

RĀTAPU TUARIMA O TE ARANGA**FIFTH SUNDAY OF EASTER****Miha Rātapu - Sunday Mass - 11am****Weekday Masses (Monday to Friday)
midday, 12 noon.****Sacrament of Reconciliation** - available at weekday Masses and by appointment.

There were too many notices to squeeze into last week's newsletter - so I kept Pope Francis' prayer for vocations till this week.

It will not fill our hearts if we keep standing by the window with the excuse of waiting for the right time without accepting this very day the risk of making a decision. Vocation is today! The Christian mission is now! Each one of us is called to become a witness of the Lord, here and now. We should not wait to be perfect in order to respond with our generous "yes", nor be fearful of our limitations and sins, but instead open our hearts to the voice of the Lord.

ANNIVERSARIES*remembered daily at Te Unga Waka Mass.*26th April – Richard Tatana28th April - Petrina Morunga29th April Sister Katarina (Mariu)

Barbara Hoera (Matthews)

3rd May David Clemas (Marlene's husband)6th May - Barney Campbell, Hone Ruka8th May - Raymond Matthews9th May - Menehia Tahana10th May - Sophie Te Paea Ruka12th May - Fr. Pat Logue**BAPTISM**

Last Sunday **Elizabeth Heta** was welcomed into the family of Jesus, in the Sacrament of Baptism. Haere mai **Elizabeth** ki te Hākarameta whai tikanga rawa - ko te Kūwaha tēnei ki ngā Hākarameta katoa. Tino pai te "wairua" o te Whakaminenga. We could feel the renewal of Faith happening - Come and talk about it to Pā Mikaere after Mass on Sunday or after the midday Mass any day Monday to Friday.

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, Arahī Ashby, Basil Brown, Bella Wade, 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, 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, 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, **Pauline Tapiki** (née Kingi)*, 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. ***Pauline** seriously ill in Middlemore (not Whangarei as reported last week), - sister of Tiraroa.

**KAIARAHĪ WHAKAPONO
KATEKITA MAORI TRAINING**

Programme has been developed to assist, resource and support Maori members of Te Haahi Katorika who may be already carrying out this role in the community, or want to become more familiar and skilled with Katekita ministry and roles. To assist with and organize Sunday Masses, Feast Days, Baptisms, distribution of Communion to the sick and dying and Funeral services with the appropriate himene and karakia for all occasions.

Wānanga kaupapa/agenda: knowledge ecclesiology, Te Haahitanga, History, Models, Images, Expressions.**Ngā Akoranga: Catechesis, Knowledge, Teaching Katorika Faith beliefs****Ngā Ritenga/Rituals/Liturgy, Ministry, Sacraments, Karakia, Leading public worship, Rites and Rituals, Devotions, Kauwhau, Commissioning.****Atuatanga = Theology (=Study of the divine, spiritual concepts in general), Māori Theology & Spirituality, Christian/Catholic Theology revealed in Holy Scripture and Tradition.**

The programme will be a 10 week fortnightly programme. Sessions will start promptly at 7pm and finish at 9pm. They will be led by Pā Pere Bernard Dennehy supported by Rangi Davis and Wiremu Smith, sanctioned by Bishop Patrick Dunn and with his blessing.

Enlarged notice has been placed on the chapel Notice Board.

DATES**May 16th & 30th June 6th & 27th July 11th & 25th August 8th & 2nd Sept 5th & 19th****PLACE: Unga Waka,****Wednesday nights 7-9pm sharp
Cost: \$10 per night towards handouts and end of programme commissioning.****Please send your names and contacts to register either with:****Rangi Davis: rangi.davis@gmail.com**

or

Wiremu Smith: wiremu.smith@sus.co.nz**NAU MAI, HAERE MAI,****PIKI MAI, KAKE MAI.****Huihui mai ki te Parihe o Whangarei****St Francis Xavier Church Hall,****Park Avenue, Whangarei****Saturday 23rd June 2018.**

This hui continues the theme of Maori Leadership in the Church held at

Whai Ora last year:

Katorika, Māori Pastoral Care Plan, Involvement of Rangatahi.

COPIES OF THE INFORMATION PAMPHLET and REGISTRATION FORM ARE AVAILABLE AT THE CHAPEL NOTICE BOARD. PLEASE TAKE A COPY

St Thomas More Parish warmly invites you to join them in celebrating their 35 years as a parish in Glenfield. Mass will be celebrated 6th May 2018 at 10.00^{am} led by Bishop Pat Dunn at the church in 336 Wairau Road, Glenfield, followed by morning tea in the parish hall.

Some of our whānau who live on the North Shore can represent Te Unga Waka whānau. The Mass is Sunday Morning 10 am.

In the evening a concert will be held at 7.30^{pm} at Rosmini College Auditorium, 36 Dominion Street, Takapuna. Doors open at 7.00^{pm}

MARAE NOTICES**Apologies for the late notice of postponement yesterday of THE ANNUAL GENERAL MEETING**

It has been rescheduled for two weeks time - 12th May. Check that you are up to date with your annual \$20. Only financial members are entitled to vote or even take part in the discussions on policy.

Words of Wisdom: A woman worries about the future until she gets a husband. A man never worries about the future until he gets a wife

Readings from Sacred Scripture for today the Fifth Sunday of Easter Year B

REO MĀORI TEXT: na Pa Hoane Papita

ENGLISH TEXT: Contemporary English Version

TUHITUHI TAPU TUATAHINgā Mahi a ngā Āpōtoro 9²⁶⁻³¹

When Saul arrived in Jerusalem, he tried to join the followers. But they were all afraid of him, because they did not believe he was a true follower. Then Barnabas helped him by taking him to the Apostles. He explained how Saul had seen the Lord and how the Lord had spoken to him. Barnabas also said that when Saul was in Damascus, he had spoken bravely in the name of Jesus. Saul moved about freely with the followers in Jerusalem and told everyone about the Lord. He was always arguing with the Jews who spoke Greek and so they tried to kill him. But the followers found out about this and took Saul to Caesarea. From there they sent him to the city of Tarsus. The church in Judea, Galilee and Samaria now had a time of peace and kept on worshipping the Lord. The church became stronger, as the Holy Spirit encouraged it and helped it to grow. Ko te kupu a te Ariki. **Whakamoemiti ki te Atua.**

WAIATA WHAKAUTU 21 / 22*Whā Areruia! Iwz: Areruia*

Everyone will see me keep my promises to you. The poor will eat and be full, and all who worship you will be thankful and live in hope. **Areruia!**

People all over the world will turn and worship you, because you are in control, the ruler of all nations.

Areruia!

All who are rich and have more than enough will bow down to you LORD. Even those who are dying and almost in the grave will come and bow down. **Areruia!**

In the future, everyone will worship and learn about you, our

LORD. People not yet born will be told, “The LORD has saved us.”

Areruia!**TUHITUHI TAPU TUARUA**Reta Tuatahi nā Hoane 3¹⁸⁻²⁴

Children, show love for others by truly helping them, and not merely by talking about it. When we love others, we know that we belong to the truth, and we feel at ease in the presence of God. But even if we don't feel at ease, God is greater than our feelings, and he knows everything. Dear friends, if we feel at ease in the presence of God, we will have the courage to come near Him. He will give us whatever we ask, because we obey Him and do what pleases him. God wants us to have faith in his Son Jesus Christ and to love each other. This is also what Jesus taught us to do. If we obey God's commandments, we will stay one in our hearts with him and he will stay one with us. The Spirit that he has given us is proof that we are one with him. Ko te kupu a te Ariki. **Whakamoemiti ki te Atua**

Areruia, areruia, kua ara te Ariki, areruia areruia, te aka-waina pono. “Horahia te Rongo Pai ki ngā iwi o te ao katoa!”.
Areruia...

RONGO PAI nā Hoane. 15¹⁻⁸

Ka mea a Hēhu, “Ko ahau te aka-waina pono, ko tōku Matua te kaimahi. Ko ngā manga katoa i roto i a au, ā, ekore e whai hua, e tangohia e ia; ā, ko ngā manga katoa e whai hua ana, ka whakapaia e ia kia rahi atu ai te whai hua. Na, kua mā koutou i tēnei wā, nā te kupu hoki i kōrerotia e ahau ki a koutou. Kia mau koutou ki roto ki a au; ā, kua mau ahau i roto i a koutou. Ekore te manga e āhei te whakaputa hua i runga i tona kaha ake, ki te kāhore e mau ki te aka-waina. Waihoki ko koutou ekore e whai hua, ki te

kāhore e mau ki roto ki a au. Ko ahau te aka-waina, ko koutou ngā manga. Ki te mau tētahi ki roto ki ahau, ā, ko ahau ki roto ki ā ia, ka hua ai ia ngā hua maha. Ekore hoki e taea e koutou tētahi mea, ki te motu kē i ahau. Ki te kore e mau tētahi ki roto ki a au, ka pangā ia ki waho, ka pērātia me te manga waina, ā, ka maroke. Na, ka kohikohia, ka pangā ki te kāpura pau ake i te kāpura. Ki te mau koutou ki roto ki a au, ā, ka mau hoki āku kupu ki roto ki a koutou, e ĭnoia e koutou tā koutou e pai ai, ā, ka whakamanangia ki a koutou. Mā tēnei ka whai korōria ai tōku Matua, mā koutou ka whai hua maha, ka meinga hei akonga māku. Ko te Rongo Pai a te Ariki.

Kia whakanuia rā koe ...

GOSPEL John 15¹⁻⁸
Jesus said to his disciples, “I am the true vine, and my Father is the gardener. He cuts away every branch of mine that doesn't produce fruit, so that it will produce even more fruit. You are already clean because of what I have said to you. Stay joined to me, and I will stay joined to you. Just as a branch cannot produce fruit unless it stays joined to the vine, you cannot produce fruit unless you stay joined to me. I am the vine and you are the branches. If you stay joined to me, and I stay joined to you, then you produce lots of fruit. But you cannot do anything without me. If you don't stay joined to me, you will be thrown away. You will be like dry branches that are gathered up and burnt in a fire. Stay joined to me and let my teaching become part of you. Then you can pray for whatever you want, and your prayer will be answered. When you become fruitful disciples of mine, my Father will be honoured. The Gospel of the Lord.

Praise to you Lord Jesus Christ

5th Sunday of Easter, Year B

Acts 9²⁶⁻³¹

Psalm 21/20

1 John 3¹⁸⁻²⁴

Gospel of John 15¹⁻⁸

Jesus uses many different images in an attempt to try to tell us what kind of a person he is and what kind of a relationship he has with us. Last week he used the image of the shepherd when he said, "I am the good shepherd and you are my sheep". This week he uses the image of a vine when he says, "I am the vine and you are the branches". This image of the vine presents a closer and more intimate bond than that of the shepherd, because, while the sheep know and trust and follow the shepherd, the branches actually live with the very same life of the vine. Just as the one same life-giving sap runs through the vine and branches, so too the one same God-given life runs through Jesus and us. Can there be anything closer or more intimate than that?

Not even this is the ultimate meaning of this image. It is only part of it.

Jesus goes further and tells us that this is all so, only in order for us to bear fruit. Bearing fruit – that is the

ultimate end-purpose of the vine and the branches. Just as the vine and branches have their meaning and purpose only in the grapes that they produce, so, too, the close, intimate relationship between Jesus and us has its meaning and purpose only in the good things that we produce by our work and action on behalf of others. Bearing fruit – it is all a matter of action – a matter of doing something, causing something, effecting something, producing something – something good and worthwhile for others, for society, for the world.

This is why St. John tells us in the second reading, "Children, let us love not in word or speech but in deed and truth," that is, in action, and not merely talk about it. In other words, let us not just talk here in church about our close intimate relationship we have with God like that of the vine and its branches; but rather let us live it – in action, in self-sacrificing service, in bearing fruit – in our families and in our work and in the world – right in the middle of all the demanding realities of every-day life.

In the easily-understood image of the vine and its

branches, Jesus is explaining to us what our relationship with Him can be like and indeed should be like. He compares himself to the vine, his followers are the branches. And it is the branches which bear the fruit.

If a branch does not bear fruit, it is simply cut off from the main stem. It is no good; it is just draining life from the trunk without giving anything in return.

It is very easy for us to be that kind of Christian. We can just come to church Sunday after Sunday in search of spiritual "handouts" or just to "fulfil our Sunday obligation" but give little or nothing back to the community. Each Sunday, we can come in and go out without making any impression, without being really part of what is going on.

The Second Reading expresses this as follows: *"Children, you show your love for others by truly helping them, and not merely talking about it. When we love others, we know that we belong to the truth, and we feel at ease in the presence of God."*

We can see this graphically illustrated in today's First

Reading. Saul has just had his great conversion experience at Damascus. Saul was struck down on the road to Damascus and blinded. He was led into Damascus and for three days was without sight, food and drink. He was healed by Ananias who baptised him (the only Baptism of any apostle in Holy Scripture). Saul has been transformed from a zealous Pharisee persecuting the followers of Christ to an ardent disciple of the same Christ and became known as Paul. For 3 years Paul preached in the synagogues of Damascus, until the Jews plotted to kill him, causing Paul to flee to Jerusalem. But, not very surprisingly, when Paul arrives in Jerusalem no one trusts him. They think his conversion is just a trick to get inside the Christian community.

The Christian community in Jerusalem did not say welcome, they said wait a minute.

Let us see your conversion, not just hear about it. So Paul went about the community letting his converted actions be seen. Even the great St. Paul learned at the end of the day faith is not what you think, what you say or how you feel. It is how you

live. At the end of today's Gospel, Jesus uses a phrase you might have missed: *"when you become fruitful followers of mine the Father is honoured.* The phrase conveys the wonderful sense that my life is important to God. God needs my unique life to show his love to others. The truth is, that more times than not, we don't believe that. We think that someone else is more important, more needed. Jesus proclaims that every branch of the vine is needed, cherished, important.

In Germany you see quite a few big crucifixes next to country-roads. During the war a grenade had blown away both the arms of the crucified Jesus. Someone had written under the crucifix "I have no arms but yours".