

RĀTAPU TUATAHI O TE RENETI — B

ĪNOINGA MŌ TE KATOĀ

E te Atua kaha rawa, whakaae mai mā te whakaritenga-ā-tau o te Rēneti tapu, kia tupu ake ō mātou whakaaro mō ngā taonga whakahirahira e huna nei i roto i a te Karaiti, ā, mā te mahi tika kia whai atu i ngā hua o aua taonga. Mā to mātou Ariki mā Hēhu Karaiti, tāu Tamaiti, e ora nei, e rangatira tahi nei kōrua i te kotahitanga o te Wairua Tapu. Atua kotahi, mō āke āke. **Āmene.**

ENGLISH TEXT: Contemporary English Version

TUHITUHI TAPU TUATAHI

Kenehi Ūpoko 9⁸⁻¹⁵
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.**

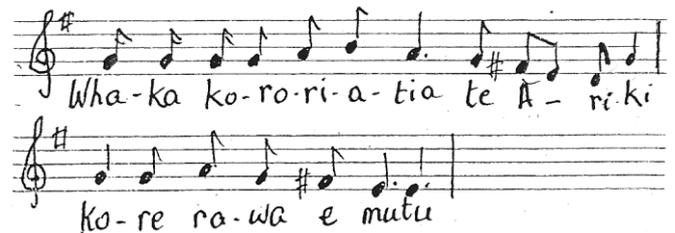
TUHITUHI TAPU TUARUA

Reta Tuatahi nā Hāto Petera Ūpoko 3¹⁸⁻²²

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 1¹²⁻¹⁵
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. 1¹²⁻¹⁵
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

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ĪNOINGA MŌ TE KATOA

E te Atua kaha rawa, whakaae mai mā te whakaritenga-ā-tau o te Rēneti tapu, kia tupu ake ō mātou whakaaro mō ngā taonga whakahirahira e huna nei i roto i te Karaiti, ā, mā te mahi tika kia whai atu i ngā hua o aua taonga. Mā to mātou Ariki mā Hēhu Karaiti, tāu Tamaiti, e ora nei, e rangatira tahi nei kōrua i te kotahitanga o te Wairua Tapu. Atua kotahi, mō āke āke. **Āmene.**

TUHITUHI TAPU TUATAHI

Kenehi

Ūpoko 9⁸⁻¹⁵

I kōrero te Atua ki a Noe rātou ko āna tama, i mea: Ko ahau nei, nana, ka whakapūmau ahau i taku kawenata ki a koutou, ki to koutou uri i muri i a koutou. Ki ngā mea ora katoa hoki i a koutou, ki te manu, ki te kararehe, ki ngā kirehe katoa hoki o te whenua e noho ana i a koutou, ki ngā mea katoa i puta mai i roto i te aaka, puta noa ki ngā kirehe katoa o te whenua. Ā, ka whakapūmautia e ahau tāku kawenata ki a koutou; e kore e hātepea atu ngā kikokiko katoa a muri ake nei e ngā wai o te waipuke. Ka whakatakotoria e ahau taku kōpere ki te kapua, ā, ka waiho hei tohu mō te kawenata i waenganui ōku, ō te whenua. Tēnei ake anō, i te wā e whakaputa ai ahau i te kapua ki runga ki te whenua, ka kitea te kōpere i te kapua: ā, ka mahara ahau ki tāku kawenata i waenganui ōku, ō koutou me ngā mea ora katoa, arā, ngā kikokiko katoa, ekore ngā wai e pupuke ā muri ake nei hei whakangaro i ngā kikokiko katoa. 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.**

Whakakitea ki ahau āu ara, e te Ariki, whakaakona ahau ki āu huarahi. Arahina ahau i tōu pono, whakaakona hoki ahau: ko koe hoki te Atua o tōku whakaoranga. *Wā:* **He mahi tohu, he ...**

Kia mahara ki āu mahi tohu, e te Ariki, ki āu mahi aroha; nōnamata riro hoki ēnā. Mahara mai koe ki ahau e te Ariki kia rite ki tōu aroha. *Wā:* **He mahi...**

He pai, he tika koe, e te Ariki, ā, ka whakaako e koe te hunga hara ki te huarahi. Ka arahina e koe te hunga māhaki i runga i te whakawā. Ka akona hoki e koe te hunga māhaki ki to ara. *Wā:* **He mahi ...**

TUHITUHI TAPU TUARUA

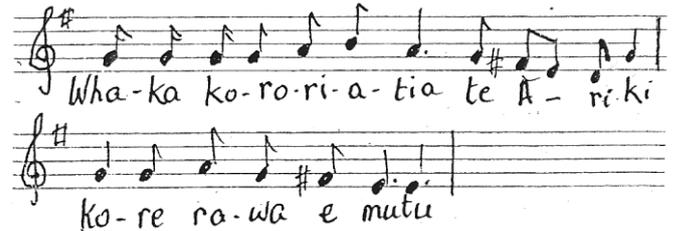
Reta tuatahi nā Hāto Petera

Ūpoko 3¹⁸⁻²²

Kotahi anō hoki matenga o te Karaiti mō ō tātou hara. Te Mea tika mō te hunga hē. Kia tāpaea atu ai tātou e ia ki te Atua he mea whakamate ia, arā, te kikokiko, he mea whakaora ia, arā te Wairua. Ko taua Wairua anō tēnā i tae ai ia, i kauwhau ai ki ngā wairua i te whare herehere. I whakateka nei i mua, i te wā e whakawhirinaki noa ana rātou ki te manawanui o te Atua i ngā rā o Noe, i te mea e hanga

ana te aaka, te mea ora i ora ai ētahi wairua torotoru nei, arā, tokowaru, he mea nā te wai. He ritenga nō tēnei te mea e whakaora ana i a koutou ināianei, arā te iriiri, ehara i te mukunga atu i te poke o te kikokiko, ēngari he uiuinga nā te hinengaro pai i te aroaro o te Atua, he meatanga nā te aranga ake o Hēhu Karaiti. Kei te ringaringa matau nei ia o te Atua, i ā ia kua horomi ake i te mate kia meinga ai tātou hei hunga e whiwhi ki te oranga tonutanga. Kua riro atu ia ki te rangi, kua waiho e ia ki raro i ā ia ngā āhere, ngā mana, ngā kaha.

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

Maaka

Ūpoko 1¹²⁻¹⁵

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 mohao, 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 ripenetā koutou, whakaponohia hoki te Rongo Pai.” Ko te Rongo Pai a te Ariki.

Kia whakanuia rā koe e te Ariki e Hēhu Karaiti

ĪNOINGA MŌ TE KAWENGA

E te Ariki, ka ĭnoi nei mātou, homai ki a mātou o ngā tuakiri tika, ki te kawē i ēnei tākoha, mā ēnei ka whakanui mātou i te tīmatanga o tēnei wā tapu, wā tuku iho. Mā te Karaiti to mātou Ariki. **Āmene**

ĪNOINGA MŌ TE KŌMUNIO

E te Ariki, ka ĭnoi nei mātou kua whakahauoratia i te taro o te rangi, e whāngaia nei to mātou whakapono, whakanuia ana to mātou tumanako, whakakahangia ana to mātou aroha, kia aro atu mātou ki a te Karaiti, te Taro pono, te Taro whaiora, ā, kia tohe kia noho ki tā ngā kupu katoa e puta mai ana i tōu māngai. Mā te Karaiti to mātou Ariki. **Āmene.**

ĪNOINGA I RUNGA I TE WHAKAMINENGA

E te Ariki, ka ĭnoi nei mātou, kia maringa mai āu whakapai ki runga i āu tāngata, kia tupu ake te tūmanako i roto i te pōuri, kia whakakahangia te wairua tika i te wā whakawai, ā, kia whakapūmautia te whakaeatanga mutunga kore.

Mā te Karaiti to mātou Ariki. **Āmene.**

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 groundbreaking 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

RĀTAPU TUATAHI O TE RENETI — B

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

