

RĀTAPU TUATAHI O TE RENETI

First 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

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 Pa Mikaere who has so many calls on his time, every day. Try yourselves to find a Katekita or Pirihī.

Lent has started -
Kua timata te Rēneti.

Ash Wednesday

saw a good number come forward to receive the ashes on their foreheads as a sign that things don't last. It was very nice to see Hāto Petera pupils and staff come along to tautoko.

ENVELOPES

On all the benches there are little packs of envelopes. They are for you to pick up and use during these six weeks. They are a gift to you from Caritas New Zealand to get serious about almsgiving. And don't forget to include your children in the family donation.

CARITAS AOTEAROA

Catholic Agency for Justice, Peace and Development. The New Zealand Catholic Bishops Conference have asked Caritas to present the Lenten Appeal, so that all good people could share in their world wide campaign. Our donations, no matter how small, are a real help in their work to free the world of poverty and injustice. The general idea is for us to give up something we like and would normally spend money on, and instead, to put that money into the special envelope. *He painga to te Caritas (Aroha) ki ngā taha e rua: ki ā ia e hoatu ana, ki ā ia e tango ana. Charity is twice blessed - it blesseth them that give and them that receive.*

This year's theme is based on a phrase of Suzanne Aubert "Me haere tahi tāua" which reflects on our journey with God and with each other, as we are

transformed and, as we transform the world around us - together.

HE AITUA

TE WIREMU MATAIA NICHOLLS.

Born 10 Sept 1926. Kua mate i te Rāhoroi 10 Pepuere, 2018. Iwa tekau mā tahi ōna tau. E waru āna tamariki, ko Lucia, Willie (kua mate), Karen, Pat, Leonie, Matthew, Vincent rātou ko Heremia (kua mate). His wife was the late Merekaraka Hinekiringa Nicholls (née Cooper). Rua tekau mā rua āna mokopuna, tekau mā whā ngā mokopuna tuarua. Kei te Pai o Hauraki, Paeroa te tangihanga. A group went down from Te Unga Waka after Mass on Sunday, he whakaaro ki a Lucia me Leonie who are active members of our Te Ūnga Waka whānau. He was interred last Tuesday 13th Feb at Komata Urupā Puketotara. *Haere e Paddy haere ki a Mere mā, ki te wā kāinga. Haere haere haere.*

DEATH ANNIVERSARIES

remembered daily at Te Ūnga 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 23rd Maraea Te Tai 16/2/1981

Feb 24th Albie Clarke

Feb 25th Teresa Bristow

Feb 26th Huhana Te Tai

Feb 27th Rob McLean

BAPTISM - IRIIRINGA

After Mass last Sunday we welcomed three year old Haami Tureiti Mackenzie into the Family of Jesus; son of Anne Hineata Taimanu and Mitikakau; Tania and Nicolas were the mātua wairua.

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 Carmichael, 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 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.

*Liam had a serious spine operation on Wednesday.

*Joseph Tepania had another difficult couple of days with the effects of diabetes

DAY OF RETREAT

Living the bread of justice with
Suzanne Aubert

Next Saturday - 24th February

A Day of Retreat/Reflection/Refreshment
for all who journey for justice

From 9^{am} to 4^{pm} at Mary McKillop Centre,
30 Holgate Rd. Mission Bay.

Led by Sr. Sue Cosgrove
of the Sisters of Compassion

Provided

Catered Morning Tea, Lunch, Afternoon Tea
Restful grounds and views

Time for prayer, reflection, song; input based on
Scripture and Suzannes' rich legacy.

He wā anō : for walking and personal reflection
What you bring: Yourself

A photo or description of someone who has inspired
or moved you in you faith journey for justice and
peace.

A small koha towards catering costs.

Contact: Peter Garrick peterg@cda.org.nz

Phone: 535 4085 or 022 1300 730

TE ŪNGA WAKA MARAE

Next Saturday 24th of February

Panguru - Waipuna will be putting on a
Housie at Te Unga Waka to raise funds.

There will be two session

The first starts at 11am

The second at 7pm

Remember for our usual cuppa, bring a
plate and inspire the young ones to help
serve and clean up.

I saw a documentary on how ships are kept
together, it was riveting.

ENGLISH TEXT: Contemporary English Version

TUHITUHI TAPU TUATAHI

Kenehi

Ūpoko 9 ⁸⁻¹⁵

God said to Noah and his sons: I am going to make a solemn promise to you and to everyone who will live after you. This includes the birds and the animals that came out of the boat. I promise every living creature that the earth and those living in it will never again be destroyed by flood. The rainbow that I have put in the sky will be my sign to you and to every living creature on earth. It will remind you that I will keep this promise for ever. When I send clouds over the earth, and a rainbow appears in the sky, I will remember my promise to you and to all other living creatures. Never again will I let floodwaters destroy all life. Ko te kupu a te Ariki.

Whakamoemiti ki te Atua

WAIATA WHAKAUTU 24 / 25:

Wā. **He mahi tohu, he pono ōu ara, e te Ariki ki te hunga e piri ana ki tōu kawenata.**

Your ways Lord are faithfulness and love for those who keep your covenant.

Show me your paths and teach me to follow. Guide me by your truth and instruct me. You keep me safe and I always trust you. *Wā.* **He mahi tohu, he pono ōu ara, e te Ariki ki te hunga e piri ana ki tōu kawenata.**

Please Lord, remember, you have always been patient and kind. Show how truly kind you are and remember me.

Wā. **He mahi tohu, he ...**

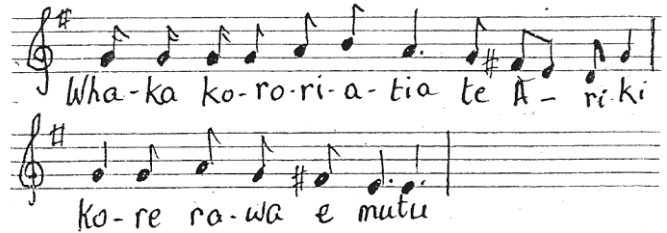
You are honest and merciful, and you teach sinners how to follow your path. You lead humble people to do what is right and to stay on your path. *Wā.* **He mahi tohu, he pono ōu ara, e te Ariki ki te hunga e piri ana ki tōu kawenata.**

TUHITUHI TAPU TUARUA

Reta Tuatahi nā Hāto Petera 3 ¹⁸⁻²²

Christ died once for our sins. An innocent person died for those who are guilty. Christ did this to bring you to God, when his body was put to death and his spirit was made alive. Christ then preached to the spirits that were being kept in prison. They had disobeyed God while Noah was building the boat, but God had been patient with them. Eight people went into that boat and were brought safely through the flood. Those flood waters were like baptism that now saves you. But baptism is more than just washing your body. It means turning to God with a clear conscience, because Jesus Christ was raised from death. Christ is now in heaven, where he sits at the right side of God. All angels, authorities, and powers are under his control. Ko te kupu a te Ariki.

Whakamoemiti ki te Atua



Ekore e ora te tangata ki te taro anake, ēngari ki ngā kupu katoa e puta mai ana i te māngai o te Atua.

RONGO PAI

Māka

Ūpoko 1 ¹²⁻¹⁵

Ā, ka ākina a Hēhu e te Wairua ki te koraha. Ā, i te koraha ia, e whā tekau ngā rā, e whā tekau ngā pō; e whakawaia ana e Hātana. I roto anō ia i ngā kararehe mohoa, ā, e atawhai ana ngā āhere i ā ia. Na, i muri i te tukunga o Hoane ki te whare herehere, ka tae a Hēhu ki Karirea, ka kauwhau i te Rongo pai o te rangatiratanga o te Atua. Ā, ka mea: “Kua tae te wā, kua tata hoki te rangatiratanga o te Atua. Me mahi rīpenetā koutou, whakaponohia hoki te Rongo Pai.” Ko te Rongo Pai a te Ariki. **Kia whakanuia rā koe e te Ariki e Hēhu Karaiti**

HOLY GOSPEL

Mark

Ch. 1 ¹²⁻¹⁵

The Spirit drove Jesus out into the wilderness and he remained there for forty days, and was tempted by Satan. He was with the wild beasts, and the angels looked after him. After John had been arrested, Jesus went into Galilee. There he proclaimed the Good News from God. “The time has come” he said “and the kingdom of God is close at hand. Repent and believe the Good News.”

The Gospel of the Lord.

Praise to you Lord Jesus Christ

1st Sunday of Lent, Year B

**Genesis 9. 8-15 1 Peter 3. 18 -
22 Mark 1. 12 - 15**

The opening Reading from the Book of Genesis is surely among the most familiar and well loved Bible stories, and every time we look at a rainbow we are reminded of God's promise.

It should no longer bother us that we often read passages of Scripture that are stories and realize that for so long, others regarded the same passages as histories. We now can look upon the story of Noah and his ark as fictional. It is obvious, from the second Reading, that Peter considers it factual. It is not that we are smarter or holier than the apostle; we live later, and biblical criticism or understanding is now possible that was undreamed of before our time.

Either approach, fiction or fact, story or history, leads to truth. Either approach gives major insights about what is true about God or ourselves, which is what revelation is all about. Thus today, the Genesis writer wishes us to understand that God is faithful, even binding himself to his people by a solemn promise that we call 'a covenant'. In this instance God promises not to destroy creation. (The terrible thought occurs that, whilst God may not do so, we may destroy it ourselves. We have poisoned even the very air we breathe.) Shortly Pope Francis will issue an Encyclical letter on this topic. He plans to release a ground-breaking appeal to combat climate change. Hopefully his word will be spread the 1.2 Billion Catholics and other Christians who like his leadership. It should mobilise grassroot pressure for action ahead of the key United Nations climate summit in December in Paris. The Encyclical which may be published next month is going to be based on the Good Samaritan Parable. Failure to combat climate change will condemn the world's poorest people to

disproportionate harm from climate change, rising sea levels and drought and greenhouse gases. They will suffer the most, whereas it is the richest billion people who are responsible for 50% to 70% of the damage. The Pope's call may also help persuade some of the most trenchant opponents of action on climate change. A survey of white Evangelical Christians in USA found that 73% of them did not believe that human activities helped cause climate change. One of their leaders (Richard Cisik) says "A Papal Encyclical may shock millions of evangelicals into reality." Another scientist (Veer Ramanathan) at the Institution of Oceanography in San Diego California says "Science has taken this issue as far as it can – as a scientist I have no authority to demand changes in behaviour, but religious leaders do." Starting this Lenten season we can learn a lot from Noah and his story. Number one: Don't miss the boat – it may be your last chance. Number two: Remember, we're all in the same boat! Even if we we're uncomfortable with one another! You can imagine that Noah was fairly uncomfortable with the termites and the woodpeckers in his Ark. Number three: urge our political leaders to plan ahead – it wasn't even raining when Noah built that Ark. Number four: Stay fit. You never know – when you are six hundred years old somebody might ask you to do something really, really important. Number five: Don't trust everything to the experts. Remember the Ark was built by amateurs. Skilled professionals built the Titanic!

Noah and his story have a lot to tell us for dealing with calamity, with deluge that comes upon us. What was the first thing that Noah did when he got out of the Ark? He got out of the Ark, he looks around – the world is destroyed, everything is gone except himself, things are as bad as they can get. What's the first thing Noah did? The Bible tells us. He planted a vine, he made wine and got dead drunk. That's exactly what he did! He drank himself dead drunk. He numbed himself to the horror that he saw around him, and he

wanted to just escape from it. What was the first thing God did? The first thing God did was establish a covenant and say, "Never again." And He gave Noah a set of rules to live by, the first of which was that life is precious. And the second is, human beings should not go around killing each other. That's what God did. God refused to let Noah and his offspring numb themselves into escapism. God really said you have to name the calamity and be willing to look at it and do something about it.

What to do after the flood when it hits our society or hits our life? Well, Noah's first reaction was to get drunk. The Church suggests something different, especially during Lent. It suggests to us that we sober up, and that we find ways to be responsible about our lives. We have to find wise and practical ways to see the causes of the flood and do something about it.

For a long time Lent has been seen as a season to make sacrifices. That is still the case. But in the past sacrifices were seen as giving-up things. The word 'sacrifice' has its origin in two other words 'sacer' (holy) and 'facere' (to make).

"Sacrifice therefore is something that makes you holy, something that makes you live as a disciple of the Master. Traditional piety suggests sacrifice as "giving up something". Listen to what God says through the prophet Isaiah:

"This rather is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke; setting free the oppressed, breaking every yoke. Sharing your bread with the hungry, sheltering the oppressed and the homeless. Clothing the naked when you see them, and not turning your back on your own."

I'd better be like St. Mark. No one would ever accuse Mark of being longwinded. His Gospel story of today is so short, we might have

missed it. He does not tell us what Jesus did in the desert, and unlike the other Gospels, he does not tell us what the temptations were. Yet we are told he was ministered to by angels, a poetic way of saying that Jesus was strengthened by God's word. In the desert, Jesus was fed, so that when he faced the chaos and struggle that would lead to his death, he would not falter. In the desert Jesus was searching for the priorities in his life.

That's what we are supposed to be doing in Lent

