

CORPUS CHRISTI

**KO TE RĀ HĀKARI NUI O TE
TINANA ME NGĀ TOTO TINO TAPU
O TO TĀTOU ARIKI**

**Miha Māori kei Te Unga Waka
ia Rātapu ia Rātapu 11^{am}**

**Weekday Mass 12 midday
Monday to Friday
(not Saturday)**

**Sacrament of Reconciliation
[Confession / Penance]
After weekday Mass
or before if there's time.**

**POPE FRANCIS PRAYER
INTENTION FOR JUNE**

**Social Networks
Mō te Kōtuitui Hapori**

**May the social networks work towards
an inclusiveness which respects others
for their differences.**

[Comment from Pa Mikaere]

*This is such a condensed message that
I find it hard to understand. We need a
few footnotes.*

*Instant communication on the social
networks is a wonderful thing but
twitter provides a dangerous
temptation to shoot one's mouth off too
easily. One can be guilty of
CALUMNY and DETRACTION Tā te
Māori HE NGAUTUARĀ - HE
WHAKAPAE TEKA.. Even if you
don't get sued, you could be guilty of a
serious sin of taking someone's good
name. Anei he kupu hou: IMERA
MANGU.*

*Parents, teachers, take note of a
report this week in the NEW
SCIENTIST: A draft report from the
World Health Organisation this year is
going to include obsessive use of cyber
devices as a mental health condition.*

**CORPUS CHRISTI = The Body of
Christ. It is a great day to make First
Holy Communion and today we have a
family at Te Ūnga Waka catching up
with their Faith. Today they make
their First Holy Communion He rā tino
hari - haere mai, haere mai, haere mai.**

ANNIVERSARIES OF DEATH

*Remembered and prayed for at Mass at
Te Ūnga Waka on the anniversary days.*

**4th June - Fr. Frank Shanahan, Hoana
Topia (née Te Wake)**

5th June - Gerry Collins & Alana

**7th June - Tikihiua Hotere, Joe Brown,
karanga matua of Pā Tony**

16th June - Tom Topia

17th June - Brother Andrew Young

18th June - Peter Burkhardt**INOINGA MŌ NGĀ TŪRORO**

Pā Anton Timmerman, Pā David Whelan, Pā Sean O'Brien, Pā Tony Brown, King Tuheitia, Tony Zac Smith, Agnes Cherrington, Anna Haines, Arahi Ashby, Basil Brown, Bella Wade, Bernard Hotere, Bubby Mokaraka, Boss Pomare, Carol King, Cherish Pomare, Christine Lewis, Chum Murphy, Dave Toia, David Brown, David Puckey, David Robinson, Dawn Hawke, Delia Tinklin, Derek Carmichael, Des-Chanel Toalepai, Eve Gallen, Gemma Leef, George and Dot Houghton, George Stephens, Gloria Nightingale, Grace Henry, Henry Tepania, Hēmi and Hine-Mei, Hilda Tumata, Hine Wikaira, Hone Mautairi, Janet Greeks, John Te Pania, Joseph Tepania, Joe Te Whiu, Joe Morunga, John Hancy, John Moynihan, Judy Rogers, Kaleb Savelio Thompson, Katarina Jamieson, Kevin O'Brien, Labby Matthews, Lawrence Kelly, Liam Dargaville, Lorraine Knutson, Lorraine Sutherland, Louise Katene-Riwhi and sister Joy, Margaret Paparao, Marie Louise, Margaret (Irene) Stinninato, Martha Henry, Martha Lundon, Martha Perham, Martin Hoani, Matthew Brown, Maria Clarke, Matthew Hoani, Maudie Harris, Maudie Puku, Mere Harris, Moana MacDonald, Moka Te Wake, Monica Manaena, Monica Te Hira, Nan & Pearl, Nan Thomas, Nikau Gardiner, Patricia Millar, Paul Hughes, Paul Lundon, Paul Tukere, Pauline Matiu, Percy Davis, Peter Peita, Phyllis Pomare, Reg Dargaville, Rewa Lepper, Robert Tuiloma, Rose Jacobs, Selina Cummings (née Peita), Sorra Matchit, Stephen Dawson, Talia Mereana Tepania, Tamara Grace, Teresa Morris, Teresa Rerekura, Tina & Allen Francis, Tom Hurst, Tom Tepania, Trevor Ellery, Ulalia Kaio, Urania Peita, Vincent Martin and Wesley Henry

KATEKITA COURSE

The third meeting takes place at Te Ūnga Waka on Wednesday 30th May Last Wednesday, 18 bared the cold and the traffic to learn (or revise) Katekita ministry and roles. They will assist with and organize Sunday Masses, Baptisms, Communion to the sick and dying and Funeral services with the appropriate himene and karakia. 8 Remaining dates: **Wednesday June 6th & 27th / July 11th & 25th / August 8th & 2nd / Sept 5th & 19th** Tutors, Pā Pere Bernard Dennehy, Rangi Davis and Wiremu Smith, sanctioned by Bishop Patrick Dunn and with his blessing. When the tenth week comes, we will have a commissioning at our 11am Miha at Te Unga Waka, led by Bishop Pat 16th September. This will allow more to be present than on the Wednesday. [Cost: \$10 per night towards handouts and end of programme commissioning. Contacts *Rangi Davis: rangi.davis@gmail.com or Wiremu Smith: wiremu.smith@sus.co.nz*

2018 Bishop's Forums

see Notice Board

Welcome all to Bishop Pat's meetings

On Youth and Faith

Parish Priests & Parishioners
especially Pastoral Councillors,

Youth Pastoral Workers,
Ethnic Community Members, Everyone!

The final hui on **Youth and Faith** will be on Saturday 11 August at St Therèse, Moerewa. 10 am.

**DATES TO BE NOTED AT
Te Ūnga Waka****Sunday 17th June.**

Wina Burkhardt - tōna Rā Whānau Waru Tekau Tau (80) - 11am Mass for his intentions and remembrance of Peter and Kataraina & Peter jnr. Lucy, Teretere, Elizabeth and all the family Dedeased. After Mass a special birthday cake and cuppa in the dining room - all invited.

Sunday 1st July - te Rā Whānau o Pa Mikaere Iwa Tekau (90). Actual birthday is 29th June Rā Hākari o Hāto Petera rāua ko Hāto Pauro when Pā will say the midday Mass.

A TWO EVENING WORKSHOP

With Susan Healy

Friday 15th June & 22nd June 7-9pm
At Mercy Spirituality Centre 104 The
Drive, Epsom, Auckland 1023

Ph: 09 638 6238

*This two-evening workshop covers
historical and contemporary aspects of the
Treaty of Waitangi, it looks at: The value
that Māori have always put on
connections between Atua, Tangata and
Whenua.*

*Utu: - \$30 for the two nights (\$15 each)
(See Notice Board at back of chapel)*

NEEDED - A Māori tutor.

*Fr. Brendan Ward, Head of the Seminary
sent this message:*

*"Do you know of anyone associated with
Te Ūnga Waka who would be competent
and available to teach an hour a week
(within term time) of Māori Language to
the seminarians? Someone with
awareness of Liturgy, hymns and prayers,
additional to grammar and comprehen-
sion is sought. Time and remuneration to
be negotiated. Hoping to introduce by
start of the second semester 23rd. July."*

Rev. Brendan Ward Ph. 09 360 6766

Email: rector@holycross.org.nz

MARAE NEWS

Sunday 9am. to--day - meeting of the
Board.

Last Wednesday - meeting of the Katekita
Training Programme Rangimarie Room.

Fijian ladies group 2 day meeting

Charlie Shelford family meeting
organised by Liddy.

ANSWER-PHONE MESSAGE

If you want to buy marijuana, press the
hash key.

KO TE TINANA TAPU CORPUS CHRISTI

TUHTUHI TAPU TUATAHI - EKOREHU Ūpoko 24³⁻⁸

Moses gave the Lord's instructions to the people, and they promised, "We will do everything the LORD has commanded!" Then Moses wrote down what the LORD had said. The next morning Moses got up early. He built an altar at the foot of the mountain and set up a large stone for each of the twelve tribes of Israel. He also sent some young men to burn offerings and to sacrifice bulls as special offerings to the LORD. Moses put half of the blood from the animals into bowls and sprinkled the rest on the altar. Then he read aloud the LORD's commands and promises, and the people shouted, "We will obey the LORD and do everything he has commanded!" Moses took the blood from the bowls and sprinkled it upon the people. Next he told them, "With this blood the LORD makes this agreement with you."

Ko te kupu a te Ariki.

Whakamoemiti ki te Atua.

WAIATA WHAKAUTU 113 / 114

Wh. Areruia What must I give you LORD, for being so good to me? I will pour out an offering of wine to you. *Areruia.*

You are deeply concerned when one of your loyal people faces death. I worship you LORD, and you have rescued me from the chains of death.

Areruia

I will offer you a sacrifice to show how grateful I am, and I will pray. I will keep my promise to you when your people gather at your temple.

Areruia

TUHITUHI TAPU TUARUA

Reta ki ngā Hīperu 9¹¹⁻¹⁵

Christ came as the high priest of the good things that are now here. He also went into a much better tent that wasn't made by humans and that doesn't belong to this world. Then Christ went once for all into the most holy place and freed us from sin for ever. He did this by offering his own

blood instead of the blood of goats and bulls. According to the Law of Moses, those people who become unclean are not fit to worship God. Yet they will be considered clean, if they are sprinkled with the blood of goats and bulls and with the ashes of a sacrificed calf. But Christ was sinless, and he offered himself as an eternal and spiritual sacrifice to God. That's why his blood is much more powerful and makes our consciences clear. Now we can serve the living God and no longer do things that lead to death. Christ died to rescue those who had sinned and broken the old agreement. Now he brings his chosen ones a new agreement with its guarantee of God's eternal blessings. Ko te kupu a te Ariki.

Whakamoemiti ki te Atua.

Areruia, areruia. Ko ahau te taro ora i heke iho i te rangi; ki te kai tētahi i tēnei taro e ora tonu ia. Areruia

RONGO PAI Maaka 14.^{12-16,22-26}

Na, i te rā tuatahi o te Taro Rewenakore, i te wā e patua ai te reme o te Pākate, ka mea ngā ākongā ki a Hēhu, "Kohea tāu e pai ai kia haere mātou ki te whakapai, kia kai ai koe i te reme a te Pākate?" Ā, ka tonoa e Hēhu tokorua o āna ākongā, ka mea ki a rāua, "Haere ki te pā, ā, ka tūtaki mai ki a kōrua he tangata e mau ana i te kāhaki wai; aru i muri i ā ia. Ā, ko te wāhi e tomo ai ia, ka mea atu kōrua ki te rangatira o te whare, 'E mea ana te Kaiwhakaako, kei hea te ruma kai, e kai ai ahau me āku ākongā i te reme a te Pākate?' Ā, ka whakaaturia e ia ki a kōrua he ruma kai i runga, he mea nui, kua oti te whakapai. Hei reira taka kai mā tātou." Na, haere ana ngā ākongā, ā, ka tae ki te pā, ka kitea tāna i kōrero ai ki a rāua, ā, taka ana e rāua te reme o te Pākate. Ā, i a rātou e kai ana, ka mau a Hēhu ki te taro, ka whakapai, ka whawhati, ka hoatu ki a rātou, ā,

ka mea, "Tangohia! Ko tōku tinana tēnei." Na, ka mau ia ki te karihe, ka whakawhetai, ā, hoatu ana ki a rātou, "Ko ōku toto tēnei o te kawenata hou, meake ringihia mō te tini. He pono tāku ka mea atu nei ki a koutou, ekore ahau e inu i te hua o te aka waina a mua ake nei, kia tae rānō ki taua rā e inumia houtia ai e ahau i te rangatiratanga o te Atua." Anō, ka mutu ta rātou waiata whakapai, ka haere ki maunga Oriwa.

Ko te Rongo Pai a te Ariki.

Kia whakanuia rā koe e te Ariki e Hēhu.

*Te reme a te Pākate = Kapenga = Passover lamb

Gospel of Mark. Ch.14^{12-16,22-26}

It was the first day of the Festival of Thin Bread, and the Passover lambs were being killed. Jesus' disciples asked him, "Where do you want us to prepare the Passover meal?" Jesus said to two of the disciples, "Go into the city, where you will meet a man carrying a jar of water. Follow him and when he goes into a house, say to the owner, "Our teacher wants to know if you have a room where he can eat the Passover meal with his disciples." The owner will take you upstairs and show you a large room furnished and ready for you to use. Prepare the meal there." The two disciples went into the city and found everything just as Jesus had told them. So they prepared the Passover meal. During the meal, Jesus took some bread in his hands. He blessed the bread and broke it. Then he gave it to his disciples and said, Take this. It is my body." Jesus picked up a cup of wine and gave thanks to God. He gave it to his disciples and they all drank some. Then he said, "This is my blood, which is poured out for many people, and with it God makes his agreement. From now on I will not drink any wine, until I drink new wine in God's kingdom. Then they sang a hymn and went to the the Mount of Olives.

The Gospel of the Lord.

Praise to you Lord Jesus Christ.

Feast of The Body and Blood of Christ

Exodus 24. 3-8

Hebrews 9. 11-15

Mark 14. 12-16, 22-26

Tena koutou e te whanau.
Haere mai. Haere mai ki te tēpu o to tatou Ariki.
Welcome to the Last Supper. This is the theme of today's Readings - to understand how Jesus made a special bond a unity between his disciples and himself which would continue after his crucifixion. Let's look at the Readings chosen for this year (Year B) Our first Reading told about the making of a covenant - Twelve tribes had all escaped from Egypt somehow. They gather at the foot of a mountain and made a covenant with each other. They knew that they needed each other to survive as they walked through the desert, living off the land - trying to find a home to settle. They knew they needed each other to build up the future for them They also realised that they had to live by the same values, to respect each other, respect life, respect marriage, to be reliable and show honesty in their words and dealings with one another. - ro be true brothers and sisters to one another, by recognising that they all had the same Father. And when they had agreed on all this, they signed it in blood. Later they sang together, ate together, drank together. What I find very interesting is, that with 12 stones they built an altar,

each stone representing a tribe.

The letter to the Hebrews is not an easy letter to read, certainly not an easy letter for us who are not so familiar with all the rites and rituals which were going on in the temple of Jerusalem. This letter makes a comparison between all the sacrifices in the Jewish temple — all the sheep and bulls or heifers that were offered there - and the sacrifice of Jesus on Calvary. And it comes to the conclusion that that was what really saved the world, what brought real hope to the world, what brought about real reconciliation and forgiveness.

It is good to keep in mind that this feast is not called 'The Body and Blood of Jesus' but the 'Body and Blood of Christ'.

These two names are not quite the same. The first only refers to Jesus. The word 'Christ' refers to Jesus' role as the anointed one - which is the actual meaning of the word - and his leadership - so including all of us - and all the people united with him, that wider body of believers, including all of us.

At this very time about seventy years ago thousands of soldiers made a sacrifice of their lives died during the invasion of Normandy, France - today we celebrate that the sacrifices we are making from day to day, are not meaningless - are not in vain. The death of Jesus on Calvary, his execution, may have seemed to many people utterly meaningless, and in

vain, good for nothing except for the enemies who got Jesus out of the way.

For that reason we had to have the Last Supper, and the words of the Last Supper, which give meaning and purpose to the death of Jesus. This death, which to the human eye seemed to break all relationships between God and his people, and between people amongst themselves, in fact restored all these relationships. The life, the blood that seemed to ebb away, proved to be the blood of the New Covenant. Without the Last Supper we may not have known, what the death of Jesus meant and achieved. But without the death of Jesus, there would have been nothing to celebrate nothing to give sense to. We may ask ourselves at times: What am I doing all this for - I seem to be wasting my time and efforts, my blood and tears. But from the Last Supper we see that it does - does have meaning - it isn't a waste of time and effort - it does contribute to the peace and reconciliation in the world, to the building up of humankind - of my family, my community, my country. If you would ask a priest: What comes first in your life, maybe he would say: Mass. If you ask a lay-person that same question, he or she may well answer: My family. It is for my family that I live and make sacrifices. And that is the priesthood of the laity. In spite of all the stress that has been laid on the ministerial priesthood, the priesthood of the laity comes

first and it is the most important.

It is a great pity that this has not been stressed - that it has not been seen as the most important priesthood in the world of the church. I just hope that the statement of of Pope Francis recently about the priesthood of the laity and that it is going to be considered as the first and most important.

(We could also look at it from another angle. At the Last Supper Jesus said, "This is my body which will be given for you. This is my blood which will be poured for you". 'Will be'. These are very important words! It refers to what will happen on the day after: on Good Friday, on his actual death on Calvary. And without that event, without that sacrifice of Jesus, these words would have been a totally empty gesture.)

To me it is not all that important as to who can or cannot say those words today. To me it is far more important that they are not just words, empty words. It is far more important that all of us together as the Body of Jesus have given substance, real meaning to these words, that today we can all say: Here are my sweat, my blood, my tears.

In parishes where there is no priest, lay-people are already running the parish, men and women are running the daily affairs. I do lots of things not because I am a priest, but because I also have other skills, which have nothing whatsoever to do with my ordination. There is no

reason why lay people a woman even could not run the financial affairs of the diocese, no reason why she should not be in charge for example of the church's marriage-court or a liturgy-centre. Liturgical changes, which I have witnessed, have given a push in that direction — from the priest doing everything to sharing it with lots of ministers. Those are only sign-posts of the direction we need to travel in. And I think our Katekita will play a strong role in the Church. It is just a pity that lots of people still think that 'Father' or a 'priest' is necessary for so many things - a pity that so many still think that for some reason a priest has more influence with God than they have. Let me finish off with a quote from Evelyn Underhill - "Our Lord did not say,"Come to me all ye faultless," ... There are only three necessities for a good Communion. Faith Hope and Charity. To rely utterly on God and be in charity with the world - this is the essential."

So welcome those who are making their First Holy Communion today. Speak to Jesus in your hearts. He doesn't need to hear fancy words or prayers. Just be happy in his presence.