

RĀTAPU TUARUA O TE RENETI

Secon 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

HOW ARE YOU MANAGING WITH YOUR LENTEN SACRIFICE?

Caritas envelopes are a useful reminder to do a bit at a time. Youngsters: your small donation each day will mount up - it may be a \$5 put in the Caritas envelope for Sunday. Ask Whaea Annie who is organising a collection each Sunday at the end of Mass.

Caritas Aotearoa has committed an initial \$10,000 'solidarity grant' to help communities in Tonga rebuild after it was hit by Cyclone Gita. Caritas Director Julianne Hickey said, "Every year, the generosity of the Catholic community through our Lenten Appeals have enabled us to respond to the needs of our sisters and brothers in the Pacific." This includes being able to stock up such things as tarpaulins for shelter and hygiene kits. The country is already addressing an outbreak of dengue fever in Tongatapu, then deterioration of sanitation conditions on the island could increase the risk for the spread of the dengue and other vector and water-borne diseases.

HE AITUA

FATHER EDMUND SLOWEY, Mill Hill Missionary passed away last Thursday at Herbert House, Freshfield nr. Liverpool, aged 88. He was a classmate of Pa Mick Ryan in the Mill Hill Colleges, from 1941 till Ordination in 1953. For nineteen years he worked in Malaysia, in both Kuching and Miri Dioceses as teacher and very practical pastor. Both in the mission and in retirement he was very strong on growing one's own food helping set up farming and gardening schemes. In 1979 he came to New Zealand. He served first in Rotorua and then in Turangi where he was Parish Priest 1983 till 1996. E moe e Pa i te moenga roa. *Rest in Peace.*

FATHER JAAP NIELEN MHM PhD elder brother of our Pa Jan Nielen passed away on Friday at the home for retired Mill Hill men in Vrijland, Netherlands, at the age of 90. Ordained at St Joseph's College Mill Hill in 1952, the Cameroon mission in East Africa was his main life's work where he engaged in teaching and pastoral work. It was during his time as Parish Priest of Bafmeng, near Lake Nyos, that a terrible natural disaster took place. In August 1986 a giant cloud of poisonous gas erupted from the depth of the lake, suffocating in one night more than 1,700 people as well as a huge number of cattle living around the lake up to a distance of 11km away. Jaap witnessed the disaster the following morning and applied himself heart and soul to the well-being of the survivors, managing to organise relief aid and replacement housing for the survivors. His exceptional commitment is acknowledged in the book 'Stikvallei' Suffocation Valley by Frank Westerman. Poor health forced him to return to Netherland in 2003 but he continued parish work until last year. *Requiescat in Pace.*

WAYNE JOHN TE TAI passed away last Wednesday, aged 46. Tino aroha ana te whānau i te mea he whakamomori. He nui te iwi kua hui mai ki Waimirangi, Waihou. The nehu will probably be at 10am today Sunday, depending on the arrival of the nephews and neices who are expected from London. Wayne was the youngest son of Mere and the late Wally, and brother of Warren and Mereana, Rees and Ana, Keith and Ngaire, Tracey, Colin and Riana, Kim and whānau. We will offer today's 11am Miha for him at Te Unga Waka. He was a member of our Runanga and a great assistant to Annette. *Haere rā e koro. Haere ki te wāhi okioki o to tātou Ariki. Haere ki te kāinga tūturu.*

DEATH ANNIVERSARIES

remembered daily at Te Unga Waka Mass.

Feb 15th **Peter Martin**

Feb 21st **Sister Fidelis**

Feb 26th **Huhana Te Tai**

Feb 27th **Rob McLean**

1st March **Wattie Maunsell**

3rd March - **Paniora Bunny Matthews**

6th March **Kaperiere Leef**

7th March **Fr. Sam Carney MHM,**

Patrick Kake

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 Paparoa, 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.

TE ŪNGA WAKA MARAE

Yesterday 24th of February

Panguru - Waipuna Housie at Te Unga Waka to raising funds for the DIY doing up of the marae, which will be televised. There were two session, the first at 11am the second at 7pm. It was well supported and a financial success owing to the generosity of the people. After half time at the first session a crowd departed for the tangi for Wayne, but left their contributions behind.

*A woman was shocked to hear her daughter say "You're a f***b*** to her 'best friend'. "What an awful thing to say. Please speak to people in a nice way!" So the girl said it again in a pommy accent.*

ENGLISH TEXT: CEV REO MĀORI: PĀ HOANE PĀPITA Kawenata Hou

TUHITUHI TAPU TUATAHI

Kenehi

Ūpoko 22 ^{1-2, 9-13, 15-18}

God decided to test Abraham, so he spoke to him. Abraham answered, “Here I am Lord.” The Lord answered, “Go and get Isaac your only son, the one you dearly love! Take him to the land of Moriah, and I will show you a mountain where you must sacrifice him to me on the fires of an altar.” When they reached the place that God had told him about, Abraham built an altar and placed the wood on it. Next, he tied up his son and put him on the wood. He then took a knife and got ready to kill his son. But the Lord’s angel shouted from heaven, “Abraham! Abraham!” “Here I am” he answered. “Don’t hurt the boy or harm him in any way!” the angel said. “Now I know that you truly obey God, because you were willing to offer him your only son.” Abraham looked up and saw a ram caught by its horns in the bushes. So he took the ram and sacrificed it in place of his son. The Lord’s angel called out from heaven a second time, “You were willing to offer the Lord your only son, and so he makes you this solemn promise, I will bless you and give you such a large family, that someday your descendants will be more numerous than the stars in the sky or the grains of sand along the beach. They will defeat their enemies and take over the cities where their enemies live. You have obeyed me and so you and your descendants will be a blessing to all nations on earth.” Ko te kupu a te Ariki.

Whakamoemiti ki te Atua

WAIATA WHAKAUTU 115 / 116

Wā. Tērā ahau e haereere i te aroaro o te Ariki, i te whenua o te ora. [I will walk in the presence of the Lord in the land of the living]

I was faithful to you when I was suffering. You are deeply concerned when one of your loyal people faces death. *Wā. Tērā ahau e haereere i te aroaro ...*

I worship you Lord just as my mother did and you have **rescued** me from the chains of death. I will offer you a sacrifice to show how grateful I am and I will pray. *Wā. Tērā ahau e haereere i te aroaro ...*

I will keep my promise to you when your people gather at your temple in Jerusalem. Shout praises to the Lord *Wā*

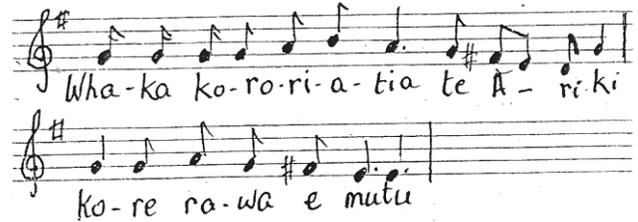
TUHITUHI TAPU TUARUA

Hāto Pauro ki te hunga o Roma Ūpoko 8³¹⁻³⁴

What can we say about all this? If God is on our side, can anyone be against us? God did not keep back his own Son, but he gave him for us. If God did this, won’t he freely give us everything else? If God says his chosen ones are acceptable to him, can anyone bring charges against them? Or can anyone condemn them? No indeed! Christ died and was raised to life, and now he is at God’s right hand, speaking to him for us.

Ko te kupu a te Ariki.

Whakamoemiti ki te Atua



Ka puta he reo i roto i te kapua: Ko taku Tama aroha tēnei, whakarongo ki ā ia.

RONGO PAI

Māka

Ūpoko 9 ²⁻¹⁰

Ka mau a Hēhu ki a Petera ki a Hākopa ki a Hoane, ā, kawea ana e ia ki tahaki ki tētahi maunga tiketike, ko rātou anake, ā, ka puta kē tōna āhua i tō rātou aroaro. Ā, uira tonu ōna kākahu, mā tonu me te hukarere, ekore e taea e te kaihoroi i runga i te whenua te mea kia pērā te mā. Na, ka puta mai ki a rātou a Irāia rāua ko Mōihi e kōrero tahi ana rāua me Hēhu. Na, ka oho a Petera, ka mea ki a Hēhu: “E Rapi, he mea pai kia noho tātou ki kōnei. Na, me hanga e mātou ētahi wharau kia toru, kia kotahi mōu, kia kotahi mō Mōihi, kia kotahi mō Irāia.” Kāhore hoki ia i mātau ki tāna e kōrero ai, i oho hoki rātou i te mataku. Ā, ko tētahi kapua e taumarumarū iho ana i a rātou; ā, ka puta he reo i te kapua e mea ana, “Ko tāku Tama tēnei, ko tāku e arohanui nei. Whakarongo ki ā ia.” Ā, tītiro tonu ana rātou, ā, heoi anō tā rātou i kite ai, ko Hēhu anake i tō rātou taha. Ā, i a rātou e heke iho ana i te maunga, ka ako atu ia ki a rātou, kia kaua e kōrerotia ki tētahi tangata ngā mea i kite ai rātou, kia ara rā anō te Tama a te tangata i ngā tūpāpaku. Ā, i puritia taua mea e rātou ki roto i a rātou me te rapurapu ki a rātou anō ki te tikanga o tēnei: kia ara rā anō ia i ngā tūpāpaku. Ko te Rongo Pai a te Ariki.

HOLY GOSPEL

Saint Mark

Ch. 9²⁻¹⁰

Jesus took Peter, James and John with him. They went up on a high mountain, where they could be alone. There in front of the disciples, Jesus was completely changed. And his clothes became much whiter than any bleach on earth could make them. Then Moses and Elijah were there talking with Jesus. Peter said to Jesus, “Teacher it is good for us to be here! Let us make three shelters, one for you, one for Moses, and one for Elijah.” But Peter and the others were terribly frightened, and he did not know what he was talking about. The shadow of a cloud passed over and covered them. From a cloud the voice said, “This is my Son, and I love him. Listen to what he says!” All at once the disciples looked around, but they saw only Jesus. As Jesus and his disciples were coming down the mountain, he told them not to say a word about what they had seen, until the Son of Man had been raised from the dead. So they kept it to themselves. But they wondered what he meant by the words “raised from the dead.” The Gospel of the Lord. **Praise to you Lord Jesus Christ.**

Second Sunday of Lent Genesis 22 Psalm 115 Romans 8 Mark 9

Tēnā koutou te whānau o Te Ūnga Waka me ngā manuhiri.

Haere mai - peka mai i te ao hoihoi nei - step aside from the noisy world - and listen to words of wisdom from the holy scriptures.

Check your watches now - Pope Francis talked to me last week about my sermons - make sure, he said that they don't go on longer than ten minutes, then he added "Please" I liked that. That's typical of this Pope - he doesn't like to pontificate - he appeals to common sense. Actually I would be horrified if I found I was preaching longer than ten minutes.

Today we look back at the first book of the Bible - Genesis. The book of Genesis is like life; it's not idealistic, it's messy and ambiguous. It asks the same questions which we all face from time to time and it often leaves them unanswered. And sometimes, the more we think about something, we keep getting different answers.

The testing of Abraham is one of the masterpieces of the Old Testament. The story echoes a brutal age in which the sacrifice of children was not uncommon - in fact, the people of old Israel were taught to sacrifice an animal in place of their child, to turn them away from this horrible temptation. But the real point of the story is the absolute trust that is asked of Abraham, making him the model of believers.

Today's First Reading echoes an earlier incident in Abraham's life when he is asked by the Lord to make a big sacrifice and leave his tribal land and go to another land which God would show him. Leave your country, your family, and your relatives. After hearing God's invitation, Abraham obeys and sacrifices his past. Now God is asking him to sacrifice his future in the person of his son. Verses 6 and 7 have been left out - they describe how Abraham loaded the firewood on his son and carried the receptacle with glowing embers himself. And Isaac says to him: "You've got the fire and the knife and I've got the firewood, where's the lamb for sacrifice?"

Abraham replied Yaweh Jireh - Yaweh will provide. The place is known nowadays as Jireh-

salom - tradition says that's the city known to the world now as Jerusalem.

Deep within this story is the invitation to trust God. To make sure you don't miss this point, the liturgists who choose the weekly Readings put in Paul's words in the letter to the Romans which urge us to trust God: it starts with the opening sentence If God is on our side, can anyone be against us?

Paul wrote these words to people who were experiencing the tensions and tragedies of life; and he also himself had plenty of trials. The testing of our faith comes throughout life. It might be a difficult doctor's report or a child born with a problem, or difficulties in marriage relationships, or a disagreeable son or daughter.

The story of Abraham and his son Isaac has a clear parallel with Jesus. Abraham's readiness to sacrifice his son is a prototype of the Heavenly Father and Jesus. And yet there are differences, Isaac was spared at the last moment, but Jesus died. The boy Isaac can only have faced his death with puzzlement and alarm but Jesus identified totally with his Father's will and offered his life in love for us. "Not my will but thine be done." He said to the Father in the garden of Gethsemane. It is clear that Jesus - like any normal person - was horrified and filled with fear at what he was having to face, and begged to be released from it. But, when he found that this was clearly the way he had to go, he accepted it to the full and so became a model for us to follow.

This was a lesson which the Apostles were asked to learn on that day on the high mountain when he was transfigured. They were told to listen to Jesus. This incident comes at a time when the opposition to Jesus from the authorities is growing; and his popularity with the masses was waning. The human Jesus is full of fear and apprehension (he sweats blood) - so the Transfiguration is a time of needed reassurance for both Jesus and the disciples. The disciples need a glimpse of God to sustain them.

When our time comes to leave this world, may we be able to say what we prayed in the Responsorial Psalm - *I will walk in the presence of the Lord in the land of the living.* *Tērā ahau e haerere i te aroaro o te Ariki i te whenua o te ora.* (Ten minutes? - I don't think so.)