



Wiki 1 – Hui-tanguru / February 12

Kaupapa: Ngā whakaakoranga o te aka tika

**Mihimihi /
Introduction**
10 mins

Mihi – Nau mai, hoki mai ki te tau hou!

Icebreaker ideas

**Pānui /
Reading**
5min

Matiu 5: 21-37

Matthew 5: 21-37

Rārangi o te rā

“waiho tāu whakahere i reira, i mua o te aata, ā, haere, mātua houhia te rongō ki tōu teina, ka haere ai, ka mau ai i tāu whakahere”.

Matiu 5: 24

“leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift”.

Matthew 5: 24

Kupu o te rā

Houhia te rongō

Reconcile/ Make peace with

Activity
20mins

- Tree ornaments
-

Waiata

Conclusion
Evaluation
5mins

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

Feedback from tamariki/whanau

Resources needed:

Bible

Tree / tree outline

String / Hole punch

Circle cut-outs

Pens / pencils

Glue / glitter / stickers

Decorative stationery that you have available





Pānui:

Matiu 5: 21-37

Ka timata te panui kei te pukapuka o Matiu, te 5 o ngā upoko, ki te whiti 21

He whakaakoranga mō te riri

²¹“Kua rongu koutou, i kōrerotia ki ngā tūpuna, ‘Kaua e patu tangata’; ā, ‘ki te patu tangata tētahi, ka tau te hē ki a ia.’ ²²Nā, ko tāku kupu tēnei ki a koutou, Ki te riri noa tētahi ki tōna teina, ka tau te hē ki a ia; ā, ki te mea tētahi ki tōna teina, ‘Wairangi!’ ka tika kia komititia. Nā, ki te mea tētahi, ‘Pōauau!’ ka tika mōna te kāpura o Kehena. ²³Nā reira, ki te mauria e koe tāu whakahere ki te aata, ā, ka mahara i reira i hara koe ki tōu hoa; ²⁴waiho tāu whakahere i reira, i mua o te aata, ā, haere, mātua houhia te rongu ki tōu teina, ka haere ai, ka mau ai i tāu whakahere. ²⁵Kia hohoro te whakarite i tā kōrua kōrero ko tōu hoa tauwhāinga, i a kōrua anō i te ara, kei tukua koe e te hoa tauwhāinga ki te kaiwhakawā, ā, ka tukua e te kaiwhakawā ki te kātīpa, ā, ka makā koe ki te whare herehere. ²⁶He pono tāku e mea atu nei ki a koe, E kore rawa koe e puta i reira, kia utua rā anō te pātene whakamutunga.”

He whakaakoranga mō te pūremu

²⁷“Kua rongu koutou, i kōrerotia, ‘Kaua e pūremu.’ ²⁸Nā, ko tāku kupu tēnei ki a koutou, Ki te titiro tētahi ki te wahine, he hiahia ki a ia, kua pūremu kē ia ki a ia i roto i tōna ngākau. ²⁹Ki te hē koe i tōu kanohi matau, tīkarohia, makā atu; he pai kē hoki ki a koe ki te ngaro tētahi wāhi ōu, ā, ka kore e makā tōu tinana katoa ki Kehena. ³⁰Ki te hē anō hoki koe i tōu ringa matau, pōutoa, makā atu; he pai kē ki te mate tētahi wāhi ōu, ā, ka kore e makā tōu tinana katoa ki Kehena.”

He whakaakoranga mō te wehenga

³¹“I kōrerotia anō, ‘Ki te whakarere tētahi i tāna wahine, me hoatu ki a ia tētahi pukapuka whakarere.’ ³²Nā, ko tāku kupu tēnei ki a koutou, Ki te whakarere tētahi i tāna wahine, hāunga mō te take moepuku, e mea ana ia i te wahine kia pūremu; ā, ki te mārena tētahi i te wahine i whakarērea, e pūremu ana ia.”

He whakaakoranga mō ngā Kī Taurangi

³³“Kua rongu anō koutou, i kōrerotia ki ngā tūpuna, ‘Kaua e oati teka, engari, me whakamana āu oati ki te Ariki.’ ³⁴Nā, ko tāku kupu tēnei ki a koutou: Kaua rawa tētahi mea e oatitia; kaua te rangi, ko tō te Atua torōna hoki ia, ³⁵kaua hoki te whenua, ko te tūranga hoki tērā o ōna waewae, kaua hoki a Hiruhārama; ko te pā hoki tērā o te Kīngi nui. ³⁶Kaua anō e oatitia tōu mātenga, e kore hoki e āhei i a koe te mea kia mā tētahi makawe, kia mangu rānei. ³⁷Erangi, ko tēnei hei kupu mā koutou, ‘Āe, āe’; ‘Kahore, kahore’; nō te mea ki te maha atu i ēnā, nō te kino.”





Pānui/ Readings cont'd:

Matthew 5: 21-37

Today's reading comes from the book of Matthew, chapter 5, beginning at verse 21

Concerning anger

²¹ 'You have heard that it was said to those of ancient times, "You shall not murder"; and "whoever murders shall be liable to judgement." ²² But I say to you that if you are angry with a brother or sister, you will be liable to judgement; and if you insult a brother or sister, you will be liable to the council; and if you say, "You fool", you will be liable to the hell of fire. ²³ So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, ²⁴ leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. ²⁵ Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. ²⁶ Truly I tell you, you will never get out until you have paid the last penny.

Concerning adultery

²⁷ 'You have heard that it was said, "You shall not commit adultery." ²⁸ But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. ²⁹ If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell. ³⁰ And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell.

Concerning divorce

³¹ 'It was also said, "Whoever divorces his wife, let him give her a certificate of divorce." ³² But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery.

Concerning oaths

³³ 'Again, you have heard that it was said to those of ancient times, "You shall not swear falsely, but carry out the vows you have made to the Lord." ³⁴ But I say to you, Do not swear at all, either by heaven, for it is the throne of God, ³⁵ or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. ³⁶ And do not swear by your head, for you cannot make one hair white or black. ³⁷ Let your word be "Yes, Yes" or "No, No"; anything more than this comes from the evil one.





Reflection notes:

What a week! We are back at kura, have celebrated Waitangi Day, and have a whole year to look forward to! I hope you are adjusting back into things well and are refreshed for the year to come.

Today's reading occurs after Jesus has spent his time in the wilderness, he is feeling refreshed, and comes out and starts teaching about various things. For us starting out the year, we can think of this as a way of getting back into the year and staying on track.

The rules are interesting. Jesus contests the rules as they were previously written in the Old Testament. He brings a new way of looking at them. If you like, you could look at other rules by Jesus throughout the chapter. For today, I would suggest focussing on the rule regarding anger for our tamariki (**verses 21-26**). It is a rule that they will understand. The rule, however, may be something new to them; the idea that if you are angry with someone, to go and reconcile before carrying on with your life. Jesus is pretty much saying 'nip it in the butt'. Because leaving grudges and issues to fester can sometimes make them spiral out of control and turn into worse issues. And that's not good for anybody. It might be a good idea to talk about other rules that Jesus talks about as well: love one another; honour your Mother and Father; etc.

Now to committing to Jesus' rules. Jesus says "I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. (John 15: 5)

This shows that we are stronger when we do things together, especially when we do things together with Christ. As a way of symbolising and representing our commitment to trying to follow Jesus' rules, we are all going to make decorations for a tree/branch. We will add our decorations to the tree and if, throughout the year, one of us needs help or reminders to stay on track, then we can go back to the tree and remind our friend/whanau member to stay on the vine.





Pātai mō ngā tamariki

We Show tamariki a picture of a vine. It could be for whatever plant you like. We have provided some at the end

Ask tamariki if they know what it is. If not, tell them, this is a vine.

Then have a chat – look at the trunk, look at the branches that come off the vine. Each of these branches, when looked after properly, will grow heaps of grapes on them. You might have some grapes to share with the children
Who likes grapes? They are yummy, aye?

Jesus said “I am the true vine.”

What did he mean by this? (let tamariki provide answers)

Why would he talk about being a vine?

- Maybe because kai was so important, and grapes were a big industry so these were examples that he would use to emphasise his point.
- Grape juice was also important because it was used when water was in short supply/high demand

What kind of example could Jesus use today to emphasise that he is the true vine and a person to listen to?

- I have more answers than Google?
- I am the original trend setter?
- I am the creator of hash tags?

Do you get the point? Jesus was a big deal

Jesus also says “those who abide in me will bear much fruit”

What did he mean by this? Is it a good thing to bear much fruit?

When we look back to the plant, if Jesus is the vine, then we have a good strong trunk, a good grounding, a good centre.

When the trunk and roots are strong, the plant will have good branches and bear much fruit. When the trunk is not grounded well with strong roots, then the plant doesn't grow as well as it could.

Essentially he is talking about if you follow Christ, then amazing things can happen and you will learn how to share Christ with others.

Our activity today is about committing to sharing with Christ and being a part of the vine that Jesus is talking about. Part of that commitment is trying to understand the rules that





Jesus gives us. Our reading today is one of Jesus' rules. What do you think about that rule? To make amends with those who you are angry with?

Activity 1

Making ornaments for a tree

Today we are doing our own take on a 'Jesse Tree'. Jesse Trees are normally constructed for Advent, but ours is a tree that will be done for the year. You can look at ideas of what Jesse Trees look like [here](#) (example on the last page)

Preparation:

You will need a tree/vine branch that you can hang the tamariki pictures off. It might need to sit in a bucket to stand up. This will need to have branches for the ornaments. You could use an artificial small Christmas tree if you have one.

Alternatively, you could draw/paint a tree on some cardboard or large paper and tamariki can stick their pictures onto this.

Print out the circles on the next page - It would be best if you have card paper for this. You might need to ask tamariki to cut the circles out of paper for everybody so that you have these available.

Activity:

Ask tamariki to write their names on one side of their circle, and to decorate the other side with whatever they think represents them. It can be anything. Make it as cool as you like.

When you are finished decorating your ornament, if it doesn't need to dry, you can punch a hole in the top, tie a piece of string through it and hang it on the tree.

When tamariki hang their decorations on the tree, talk about how this shows how we want to be a part of Jesus' vine, and to learn about Jesus' rules.

Extension – if you have one available, you could laminate the ornaments so that they last longer on the tree and are less likely to break or get damaged.

Kōrero during activity:

What is needed to grow a tree/vine? good soil and water.

If Jesus is the tree/vine, he has his roots planted deep into the soil (representing God the Father) and the water and air (Holy Spirit) give the tree/vine the strength and encouragement to grow.

Try to go back to this tree throughout the year when there may be some conflict brewing for the tamariki, or when you need to give someone some extra encouragement that 'we are all in this together' to awahi and support.





Circle cut-outs



