

RĀTAPU TUATORU O TE RENETI

Third Sunday of Lent 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
Monday to Friday

RECONCILIATION - at the weekday
Masses or by arrangement

BAPTISMS after Sunday Mass or by
special arrangement

KATEKITA REVIVAL Meeting today
after the Cuppa for those who want to
become involved to discuss a programme
and convenient times and places to meet.
This is a meet and greet moment to
discuss how and when to set up Katekita
training steps.

OUR LENTEN SACRIFICE Caritas
envelopes are a useful reminder to do a
bit at a time. Whaea Annie will collect
your weekly donation each Sunday at the
end of Mass.

TE KUPU A PĀPĀ WERAHIKO POPE FRANCIS' MESSAGE

In his opening kauwhau mō te Reneti
Pope Francis deals with the karanga of
Lent which calls us to come back to Jesus
wholeheartedly, me te hari o te ngākau.
Our efforts will hopefully warm the hearts
of people- kia hoki mai ki te ao te wairua
mahana. Hearts have become cold. He
mentions Dante's image of hell, where
hātana sits on a throne of ice, in frozen
and loveless isolation. "Love can also
grow cold in our own communities. In the
Exhortation Evangelii Gaudium, Joy of the
Gospel, I tried to describe the most
obvious signs of the lack of love,
selfishness, pessimism, temptation to self
absorption, our constant whawhai ki a
tātua anō, and the worldly mentality."
These are just a few thoughts from the
Pope's message, - if we use 'tough love'
on ourselves during Lent it will guide us
through darkness to the light of the risen
Christ at Easter

DEATH ANNIVERSARIES

remembered daily at Te Unga Waka Mass.

11th March - Eric Kidd. Tony Kapeli
(Gemma Newson's father)

13th March - Tamati Paraone

14th March - Rangi Matthews

16th March - Brendan Scully

18th March - Imelda Johnson née Douglas

21st March - Heta Tepania and his wife

Emma, Charlotte Thomas née Ngaropo

23rd March - Henry Waru

25th March - Anne Smith née Macfarlane

26th March - Pā Petera Bierbooms

INOINGA MŌ NGĀ TŪRORO

Pā Anton Timmerman, Pā David Whelan, Pā
Sean O'Brien, Pā Tony Brown, King Tuheitia,
Anthony Smith, Agnes Cherrington, Anna
Haines, Arahi Ashby, Basil Brown,
Benedict*, 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, Ellen
Martin, Eve Gallen, Gemma Leef, George and
Dot Houghton, George Stephens, Gloria
Nightingale, Grace Henry, Henry Tepania,
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
Savelio Thompson, Katarina Jamieson, Kevin
O'Brien, Labby Matthews, Lawrence Kelly,
Liam Dargaville, Lorraine Knutson, Lorraine
Sutherland, Louise Katene-Riwhi and sister
Joy, Margaret Paparua, 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, Neta Gregory, 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, Tamara
Grace, Teresa Morris, Teresa Rerekura, Tina
& Allen Francis, Tom Hurst, Tom Tepania,
Trevor Ellery, Ulalia Kaio, Urania Peita,
Vincent Martin and Wesley Henry.

*Benedict 16yrs suffering depression verging
on despair

HATO PETERA to get Commissioner (Report in NZ Catholic Feb 11-24)

Education Minister Chris Hipkins has
asked the Secretary for Education to
appoint a commissioner to take over the
governance of Hato Petera College in
Auckland.

"Hato Petera has a proud history, but is facing
significant challenges. Relationships within
the Hato Petera community continue to be
fractured and this intervention is needed so a
fitting plan can be developed for the future of
the college." Mr. Hipkins said, January 23.

A limited statutory manager was
appointed to the college on March 30 last
year to support the governance of the
college. The new commissioner will also
be involved in discussions with the
college community, the Ministry of
Education, and the Proprietor Bishop
Patrick Dunn about the next steps for the
college. The minister has stated that the
"Education Review Office has indicated
continuing concern about the performance
and future viability of the college and has said
it is not confident that the college is able to

offer a quality sustainable education for its
students." "In addition, the roll has declined
from 210 students in 1995 to an expected 11
this year." Mr Hipkins said that Bishop
Dunn, as proprietor, is supportive of the
commissioner appointment. "No decisions
have been made about the future of the
college, but its ongoing viability is obviously a
matter of discussion," Mr Hipkins said.

STAFF VACANCY

POMPALLIER DIOCESAN CENTRE Coordinator, Pastoral Office

The Pastoral Office seeks an enthusiastic,
committed person to work as coordinator
to provide administrative support to
specified Diocesan groups and working
parties, and to provide formation, re-
sources and advice to pastoral councils in
parishes and chaplaincies throughout the
Diocese. This is a full time position of
40 hours a week.

You will need to be committed to the
ministry of the Catholic Church, with an
understanding of its teaching and
structures; have extensive management
and leadership skills in planning,
assessment, goal setting and evaluation;
an excellent communicator; a people
person, able to relate, work and
communicate effectively and warmly
with others; be available to work flexible
hours including evenings and weekends.

A qualification in Theology or Religious
Education is desired. Some theological
formation is essential, if a degree is not
held. Experience on a parish pastoral
council is also desirable.

For full details please visit the Diocesan
website www.aucklandcatholic.org.nz, go
to Quicklinks and Staff vacancies.

Applications close midday Friday 6th April 2018

Arohanui

Leanne Kilgour HR Manager

NEW BISHOP FOR DUNEDIN

Fr. Michael Dooley has been chosen as
the 7th Catholic Bishop of Dunedin, he
takes over from Bishop Colin Campbell.

He was born in 1961 in Invercargill and
after school completed an engineering
apprenticeship and worked as a fitter and
turner for a while before studying
theology and gaining a BA in theology at
University of Otago and then an MA in
theology at Melbourne. He was ordained
in 1989. He has more recently been
Vicar General of the Diocese. (see
notice board for his photo)

We may be surprised at the people we find
in heaven. God has a soft spot for
sinners. His standards are quite low.
(Archbishop Desmond Tutu.)

4th Sunday of Lent Year B Readings

TUHITUHI TAPU TUATAHI

Whakapapa Ūpoko 36 ^{14-16, 19-23}
The people of Judah and even the priests who were their leaders became more unfaithful. They followed the disgusting example of the nations around them and made the Lord's holy temple unfit for worship. But the Lord God felt sorry for his people, and instead of destroying the temple, he sent prophets who warned the people over and over about their sins. But the people only laughed and insulted these prophets. They ignored what the LORD God was trying to tell them, until he finally became so angry that nothing could stop him from punishing Judah and Jerusalem. Nebuchadnezzar's troops burned down the temple and destroyed every important building in the city. Then they broke down the city wall. The survivors were taken to Babylonia as prisoners, where they were slaves of the king and his sons, until Persia became a powerful nation. Judah was an empty desert, and it stayed that way for seventy years, to make up for all the years it was not allowed to rest. These things happened, just as Jeremiah, the LORD's prophet had said. In the first year that Cyrus was king of Persia, the LORD had Cyrus send a message to all parts of his kingdom. This happened just as Jeremiah, the Lord's prophet had promised. The message said: I am King Cyrus of Persia. The LORD God of heaven has made me the ruler of every nation on earth. He has also chosen me to build a temple for him in Jerusalem, which is in Judah. The LORD God will watch over any of the people who want to go back to Judah. Ko te kupu a te Ariki.

Whakamoemiti ki te Atua

WAIATA WHAKAUTU 136 / 137
Wā. Ki te kore ahau e mahara ki ā koe, kia piri tōku arero ki tōku ngao. [Let my tongue stick to the roof of my mouth, if I don't think about you above all else.]

Beside the rivers of Babylon we thought about Jerusalem, and we sat down and cried. We hung our small harps on the willow trees.

Wā. Ki te kore ahau e mahara ki ā koe, kia piri tōku arero ki tōku ngao.
Our enemies had brought us here as their prisoners, and now they wanted us to sing and entertain them. They insulted us and shouted, "Sing about Zion."

Wā. Ki te kore ahau e mahara ki ā koe, kia piri tōku arero ki tōku ngao.
Here in a foreign land, how can we sing about the Lord? Jerusalem if I forget you, let my right hand go limp. Let my tongue stick to the roof of my mouth, if I don't think about you above all else.

Wā. Ki te kore ahau e mahara ki ā koe, kia piri tōku arero ki tōku ngao.

TUHITUHI TAPU TUARUA

Pauro ki te hunga o Epeha Ūpoko 2⁴⁻¹⁰
We were dead because of our sins, but God loved us so much that he made us alive with Christ, and God's kindness is what saves you. God raised us from death to life with Christ Jesus, and he has given us a place beside Christ in heaven above. God did this so that in the future world he could show how truly good and kind he is to us because of what Christ Jesus has done. You were saved by faith in God's kindness. This is God's gift to you, and not anything you have done on your own. It isn't something you have earned, so there is nothing you can brag about. God planned for us to do good things and to live as he has always wanted us to live. That is why he sent Christ to make us what we are. Ko te kupu a te Ariki. **Whakamoemiti ...**

Whakakororiatia te Ariki - kore rawa e mutu. Koia nei hoki te aroha o te Atua ki te ao: i hōmai e ia tāna Tama kotahi, kia kore ai e ngaro tētahi tangata.

RONGO PAI Hoane Ūpoko 3 ¹⁴⁻²¹

Ka kōrero a Hēhu ki a Nīkorēmu, ka mea: "I whakairia e Moihī te nēke i te koraha, na, kua takoto te tikanga kia pērātia anō te Tama a te tangata kia whakairia. Kia kāhore ai e ngaro tētahi tangata e whakapono ana ki ā

ia, ēngari kia whiwhi katoa ai ki te oranga tonutanga. Koia nei hoki te aroha o te Atua ki te ao. I hōmai e ia tāna Tama kotahi kia kāhore ai e ngaro tētahi tangata e whakapono ana ki ā ia, ēngari kia whiwhi katoa ai ki te oranga tonutanga. Kīhai hoki te Atua i tonu i tāna Tama ki te ao ki te whakawā i te ao, ēngari kia ora ai te ao i ā ia. Ko ia e whakapono ana ki ā ia, ekore e whakawākia; tēnā, ko te tangata ekore e whakapono, kua oti kē te whakawā, mōna kīhai i whakapono ki te ingoa o te Tama kotahi a te Atua. Ā, ko te whakawākanga tēnei: na, i tae mai te māramatanga ki te ao, heoi nui atu to ngā tāngata aroha ki te pōuritanga i tō rātou ki te māramatanga, i kino hoki ā rātou mahi. E kino ana hoki ki te māramatanga ngā tāngata e mahi ana ki te kino, ekore anō e haere mai ki te māramatanga, kei riria ā ratou mahi. Tēnā, ko te tangata e mahi ana i te pono, e haere mai ana ki te māramatanga kia whakakitea mai āna mahi, i mahia hoki i roto i te Atua. Ko te Rongo Pai a te Ariki. **Kia whakanuia rā koe e te Ariki e Hēhu Karaiti.**

GOSPEL John Ch. 3 ¹⁴⁻²¹

Jesus said to Nicodemus: The Son of Man must be lifted up, just as that metal snake was lifted up by Moses in the desert. Then everyone who has faith in the Son of Man will have eternal life. God loved the people of this world so much that he gave his only Son, so that everyone who has faith in him will have eternal life and never die. God did not send his Son into the world to condemn its people. He sent him to save them! No one who has faith in God's Son will be condemned. But everyone who does not have faith in him has already been condemned for not having faith in God's only Son. The light has come into the world, and people who do evil things are judged guilty because they love the dark more than the light. People who do evil hate the light and won't come to the light, because it clearly shows what they have done. But everyone who lives by the truth will come to the light, because they want others to know that God is really the one doing what they do. The Gospel of the Lord. **Praise to you...**

4th Sunday of Lent, **Year B**

2 Chronicles 36. ¹⁴⁻²³

Psalm 136/137

Ephesians 2. ⁴⁻¹⁰

John 3. ¹⁴⁻²¹

There is usually some link between the First Reading and the Gospel. At first sight one might wonder at the choice of today's First Reading and what its relevance might be to Lent, let alone the Gospel.

Our first Reading today is taken from the Second Book of Chronicles. This Book of Chronicles is a little history book that records the events that led to the exile. In a nutshell it was the people's unfaithfulness to God that led them astray and away. Because of the sins of the Jewish people, from the priests down, because of idolatry and other shameful and sacrilegious practices, and after God had sent them messenger after messenger who were not listened to, a terrible punishment fell on the whole people. This is how the sacred writer understood the destruction of the Temple and the whole city of Jerusalem.

The image of God that we get today from the Book of Chronicles is a very human (and basically false) image of God as the Avenger, the Punisher, the one who brings the enemy in to destroy his people because they have sinned. This is a far cry from the way Jesus presents God in the New Testament. Perhaps we need to be reminded that any picture of God is going to be hugely inadequate. Our very awareness of the way we stutter and squirm in our efforts to speak of God alerts us to the never-to-be-forgotten fact that God is always beyond our best words and concepts.

Let us go back again to the book of Chronicles. The survivors were carried off to Babylon where they were for several generations. When King Cyrus of Persia came into power, he was inspired by the Spirit of the Lord to allow the children of God to return to the holy city of Jerusalem to rebuild the House of Yahweh. The punishment of God had come to its end. Considering the punishment that fell on God's people who had

turned away from Him, God did not abandon them. That's the lesson of our First Reading.

God is a saving God, a forgiving God.

God, because of his infinite love, never turns his back on us. If we turn away from the Lord, He will not abandon us.

The Jews, exiled in Babylon, chanted today's Psalm. It is a lamentation but also a song of faithfulness.

We have not been imprisoned and sent into exile as they were, but when things go wrong in our lives, even terribly wrong, like a death in the family, can we still believe in God?

The Jews in the hideous Nazi concentration camp did not lose faith in Yahweh, just as their ancestors in Babylon had not lost their faith.

The Gospel today is rather overwhelming: full of good thoughts & John's theology. It contains a popular scriptural phrase: "*For God so loved the world that He gave His only Son, so that everyone who believes in him might not perish but might have eternal life*".

When you have made or created something you

can be really proud of, there will always be a certain attachment. God created the world and, as the Bible says, He saw it was good. God loves his creation. What are we doing? We are destroying it – not only by war but by our greed, by our chemicals and our lifestyle. The efforts to save the atmosphere, the oceans, the topsoil and our water supply may not interest us, but they should. To quote from Pope Francis' message for the beginning of Lent: *Creation itself becomes a silent witness to this cooling of charity. The earth is poisoned by refuse, discarded out of carelessness or for self-interest. The seas, themselves polluted, engulf the remains of countless shipwrecked victims of forced migration. The heavens, which in God's plan were created to sing his praises, are rent by engines raining down implements of death."*

All these make up the homeland God created for us. One of the most extraordinary passages to come out of the sixteen documents produces at Vatican II is

"The Church and the Modern World". It talks about six billion inhabitants, not just about the Catholics or Christians.

It says: "the joys and the hopes, the grief and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these too are the joys and the hopes, the grief and anxieties of the followers of Christ".

"For God so loved the world that He gave His only Son, so that everyone who believes in him might not perish but might have eternal life".

It is good to listen to the next line as well:

"For God did not send His Son to condemn the world but that the world might be saved through Him". This gives us a well-balanced statement of our mission. Our mission is to be a community interested in saving rather than condemning.

Not everyone who no longer participates with us is indifferent. Rather, there are those who struggle mightily in their lives with faith and its expressions. Some people call it 'wishy-washy' expectations, without pausing to think

about discipleship as a path and spiritual growth as a process. None of us come to the faith whole. None of us live the faith whole.

In John's Gospel 'believing in Jesus Christ' is an activity; it is not a one-time decision or a one-time event.

