

11 Hune 2017

WHĀNAU TAPU PARISH

11 Pipiri 2017

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**TOKOTORUTANGA TAPU
HOLY TRINITY SUNDAY
Te Unga Waka 11am**

**Mass 12 noon only on Wednesday
Thursday and Friday this week
owing to the meetings on Monday
and Tuesday of Te Rōpū
Whakamāori Katorika.**

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

**POPE FRANCIS' June Prayer
National Leaders:**

**That national leaders may firmly commit
themselves to ending the arms trade
which victimizes so many innocent
people.**

**TODAY IS DESIGNATED BY THE
BISHOPS AS
A DAY OF PRAYER FOR
REFUGEES AND MIGRANTS**

ANNIVERSARIES

*Remembered and prayed for at Mass at Te
Unga Waka on the anniversary days.*

17th June - Br Andrew Young OFM

18th June - Peter Burkhardt

19th June - Ani Wihone

20th June - John Wikaira

21st June - Michael Peterson

25th June - Tommy Kākā

28th June - Rosalie Morunga,

William Francisco Nicholls

30th June - Allan Tolich,

Michael Francis Gilbert

1st July - Mike O'Brien,

Johnny Williams, Mere Postow

4th July - Fr. Jan Nielen MHM

5th July - Fr. Dave Jillet, Lola White

BIRTHDAYS -

29th June - Eva Morunga Pā Ryan

RŌPŪ WHAKAMĀORI KATORIKA

The Rōpū are meeting on Monday and
Tuesday this week at 7 Westminster Rd.

Here is a late addition to the agenda; you
might like to contribute your thought -
email us at pamikaere@clear.net.nz

What is one part of the Mass you would
like all parishes throughout NZ to be able
to sing in Māori and what music setting
would you like us to use to do this? I
have put E te Reme into my workshops,
using the chant from the missal, but there
might be something else you would
prefer people to be able to sing. Also is
there one hīmene you would like to be
able to sing (or even promoted)
throughout our NZ parishes?

*I am really chuffed at the noon Masses at
Te Unga Waka when my mostly Pākehā*

*congregation sing the reo Māori hymns
with great enjoyment*

INOINGA MŌ NGĀ TŪRORO

Bishop Pat Dunn*, Pā Anton Timmerman, Pā
David Whelan, Fr. Edmund Slowey, Pā Sean
O'Brien, Pā Tony Brown, Br O'Kane (cousin of
Sr. Louise), King Tuheitia, Albert Rudolph,
Anthony Smith, Agnes Cherrington, Albert
Witana, Angelina Ruka, Anna Haines, Arahi
Ashby, Basil Brown, Bubby Mokaraka, Boss
Pomare, Carol King, Cherish Pomare, Christine
Lewis, Chum Murphy, Dave Toia, David Brown,
David Puckey, David Robinson, Delia Tinklin,
Derek Carmichael, Des-Chanel Toalepai, Dolly
Matthews, Elizabeth Mumzy Katene, Ellen Martin,
Eugene Hoeflich, Eve Gallen, George Houghton &
Dot (*Pa Mick's first cousin*), George Stephens,
Gloria Nightingale, Grace Henry, Hākopa Tepania,
Hilda Tumata, Hine Wikaira, Janet Greeks, Joseph
Tepania, Joe Te Whiu, John Hancy, Joe Morunga,
John Moynihan, Judy Rogers, Kaleb Savelio
Thompson, Katarina Jamieson, Lawrence Kelly,
Labby Matthews, Lorraine Knutson, Lorraine
Sutherland, Louise Katene Riwhi and her sister
Joy, Margaret Paparao, Martha Henry, Martha
Lundon, Martha Perham, Martin Hoani, Matthew
Brown, Maria Clarke, Matthew Hoani, Maudie
Harris, Maudie Puku, Mere Harris, Moka Te
Wake, Monica Manaena, Monica Te Hira, Nan &
Pearl, Neta Gregory, Nikau Gardiner, Patricia
Millar, Paul Hughes, Paul Lundon, Paul Tukere,
Pauline Matiu, Percy Davis, Peter Peita, Phyllis
Pomare, Rewa Lepper, Rose Jacobs, Selina
Cummings-Peita, Sorra Matchit, Stephen Dawson,
Tamara Grace, Taria Peita, Teresa Morris, Teresa
Rerekura, Tina & Allen Francis, Toa Faneva, Tom
Hurst, Tom Tepania, Tony Rudolph, Trevor Ellery,
Ulalia Kaio, Urania Peita, Vincent Martin and
Wesley Henry.

***Bishop Pat's eyes.** Bishop Pat has written a
letter to us via 'NZ Catholic' regarding two
operations on his eyesight and the outcomes. He
was diagnosed with glaucoma 25 years ago and
this has been treated with daily eye drops. But
over the last 12 months he has noticed a
deterioration and in December had an operation
on the vitreous humor in the left eye, followed by
a cataract op in May on the same eye. That eye
has to settle before the doctors decide to proceed
or not with the right eye. "I have become
very light sensitive, and sometimes even the
ambient light on a sunny afternoon becomes
too painful for my eyes. Some evenings I
cannot cope with the glare from a TV or
computer screen, but other evenings are fine.
I deeply appreciate the support of my priests
and other diocesan staff and have been very
touched by the messages of support and the
prayers of many people... I do not know
whether it will take one month more, or two
or three, to become fully independant once
again with the new glasses I will require."

WAIHAPA WANANGA

This week-end a two-day Wānanga is
being held for Waihapa. It is being held
at the Unitech in Pt Chev. 20+ are
attending, several from Te Unga Waka.
The lead facilitator is Teresa Tepania
Ashton. In a series of nine "Wānanga"
they will study the foundations of good
management of a marae and the huarahi
tika in requesting funding. On the

Sunday a Karakia Tuhituhi Tapu will be
held in community to fulfil the Sunday
obligation. Katekita Hākopa has been
printing and binding copies for all.

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On a practical level, Waihapa Marae  
have some **Queen Size second-hand  
beds** at Te Unga Waka which are being  
offered for sale.

Contact Annie 022 351 5797.

**WAITARUKE HUI**

Next Saturday 24th June. Pōwhiri  
from Andy Peters is displayed on the  
church Notice Board

**General Election in September.**

The NZ Bishops will be releasing an  
Election Statement to highlight 12 key  
issues. The first will deal with  
euthanasia. Quote "*We hope for positive,  
pro-life attitudes and policies. Love  
and care for the unborn, the vulnerable,  
the disabled, the elderly and the  
different, are marks of a compassionate  
society.*" Pope St John Paul II gave us  
the "Prayer for life" It's printed in  
column one of this newsletter. Adopt it  
in your family prayers.

**GLOBAL CATHOLIC CLIMATE  
MOVEMENT**

Catholic institutions are *divesting* from  
fossil fuel companies and *investing* in  
renewable energy as part of their ethical  
investment commitments. Look up  
Google. It is gaining growing support  
at all levels of the Catholic Church and  
other Christian Churches. \$5trillion.  
Money talks!

**JOIN THE CATHEDRAL CHOIR**

The Cathedral Choir is looking to expand,  
and therefore has vacancies in all voice parts. If  
you can read music, have choral experience and  
a good voice we encourage you to contact  
[music@stpatricks.org.nz](mailto:music@stpatricks.org.nz)

The choir sings a wide repertoire of liturgical music  
from the church's choral tradition - from plainsong  
to new compositions. Rehearsals are on Thursday  
evening. The choir sings on average three time a  
month at the 11am Mass and for special occasions  
such as Holy Week and Christmas.

**Wanted - Guitars**

The Catholic Prison Chaplains are looking for  
spare guitars for use in their prison guitar  
groups. If you are able to donate an unwanted  
acoustic guitar please contact Emma or  
Maryanne on 09 378 9650 or  
[reception@cssauckland.org.nz](mailto:reception@cssauckland.org.nz)  
*This hotel doesn't seem very clean.  
You won't find a single flea in this hotel  
madam.*

*That's what I'm afraid of. They're  
probably all married with offspring."*

## **Feast of the Body and Blood of Christ**

*Tēnā koutou te whānau.*

*Today our thoughts are directed to the koha nui rawa which Jesus left us at the Last Supper. He said "Do this in memory of me." "Meatia tēnei hei whakaharatanga ki ahau."*

*He broke the bread saying "This is my body"*

*He gave the wine saying: "This is my blood."*

*When he invited us to share he didn't say: "Come to me all you who are faultless!"*

If we were to put up a symbol or a sign for today's feast of the Body and Blood of Christ, what do you think? Should it be a symbol or a sign of bread and wine or should it be a sign, a picture of people being united with one another?

When we speak of the body of Christ, most of us immediately think of the hosts on the table and the wine in the chalice. We hardly ever think of it in the way St. Paul thinks of it. St. Paul talks about it in today's second reading, where he says, "The fact that there is only one loaf, means that though there are many of us, we form a single body, because we all have a share in this one loaf".

When St. Paul speaks about the Body of Christ, we are never quite sure whether he is speaking about the bread, or about the people for whom it is broken. He does not seem able to keep them apart. But he is very sure that when you eat the body of the Eucharist, you become the real Body.

St. Paul says, "Now you together are Christ's Body, but each of you is a different part of it". Here St. Paul teaches that the body of Christ includes each and every one of us.

You may have noticed that St. Paul speaks about 'the fact that there is only one loaf'. It was only in the twelfth century that the kind of hosts we know now, were introduced into the church. It started in Florence, in Italy and soon spread throughout the church. At the Last Supper and in the early church, a loaf was used. And at the time of Communion that loaf was broken. That is why the very first name for Mass was 'The breaking of bread'. But why was it broken? It was not broken to say to people: here is your part, now you can go home. It was broken so that every person becomes and knows that he or she is part of that body. That certainly is the mind of Paul in today's reading.

And St. Augustine was of the very same opinion. In one of his sermons St. Augustine is trying to explain to his congregation what it means when they come forward and the celebrant says, "The Body of Christ". Be what you are, Augustine says. Be aware of and accept your dignity. That is what you mean when you say 'Amen'.

When the bread is divided, we might go different ways after our service, but we have been joined in a very special way.

Sometimes it happens in this present age that Sundays are chosen for cultural events or sports, which makes it difficult

to get to Mass, to actually share in the Eucharist.

Some of our finest young people find themselves in this situation, when it has to be either sport or church, either cultural hui or church.

In this case, talk to your leaders.

My suggestion is - and this works very well in cultural wananga - to offer material for an hour's spiritual input. Tell the leaders that you can get the appropriate readings for the day from Pa Ryan.

I found the Māori people very welcoming to this suggestion. My thoughts go back to a hui in Urewera country in the 1960s. We had a convention of 50 Māori teachers hui style. They were mostly Mihingare. The locals were Ringatu (who prayed long and hard at our first pōwhiri.) When my turn came to lead the Karakia service I used the karakia Katorika with Readings and sermon (reo Māori katoa) from Pā Teo. It was all about this little "puhi" arā the Virgin Mary. I think I was the only Catholic there, but they were all delighted.