

**RĀTAPU o NGĀ MANGA
PALM SUNDAY**

11am - Te Ūnga Waka. Ceremony starts in the foyer with the Distribution and Blessing of Branches - Christ's Entry into Jerusalem - Passion according to St Mark is read during Mass by Pā as narrator and six readers taking the parts of Jesus, Pilate, Peter etc. and all the congregation can speak (shout) the words of the crowd and the chief priests

Monday

7.30pm - St Patrick's Cathedral Blessing of the Holy Oils. Eva will accept them on our behalf. Please arrive early to get a place.

Tuesday & Wednesday

12 midday - Te Ūnga Waka - Mass

Holy Thursday - Taite Tapu

7pm - Te Ūnga Waka - Evening Mass: Ko te Hapa Whakamutunga commemorating the Last Supper when Jesus gave himself to us hei kai tapu rawa After Communion the Blessed Sacrament is taken to the 'Altar of Repose.' The main altar is stripped and the Tabernacle is left open & empty

Good Friday - Paraire Tapu

3pm - Te Ūnga Waka - Veneration of the Cross - Reading of the Passion according to John - Holy Communion - Stations of the Cross. (Collection for the Holy Places.)

Holy Saturday - Rāhoroi Tapu

11pm - Te Ūnga Waka - The night vigil begins with the blessing of the new fire in the foyer, the lighting of the Paschal Candle and all of us walk in procession with candles into church - The Exultet song to bless the Candle, Scripture Readings - blessing of the Easter Baptismal water, lead-up to Mass of Easter at Midnight

Easter Sunday - Te Pākate

11^{am} - Te Ūnga Waka

Please remind family members

who are 'sleeping Catholics' to fulfil their Easter Duties to attend Mass and receive Holy Communion "at Easter or thereabouts."

Sacrament of Reconciliation - available at weekday Masses and by appointment.

MASS TIMES at Te Ūnga Waka
Sundays 11^{am} Weekdays 12 noon

RECONCILIATION - at the weekday Masses or by arrangement

BAPTISMS after Sunday Mass or by special arrangement

OUR LENTEN SACRIFICE Caritas envelopes are a useful reminder to give during Lent. Whaea Annie collects your weekly donation each Sunday at the end of Mass.

DEATH ANNIVERSARIES

remembered daily at Te Ūnga Waka Mass.

25th March - Anne Smith née Macfarlane

26th March - Pā Petera Bierbooms MHM

31st March - Murray Hakaraia

1st April - Dan Rapira

2nd April - Akinahi Mane-Tepania -

[Holy Thursday Mass he Whakamaharanga mā Akinehi]

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 Carmichael, Des-Chanel Toalepai, Elizabeth, 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, 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 Paparoa, Marie Louise, 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, 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.

*Elizabeth - blood clots.

*Hone - still in hospital from car accident,

YOUTH ASSEMBLY

At World Youth Day in Poland, Pope Francis spoke about our broken world and how young people (16-29yrs) are the people that he has HOPE in - he believes that they will be the people to fix our broken world. He continued this theme by convoking a Synod on Young People, the Faith and Discernment of Vocation in Rome in October. In preparation for that Synod, Pope Francis is meeting with 350 young people from around the world this week to hear direct from them. He has asked them to share their hopes and dreams. He has encouraged them to take risks and be courageous in what they say. You can follow online what our NZ delegate Issy Mcafferty is sharing at <https://www.facebook.com/voicetovaticanNZ> Bishop Pat has taken very seriously the challenge which Pope Francis made to Bishops around the world to actively listen to the young people in their Diocese. Here are 2 opportunities to share directly with Bishop Pat.

1. Join Bishop Pat for the Diocesan Youth Assembly, 1-6^{pm}) on Sunday 8 April at St Anne's Parish in Manurewa - please register to-day or tomorrow, March 25/26th if possible.

2 Volunteer to be one of four delegates to the Diocesan Youth Synod to be held at St Peter's College, Epsom, on Sunday 22nd April. We qualify as a parish and a large ethnic community. The full letter of invitation and information from the Youth and Young Adult Ministry is enlarged on the Notice Board and many copies are available to take away and study

**MARAE IMPORTANT NEWS
THE ANNUAL GENERAL MEETING
WILL BE AT THE END OF APRIL**

**HOATU TE WHAKAPONO
KI ĀU MOKOPUNA**

How can you make Jesus 'cool' for your mokopuna? This Easter the Bible Society is giving away 100,000 copies of *The Super Cool Story of Jesus*. This is an opportunity to get the story of Jesus into the hands of children. It tells the story of Jesus' life, including the Easter events, in playful, rhyming language with fun pictures. To order your copy go to www.bible.society.org.nz/super_cool. The book is available now both free to individuals or in bulk

A couple on the way to a party:
She: "Now listen. If it's a dull party, leave it that way!"

BLESSING OF THE PALMS *Outside the church***RONGO PAI** (Tau B) Māka 11¹⁻¹⁰

Ka tae a Hēhu rātou ko āna ākongā ki Petapaki, ki Petani, ki te takiwā o Maunga Ōriwa. Ka tata ki Hiruharama, ka tonoa e Hēhu tokorua o āna ākongā. Ā, ka mea ki a rāua, “Haere ki te kāinga e taurite mai ana ki a kōrua, ā, ka tomo kōrua ki roto, ka kite tonu kōrua i tētahi kuao, e here ana, kāhore anō i nohoia e te tangata; wetekia, arahina mai. Ā, ki te kī mai tētahi tangata ki a kōrua, ‘He aha kōrua ka mea ai i te mea na?’ me mea atu kōrua, ‘He mahi to te Ariki māna.’ Na ka tukua tonutia mai e ia ki kōnei.” Heoi, haere ana rāua, ā, ka kitea te kuao e here ana ki te kūwaha i waho i te tūtakitanga o ngā ara e rua, ā, wetekia mai ana e rāua. Ā, ka mea ētahi o te hunga e tū ana i reira ki a rāua, ‘He aha ta kōrua e mea na, e wewete na i te kuao?’ Na ka kōrerotia e rāua ki a rātou tā Hēhu i mea ai ki a rāua, ā, tukua mai ana e rātou te kuao ki a rāua. Ā, ka arahina e rāua te kuao ki a Hehu, panga ana ō rāua kākahu ki runga, ā, noho ana ia i runga. He tini hoki i hora i ō rātou kākahu ki te ara. Ko ētahi anō i tapahi manga mai i ngā taiepa, ā whārikitia ana ki te ara. Ā, ko te hunga i haere i mua, me te hunga i haere i muri, i karanga, i mea, “Kia ora! Kia whakapaingia ia e haere mai ana i runga i te ingoa o te Ariki. Kia whakapaingia te rangatiratanga o to tātou matua o Rāwiri e haere mai ana! Kia ora rawa atu!” Ko te Rongo Pai a te Ariki. **Kia whakanuia**

GOSPEL (Year B) Mark 11¹⁻¹⁰

Jesus and his disciples reached Bethphage and Bethany near the Mount of Olives. When they were getting close to Jerusalem, Jesus sent two of them on ahead. He told them, “Go into the next village. As soon as you enter it, you will find a young donkey that has never been ridden. Untie the donkey and bring it here. If anyone asks why you are doing that, say, ‘The Lord needs it and will soon bring it back.’” The disciples left and found the donkey tied near a door that faced the street. While they were untying it, some of the people standing there asked, “Why are you untying the donkey?” They told them what Jesus had said, and the people let them take it. The disciples led the donkey to Jesus. They put some of their clothes on its back, and Jesus got on. Many people spread clothes on the road, while others went to cut branches from the fields. In front of Jesus and behind him, people went along shouting, “Hooray! God bless the one who comes in the name of the Lord! God bless the coming kingdom of our ancestor David. Hooray for God in heaven above!” The Gospel of the Lord. **Praise..**

He waiata pōwhiri

Te Atua tapu o ngā tapu
Ki a Hēhu te korōria te
honōre
Te Atua, te Mana arerua
I heke mai te Maunga Tapu
ki te iwi
Hāpaitia te ingoa o Hēhu
Whakapaingia
Whakamoemittia

Te Atua tapu o ngā tapu
I mate nei a Hēhu e
Te Kīngi nui
Hāpaitia....
Te Atua tapu o ngā tapu
I ara mai a Hēhu e
Whakakorōriatia
I ara mai a Hēhu e
Whakakorōriatia

READINGS DURING MASS**TUHITUHI TAPU TUATAHI**Isaiah 50⁴⁻⁷

The Lord God gives me the right words to encourage the weary. Each morning he awakens me eager to learn his teaching; he made me willing to listen and not rebel or run away. I let them

beat my back and pull out my beard. I didn’t turn aside when they insulted me and spat in my face. But the Lord God keeps me from being disgraced. So I refuse to give up, because I know that God will never let me down. Ko te kupu a te Ariki.

WAIATA WHAKAUTU 21 / 22

Wā. E te Atua, e te Atua he aha koe i whakarere ai i ahau? My God, my God why have you abandoned me?

Everyone who sees me makes fun and sneers. They shake their heads and say: Trust the Lord! If you are his favourite, let him protect you and keep you safe. *Wā. E te Atua, e te Atua he aha ...*

Brutal enemies attack me like a pack of dogs, tearing at my hands and feet. I can count all my bones and my enemies just stare and sneer at me. ” *Wā. E te*

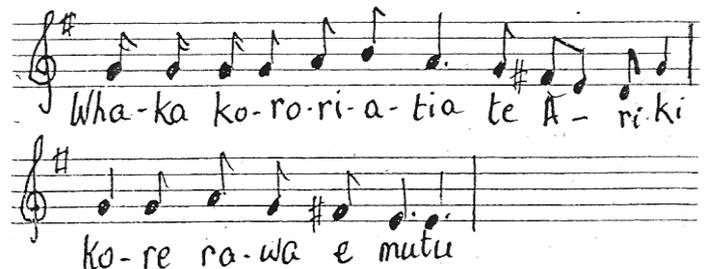
They took my clothes and gambled for them. Don’t stay far away Lord! My strength comes from you, so hurry and help. *Wā. E te Atua, e te Atua he aha koe*

When your people meet I will praise you Lord. All who worship the Lord now praise him! You belong to Jacob’s family and to the people of Israel, so fear and honour the Lord. *Wā. E te Atua, e te Atua*

TUHITUHI TAPU TUARUA Philippians 2⁶⁻¹¹

Think the same way that Christ Jesus thought: Christ was truly God. But he did not try to remain equal with God. He gave up everything and became a slave, when he became like one of us. Christ was humble and even died on a cross. Then God gave Christ the highest place and honoured his name above all others. So at the name of Jesus everyone will bow down, those in heaven, on earth and under the earth. And to the glory of God the Father everyone will openly agree, “Jesus Christ is Lord!”

Ko te kupu a te Ariki. **Whakamoemiti ki te Atua**

GOSPEL ACCLAMATION

Ka whakapapaku iho te Ariki i ā ia anō, ka meinga kia ngohengohe ahakoa ki te mate. Nō reira hoki i whakateiteia ake ai e te Atua, ā, hoatu ana ki ā ia te ingoa kei runga ake i ngā ingoa katoa. Whakakorōriatia ...

Gospel is the Passion according to St Mark

Palm Sunday, Year B**Isaiah 50⁴⁻⁷****Philippians 2.⁶⁻¹¹****Mark 14.¹ - 15.⁴⁷**

Tēnā koutou te whānau me ngā manuhiri. Haere mai. Peka mai i te ao raruraru. This is, as you all know, a very special week - a Holy Week in which we recall the significant events of the final week of Christ's earthly life. We began with the blessing of the palms.

In the Middle East, where Jesus lived, people attached a very special meaning to the palm.

In Iraq, the country where so much fighting has been going on recently, the date-palm is the holy tree and the tree of holiness.

In Egypt the palm stands for eternal life and it was placed on the coffin or carried along in funeral processions.

In Rome the palm, strange to say, stood for the country, where Jesus was born.

In the bible sometimes a palm is the symbol of a wise person, sometimes the symbol of a just person.

And in the Book of Revelations we read: "I saw a great multitude which no one could number, out of all nations and tribes and people and tongues, standing before the throne

and before the lamb - Jesus - clothed in white robes and with palms in their hands". Here the palm stands for the people who have struggled, fought the good fight and have gained victory.

Today we recall that when Jesus entered Jerusalem to freely undergo whatever sufferings were to come his way. the people who were really sitting in the shadow of death took this symbol of victory over death in their hands, and in this way, though still unknown to them, celebrated the victory over death by Jesus

Today, Palm Sunday, we begin Holy Week. In our limited time and space here it is not possible to reflect on the huge richness of material given. It is for each one to concentrate and reflect on a few of the incidents recorded by Mark that strike you.

Most people call today 'Palm Sunday', but the name 'Passion Sunday' is also used. 'Palm Sunday' and 'Passion Sunday' are two contrasting names. This is not surprising as in today's liturgy there is an enormous contrast between the wonderful, triumphant sign of the palms on the one hand and the shocking sign of the Cross on the other hand. How are these two

contrasting signs put together? Why do we not wait until Good Friday to concentrate on the Passion? Why do we introduce the horrible reality of the Passion and the Cross into the joyful celebration today so beautifully summed up in the symbol of the palms? The liturgy presents this enormous contrast; it couples the Passion and the palms, right here at the beginning of Holy Week, in order to bring home to us, as dramatically as possible, the deepest meaning of the entire Holy Week. And that deepest meaning is that even in the midst of horrible suffering and death there is victory. This is the one big meaning of this sign of the palms – victory. What the palms are saying to us is that Jesus was victorious and triumphant when he entered Jerusalem at the beginning of Holy Week, and that, all appearances to the contrary, he was equally and finally victorious and triumphant at the end of it – that is, he was victorious and triumphant right through the Passion.

In Holy Week we are not learning history but we are learning from history. Palm Sunday, for example, indeed recalls the fleeting triumph before rejection in the life of Jesus, but,

perhaps more important, it also interprets the triumphs and rejections in our own lives, especially the rejections by those we love and to whom we have given the most. Praise and rejection are among the natural and inevitable rhythms of life.

From early childhood we have learned about the life of Jesus and in our youth we have formed pictures in our mind about the happenings in Jesus' life and these early-childhood pictures may prevent us seeing Jesus' life in a new and deeper way. To give an example: I always thought that the crowd who welcomed Jesus with palms into Jerusalem were the very same people who a few days later demanded his execution. Perhaps some of the same people were at both events. But now I begin to realize that it is more likely that they were two very different crowds. The former was made up of his followers and friends from Galilee, the latter from the wandering mobs that characterize any city on a big festival day. Where were the followers of Jesus? With a few exceptions they were somewhere else. They realized that the dream was over and that what they had feared all along would

happen. The leaders would snatch Jesus secretly and put an end to his "good news" which they perceived as a threat to their power. What the realists among Jesus followers had predicted all along had at last happened. The best thing to do was to go to ground and hide till the trouble blew over.

The images of the Passion are especially stark in the Gospel of Mark, the version we have just shared. He doesn't mention the Good Thief expressing his faith in Jesus, no comforting presence of loved ones such as his mother Mary and his friend John standing faithfully beneath the cross. In the Gospel of Mark, Jesus dies alone. Mark got his eye-witness material mostly from Peter's recollections. For Mark the worst aspect of the whole story is the rejection of Jesus, the rejection of the prophet, the dereliction. "The stone which the builders rejected". On Good Friday the eye witness is the apostle John who wrote his own Gospel. John stayed close all the time. Peter was only on the periphery of the spectators and slipped away during the trial after he was accused by the servant girl

and others who said they had seen him in the Garden

Like Jesus himself, we have faith that after death comes resurrection, after the cross comes glory, after the darkness of the tomb comes the clear light of a dawn that brings new life.