

**RĀTAPU TUAOONO
 O TE WĀ NOA O TE TAU**
 Sixth Sunday Ordinary Time Yr.B
 Ia Rātapu Miha Māori 11 o ngā haora o
 te ata kei Te Unga Waka
 Every Sunday 11am Mass

Weekday Mass is at 12 noon

Wednesday this week is

ASH WEDNESDAY

TE RĀ O NGĀ PUNGAREU

Ashes will be blessed and distributed at
 this Mass on Wednesday, to signify the
 start of the Penitential Season of Lent.
 Hato Petera students will join us.

RECONCILIATION - at the weekday
 Masses or by arrangement

BAPTISMS after Sunday Mass or by
 special arrangement

BLESSINGS - If you have Rosaries, Holy
 Pictures or Taonga Māori to be blessed, bring
 them to the sacristy after Mass. Blessings of
 homes is difficult for Pā Mikaere who has so
 many calls on his time, every day. Try
 yourselves to find a Katekita or Pirihī.

HE AITUA

GEORGE KELVIN TEPANIA passed
 away on Friday 2 Pepuere at his home in
 Christchurch. He was laid to rest on
 Monday 5th. after the Karakia
 Poroporoakī at Rangimarie Centre,
 followed by the funeral at Memorial Park.
 His wife is Heather and they have two
 children, Julie and Laina, and 4 mokos all
 boys. The large contingent of Tepania
 family were touched by the kindness of
 pākehā neighbours; the whole street
 became a marae and they opened their
 homes to accommodate all the numbers
 who came. They appreciated the Maori
 tikanga of powhiri and karakia. *Haere*

George ki te Wā Kāinga. Haere haere haere

DELTA PUCKEY (née Brown) passed
 away suddenly from an aneurism in
 Wellington hospital. She was aged only
 42 yrs. Her husband Gerald and father-
 in-law Dave brought her body back to
 Motutau (nr. Kawakawa). She has two
 children Elisa Jade and Reuben who is
 making headlines in the Rugby world
 while still a schoolboy. Many family on
 her husband's side came from Australia,
 some of whom are from Rarotonga. Delta
 was a Master Chef at Westpac and 11 of
 her colleagues flew up from Wellington
 for the funeral which took place on
 Thursday at Motutau. Pā Ryan also said
 a Requiem for her at Te Unga Waka on

Thursday for the sake of the Tepania
 family members just arriving back to
 Auckland from the tangi in Christchurch
 Matua **NICHOLLS** passed away early
 yesterday 10th Feb. He was 94yrs.
 Husband of the late Mere Nicholls (née
 Cooper). Their daughters are Leonie a
 member of Runanga o Te Unga Waka and
 Lucia also active on Church council and
 social work and a son Matthew. The
 tangi is in Paeroa.

DEATH ANNIVERSARIES

remembered daily at Te Unga Waka Mass.

Feb 11th **Pā Tewano** [Fr. Steve O'Callaghan

MHM], **Harriet Blair-Osborne**

Feb 15th **Jack Peri**

Feb 18th **Eta Morunga**

Feb 19th **Josh Penny**

Feb 22nd **John Morgan Kanara**

Feb 24th **Albie Clarke**

Feb 25th **Teresa Bristow**

Feb 26th **Huhana Te Tai**

Feb 27th **Rob McLean**

INOINGA MŌ NGĀ TŪRORO

Pā Anton Timmerman, Pā David Whelan, Fr.
 Edmund Slowey, Pā Sean O'Brien, Pā Tony Brown,
 King Tuheitia, Anthony Smith, Agnes Cherrington,
 Anna Haines, Arahi Ashby, Basil Brown, 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 Car-
 michael, Des-Chanel Toalepai, Elizabeth Glover-
 Tepania, Ellen Martin, Eve Gallen, Gemma Leef,
 George and Dot Houghton, George Stephens, Gloria
 Nightingale, Grace Henry, Hēmi and Hine-Mei,
 Hilda Tumata, Hine Wikaira, Janet Greeks, John Te
 Pania, Joseph Tepania*, Joe Te Whiu, Joe Morunga, John
 Hancy, John Moynihan, Judy Rogers, Kaleb Savellio Thompson,
 Katarina Jamieson, Lawrence Kelly, Labby Matthews, Kevin O'Brien,
 Lorraine Knutson, Lorraine Sutherland, Louise Katene-Riwahi and
 sister Joy, Margaret Paparua, Martha Henry, Martha London, 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, Neta Gregory, Nikau Gardiner, Patricia Millar,
 Paul Hughes, Paul London, 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, Tamara Grace, Teresa Morris, Teresa
 Rerekura, Tina & Allen Francis, Tom Hurst, Tom
 Tepania, Trevor Ellery, Ulalia Kaio, Urania Peita,
 Vincent Martin and Wesley Henry.

*Joseph suffered a relapse on returning from
 George's tangi and had to be taken to ICU

KATEKITA WIREMU REPORTS FROM THE NORTH

Ngā manaakitanga o te tau hou ki runga i
 a koutou te whānau o Te Unga Waka.

Hura kōhatu.

On the 29th December 2017 I was asked
 by the Erihe whānau to bless some new
 headstones across the Whangaroa region
 in memory of their many tūpuna and
 whanaunga who either didn't have a
 headstone or the words had faded and
 were no longer readable. We began with

a short karakia in the church at Waitaruke
 before ascending the *puke* to Puna
 Roimata. We drove to Waimahana,
 Taemāro to bless some stones there before
 finishing at the church in Aputerewa with
 a memorial stone to their two main
 tūpuna, Maraea Tutua and Meu Haka.

Ratana Celebrations.

I attended the annual Ratana celebrations
 at Ratana Pa from Saturday 20th Jan till
 Friday 2nd Feb. This year they celebrate
 100 years of the Ratana Faith but more
 importantly the coming of the mārāmā-
 tanga to Tahu Potiki Wiremu Ratana. It
 was a great occasion where people from
 all different Hāhi were present. It was
 fantastic seeing lots of young people
 present, participating within the different
 ministries i.e. Ngā Reo (bands), choir etc.

Waitangi Day.

On Tuesday I attended the Waitangi Day
 celebrations at Waitangi. The service
 was led by Bishop Te Kitohi Pikaahu.
 Every year Bishop Kito invited ministers
 from different Hāhi to take part in the
 annual ecumenical morning service. The
 Hātea Māori Club led the singing
 beautifully, singing psalm 121, the Lord's
 Prayer and Abide with me. One of the
 main tutors for the club in a son of Ann
 Tapene, David Tapene. He really does
 have a touch of the late Archdeacon Sir
 Kingi Ihaka. I read the first half of Te
 Tiriti o Waitangi in Te Reo Māori, with
 Mere Mangu reading the second half.
 Apart from a few protestors walking
 through the service at the start, it was a
 fantastic day.

Ngā manaakitanga, Wiremu Smith.

TE ŪNGA WAKA MARAE

40 Manuhiri staying - taking part in the
 Touch-Rugby competitions.

On Wednesday 24th of February Panguru
 - Waipuna will be putting on a Housie at
 Te Unga Waka to raise funds.

Regarding our regular cuppa after Mass -
 We are trying a new approach - there will
 be no small change collection but TUW
 whanau members are requested to bring a
 plate and help provide the meal. Please
 try to involve young family members to
 take a part in the cleaning up etc,

Consult the notice Board for a couple of
 photos from Pā Tim's 99th birthday

**Birthdays are good for you, the
 more you have, the longer you live.**

6th SUNDAY IN ORDINARY TIME Year B

TUHITUHI TAPU TUATAHI

Rewitikuha Upoko 13 ^{1-2,4-46}
The Lord told Moses and Aaron to say to the people: If sores or boils or a skin rash should break out and start spreading on your body, you must be brought to Aaron or to one of the other priests. This is leprosy — you are unclean. If you ever have leprosy, you must tear your clothes, leave your hair uncombed, cover the lower part of your face and go around shouting, “I’m unclean! I’m unclean!” As long as you have the disease, you are unclean and must live outside the camp. Ko te kupu a te Ariki. **Whakamoemiti ki te Atua**

WAIATA WHAKAUTU 31 / 32

Wā: **Ko koe taku piringa, e te Ariki; ka whakakīia ahau ki te hari o tōu whakaoranga.** [You are my refuge, O Lord; you will fill me with the joy of salvation.]

Our God, you bless everyone whose sins you forgive and wipe away. You bless them by saying, “You told me your sins without trying to hide them and now I forgive you.”

Wā: **Ko koe taku piringa, e te Ariki; ka whakakīia ahau ki te hari o tōu whakaoranga.**

So I confessed my sins and told them all to you.

I said, “I’ll tell the Lord each one of my sins.”

Then you forgave me and took away my guilt.

Wā: **Ko koe taku piringa, e te Ariki; ka whakakīia ahau ki te hari o tōu whakaoranga.**

And so your good people should celebrate and shout.

Wā: **Ko koe taku piringa, e te Ariki; ka whakakīia ahau ki te hari o tōu whakaoranga.**

TUHITUHI TAPU TUARUA

Pauro reta tuatahi ki Koriniti

Upoko 10 ^{31-11¹}

When you eat or drink or do anything else, always do it to honour God. Don’t cause problems for Jews or Greeks or anyone else who belongs to God’s church. I always try to please others instead of myself, in the hope that many of them will be saved. You must follow my example, as I follow the example of Christ.
Ko te kupu a te Ariki.

Whakamoemiti ki te Atua

Areruia Kua whakatika ake i roto i a tātou he poropiti nui, kua tirohia mai hoki e te Atua tōna iwi. Areruia

RONGO PAI

Maaka Upoko 1 ⁴⁰⁻⁴⁵
Ka haere mai ki a Hēhu tētahi rēpera, ka īnoi ki ā ia, ā, te tukunga iho o ōna turi, ka mea ki ā ia: “Ki te mea ka pai koe, e kaha ana koe ki te mea i a au kia mā.” Na ka aroha a Hēhu ki ā ia, ā, ka tōtoro atu tōna ringa, ka pā ki ā ia, ka mea ki ā ia: “E pai ana ahau, kia mā koe.” Ā, mutu kau anō taua kōrero āna, kua mawehe atu tōna mate rēpera i ā ia: na, kua mā. Na, kaha rawa tana whakatūpato i ā ia, ā, meinga tonutia ana ia kia haere. Ā, ka mea ki ā ia: “Kia tūpato, kei kōrerotia ki tētahi tangata: ēngari haere, kia kite te ariki karakia nui i ā koe, kawea atu hoki mō tōu whakamākanga ngā mea i kōrerotia e Moihī hei whakaaturanga mō rātou.” Tōna putanga atu ia, ka anga, ka whakapuaki, ka pānui i taua mea, heoi, kīhai a Hēhu i āhei te haere nui ki roto ki te pā i muri iho, ēngari i noho ia i waho, i ngā wāhi koraha, ā, huihui mai ana rātou ki ā ia i ngā wāhi katoa. Ko te Rongo Pai a te Ariki.

Kia whakanuia rā koe e te Ariki e Hēhu Karaiti

GOSPEL

Mark Ch. 1 ⁴⁰⁻⁴⁵
A man with leprosy came to Jesus and knelt down. He begged, “You have power to make me well, if only you wanted to.” Jesus felt sorry for the man. So he put his hand on him and said, “I want to! Now you are well.” At once the man’s leprosy disappeared and he was well. After,

Jesus strictly warned the man; he sent him on his way. He said, “Don’t tell anyone about this. Just go and show the priest that you are well. Then take a gift to the temple as Moses commanded, and everyone will know that you have been healed.” The man talked about it so much and told so many people, that Jesus could no longer go openly into a town. He had to stay away from the towns, but people still came to him from everywhere. The Gospel of the Lord.

Praise to you Lord Jesus Christ.

SERMON - KAUWHAU

Leviticus 13. ^{1-2,4 4-46}

Psalm 31

1 Corinthians 10³¹ - 11¹

Mark 1. ⁴⁰⁻⁴⁵

The disease most dreaded by the Jews of old was leprosy. It was contagious and therefore greatly feared. As there was no hope for a cure, the only solution was to isolate the victim and not allow him/her to approach other people.

The signs for diagnosis are given in today’s First Reading. To our ears they sound really primitive: "If boils or sores or a skin rash should break out and start spreading on your body a case of leprosy of the skin is to be suspected". This was clearly a very crude and arbitrary diagnosis, but such was the fear of the disease, it was a case of being safe rather than sorry. It was very hard, however, on a victim who in fact did not have leprosy at all.

Whether the person really had leprosy or not, the judgement was severe: "A man [or woman] infected with leprosy [real or feared] must wear his clothing torn and his hair dishevelled you must shield your upper lip and cry, 'Unclean, unclean'. As long

as you have the disease you must live outside the camp." It was a sentence of indefinite exile from society. This meant bidding farewell to his family, leaving behind his way of life, his trade, everything and everybody he had ever known and loved.

Apart from the horrible disease, the imposed loneliness must have been crushing. The mental anguish and heartbreak of being completely banished from the local community, was utterly devastating.

In every sense the leper was an outcast, with no hope of enjoying human companionship or receiving love. The victim was reduced to the status of a non-person, scavenging for food on the town dump, with a warning bell slung around his neck.

In today's Gospel a leper approaches Jesus. He is desperate.

He falls on his knees before Jesus, his last resort. There is a marvelous faith in his heart-rending appeal:

"If you want to, you can cure me." It expresses the man's faith in the power of Jesus. He has already seen it at work in the other people who were healed that day.

Jesus felt so sorry for him. [Notice how Mark, unlike Matthew, frequently highlights the feelings of Jesus.] Jesus then does something very significant: he physically touches the leper to make him feel less isolated. Something like that happened when Princess Diana gave a hug to the person with aids.

In doing so he rendered himself - ritually unclean, as well a risking catching the disease but

also expressed solidarity with the sick man. *"I do want it,"* says Jesus to the man, *"Be cured !"* The man is immediately healed. For Jesus to cure the leper, he had to do something that was dangerous and forbidden.

Before sending him away Jesus strongly warned the leper, *"See that you say nothing to anyone"*.

Jesus wanted no sensationalism. The healing was for the man's sake; it was not a publicity stunt to enhance Jesus' public image. Jesus' mission was to bring wholeness into people's lives but he did not want to be seen as just a wonderworker. Jesus' healing work cannot be understood apart from his teaching about how we should lead our lives. Even today there are people who rush to this and that shrine to see wonders while having little awareness of what really constitutes the life of the Christian.

The test of our religious life is what we are and what we do when we are not on our knees in prayer, not reading our Bible, not listening to a stirring sermon or not participating in religious meetings.

In every time and culture there seem to be people that fulfill the role of modern lepers. In the 1930s Jews and Gypsies and homosexuals were excluded from the human race by the Nazi philosophy and it took a long time for the rest of humanity to find out the murderous solution - kill them all - the extreme outcome of segregation and bigotry in the smoke rising up to the sky from the furnaces of the crematoria in Auschwitz. And more recently we have had to contend with the

horror of ethnic cleansing. However, times have changed and are changing.

Segregation laws are a thing of the past. Apartheid is a thing of the past. But attitudes take longer to change. There still seem to be outcasts in our time, Aid victims, gay people, drug addicts, to mention only a few. Certainly evil is to be expected in a fallen world. What is not expected is for a holy people to accept it. If Christ is Lord of all, Christians must recapture their sense of moral outrage.

There is an amazing missionary power in taking seriously all the word of God.

An honest reading of the Scriptures shows us that the whole ministry of Jesus rejected the exclusionary practices of religious hypocrites and opened wide the doors to all who would follow the path of Jesus as he walks ahead of us. It has been said that every time we draw a line in the sand, separating "them" from "us," we can be fairly certain that in each instance we will find Jesus on the other side of the line, with "them".

We may not be able to set the tune for society at large, or for the Church at large. But we are in the position to be able to set the tune for our own lives: no segregation in our family, in our friends or neighbours.

As we come to the Lord's table, then, let us pray, as Christ prayed at the Last Supper, that we might all be one as Christ is one with the One who sent him, and as Christ is one with us in the bread and cup of the Eucharist.