportunities to answer these questions, to broaden their horizons.

Help tamariki as soon as you can to consider:

- What is important to me/us as a whanau?
- What am I good at?
- How can I use my skills for good?

By identifying these strengths and helping our tamariki to nurture them, we are providing them with wonderful opportunities to understand the answer to:

What belongs to the emperor/government? And what belongs to God?





## Pātai mō ngā tamariki:

“Hoatu ki a Hīhā ngā mea a Hīhā, ki te Atua anō ngā mea a te Atua.” (wh. 13)

He aha ngā mea a Hīhā? He aha ngā mea a te Atua?

In the story, the emperor would have been the government of the time, so in our day, the question would be: He aha ngā mea a te Kawenata?

To give to both of these groups is a reality of our world and both are important. We as humans have to live in our human world, but can still be a part of God’s kingdom as well.

So, as a group, write down the 2 groups and brainstorm what kind of things would be for the government, and what would be for God. The answers can be subjective, but try and consider; what is a worldly need, and what is a heavenly need?

Ideas have been provided below

Ngā mea a te Kawenata	Ngā mea a te Atua
Taxes	Patience
Votes	Kindness
Bills	Faithfulness
Rates	Love





## Activity – Kingdom Invitation Cards

*Tukuna te rangatahi kia tū, kia whanake*

*(Allow youth the opportunity to grow)*

The world knows that rangatahi/tamariki have a lot to give. But sometimes, we need some awahi to figure out what it is that we have to give.

As a group, on a large piece of paper, brainstorm together:

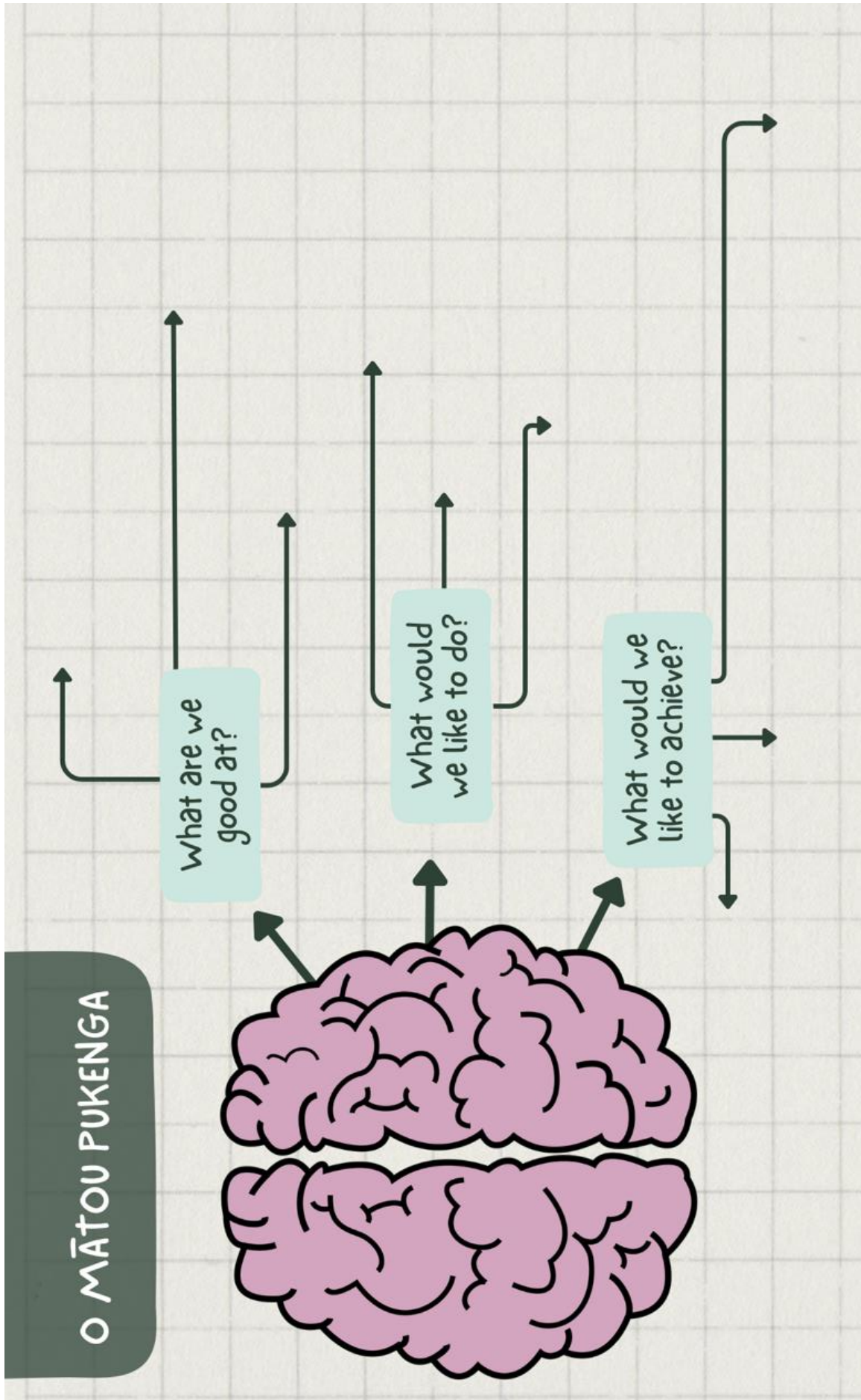
- ◆ What are we good at?
- ◆ What would we like to do?
- ◆ What would we like to achieve?

Write all ideas down (positive ones)

Brainstorm what you could do with these ideas. One outcome could be that these ideas turn into a project for everybody for the next year?

Individually, tamariki could fill out the following page







## Wiki 3 – Whiringa ā nuku / October 29

### Kaupapa: Te tino ture nui

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**Mihimihi /  
Introduction**  
10 mins

Kia ora everybody, mihi to tamariki  
Icebreaker

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**Pānui /  
Reading**  
5min

Matiu 22: 34-46

Matthew 22: 34-46

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**Rārangi o te rā**

“Kia whakapaua tōu ngākau, tōu wairua, tōu hinengaro, ki te aroha ki te Ariki, ki tōu Atua.”

“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.”

*Matiu 22: 37*

*Matthew 22: 37*

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**Kupu o te rā**

**Wairua**

**Soul, essence**

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**Activity**  
20mins

- Tunu pihikete

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**Waiata**

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**Conclusion  
Evaluation**  
5mins

What did we learn? Positives, negatives, suggestions?

Feedback from tamariki/whanau

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### Resources needed:

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Bible

Lollies / treats for the quiz

Ingredients for baking

Utensils for baking (bowls, cutters, baking trays, mixing spoons)

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## Pānui / readings:

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### Matiu 22: 34-46

Ka timata te panui kei te pukapuka o Matiu, te 22 o ngā upoko, ki te whiti 34

<sup>34</sup> Nō te rongonga ia o ngā Parihi, kua kopi i a ia te māngai o ngā Haruki, ka whakamine tahi rātou. <sup>35</sup> Nā, ka ui tētahi o rātou, he kaiako i te ture, ka whakamātautau i a ia, ka mea, <sup>36</sup> “E te Kaiwhakaako, ko tēhea te kupu nui o te ture?”

<sup>37</sup> Ka mea a Īhu ki a ia, “Kia whakapaua tōu ngākau, tōu wairua, tōu hinengaro, ki te aroha ki te Ariki, ki tōu Atua.” <sup>38</sup> Ko te tuatahi tēnei, ko te kupu nui. <sup>39</sup> He rite anō te tuarua ki tēnei, ‘Kia aroha koe ki tōu hoa tata, anō ko koe.’ <sup>40</sup> Kei runga i ēnei kupu e rua e iri ana te ture me ngā poropiti.”

<sup>41</sup> Ā, i ngā Parihi e noho huihui ana, ka ui a Īhu ki a rātou, <sup>42</sup> ka mea, “He pēhea ō koutou whakaaro ki a te Karaiti? Nā wai ia tama?” Ka mea rātou ki a ia, “Nā Rāwiri.”

<sup>43</sup> Ka mea ia ki a rātou, “He aha rā a Rāwiri, i a ia e nohoia ana e te Wairua, i karanga ai i a ia he Ariki? I mea hoki ia,

<sup>44</sup> ‘I mea te Ariki ki tōku Ariki; hei tōku matau koe noho ai, kia meinga rā anō e ahau ōu hoariri hei tūranga waewae mōu.’

<sup>45</sup> Nā, ka kīia nei ia e Rāwiri he Ariki, he pēhea i tama ai ki a ia?”

<sup>46</sup> Ā, hore he tangata i āhei te whakahoki kupu ki a ia, kīhai rawa anō tētahi i māia ki te ui ki a ia i taua rā iho anō.

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### Matthew 22: 34-46

Today’s reading comes from the book of Matthew, chapter 22, beginning at verse 34

<sup>34</sup> When the Pharisees heard that he had silenced the Sadducees, they gathered together, <sup>35</sup> and one of them, a lawyer, asked him a question to test him. <sup>36</sup> ‘Teacher, which commandment in the law is the greatest?’ <sup>37</sup> He said to him, “‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’” <sup>38</sup> This is the greatest and first commandment. <sup>39</sup> And a second is like it: “‘You shall love your neighbour as yourself.’” <sup>40</sup> On these two commandments hang all the law and the prophets.’

<sup>41</sup> Now while the Pharisees were gathered together, Jesus asked them this question: <sup>42</sup> ‘What do you think of the Messiah? Whose son is he?’ They said to him, ‘The son of David.’ <sup>43</sup> He said to them, ‘How is it then that David by the Spirit calls him Lord, saying,

<sup>44</sup> “The Lord said to my Lord, ‘Sit at my right hand, until I put your enemies under your feet’”?

<sup>45</sup> If David thus calls him Lord, how can he be his son?’ <sup>46</sup> No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

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## Reflection notes:

For this week you may like to consider how your tamariki are doing and which message is appropriate for them. It may be that they need to revisit the 'Golden Rule', or that they would like an extension. Consequently, you could focus on verses 34-40 or verses 41-46.

Choosing verses 34-40 is completely fine. Because as many times as we go over this, it is always important to go over it again and again. What's the rule about teaching? It takes more than 7 ways to learn something, and even then you need to revisit it over varied time spaces to ensure that the information is embedded into long-term memory. Therefore, that's essentially what we are doing, revisiting the commandment "Love the Lord your God" over and over so that we ALL are revisiting, revising, and remembering that this is the most important commandment.

If you think your tamariki understand this and could do with something else, then you could reflect on verses 41-46. You could talk about how Jesus, while born to a human, Mary, was never actually fully human but was also divine. That is why Rāwiri cannot be his only whakapapa. Whakapapa – how that connects Jesus to us on a human level, but also how that disconnects Jesus from us on a divine level as well. Mind blowing stuff.

The difference between these two ideas this week, is that one is about understanding Jesus' whakapapa, the other is about remembering the fundamental rules of Christianity.





## Pātai mō ngā tamariki:

### Test time!

This is a great opportunity to test tamariki and the learning that has been occurring. You could have chocolates or lollies, or some kind of other treat for whoever gets the answer.

Questions:

- ◆ What is the most important commandment / rule? (Love the Lord your God (1 lolly)– with all your heart, your mind and your soul (another lolly))
- ◆ What is the second? (Love your neighbour as yourself)
- ◆ Give an example of loving God (praying, going to Church, being kind to another person, etc)
- ◆ Give an example of loving others (making them a sandwich, looking after a sibling NICELY, etc)
- ◆ Give an example of loving yourself (having a good sleep, eating good kai, standing up for yourself when someone is mean to you, exercising, washing, etc)

Depending on the number in your group, you could ask for more than one example so that the prizes get shared out too.







## Activity – Tunu pihikete

### Chocolate Chip Cookies

Modified from [Chelsea website](#)

#### Ingredients:

200g butter	1 cup white sugar
1 cup soft brown sugar	2 eggs
2 tsp vanilla essence	3 cups flour
pinch of salt	1 tsp baking powder
2 cups chocolate chips	

#### Method:

1. Preheat oven to 180°C bake and grease or line two large baking trays with baking paper.
2. Melt butter, then add white sugar and brown sugar and cream these together. Beat in the eggs and vanilla then use a spoon or spatula to mix in the dry ingredients.
3. Roll into medium sized balls and place on prepared trays. They shouldn't spread too much so flatten slightly. Bake for 10-12 minutes, until lightly browned around the edges.
4. Leave to cool on trays for a couple of minutes, before transferring to a wire cooling rack.

#### **Notes:**

- This makes quite a lot of cookies. You can easily halve this recipe if you like
- To make it dairy-free, substitute the butter for a dairy-free alternative. Most chocolate chips these days are dairy-free, but check the packaging first.
- To make it gluten-free, substitute the flour with a gluten-free alternative.

N.B. If you do not have an oven to cook, then you could pre-bake the cookies and decorate them together instead. Always make sure you have equipment to wash hands and clean up afterwards though.

Kōrero tahi – Love thy neighbour. One way to show this is to feed thy neighbour. What are other times that we can show that we care by feeding people? (during a tangi, when a baby is born, birthdays, moving house, bad day, etc)

What are other ways that we can show others we care during these times? (i.e. during a tangi)





## Wiki 4 – Whiringa ā rangi / November 5

### Kaupapa: Ka whakatūpato a Īhu mō ngā kaiwhakaako o te ture me ngā Parihi

**Mihimihi /  
Introduction**  
10 mins

Kia ora everybody, mihi to tamariki  
Icebreaker

**Pānui /  
Reading**  
5min

Matiu 23: 1-12

Matthew 23: 1-12

**Rārangi o te rā**

Ko ngā mea katoa e mea ai rātou hei pupuri mā koutou, puritia, mahia; kei rite ia ā koutou mahi ki ā rātou mahi; ko tā rātou hoki he kōrero, kāhore he mahi.

Therefore, do whatever they teach you and follow it; but do not do as they do, for they do not practise what they teach.

*Matiu 23: 3*

*Matthew 23: 3*

**Kupu o te rā**

**Mahia**

**Practise (v)**

**Activity**  
20mins

- Whakarongo / whai ake

**Waiata**

**Conclusion  
Evaluation**  
5mins

What did we learn? Positives, negatives, suggestions?

Feedback from tamariki/whanau

**Resources needed:**

Bible

Instructions for the activity cut out





## Pānui / readings:

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### Matiu 23: 1-12

Ka timata te panui kei te pukapuka o Matiu, te 23 o ngā upoko, ki te whiti 1

Me i reira ka kōrero a Īhu ki te mano, ki āna ākongā hoki,<sup>2</sup> ka mea, “Kei te nohoanga o Mohi ngā karaipi rātou ko ngā Parihi e noho ana; <sup>3</sup> ko ngā mea katoa e mea ai rātou hei pupuri mā koutou, puritia, mahia; kei rite ia ā koutou mahi ki ā rātou mahi; ko tā rātou hoki he kōrero, kāhore he mahi. <sup>4</sup> E hereherea ana hoki e rātou ngā wahanga taimaha, he uaua me ka pīkaua, ā, whakawahā iho ki runga ki ngā pokohiwi o te tangata; heoi, kāhore rātou e pai kia whakakorikoria ki tētahi o ō rātou maihao.

<sup>5</sup> Ko ā rātou mahi katoa e meatia ana hei mātakitaki mā te tangata; e whakawhānuitia ana e rātou a rātou pairakere; e whakanuia ana anō ngā tāniko o ō rātou kākahu. <sup>6</sup> Ko tā rātou e rawe ai ko ngā nohoanga rangatira i ngā hākari, me ngā nohoanga rangatira i ngā whare karakia, <sup>7</sup> me ngā ohatanga i ngā kāinga hokohoko, ā, kia karangatia e te tangata, ‘E Rapi.’

<sup>8</sup> Otiia aua koutou e karangatia, ‘E Rapi,’ kotahi hoki tō koutou kaiwhakaako; ā, he tuākana, he tēina, koutou katoa. <sup>9</sup> Kaua anō tetahi e kīia hei matua mō koutou i runga i te whenua; kotahi hoki tō koutou Matua, ko tērā i te rangi. <sup>10</sup> Kaua anō koutou e kīia he kaiārahi, kotahi anō tō koutou kaiārahi, ko te Karaiti. <sup>11</sup> Ko te mea nui rawa hoki o koutou, hei kaimahi ia mā koutou. <sup>12</sup> Ki te whakahira hoki tētahi i a ia, ka whakaititia, ā, ki te whakaiti tētahi i a ia, ka whakahirangia.”

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### Matthew 23: 1-12

Today’s reading comes from the book of Matthew, chapter 23, beginning at verse 1

Then Jesus said to the crowds and to his disciples, <sup>2</sup> ‘The scribes and the Pharisees sit on Moses’ seat; <sup>3</sup> therefore, do whatever they teach you and follow it; but do not do as they do, for they do not practise what they teach. <sup>4</sup> They tie up heavy burdens, hard to bear, and lay them on the shoulders of others; but they themselves are unwilling to lift a finger to move them. <sup>5</sup> They do all their deeds to be seen by others; for they make their phylacteries broad and their fringes long. <sup>6</sup> They love to have the place of honour at banquets and the best seats in the synagogues, <sup>7</sup> and to be greeted with respect in the market-places, and to have people call them rabbi. <sup>8</sup> But you are not to be called rabbi, for you have one teacher, and you are all students. <sup>9</sup> And call no one your father on earth, for you have one Father—the one in heaven. <sup>10</sup> Nor are you to be called instructors, for you have one instructor, the Messiah. <sup>11</sup> The greatest among you will be your servant. <sup>12</sup> All who exalt themselves will be humbled, and all who humble themselves will be exalted.

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## Reflection notes:

This is an extension of the korero from week 2; give to God what is God's, give to the emperor what is his. And I guess we are looking at this need to develop a critical consciousness. A critical consciousness is how we reflect on the imbalance of power and resources in society. It's about what we do about this. It's about being brave enough to disrupt the status quo to address things like oppression and equity.

Jesus was big on this. Challenging people to ask questions like: What is right/good here? What are our values? How are they achieved? What actions will I take for the betterment of our people?

As we've recently held our elections, these have been questions that we have had to consider when deciding on who to vote for. Who will work in the best interests of the people in the way that I believe it should be done?

There is no escaping that we have people in leadership. We as Māori love leadership. But with this comes the need to trust our leadership as well. To trust that they will do well by us. The other good thing about being Māori though, is that we have spaces where we can let our leadership know when it isn't working too. We definitely prefer leaders who follow verse 12...

***Ki te whakahira hoki tētahi i a ia, ka whakaititia, ā, ki te whakaiti tētahi i a ia, ka whakahirangia.***

Last term we talked about needing to be leaders for our tamariki/rangatahi when they don't have a voice. This is still important. Developing a critical consciousness for us as adults helps us to be those leaders who listen and do well by our tamariki. Helping our tamariki develop a critical consciousness helps them to decide who is a good leader and who to follow.





## Pātai mō ngā tamariki:

- ◆ Who tells you what to do? (*Mum, Dad, Nan, siblings, teachers, etc*)
- ◆ Do you listen?
- ◆ And why do you listen? (*So I don't get in trouble*)
- ◆ Why do you not?

Most of the time, those who are giving you instructions are looking out for you.

- ◆ What are they often asking you to do?  
(*put the rubbish out? Make your bed? Tidy your room? Etc*)

These are all instructions so that you can learn the skills that you need to be a grown up one day.

Do these people instructing you ever tell you to:

- ◆ Walk in front of a car?
- ◆ Jump off a bridge?
- ◆ Pick your nose and wipe it on your friend?

Probably not

This is what Jesus is telling us in this story. How we all need to learn what is the right leadership and who to follow.

Part of growing up is learning to listen to the right people and the right instructions. As you get older, you will get better at figuring this out. Your puku might help you know too. If something is happening and your puku is gurgling and you don't like what it is saying, talk to somebody. They will help you.





## Activity – Whakarongo / Whai ake

Say to tamariki “now, this activity will start faster if you all listen to my instructions without interrupting” ;)

Ask everybody to find a partner. It doesn’t matter who because you will end up swapping around anyway.

One partner will be given a set of instructions. They will be the Reader.

The other partner is the Follower.

When we are ready, the Reader will read out the instructions, and the Follower must follow them. They are pretty simple instructions, and you can trust them.

When the Readers are finished, ask the Reader to give their instructions to the Follower who then becomes the New Reader. The Reader then goes and finds a new partner. Make sure all people going to find new partners were all Readers to avoid double-ups. The Reader then becomes a New Follower

The New Reader reads out their instructions to their New Follower

You can do this activity 2-3 times so that tamariki get to take turns being the leader and follower. The instructions stay the same, just that different tamariki have different ones. Ideas of instructions are below.

### Instructions:

<p><b><i>“They love to have the best seats in the synagogues”</i></b></p> <p>Find a chair and bring it here</p> <p>Sit on the chair</p> <p>Take the chair back</p>	<p><b><i>“You are all students.”</i></b></p> <p>Show me your best thinking face</p> <p>Show me your best ‘ta-da!’ face</p>
<p><b><i>“They love to be greeted with respect”</i></b></p> <p>Go to the leader and tell them something nice</p>	<p><b><i>“All who humble themselves will be exalted.”</i></b></p> <p>Lift your left arm</p> <p>Lift your right arm</p> <p>Lift your right foot</p> <p>Turn around</p>





## Wiki 5 – Whiringa ā rangi / November 12

### Kaupapa: Te kupu whakarite o ngā wāhine tekau

**Mihimihi /  
Introduction**  
10 mins

Kia ora everybody, mihi to tamariki  
Icebreaker

**Pānui /  
Reading**  
5min

Matiu 25: 1-13

Matthew 25: 1-13

**Rārangi o te rā**

Kia mataara rāpea koutou, e kore hoki koutou e mōhio ki te rā, ki te hāora, e puta mai ai te Tama a te tangata.

*Matiu 25: 13*

Keep awake therefore, for you know neither the day nor the hour.

*Matthew 25: 13*

**Kupu o te rā**

**hāora**

**hour**

**Activity**  
20mins

- Preparing for a kai tahi
- Napkin folding

**Waiata**

**Conclusion  
Evaluation**  
5mins

What did we learn? Positives, negatives, suggestions?

Feedback from tamariki/whanau

### Resources needed:

Bible

Kai for kai tahi

Thick serviettes/ napkins

Paper clips, if using on napkins





## Pānui / readings:

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### Matiu 25: 1-13

Ka timata te panui kei te pukapuka o Matiu, te 25 o ngā upoko, ki te whiti 1

“Nā, ka rite te rangatiratanga o te rangi ki ngā wāhine kotahi tekau, i mau i ā rātou rama, ā, haere ana ki te whakatau i te tāne mārena hou. <sup>2</sup>Tokorima o rātou he maharakore, tokorima he mahara. <sup>3</sup>Ko ngā mea maharakore i mau i a rātou rama, kīhai ia i mau hinu. <sup>4</sup>Ko te hunga mahara i mau hinu atu i roto i a rātou ipu me a rātou rama. <sup>5</sup>Ka whakaroa te tāne mārena hou, ka tunewha rātou katoa, ka moe. <sup>6</sup>Nā, i waenganui pō, ka pā te karanga, ‘Ē, ko te tāne mārena hou! Puta mai koutou ki te whakatau i a ia!’

<sup>7</sup>Kātahi ka ara katoa aua wāhine, ka whakapai i a rātou rama. <sup>8</sup>Nā, ka mea te hunga maharakore ki te hunga mahara, ‘Homai ki a mātou tētahi wāhi o tā koutou hinu; ka pirau hoki ā mātou rama.’ <sup>9</sup>Nā, ka whakahoki te hunga mahara, ka mea, ‘Kāhore! Kei kore e ranea mā mātou, mā koutou; engari, me haere koutou ki ngā kaihoko, hoko ai i tētahi mā koutou.’

<sup>10</sup>Ā, nō tō rātou haerenga atu ki te hoko, ka tae mai te tāne mārena hou; ā, tomo tahi ana me ia ki te mārena te hunga kua āta rite; ā, tūtakina ana te tatau. <sup>11</sup>Muri iho ka tae ēra wāhine, ka mea, ‘E te Ariki, e te Ariki, uakina ki a mātou.’ <sup>12</sup>Nā, ka whakahoki ia, ka mea, ‘He pono tāku e mea nei ki a koutou, kāhore ahau e mohio ki a koutou.’

<sup>13</sup>Kia mataara rāpea koutou, e kore hoki koutou e mōhio ki te rā, ki te hāora, e puta mai ai te Tama a te tangata.”

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### Matthew 25: 1-13

Today’s reading comes from the book of Matthew, chapter 25, beginning at verse 1

Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. <sup>2</sup>Five of them were foolish, and five were wise. <sup>3</sup>When the foolish took their lamps, they took no oil with them; <sup>4</sup>but the wise took flasks of oil with their lamps. <sup>5</sup>As the bridegroom was delayed, all of them became drowsy and slept. <sup>6</sup>But at midnight there was a shout, “Look! Here is the bridegroom! Come out to meet him.” <sup>7</sup>Then all those bridesmaids got up and trimmed their lamps. <sup>8</sup>The foolish said to the wise, “Give us some of your oil, for our lamps are going out.” <sup>9</sup>But the wise replied, “No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.” <sup>10</sup>And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. <sup>11</sup>Later the other bridesmaids came also, saying, “Lord, lord, open to us.” <sup>12</sup>But he replied, “Truly I tell you, I do not know you.” <sup>13</sup>Keep awake therefore, for you know neither the day nor the hour.’

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## Reflection notes by:

### Reverend Deacon Charlotte Horton-Woolley

*Te Puaha o Waikato ki Hauraki, Te Hui Amorangi o Te Manawa o Te Wheke*

Firstly, let us remind ourselves of what a **parable** is? Parables are **short stories** used in the Bible to teach or help explain ideas and lessons taught by Jesus.

In this parable **Jesus** is the **Groom**.

The **Wedding** Celebration is **Heaven**.

We as **believers** are the **5 bridesmaids with oil** for their lamps; who were **permitted** to enter the Wedding party.

The **5 Bridesmaids** who **didn't have oil**, were **not allowed** to go to the Celebrations.

The **oil** in the lamp represents **God's presence** in our lives.

The **Holy Spirit** is the fire burning.

Belief, in constant movement; to not let that flame go out.

This **story** teaches us that we must always be **prepared** for **Christ's return**.

**No one knows when this will be**. It may be tomorrow or it may be in **100 years**.

**No one knows**.

**What** does being **prepared** look like?

**How** do we keep our **oil** full and ready?

**For Example;**

- \* Focusing on Christ / Christ centred.
- \* Being Christ-like. Discipleship.
- \* Maintaining the **10 Commandments**.
- \* Daily Prayer. Preaching/Sharing.
- \* Being kind, giving and forgiving;
- \* Remembering that God is **LOVE**.

**Again**, as this parable shows us, **not all people** will be given automatic entry into Heaven.

However, there is always **hope**. **God's love and forgiveness** enables the opportunity for faith and belief to open that door for **ALL**.

**Heavenly Father,**

Let us keep the **fire burning**. Keep our **oil full**.

May we **maintain** our focus so at **Christ's return** we are by his side, truly prepared for that awesome **Celebration!**

**Glory** to the Father and to the Son and to the Holy Spirit

As it was in the beginning, is now, and shall be forever. **Amen**





## Pātai mō ngā tamariki:

In this story, there are two types of people. Those who were prepared, and those who weren't. Who has ever had the power go out in their house? Were you scared? Were your parents prepared? Did they have candles or torches easily available? Or did they have to hunt around for them?

In this parable, think of this: **Jesus** is the Groom.

The Wedding Celebration is **Heaven**.

We as **believers** are the 5 bridesmaids **with oil** for their lamps, who were permitted to enter the Wedding party.

The 5 Bridesmaids who **didn't have oil**, were not allowed to go to the Celebrations.

The **oil** in the lamp represents **God's presence** in our lives.

The **Holy Spirit** is the fire burning.

Who was prepared? (The 'ladies' with the oil in their lamps)

They didn't realise that they would be waiting so long did they? (No)

Sometimes we don't know how long we are going to be waiting for something - a baby to be born, how many times we need to practise a trick before we perfect it, and many other things.

But the key thing is what you are doing in the lead up. Are you sitting around expecting that you will be good at the trick the first time you do it? (No)

When a baby is going to be born, do we not get the house ready, get clothes, and do a lot of things in preparation for it? (Yes)

You could have further discussion on the need to prepare for things, then read the prayer offered by Rev. Charlotte below

**Heavenly Father,**

Let us keep the fire burning. Keep our oil full.

May we maintain our focus so at **Christ's return** we are by his side, truly prepared for that awesome **Celebration!**

Glory to the Father and to the Son and to the Holy Spirit

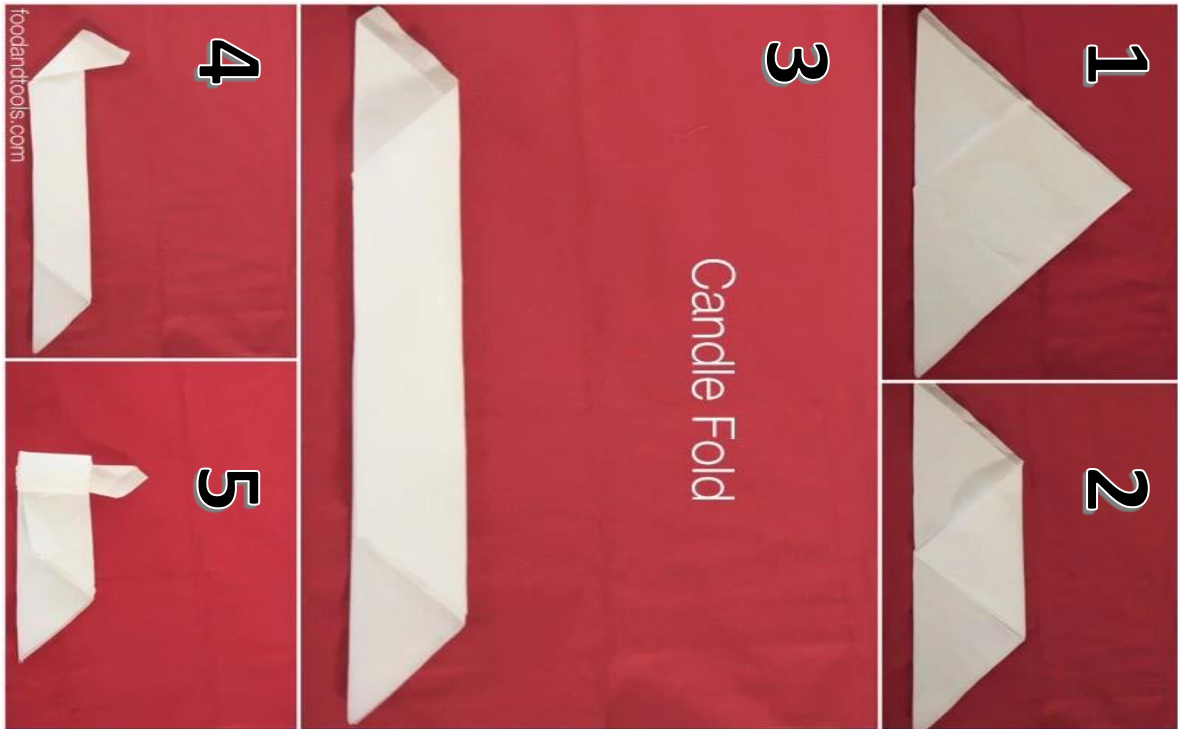
As it was in the beginning, is now, and shall be forever. **Amen**





## Activity – Preparing for a hakari, napkin folding

Get tamariki to set up the wharekai/kai area for a kai tahi. This involves setting up the tables, getting the kai ready, making the drinks, etc. You could also have some decorations. See [these ideas](#) for how to fold serviettes. OR, here are some below...



### Instructions:

1. Fold your napkin in a triangle with the open end away from you
2. Fold the top point down to meet the bottom
3. Fold the top bit down to meet the bottom again
4. Fold the left end upwards so that there is a bit that sticks above the top edge. This is the burning candle part.
5. Roll the candle from the left to the end of the right.

When the napkins have been folded / rolled, you could:

- Secure the back with a decorative and colourful paper clip.
- Just fold the end under, this will help the napkin from unfolding.
- Adhesive the paper with a little bit of water





For something a bit trickier, try...

The Bishop's Hat (website reference = <https://www.napkinfoldingguide.com/04-bishopshat/>)



1. Lay the napkin face down in front of you.



2. Fold the dinner napkin in half so that the open end is towards you.



3. Fold the far-right corner diagonally towards you, resting the point in the center of the side closest to you.



4. Fold the near-left corner diagonally away from you, resting it so that it lays right next to the previous fold.



5. Flip the napkin over and orient it so it points to the far-left and to the near-right.



6. Fold the bottom half of the napkin up and away from you, laying it so the far edges run on top of one other.



7. Reach underneath of the napkin and pull out the flap on the right, making the near-side come to two points as seen in the picture.



8. Gently roll the left half of the left triangle over and tuck it's end underneath the right triangle.



9. Flip the napkin over, points pointing away from you.



10. Fold the right-triangle to the left, tucking it's end into the other triangle.



11. Open up the hat and press the material inside down to fill it out so that it becomes circular, this may take a little fidgeting.





## Wiki 6 – Whiringa ā rangi / November 19

### Kaupapa: Te kupu whakarite o ngā pononga tokotoru

**Mihimihi /  
Introduction**  
10 mins

Kia ora everybody, mihi to tamariki  
Icebreaker

**Pānui /  
Reading**  
5min

Matiu 25: 14-30

Matthew 25: 14-30

**Rārangi o te rā**

“Ki te whai mea hoki tētahi, ka hoatu anō ki a ia, ā, ka maha atu āna; ā, ki te kāhore he mea a tētahi, ko āna mea ake ka tangohia i a ia.”  
*Matiu 25: 29*

“To those who use well what they are given, even more will be given, and they will have an abundance. But from those who do nothing, even what little they have will be taken away.”  
*Matthew 25: 29*

**Kupu o te rā**

**Ki te ‘whai mea’ ra**

**Make the most of**

**Activity**  
20mins

- Ōku pukenga

**Waiata**

**Conclusion  
Evaluation**  
5mins

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

**Resources needed:**

Bible





## Pānui / readings:

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### Matiu 25: 14-30

Ka timata te panui kei te pukapuka o Matiu, te 25 o ngā upoko, ki te whiti 14

<sup>14</sup>“Ka rite hoki ki te tangata e haere ana ki tawhiti, karangatia ana e ia āna pononga ake, ā, hoatu ana ki a rātou āna taonga. <sup>15</sup>Ki tētahi i hoatu e ia e rima taranata, ki tētahi e rua, ki tētahi kotahi; ki ia tangata, ki ia tangata, he mea whakarite ki tō rātou uaua; ā, haere ana ia.

<sup>16</sup>Nā, ko te haerenga o te tangata i a ia nei ngā taranata e rima, hokohokona ana aua mea e ia, ā, riro ana i a ia e rima atu ngā taranata. <sup>17</sup>Pērā anō hoki te tangata i ngā mea e rua; e rua atu i riro i a ia. <sup>18</sup>Ko te tangata ia i te mea kotahi, haere ana, kei te keri ki te whenua, ā, huna ana e ia te moni a tōna ariki.

<sup>19</sup>Ā, roa rawa iho, ka puta te ariki o aua pononga, ka mea kia kōrerotia āna moni e rātou ki a ia. <sup>20</sup>Ā, ko te haerenga o te tangata i a ia nei ngā taranata e rima, ka mauria mai e ia e rima atu ngā taranata, ā, ka mea, ‘E te ariki, e rima āu taranata i hōmai ai ki ahau; nā, e rima atu ngā taranata kua riro mai i ahau hei tāpiri mō ērā.’

<sup>21</sup>Ka mea tōna ariki ki a ia, ‘Pai rawa, e te pononga pai, e te pononga pono; pono tāu mahi ki ngā mea ruarua, māku koe e mea hei rangatira mō ngā mea maha; uru mai koe ki te hari o tōu ariki.’

<sup>22</sup>Me tērā hoki i a ia nei ngā taranata e rua, ka haere mai, ka mea, ‘E te ariki, e rua āu taranata i homai ai ki ahau; nā, e rua atu ngā taranata kua riro mai i ahau hei tāpiri mō ērā.’ <sup>23</sup>Ka mea tona ariki ki a ia, ‘Pai rawa, e te pononga pai, e te pononga pono; pono tonu tāu mahi ki ngā mea ruarua, māku koe e mea hei rangatira mō ngā mea maha; uru mai koe ki te hari o tōu ariki.’

<sup>24</sup>Ā, ko te haerenga mai hoki o te tangata i a ia nei te taranata kotahi, ka mea, ‘E te ariki, i mātau ahau ki a koe he tangata pakeke koe, e kokoti ana i te wāhi kīhai i ruia e koe, e kohikohi ana i te wāhi kīhai i whakatītaria e koe. <sup>25</sup>Nā, ka wehi ahau, ā, haere ana, hunā ana i tāu taranata ki te whenua; nā, tāu nā.’

<sup>26</sup>Nā, ka whakahoki tona ariki, ka mea ki a ia, ‘Pononga kino, pononga māngere, i mātau koe e kokoti ana ahau i te wāhi kīhai i ruia e ahau, e kohikohi ana i te wāhi kīhai i whakatītaria e ahau. <sup>27</sup>Ko te mea tika hoki kia kawea e koe tāku moni ki ngā rangatira peeke moni, ā, ka tae mai ahau, ka riro mai tāku me ōna hua anō. <sup>28</sup>Ko tēnei, tangohia te taranata i a ia, hoatu ki tērā i ngā taranata kotahi tekau. <sup>29</sup>Ki te whai mea hoki tētahi, ka hoatu anō ki a ia, ā, ka maha atu āna; ā, ki te kāhore he mea a tētahi, ko āna mea ake ka tangohia i a ia. <sup>30</sup>Nā, makā te pononga huakore ki te pōuri i waho; ko te wāhi tēra o te tangi, o te teteā o ngā niho.’





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## Matthew 25: 14-30 (New Living Translation)

Today's reading comes from the book of Matthew, chapter 25, beginning at verse 14

<sup>14</sup> Again, the Kingdom of Heaven can be illustrated by the story of a man going on a long trip. He called together his servants and entrusted his money to them while he was gone. <sup>15</sup> He gave five bags of silver to one, two bags of silver to another, and one bag of silver to the last—dividing it in proportion to their abilities. He then left on his trip.

<sup>16</sup> “The servant who received the five bags of silver began to invest the money and earned five more. <sup>17</sup> The servant with two bags of silver also went to work and earned two more. <sup>18</sup> But the servant who received the one bag of silver dug a hole in the ground and hid the master's money.

<sup>19</sup> “After a long time their master returned from his trip and called them to give an account of how they had used his money. <sup>20</sup> The servant to whom he had entrusted the five bags of silver came forward with five more and said, ‘Master, you gave me five bags of silver to invest, and I have earned five more.’

<sup>21</sup> “The master was full of praise. ‘Well done, my good and faithful servant. You have been faithful in handling this small amount, so now I will give you many more responsibilities. Let's celebrate together!’

<sup>22</sup> “The servant who had received the two bags of silver came forward and said, ‘Master, you gave me two bags of silver to invest, and I have earned two more.’

<sup>23</sup> “The master said, ‘Well done, my good and faithful servant. You have been faithful in handling this small amount, so now I will give you many more responsibilities. Let's celebrate together!’

<sup>24</sup> “Then the servant with the one bag of silver came and said, ‘Master, I knew you were a harsh man, harvesting crops you didn't plant and gathering crops you didn't cultivate. <sup>25</sup> I was afraid I would lose your money, so I hid it in the earth. Look, here is your money back.’

<sup>26</sup> “But the master replied, ‘You wicked and lazy servant! If you knew I harvested crops I didn't plant and gathered crops I didn't cultivate, <sup>27</sup> why didn't you deposit my money in the bank? At least I could have gotten some interest on it.’

<sup>28</sup> “Then he ordered, ‘Take the money from this servant, and give it to the one with the ten bags of silver. <sup>29</sup> To those who use well what they are given, even more will be given, and they will have an abundance. But from those who do nothing, even what little they have will be taken away. <sup>30</sup> Now throw this useless servant into outer darkness, where there will be weeping and gnashing of teeth.’

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## Reflection notes:

If preferred, there are kids books that tell this story with pictures. You can also find a youtube video of the parable [HERE](#)

Things to consider:

- How do you look after or grow your gifts?
- How do you show that you are trustworthy?
- If someone who is not very nice gives you a gift, what would you do with it? (For an adult problem, this is like – would you invest in fossil fuel mining because you knew that it would grow your wealth even though you knew it was not good for the environment?)
- Verse 29 says = To those who use well what they are given, even more will be given, and they will have an abundance. But from those who do nothing, even what little they have will be taken away. (NLT version). Use it or lose it. We know this all too well when we consider how we can ensure the growth of our Reo. The best way to grow it is to use it and spread it.







## Pātai mō ngā tamariki:

As mentioned, a youtube video of the parable that you can share with tamariki can be found [HERE](#)

Hand out the paper below to each tamaiti.

In week 2 we talked as a group about what we are good at.

We might have even set a goal for ourselves as a group

On your piece of paper, write down a strength you remember talking about that you think you have. Answer the questions about it.

Use it or lose it!

We are all good at something and should be happy about this, not scared.

Who has seen the movie SING? Do you remember the elephant who could sing beautifully but was too shy? Or the Mum who stayed at home who dreamed of being a performer? These people were so unhappy until they put themselves out there and shared their wonderful voices and performed. The change was amazing; they shined!

You will shine too when sharing your wonderful strengths with people 😊

## Activity – filling out your own strengths activity

On the next page

\*You could also take this time to reflect on what the group goal for the year was if you decided on one during the Youth Sunday service.





*mā te pukenga, ka pēnei au ki te awhi i ētahi atu...*  
*i help others using my strength by...*

*ka whakamahia tēnei mea kaha i te mahi...*  
*i show this strength by...*

*tētahi o aku pukenga*

*one of my strengths*

*i could use this strength by...*

*i grow this strength by...*

*mā tēnei ka whakamahi i taku mea kaha...*  
*ka tipu rawa tēnāi mea kaha ki te mahi...*

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## Wiki 7 – Whiringa ā rangi / November 26

### Kaupapa: Te whakawāngia o ngā iwi katoa

**Mihimihi /  
Introduction**  
10 mins

Kia ora everybody, mihi to tamariki  
Icebreaker

**Pānui /  
Reading**  
5min

Matiu 25: 31-46

Matthew 25: 31-46

**Rārangi o te rā**

“He pono tāku e mea nei ki a koutou, i te mea kīhai nei i meatia e koutou ki tētahi o ngā nonohi rawa nei, inā, kīhai i meatia ki ahau.”

*Matiu 25: 45*

“Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.”

*Matthew 25: 45*

**Kupu o te rā**

**whakakākahuria**

**to dress, clothe**

**Activity**  
20mins

- Ngā wāhi e 4

**Waiata**

**Conclusion**  
**Evaluation**  
5mins

What did we learn? Positives, negatives, suggestions?

Feedback from tamariki/whanau

### Resources needed:

Bible

**Materials for the 4 stations:**

Paper & pens

Disposable cups, drink in a jug

Serviettes, little snacks (i.e. cheese & crackers or tomato on crackers)

Spare clothes (could be from the hokohoko shop or dress-ups)

Chairs (materials to feel welcoming)





## Pānui / readings:

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### Matiu 25: 31-46

Ka timata te panui kei te pukapuka o Matiu, te 25 o ngā upoko, ki te whiti 31

<sup>31</sup>“Nā, hei te taenga mai o te Tama a te tangata me tōna korōria, rātou tahi ko ngā anahera, ko reira ia noho ai ki runga ki te torona o tōna korōria. <sup>32</sup>Ā, ka whakaminea ki tōna aroaro ngā iwi katoa; ka wehea rātou e ia ētahi i ētahi, ka pērātia me te hēpara e wehe nei i ngā hipi, i ngā koati. <sup>33</sup>Ka whakatūria e ia ngā hipi ki tōna matau, ko ngā koati ki mauī.

<sup>34</sup>Kātahi te Kīngi ka mea ki te hunga i tōna matau, ‘Haere mai, e te hunga whakapai a tōku Matua, nohoia te rangatiratanga kua rite noa ake mō koutou nō te orokohanganga rā anō o te ao. <sup>35</sup>I hiakai hoki ahau, ā, whāngainga ana e koutou. I matewai ahau, ā, whakainumia ana e koutou; he manene ahau, ā, whakamanuhiritia ana e koutou. <sup>36</sup>I tū tahanga, ā, whakakākahuria ana e koutou; he tūroro, ā, tirotirohia ana ahau e koutou; i te whare herehere ahau, ā, haere mai ana koutou ki ahau.’

<sup>37</sup>Nā, ka whakahoki te hunga tika ki a ia, ka mea, ‘E te Ariki, nōnahea mātou i kite ai i a koe e hiakai ana, ā, whāngai ana i a koe? E mate ana rānei i te wai, ā, e whakainu ana i a koe? <sup>38</sup>Nōnahea mātou i kite ai i a koe e manene ana, ā, whakamanuhiri ana i a koe? E tū tahanga ana rānei, ā, whakakākahu ana i a koe? <sup>39</sup>Nōnahea hoki mātou i kite ai i a koe e tūroro ana, i te whare herehere rānei, ā, haere ana ki a koe?’ <sup>40</sup>Ko reira whakahoki ai te Kīngi, mea ai ki a rātou, ‘He pono tāku e mea nei ki a koutou, Ko tā koutou i mea ai ki tētahi o āku tēina, ahakoa ki te iti rawa, he meatanga tēnā ki ahau.’

<sup>41</sup>Ko reira ia kī atu ai ki te hunga i te taha ki mauī, ‘Mawehe atu i ahau, e te hunga ka oti nei te kanga, ki te ahi kā tonu, kua kā noa ake mō te rēwera rātou ko āna anahera. <sup>42</sup>I hiakai hoki ahau, ā, kīhai i whāngainga e koutou; i mate i te wai, ā, kīhai i whakainumia e koutou. <sup>43</sup>He manene ahau, ā, kīhai i whakamanuhiritia e koutou. I tū tahanga, ā, kīhai i whakakākahuria e koutou; he tūroro ahau, i te whare herehere, ā, kīhai koutou i tirotiro i ahau.’

<sup>44</sup>Ko reira anō rātou whakahoki ai ki a ia, mea ai, ‘E te Ariki, nōnahea mātou i kite ai i a koe e hiakai ana, e mate wai ana, e manene ana, e tū tahanga ana, e tūroro ana, i te whare herehere rānei, ā, kīhai i mahi mea māu?’ <sup>45</sup>Ko reira whakahoki ai ia ki a ratou, mea ai, ‘He pono tāku e mea nei ki a koutou, i te mea kīhai nei i meatia e koutou ki tētahi o ngā nonohi rawa nei, inā, kīhai i meatia ki ahau.’ <sup>46</sup>Nā, ko ēnei e haere ki te whiu utu hara kāhore nei ōna mutunga; ko te hunga tika ia ki te ora tonu.”





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## Matthew 25: 31-46

Today's reading comes from the book of Matthew, chapter 25, beginning at verse 31

<sup>31</sup> 'When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. <sup>32</sup> All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, <sup>33</sup> and he will put the sheep at his right hand and the goats at the left. <sup>34</sup> Then the king will say to those at his right hand, "Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; <sup>35</sup> for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, <sup>36</sup> I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me." <sup>37</sup> Then the righteous will answer him, "Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? <sup>38</sup> And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? <sup>39</sup> And when was it that we saw you sick or in prison and visited you?" <sup>40</sup> And the king will answer them, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me." <sup>41</sup> Then he will say to those at his left hand, "You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; <sup>42</sup> for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, <sup>43</sup> I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me." <sup>44</sup> Then they also will answer, "Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?" <sup>45</sup> Then he will answer them, "Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me." <sup>46</sup> And these will go away into eternal punishment, but the righteous into eternal life.'





## Reflection notes:

This story is quite repetitive so you could just focus on verses 34-40.

To me, this reading when working with tamariki is as challenging as the reading where Jesus tells the disciples off for keeping the tamariki away (see Mark 10: 13-16). This is because, how do we tell tamariki that they need to look after the 'least of these' / 'ngā nonohi rawa' when a lot of the time they are these people? They are the vulnerable, the dependent, the ones that we as adults need to look after, right?

Our tamariki, though in many ways are vulnerable and dependent on us, are still very capable of analysing a situation and knowing when something isn't right. It only takes spending a day in a Kohanga or early childcare centre to see this. Even our youngest tamariki can see injustice when one child takes another child's toy and steps in. Or when a baby drops their toy and an older child holds it out for them to grasp. Even in these beautiful young years, our tamariki are sharing Christ with each other. And this is learnt from what they have seen by others. So for every day, every moment, know that your behaviour is always either looking after 'the least of these' or role modelling what you want others to be.





## Pātai mō ngā tamariki:

He aha te tikanga o tēnei kōrero?

Do you remember when we have talked about how we're all tamariki of God?

E ai ki to mātou whakaaro, whakapapa rānei, he taonga tatou katoa o te Atua. We were made in God's image (Genesis 1: 27)

He whakaaro anō – Love your neighbour as yourself (Matthew 22: 39)

He whakaaro anō – Be Christ's light unto the world (Matthew 5: 16)

When we put all these whakaaro together, we are called to treat all others in the way God wants us to. And we all deserve that. From the kaumatua to the pēpi. Even our unborn pēpi. And we can all do this.

What ways can we treat others? (listening when someone needs to talk, being kind to a tamaiti who is sad, etc)

So anō:

- Who deserves to be loved? (All of us!)
- Who can show love to others? (All of us!)





## Activity – Ngā wāhi e 4

For today's activity you set up four stations. Each station is based on the verses that talk about:

*I was hungry and you gave me food, I was thirsty, and you gave me something to drink, I was naked, and you gave me clothing, I was sick and you took care of me.*

To rotate around the stations, you can choose to do the following;

- In pairs, tamariki go to each station, read the instructions for each station, and do the activity with each other.
- Have a leader at each station and tamariki rotate around each station. The leader provides the instructions and context for the station.
- Have each tamaiti rotate around the stations on their own but have instructions at each station for what it is about.

At each station, leave a pen and paper for how that experience at the station makes them feel. These can be used as discussion points after.

*"I was hungry, and you gave me food."*

Preparation: Have some snacks on a plate with some serviettes on a table

Instruction: Put the snack on the serviette and give it to your friend. You are feeding others.

*"I was thirsty, and you gave me something to drink."*

Preparation: Have a jug with drink in it, and some disposable cups on a table

Instruction: Serve your friend a drink"

*"I was sick, and you took care of me."*

Preparation: Have a table with a thermometer and some plasters

Instruction: Take your friend's temperature. Put a plaster on your friend.

*"I was naked, and you gave me clothing."*

Preparation: Second-hand clothing or dress-up clothing on a table

Instruction: Help your friend to dress up in some of the clothing provided







## Wiki 8 – Hakihea / December 3

### Kaupapa: Te haerenga mai o te Tama a te Tangata *Te Rātapu tuatahi o te haerenga mai*

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#### Mihimihi / Introduction 10 mins

Kia ora everybody, mihi to tamariki  
Icebreaker

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#### Pānui / Reading 5min

Maaka 13: 24-37

Matiu 13: 24-37

---

#### Rārangi o te rā

“Nā, ko tāku ka mea atu nei ki a koutou, e meatia ana anō ki te katoa, ‘Kia mataara!’”  
*Maaka 25: 45*

“And what I say to you I say to all: Keep awake!”  
*Mark 25: 45*

---

#### Kupu o te rā

**Kia mataara!**

**Keep awake! Be vigilant!**

---

#### Activity 20mins

- Preparing our whare for Christmas!
- 

#### Waiata

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#### Conclusion Evaluation 5mins

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

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### Resources needed:

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Bible

Paper / white board

Pens / whiteboard markers

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## Pānui / readings:

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### Maaka 13: 24-37

Ka timata te panui kei te pukapuka o Maaka, te 13 o ngā upoko, ki te whiti 24

<sup>24</sup>“Nā, i aua rā, i muri iho i taua whakapāwera, ka whakapōuritia te ra, e kore hoki e titi te atarau, <sup>25</sup>ka taka iho ngā whetū o te rangi, ka ngāueue ngā mea kaha o ngā rangi.

<sup>26</sup>Nā, ko reira kitea ai te Tama a te tangata e haere mai ana i runga i ngā kapua, me te kaha nui, me te korōria. <sup>27</sup>Ko reira anō ia tonu ai i āna anahera, ā, ka huihuia ana i whiriwhiri ai i ngā hau e whā, i te pito o te whenua tae noa ki te pito o te rangi.”

<sup>28</sup>“Nā, kia ākona koutou e te piki ki tētahi kupu whakarite. I tōna manga e ngāwari ana, e puta ana hoki ngā rau, ka mōhio koutou ka tata te raumati. <sup>29</sup>Waihoki ko koutou, ina kite i ēnei mea e puta mai ana, ka mātau ka tata ia, kei ngā kūwaha. <sup>30</sup>He pono tāku e mea nei ki a koutou, E kore tēnei whakatupuranga e pahemo, kia puta rā anō ēnei mea katoa. <sup>31</sup>Ko te rangi me te whenua e pahemo, ko āku kupu ia e kore e pahemo.”

<sup>32</sup>“Otiia, kāhore tētahi tangata e mātau ki taua rā, ki taua hāora, kāhore ngā anahera o te rangi, kāhore te Tama, ko te Matua anake. <sup>33</sup>Kia tūpato, kia mataara, me te inoi anō. Kāhore hoki koutou e mātau ki te wā, ko āhea rānei. <sup>34</sup>Ka rite hoki ki te tangata e haere ana ki tawhiti, mahue iho i a ia tōna whare, ā, tukua iho e ia ngā tikanga ki āna pononga, tāna mahi mā tētahi, mā tētahi, ka whakahau iho hoki ki te kaitiaki tatau kia mataara.

<sup>35</sup>Āe rā, kia mataara: kāhore hoki koutou e mātau ki te wā e haere mai ai te rangatira o te whare, ko te ahiahi, ko waenganui pō rānei, ko te tangihanga o te heihei, ko te atatū ranei; <sup>36</sup>kei puta whakarere mai, ka rokohanga koutou e ia e moe ana. <sup>37</sup>Nā, ko tāku ka mea atu nei ki a koutou, e meatia ana anō ki te katoa, ‘Kia mataara!’”

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## Mark 13: 24-37

Today's reading comes from the book of Mark, chapter 13 beginning at verse 24

<sup>24</sup> 'But in those days, after that suffering, the sun will be darkened, and the moon will not give its light, <sup>25</sup> and the stars will be falling from heaven, and the powers in the heavens will be shaken.

<sup>26</sup> Then they will see "the Son of Man coming in clouds" with great power and glory. <sup>27</sup> Then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

<sup>28</sup> 'From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. <sup>29</sup> So also, when you see these things taking place, you know that he is near, at the very gates. <sup>30</sup> Truly I tell you, this generation will not pass away until all these things have taken place. <sup>31</sup> Heaven and earth will pass away, but my words will not pass away.

<sup>32</sup> 'But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father. <sup>33</sup> Beware, keep alert; for you do not know when the time will come. <sup>34</sup> It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch. <sup>35</sup> Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, <sup>36</sup> or else he may find you asleep when he comes suddenly. <sup>37</sup> And what I say to you I say to all: Keep awake!'

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## Reflection notes:

Mo tātou te iwi māori, he aha kē nga tohu o te raumati?

Ki etahi iwi ko te puawai o ngā putiputi o te Pohutukawa.

Ki etahi atu iwi ko te whanautanga mai o ngā kararehe.

Seasons come and go, but the Lord is consistent. A constant in our lives.

This week we are reinforcing the need for preparation. Kia mataara!

A helpful reminder at this time of year, the beginning of advent.

Kia mataara! Keep awake, you might be thinking, why a warning as we prepare to celebrate the first days of the life of Jesus? Advent is about the hope of the second coming just as much as the joy, love and peace of his first nativity.

This message uses current events as a basis for reminding us how important it is to be prepared for anything, and to rest in Christ.





## Pātai mō ngā tamariki:

How do we know that something is coming? Or something is about to happen?

You could use the following questions:

1. How do you know you are going to sneeze?
2. How do you know it's the right time for planting?
3. How do you know it's the right time for fishing or eeling?
4. How do you know it is going to rain?

We have signs and indications whether they be physical signs (you have a sore tummy and need to burp, or a tickly nose and then sneeze)

Or environmental signs. There's lots of grey clouds and it is spitting, so you know it is going to rain, it is after the new moon so it's a good time for planting.

We all need to learn to keep an eye out for signs. They make lots of things easier – so kia mataara ki tō ao.

Another thing that we have talked about over our time together is how much we prepare – for sports, for kura, for Church, for things in life.

Today is the first day of Advent.

1. Who knows what this is?

(Advent is the season of the Church where we start preparing for the coming of Christ)

2. When does Christ come? (Christmas!)

So just as it takes time to prepare us for being good in sports, we need time to prepare for Christ, the birth of a baby!

In the story, we don't know when Christ is coming, but for us these days, we know when Christmas is. And so we do things over the coming weeks to get ready for Christmas.

- What do you do?
- Do you go Christmas shopping?
- Do you have whanau Christmas get togethers?
- Do you participate in a Church service?
- What else do you remember doing when Christmas time comes around? (write these ideas down)





## Activity – Preparing our whare for Christmas

There are a number of things that we can do together as a haahi to prepare for Christmas. Figure out what your haahi does at Advent or in preparation for Christmas, and use that as an activity with your tamariki. Alternatively, this is a great time to decide on a new tradition that you as a haahi whānau can do together! This is a great way to get our tamariki involved.

Ideas include:

- Set up the Christmas tree
- Plan for the role that tamariki/whānau will play in the Christmas day service or lead up to Christmas
- Decorate your whare karakia or whare kai
- Write cards to whānau members wishing them Merry Christmas / Happy Advent
- Read the Te Harinui book or watch the video [HERE](#)
- Your tamariki might be able to come up with some ideas too

\*A key thing over Advent is to keep the momentum and excitement of Christmas going. If tamariki are into something and it fits with building up and preparing for Christmas, go with it and keep them excited 😊





## Wiki 9 – Hakihea / December 10

### Kaupapa: Te kauwhautanga o Hoani Kaiiriiri *Te Rātapu tuarua o te haerenga mai*

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#### Mihimihi / Introduction 10 mins

Kia ora everybody, mihi to tamariki

Icebreaker

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#### Pānui / Reading 5min

Maaka 1: 1-8

Matiu 1: 1-8

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#### Rārangi o te rā

“Ko ahau nei, he iriiri tāku i a koutou ki te wai; māna ia koutou e iriiri ki te Wairua Tapu.”

*Maaka 1: 8*

“I have baptized you with water; but he will baptize you with the Holy Spirit.”

*Mark 1: 8*

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#### Kupu o te rā

Iriiri

baptise

---

#### Activity 20mins

- Ngā taputapu o te iriiri
- 

#### Waiata

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#### Conclusion Evaluation 5mins

What did we learn? Positives, negatives, suggestions?

Feedback from tamariki/whanau

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#### Resources needed:

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Bible

Print outs of the iriiri items

If you can find the real things

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## Pānui / readings:

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### Maaka 1: 1-8

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

Ko te timatanga o te rongopai o Ihu Karaiti, o te Tama a te Atua.

<sup>2</sup> Ko te mea ia i tuhituhia i roto i tā Ihāia poropiti, “Nā, ka tonoa e ahau tāku karere i mua i tōu aroaro, māna e whakapai tōu ara i mua i a koe.

<sup>3</sup> He reo nō tētahi i te koraha e karanga ana, ‘Whakapaia te huarahi o te Ariki, whakatikaia ōna ara.’ “

<sup>4</sup> I haere mai a Hoani, ka iriiri i te koraha, ka kauwhau i te iriiri rīpenetā hei murunga hara.

<sup>5</sup> Nā, ka haere ki a ia te whenua katoa o Hūria, me ngā tāngata o Hiruhārama, ā, iriiria katoatia ana e ia ki te awa ki Horano, me te whāki anō i ō rātou hara. <sup>6</sup> Nā, ko te kākahu o Hoani he huruhuru kāmera, he hiako hoki te whītiki o tōna hope; ko tāna kai he māwhitiwhiti he honi koraha. <sup>7</sup> Ā, i kauwhau ia, i mea, “Tēnei te haere mai nei i muri i ahau tētahi he kaha rawa ake i ahau, e kore ahau e tau ki te piko iho wewete ai i te here o ōna hū. <sup>8</sup> Ko ahau nei, he iriiri tāku i a koutou ki te wai; māna ia koutou e iriiri ki te Wairua Tapu.”

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### Mark 1: 1-8

Today’s reading comes from the book of Mark, chapter 1 beginning at verse 1

The beginning of the good news of Jesus Christ, the Son of God.

<sup>2</sup> As it is written in the prophet Isaiah,

‘See, I am sending my messenger ahead of you,  
who will prepare your way;

<sup>3</sup> the voice of one crying out in the wilderness:  
“Prepare the way of the Lord,  
make his paths straight”’,

<sup>4</sup> John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. <sup>5</sup> And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. <sup>6</sup> Now John was clothed with camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. <sup>7</sup> He proclaimed, ‘The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. <sup>8</sup> I have baptized you with water; but he will baptize you with the Holy Spirit.’

---







## Reflection notes:

Wai. He mea tapu rawa tēnei.

Well, we say this, but for many of us, wai is also known to whakanoa when we leave cemeteries or funerals. It has many purposes.

Wai heals. We use wai for cuts and grazes, to make medicinal concoctions. How many of us have been told at some point to go down to the awa or the moana to heal something?

Wai is the most important resource on earth. Yet we are struggling to keep it clean. Without clean wai we can get very sick. We need wai for our plants. There is no escaping the precious need for wai.

Wai is cleansing. And it was performing this very function for John who was baptising people. During this time of Advent, let us reflect on our own baptism and how we were blessed with wai in the name of God. How this wai led us to be part of a family of God. How it continues to be a life-giving ingredient in communion and how it continues to give us fresh hope for the future.





## **Pātai mō ngā tamariki:**

Who here has been baptised?

Do you remember your baptism

Have you seen someone else get baptised

What happens?

Baptism is a special moment in everyone's life where a person is recognised as being part of the family of Christ. It is the first step in the journey with Christ and often involves Godparents; people who make a commitment to helping you learn about God. This is important because most of the time the person being baptised is a baby, so they don't know how to learn about God yet. The Godparents help them with this until they are old enough to take responsibility for their own spiritual journey. Anybody can be baptised, and anybody can be a part of Christ's whanau.





## Activity – Ngā taputapu o te iriiri

Today's reading gives us a great opportunity to share the items that are used in baptism and to help our tamariki feel comfortable with these. If you are not particularly comfortable or sure about the items, ask a minister for guidance in preparation for this session, or ask if one can join you during the session.

Give tamariki the hand-out and ask them whether they can match up the items with their name.

After doing this, talk about each item and what it is for.

- Ipu, oko, font – Most Churches have a special ipu that is only used for baptisms
- Minita, minister – The minita is important to bless the wai. In Te Haahi Mihingare, we believe that only minita can bless wai to become tapu for baptism.
- Wai, Water – This is the key part of the ceremony that is sprinkled on the person.
- Hinu, Chrism Oil – can be used during the baptism as a symbol of strength and healing.
- Kanara, Candle – is often given to the person being baptised to symbolise the light of Christ.
- Tiwhikete, Certificate – can be given to the person being baptised to signify and remember their special day. Many Churches also record who is baptised so that people can go and find out later in life.
- Taonga, Old Testament Bible – often given as a gift to the person who is baptised as recognition for the special occasion.





# Honohia nga taputapu

## MATCH THE ITEMS



★

★ HINU *oil*



★

★ MINITA *minister*



★

★ TAONGA *gift*



★

★ IPU / OKO *font*



★

★ TIWHIKETE *certificate*



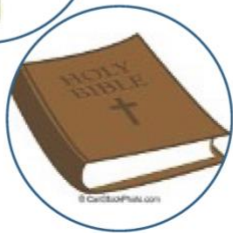
★

★ KANARA *candle*



★

★ WAI *water*



★

★ PAIPERA *old Testament Bible*





## Wiki 10 – Hakihea / December 17

### Kaupapa: Te korero a Hoani Kaiiriiri *Te Rātapu tuatoru o te haerenga mai*

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#### Mihimihi / Introduction 10 mins

Kia ora everybody, mihi to tamariki  
Icebreaker

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#### Pānui / Reading 5min

John 1: 6-8, 19-28

Hoani 1: 6-8, 19-28

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#### Rārangi o te rā

He reo ahau nō tētahi e karanga  
ana i te koraha, “Whakatikaia te  
huarahi o te Ariki!”  
*Hoani 1: 23*

I am the voice of one crying out in the  
wilderness, “Make straight the way  
of the Lord”  
*John 1: 23*

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#### Kupu o te rā

**Whakatikaia**

**Make straight**

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#### Activity 20mins

- Treasure Hunt!

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#### Waiata

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#### Conclusion Evaluation 5mins

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

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### Resources needed:

Bible

Items for the Treausre hunt

Kai for kai tahi

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## Pānui / readings:

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### Hoani 1: 6-8, 19-28

Ka timata te panui kei te pukapuka o Hoani, te 1 o ngā upoko, ki te whiti 6

<sup>6</sup> I tonoa mai he tangata e te Atua, ko Hoani tōna ingoa. <sup>7</sup> I haere mai ia hei kaiwhakaatu, hei whakaatu mō te mārama, kia meinga ai e ia ngā tāngata katoa kia whakapono. <sup>8</sup> Ehara ia i te mārama, engari i haere mai hei kaiwhakaatu mō te mārama.

<sup>19</sup> Nā, ko te kōrero tēnei a Hoani, i te tononga mai a ngā Hūrai i Hiruhārama i ngā tohunga nui rātou ko ngā Rīwaiti hei ui ki a ia, “Ko wai koe?”

<sup>20</sup> Nā, ka whākina e ia, kīhai i whakakāhore, i whāki hoki, “Ehara ahau i a te Karaiti.”

<sup>21</sup> Ā, ka ui rātou ki a ia, “Tēnā, pēhea? Ko Irāia koe?” Ka mea ia, “Kāhore.” “Ko te poropiti oti koe?” Ka whakahokia e ia, “Kāhore.”

<sup>22</sup> Nā, ka mea rātou ki a ia, “Ko wai koia koe? Hei kupu whakahoki mā mātou ki te hunga i tonoa mai ai mātou. E pēhea ano koe ki a koe?” <sup>23</sup> Ka mea ia, “He reo ahau nō tētahi e karanga ana i te koraha, ‘Whakatikaia te huarahi o te Ariki!’ he pērā me tā Ihāia poropiti i mea ai.

<sup>24</sup> Nō ngā Parihi hoki te hunga i tonoa mai ra. <sup>25</sup> Nā, ka ui rātou ki a ia, ka mea ki a ia, “He aha oti koe i iriiri ai, ki te mea ehara koe i a te Karaiti, ehara i a Irāia, ehara i te poropiti?” <sup>26</sup> Nā, ka whakahoki a Hoani ki a rātou, ka mea, “He iriiri tāku ki te wai; otiia tēnā te tū na i waenganui i a koutou tētahi kāhore e mōhiotia e koutou. <sup>27</sup> Ko ia tēnei e haere mai ana i muri i ahau kāhore hoki ahau e tau hei wewete i te here o tōna hū.”

<sup>28</sup> I meatia ēnei mea ki Petapara, kia tāwahi atu o Horano, ki te wāhi e iriiri ana a Hoani.

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### John 1: 6-8, 19-28

Today’s reading comes from the book of John, chapter 1 beginning at verse 6

<sup>6</sup> There was a man sent from God, whose name was John. <sup>7</sup> He came as a witness to testify to the light, so that all might believe through him. <sup>8</sup> He himself was not the light, but he came to testify to the light.

<sup>19</sup> This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, ‘Who are you?’ <sup>20</sup> He confessed and did not deny it, but confessed, ‘I am not the Messiah.’ <sup>21</sup> And they asked him, ‘What then? Are you Elijah?’ He said, ‘I am not.’ ‘Are you the prophet?’ He answered, ‘No.’ <sup>22</sup> Then they said to him, ‘Who are you? Let us have an answer for those who sent us. What do you say about yourself?’ <sup>23</sup> He said, ‘I am the voice of one crying out in the wilderness, “Make straight the way of the Lord”, as the prophet Isaiah said.

<sup>24</sup> Now they had been sent from the Pharisees. <sup>25</sup> They asked him, ‘Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?’ <sup>26</sup> John answered them, ‘I baptize with water. Among you stands one whom you do not know, <sup>27</sup> the one who is coming after me; I am not worthy to untie the thong of his sandal.’ <sup>28</sup> This took place in Bethany across the Jordan where John was baptizing.

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## Reflection notes:

Ko tēnei te rā whakamutunga o te tau!

As always, the last day of term is pretty chill, especially the last day for the year!

Take this time for yourself:

- What have you enjoyed?
- What has been difficult?
- Who has helped you on this journey?
  - Have you said thank you?
- What can be changed for next year?
- Who will continue to help you on this journey?

Remember to have some kind of kai tahi whakahirahira for the year. You've all done amazing together. Thank you for your commitment to the Kaupapa 😊

Īnoi:

E Ihowā, e tōku Kaiwhakaora

Tēnei te whakamoemiti atu ki a koe mō ngā mahi kua oti nei i tēnei tau.

Nāu hoki i whakatoo te kākano aroha ki ēnei tamariki

Ko koe te kai hauhake o te māra waina

Maringihia tōu wai kaha ki a au e mahi nei i ēnei mahi

Kia puawai mātou katoa ki tāu e pai ai

Āmine

*Thank you Lord for this wonderful opportunity to share Christ with others*

*May I continue to be a vessel of love and leadership as I help our tamariki navigate their way with you*

*Guide me and inspire me to know you in every way, every day*

Amen





## **Pātai mō ngā tamariki:**

What have you enjoyed this year / term?

What have you enjoyed about being part of this programme?

How has Christ helped you this year?

Which lessons from this year are you going to try and remember over the school holidays?







## Activity – Treasure Hunt

This treasure hunt is based on all the weekly verses that we have looked at this term. At each spot, you could have something that is connected to Christmas or the verse for that week. Encourage tamariki to work together to find the treasure and to have fun!

Below are ideas for where you could hide things. You might not be able to use all of them. You might think of your own ones as well.

**Week 1.** *The wedding feast is ready and the guests I invited aren't worthy* – on kai table or a seat by the kai table.

**Week 2.** *Give to the emperor the things that are the Emperor's, and to God the things that are God's* – could have something where the offertory or kete kai goes

**Week 3.** *Love the Lord your God with all your heart, soul, and mind* – we made cookies this week, so you could leave something in the kitchen.

**Week 4.** *All who exalt themselves will be humbled, and those who humble themselves will be exalted* – you could leave something by the alter or kneeling rail, where people humble themselves for communion.

**Week 5.** *You know neither the day nor the hour* – could leave it near a clock.

**Week 6.** *Those who use well what they are given will be given more* – near a notice board if you have one, where you advertise things such as your strengths?

**Week 7.** *I was naked and you gave me clothing* – something where the shoes or clothing are kept.

**Week 8.** *Heaven and earth will pass away, but not my words* – have an item by a bookshelf or books, or Bible.

**Week 9.** *I have baptised you with water* – leave the item near water.

