

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

Pope Francis has given his worldwide prayer
 network this thought for March:
**FORMATION IN SPIRITUAL
 DISCERNMENT.**

That the Church may appreciate the urgency
 of formation in spiritual discernment, both
 on the personal and communitarian levels.

**If you find it difficult to understand these
 words, don't blame Pāpā Werahiko. Tikanga
 gets lost in translation. Whaka-māoritā - try
 it out in Māori: Formation = Whakariterite /
 Whakaahua / Akonga Discernment =
 Māramatanga. Spiritual = ā-wairua The
 Church = Tātou katoa e whai atu nei i ngā
 tapuwae o Hēhu. Appreciate Urgency = kia
 mōhiohia wawetia, he mea nui rawa.*

*Personal - ki ia tangata Communitarian = nō
 te whānau whānui, rōpū rānei e noho nā koe. .*

HOW ARE YOU MANAGING WITH YOUR LENTEN SACRIFICE?

*Caritas envelopes are a useful reminder to do
 a bit at a time. Ask Whaea Annie who is
 organising a collection each Sunday at the
 end of Mass. "Fasting."*

Many whimpish people find it impossible
 to fast from food - they say they are
 "addicted to eating!!!!" Pope Francis
 suggests these other ways of fasting
 Fast from hurting words and say kind
 words.

Fast from sadness and be filled with
 gratitude.

Fast from anger and be filled with
 patience.

Fast from pessimism and be filled with
 hope.

Fast from worries and have trust in God.
 Fast from complaints and contemplate
 simplicity.

Fast from pleasures and be prayerful.
 Fast from bitterness and fill your hearts
 with joy.

Fast from selfishness
 and be compassionate to others.

Fast from grudges and be reconciled.

Fast from words and be silent, so you can
 listen.

CONGRATULATIONS

He nui ngā mihi ki to tātou kōtiro a Mary
 Clarke i ā ia e haere ana ki te Whare
 Wānanga Massey on the way to
 becoming a Vet. On departure she was

presented with the Open Polytechnic's
 Certificate of Sterilising Technology
 Level Three which she gained while
 working at Gillies in the Sterilization
 Dept. She also worked the summer
 school in conjunction with this Degree,
 and she was a Katekita for Te Unga
 Waka, using her reo Māori skills, for
 which we are very grateful.

POLITICS & MĀORITANGA

Pa Mikaere has been very impressed
 recently with publications in news papers
 which show understanding of Māoritanga.
 In the New Zealand Herald, for example
 everyday there is a page by Lizzie
 Marvely which gives an insight into taha
 Māori. Last week the selection of
 leaders of the National Party made people
 take notice that new leaders (in all
 Parties) have Māori whakapapa. Lizzie
 gets pretty annoyed, though, with some of
 Racial Remarks and the kūare of the
 Pākehā world in general. Don't take my
 word, but read for yourself. "Race
 remarks make the blood boil." (p.A12
 Saturday's Herald) *I've lost count of the
 number of times I've been asked "how
 Māori" I am. As a "white Māori" I am
 constantly required to defend my
 whakapapa, to account for it as if I were
 some kind of walking pie graph rather
 than a human being. I try to be gentle
 when I am asked to reduce my
 Māoritanga to a fraction, knowing that it
 is often ignorance rather than malice that
 motivates such rudeness. But it is rude
 and racist.* [Sorry that's all the space we
 have, but read it yourself. *Pa Mick*]

HE AITUA

WAYNE JOHN TE TAI passed away
 on the 21st February, aged 46. Tino
 aroha ana te whānau i te mea he
 whakamomori. He nui te iwi kua hui mai
 ki Waimirirangi, Waihou. Crowds of
 people came to the tangi, so many that
 Ngāti Manawā, Waipuna Marae and other
 marae nearby shared in the accomodation.
 The nehu was on Sunday 25th and he was
 laid to rest in Pureirei. E kī ana te rori
 nei a Kōwhitikaru i te ope tangata e mau
 ana i ā ia ki taua wāhi tapu.
 Wayne was the youngest son of Mere and
 the late Wally Te Tai, and brother of
 Warren and Mereana, Rees and Ana,
 Keith and Ngaire, Tracey, Colin and
 Riana, Kim and whānau. He was a much
 respected leader and supporter of youth
 groups all over Te Rarawa, who came in
 great numbers to pay their respects. He
 was also a member of our Te Ūnga Waka
 Runanga. *Haere rā e koro. Haere ki te*

*wāhi okioki o to tātou Ariki. Haere ki te
 kāinga tūturu. Okioiki i te rangimārie.
 E moe, e moe, e moe.*

DEATH ANNIVERSARIES

remembered daily at Te Ūnga Waka Mass.

6th March (Tues) **Kaperiere Leef**

7th March (Wed.) **Fr. Sam Carney mhm,**

Patrick Kake

9th March (Thurs) **Dean Alink mhm**

10th March (Friday) **Brother Nevil**

11th March (Sat) **Eric Kidd. Tony Kapeli**

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, Arahī 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 Car-michael, Des-Chanel
 Toalepai, **Elizabeth Glover-Tepania***, 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 Paparaoa, 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.

**From Bubba Glover (Elizabeth) - Thanks
 for all your prayers - recent scan is all clear!*

**Henry admitted to hospital - very poorly.*

TE ŪNGA WAKA MARAE

Westlake College students and teachers
 are staying the week-end at the marae in
 preparation for the Polyfest. Some of our
 whānau are teachers at the College.
 On Wednesday last week an ope of 40
 from Hāwera and southern marae had a
 stop-over at the marae. We were very
 grateful to have Mate Webb on hand to
 welcome them. The group was on their
 way to Ahipara for the big hui there.

What is the definition of Procrastination?

I'll tell you tomorrow

TUHITUHI TAPU TUATAHI

Ekorehu Te Putanga i Īhipa 20 ^{1-2, 7, 12-17}
 God said to the people of Israel: I am the Lord your God, the one who brought you out of Egypt where you were slaves. Do not misuse my name. I am the Lord your God, and I will punish anyone who misuses my name. Respect your father and your mother, and you will live a long time in the land I am giving you. Do not murder. Be faithful in marriage. Do not steal. Do not tell lies about others. Do not want anything that belongs to someone else. Don't want anyone's house, wife or husband, slaves, oxen, donkeys or anything else.
 Ko te kupu a te Ariki.

Whakamoemiti ki te Atua.

WAIATA WHAKAUTU 18 / 19

Wā. Kei ā koe ngā kupu o te oranga tonutanga. [You, Lord, have the message of eternal life]

The law of the Lord is perfect, it gives us new life. His teachings last for ever, and they give wisdom to ordinary people. *Wā. Kei ā koe ...*

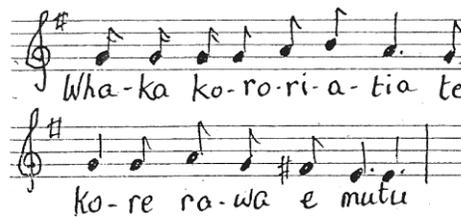
The Lord's instruction is right; it makes our hearts glad. His commands shine brightly and they give us light. *Wā. Kei ā koe ...*

Worshiping the Lord is sacred; he will always be worshipped. All of his decisions are correct and fair. *Wā.*

They are worth more than the finest gold and are sweeter than honey from a honeycomb. *Wā. Kei ā koe ...*

TUHITUHI TAPU TUARUA

Pauro ki te hunga o Koriniti Ūpoko 1
 Jews ask for miracles and Greeks want something that sounds wise. But we preach that Christ was nailed to a cross. Most Jews have problems with this, and most Gentiles think it is foolish. Our message is God's power and wisdom for the Jews and the Greeks that he has chosen. Even when God is foolish, he is wiser than everyone else, and even when God is weak, he is stronger than everyone else. Ko te kupu a te Ariki.

Whakamoemiti ki te Atua

Ka mea mai te Ariki, ko Ahau te Aranga me te Ora; ko ia e hakapono ana ki a au, ekore e mate āke āke.

RONGO PAI Hoane Ūpoko 2¹³⁻²⁵

Na, kua tata te Pākate o ngā Hūrai; ā, ka haere a Hēhu ki runga ki Hiruharama. Na, kitea ana e ia i roto i te Temepara te hunga hoko kau, hipi, kukupā, me ngā kaiwhakawhitiwhiti moni e noho ana. Ā, ka oti i ā ia te hanga tētahi wepu ki ngā aho hei whiu, ka peia katoatia rātou e ia ki waho i te Temepara. Me ngā hipi hoki, me ngā kau. Ka ringihia hoki e ia te moni o ngā kaiwhakawhitiwhiti, ā, turakina ake ana ngā tēpu. Ā, ka mea ia ki te hunga hoko kukupā, “Whakawāteatia atu ēnei i kōnei. Aua hoki te whare o tōku matua e meatia hei whare hokohoko.” Katahi ka mahara āna ākongā ki te mea i tuhituhia: “Ka pau ahau i te nui o tōku ngākau ki tōu whare.” Na ka oho mai ngā Hūrai, ka mea ki ā ia, “He aha te tohu e whakakitea mai e koe ki a mātou, inā hoki to meatanga i ēnei mea?” Ka whakahoki a Hehu, ā, ka mea ki a rātou, “Wawahia tēnei temepara, ā, ka ara anō i a au i roto i ngā rā e toru.” Ā, ka mea ngā Hūrai, “Kua whā tekau mā ono nei ngā tau e hangā ana tēnei temepara, ā, e ara rānei i ā koe i roto i ngā rā e toru?” Otirā, mō te temepara o tōna tinana tāna i kōrero ai. Na, i ā ia kua ara ake i ngā tūpāpaku, kātahi ka mahara āna ākongā ki tāna kōrerotanga i tēnei ki a rātou: ā, whakapono ana ki te Tuhituhinga, ki te kupu hoki i kōrerotia nei e Hēhu. Na, i ā ia i Hiruharama i te Pākate, i te rā hari, he tokomaha i whakapono ki tōna ingoa, i kite hoki āna merekara e meatia ana e ia. Otirā kihai a Hēhu i tuku atu i ā ia ki a rātou, nō te mea i mātau ia ki a

rātou katoa. Ā, kāhore āna tikanga kia whakaaturia te tangata e tētahi: ko

ia ake anō hoki i mātau ki te mea i roto i te tangata. Ko te Rongo Pai a te Ariki. **Kia whakanuia ..**

GOSPEL John. Ch. 2¹³⁻²⁵

Not long before the Jewish festival of Passover, Jesus went to Jerusalem. There he found people selling cattle, sheep, and doves in the temple. So he took some rope and made a whip. Then he chased everyone out of the temple, together with their sheep and cattle. He turned over the tables of the moneychangers and scattered their coins. Jesus said to the people who had been selling doves, “Get those doves out of here! Don't make my Father's house a marketplace.” The disciples then remembered that the Scriptures say, “My love for your house burns in me like a fire.” The Jewish leaders asked Jesus, “What miracle will you work to show us why you have done this?” “Destroy this temple,” Jesus answered, “and in three days I will build it again!” The leaders replied, “It took forty-six years to build this temple. What makes you think you can rebuild it in three days?” But Jesus was talking about his body as a temple. And when he was raised from death, his disciples remembered what he had told them. Then they believed the Scriptures and the words of Jesus. In Jerusalem during Passover many people put their faith in Jesus, because they saw him work miracles. But Jesus knew what was in their hearts, and he would not let them have power over him. No one had to tell him what people were like. He already knew. The Gospel of the Lord.

3rd Sunday of Lent, **Year B**

Exodus 20. 1-17

1 Corinthians 1. 18, 22-25

John 2. 13-25

To all faithful Israelites, the journey to Jerusalem was a journey to the Temple. How old Israel loved the Temple! It was the place of God's presence. Their faith in that presence was so vivid, that to take part in the Temple worship was "to see the face of God", as the Psalms put it. Let us visualize the scene of that day the Gospel is talking about. Perhaps you have seen a painting of it: oxen bellowing and stampeding, noisy sheep scattering in every direction, doves flapping around all over the place, tables crashing, coins flying, some people running away, other people scrambling after the coins and in the middle of it all the figure of a strong young man named Jesus, swinging a whip over his head.

Of course if this were on TV, next we would get the reporters interviewing the people in the street afterward. "I don't know what is the

matter with that man. We weren't doing anything wrong". "This is the way it's always been. It's part of our religion".

"He's just crazy, attacking us for no reason at all".

Many Jewish scholars are offended by this passage from the Gospel. By what right did Jesus attack those who were merely providing the logistics for the Temple sacrifices and thus it would appear he was questioning the sacrificial rites themselves, though they were established by the mosaic law.

By what right did he do these things? Let us get the background to this Gospel story. The services of the moneychangers were needed because only Jewish money could be offered in the Temple. Roman coins had the image of "Divinus Augustus" (the 'divine Augustus') and so were regarded as idolatrous; they had to be exchanged for Jewish coinage. Only "officially inspected" animals were allowed to

be used for sacrifice offerings. If travelers brought their own reasonably-priced animals from outside the Temple courtyard, they would certainly fail the "official test". Only overpriced animals purchased in the Temple courtyard would do. The private merchants allowed into the Temple courtyard made huge profits by overcharging. All this happened inside the House of God, and the profits went into the pockets of the dishonest merchants. It is not at all impossible that the temple authorities connived at the practice and may have even benefited if the traders had to "rent" spaces in the Temple to do their business.

Jesus drove all the traders out of the Temple. It is not mentioned in the Gospel whether the Apostles gave him a helping hand in this. "Take those things out of here" he said. "Stop making my Father's House a marketplace". When we go through human history with steps of several centuries

each, we see that the distance between the divine and the human has become smaller and smaller as time went on. This is good but it contains a certain danger: familiarity breeds contempt. In the Old Testament we read that a layman wanted to prevent the Ark of the Covenant falling to the ground when it was carried on a bier. The man dropped dead. In the early Church in Greece a veil was drawn to prevent lay-people seeing the act of Consecration: lay-people were deemed unworthy. For the same reason catechumens were sent away at Offertory time; they were deemed unworthy to stay for the Mass. Later on in the Roman Church the veil was done away with and eventually catechumens were allowed to be present at the whole Mass. Priests were celebrating Mass with their backs to people. This was changed. Priests were celebrating Mass in Latin. This too has been changed and

the local vernacular is being used today. People received Holy Communion on their tongue. Now they receive it on their hands. Lay people are allowed to distribute Holy Communion. As you see the distance between the divine and the human has become mighty small. It is up to us not to lose our respect and veneration. Keep in mind also that Jesus wants us to think of our own bodies as Temples of the Holy Spirit.