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Te Unga Waka Marae – Tumuaki Annette Hakaraia 027-6293357 Secr. Eva Morunga Cellphone 022-035-6950

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**RĀTAPU TEKAU MĀ WARU
O TE WĀ NOA O TE TAU
18th Sunday in Ordinary Time
Miha Māori kei Te Unga Waka
Ia Rātapu ia Rātapu 11^{am}**

Weekdays Mass 12 midday exc. Sat

No Mass on Wednesday this week
But you are invited to the Jubilee Mass
on Wednesday 8th 11am

at Immaculate Conception Ellerslie
Priests of Auckland Diocese will
celebrate the anniversary of their
Ordination to the Priesthood:

Sapphire (1953): Pā Mikaere

Diamond (1958): Martin Bugler,
✠ Bob Leamy

Golden (1968): John Craddock SM

Ruby (1978) Brian Prenderville SM,
Philip Sullivan, Kevin Waldie SM

Silver (1993): Joy Thottamkara CSsR
Khalil El Hayek, Pat Breeze SM,
Paul Helsham OFMCap

Pope Francis:

*Never tire of encountering Jesus in
prayer, in listening to the Word of God
and in receiving the Eucharist.*

A morning Offering:

*Grant O Lord, that all that I do during
this day and all the graces which I
receive will be directed towards
establishing your kingdom:-*

In my heart,

*In the hearts of those I meet
and throughout the entire world. Amen.*

ANNIVERSARIES OF DEATH

*Remembered at Mass at Te Ūnga
Waka on the anniversary days.*

5th August - Fr Billy McDonald mhm

Bella Kapeli, Willie Thomas.

6th August - Pope Paul 6th,

Merata Henare, Buddy Hoefl,

7th August - Fr Pat McRory Mill Hill,

Teresa Wirori, Hakopa Tepania*

8th August - Naina Oliver, Br. Jordan

9th August - Sonny Day Wikaira

10th August - Matareta (Martha) Rapira,
Monica Toko

12th August Bella Ripeka Macfarlane

14th August - Dickie Thomas

*Tepania family members are invited to
come to the 1st anniversary of Hākopa
on the 7th (Tuesday) at Te Ūnga Waka.
If you are working on Tuesday please
come the following Sunday to Te Ūnga
Waka 11am Miha which will also be a
memorial Mass for our Katekita. It's
only after he's gone that we realize how
many good things he was doing for the
Faith, in spite of his diabetes.

INOI 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, Arahi Ashby, Basil Brown, Bella
Wade, 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,
Leo Lloyd, Lorraine Knutson, Lorraine
Sutherland, Louise Katene-Riwhi and sister
Joy, Margaret Paparao, 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 Manaana, Monica Te Hira,
Nan & Pearl, Nan Thomas, Nikau Gardiner,
Patricia Millar, Paul Hughes, Paul Lundon,
Paul Tukere, Pauline Matiu, Percy Davis,
Peter Peita, Phyllis Pomare, Reg Dargaville,
Rehina Rawiri (Walters), 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

KATEKITA COURSE CONTINUES

4 Remaining dates at Te Unga Waka:

Wednesday this week

Aug 8th & 2nd Sept & 5th & 19th

When the tenth week of the course
comes, we will have a commissioning at
our Sunday Mass 11am led by Bishop Pat
16th September.

Rangi Davis: rangi.davis@gmail.com

Wiremu Smith: wiremu.smith@sus.co.nz

YESTERDAY SATURDAY 11.30^{am}

AT THE CATHEDRAL

*Bishop Pat ordained Deacon Anthony
Trenwith and Deacon Tony King-Archer
as priests.*

**SATURDAY 18TH AUGUST IS A VERY
BUSY DAY**

E TORU HUIHUINGA WHAI TIKANGA

PRIESTHOOD VOCATIONS

COME AND SEE

Saturday August 18th

1.00pm at Pompallier Diocesan Centre
Any of our young men who think deeply
of their future life - here is an opportune

time to check the future - is God calling
me to the vocation of married life,
parenthood or perhaps to the vocation of
an apostle, either in NZ or perhaps ki
tāwāhi in distant places, as a priest of
Christ Jesus. It's good to talk it through.

ALL CATECHISTS - HAERE MAI

**Welcome to the Annual Gathering of
Catechists for Networking and
Formation, Fellowship and Fun which
will be held on Saturday 18th August
10am - 3pm at St Columba Centre, 40
Vermont Street, Ponsonby.**

*See Colour poster on Notice Board

"Celebrating God's Love"

Formation this year from Sr. Ann Gilroy, a
Sister of St. Joseph of the Sacred Heart who
is the current editor of Tui Motu. She will
explore with participants the devotion to the
Sacred Heart. The day will also provide an
opportunity for Catechists to network and
prayerfully reflect on the call to Mission. All
Catechists and those in training or just
interested will be very welcome to come
No cost but bring your own lunch.

Reply to re.team@cda.org.nz

RSVP before 6th August

AT BRUCE MASON CENTRE

Saturday 18th August - 7 pm

AUCKLAND CATHOLIC

CHARISMATIC RENEWAL

**IN ASSOCIATION WITH JESUS THE
GOOD SHEPHERD GROUP, PRESENTS**

BREAKTHROUGH

THE BATTLE RAGES ON BUT THE

WAR'S ALREADY WON

Featuring Fr. Chris Skinner,

Jesus the Good Shepherd Band

Christian Youth Revolution

Fusion Youth Band

*DRC NZ Praise Band: TICKETS AVAILABLE AT
TICKETMASTER WWW.TICKETMASTER.CO.NZ*

HEALTH & SAFETY AT MASS

National guidelines approved by the New
Zealand Catholic Bishops Conference for
the reception of holy Communion during
these winter months.

Let us minimise the spread of coughs &
colds in these ways.

If you usually receive on the tongue
please receive on the hand if you have a
cold. The priest or Eucharistic minister
could accidentally touch your mouth and
spread the germs.

If you have a cold refrain from receiving
from the chalice. If the priest is unwell,
he will use a separate chalice.

*Fisherman's Prayer: Tukua mai ki
ahau he ika tino nui, kia pono mārika
aku kupu pahupahu ā muri ake nei, ā,
kia kaula ahau e kōrero teka!*

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18th Ordinary Time Year B

ENGLISH TEXT: CEV

KUPU MAORI: Kawenata Tawhito me te
Kawenata Hou na Pa Hoane Papita

TUHITUHI TAPU TUATAHI

Ko Te Putanga i Īhipa 16^{2-4, 12-15}

In the desert, the Israelites started complaining to Moses and Aaron, “We wish the LORD had killed us in Egypt. When we lived there, we could at least sit down and eat all the bread and meat that we wanted to. But you have brought us out into this desert, where we are going to starve.” The LORD said to Moses, “I will send bread down from heaven like rain. Each day the people can go out and gather only enough for that day. That’s how I will see if they obey me. I have heard my people complain. Now tell them that each evening they will have more than enough bread. Then they will know that I am the LORD their God.” That evening a lot of quails came and landed everywhere in the camp, and the next morning dew covered the ground. After the dew had gone, the desert was covered with thin flakes that looked like frost. These people had never seen anything like this, and they started asking each other, “What is it?” Moses answered, “This is the bread that the LORD has given you to eat.” Ko te Kupu a te Ariki.

Whakamoemiti ki te Atua.

WAIATA WHAKAUTU 77/78

Wā. I homai e te Ariki he taro mā rātou i te rangi. The LORD gave them bread from heaven.

These are things we learned from our ancestors, and we will tell them to the next generation. We won't keep secret the glorious deeds and the mighty miracles of the LORD.

Wā. I homai e te Ariki he taro mā rātou i te rangi.

God gave a command to the clouds, and he opened the doors in the skies. From heaven he sent grain that they called manna.

Wā. I homai e te Ariki he taro mā rātou I te rangi

He gave them more than enough, and each one of them ate this special food.

God brought his people to the sacred mountain that he had taken by his own power. *Wā. I homai*

TUHITUHI TAPU TUARU

Pauro ki te hunga o Epeha 4^{17, 20-24}

As a follower of the Lord, I order you to stop living like stupid, godless people. That isn't what you were taught about Jesus Christ. He is the truth, and you heard about him and learned about him. You were told that your foolish desires will destroy you and that you must give up your old way of life with all its bad habits. Let the Spirit change your way of thinking and make you into a new person. You were created to be like God, and so you must please him and be truly holy. Ko te kupu a te Ariki

Whakamoemiti ki te Atua.

Areruia: Ka mea te Ariki, ko ahau te taro o te ora; ko ia e haere mai ana ki a au, ekore e hiakai āke āke.

RONGO PAI Hoane 6²⁴⁻³⁵

Heoi, te kitenga a te mano, kāhore a Hēhu i reira, kāhore hoki āna ākonga, ka eke rātou ki ngā kaupuke, ka rere ki Kaparanauma ki te rapu i a Hēhu. Ā, tō rātou kitenga i ā ia i tērā taha o te moana, ka mea ki ā ia: “E Rapi, nōnahea koe i tae mai ai ki kōnei?” Ka whakahokia e Hēhu ki a rātou, ka mea, “He pono, he pono tāku ka mea atu nei ki a koutou; ēhara i te mea nā koutou i kite i ngā merekara i rapu ai koutou i a au, ēngari nā te mea i kai koutou i ngā taro, ā, makona iho. Aua e mahia te kai memeha, ēngari te kai e mau tonu ana, te kai a te oranga tonutanga rā anō e homai hoki e te Tama a te tangata ki a koutou. Kua oti hoki ia te whai tohu e te Matua e te Atua ki tona hīri*.” Na, ka mea rātou ki ā ia: “Me aha mātou e mahi ai i ngā mahi a te Atua?” Ka whakahokia e Hēhu, ka mea ki a rātou: “Ko tā te Atua mahi tēnei, kia whakapono koutou ki tāna i tono mai ai. Na, ka mea rātou ki ā ia, “Ko tēhea tohu e meatia ana e koe, kia kitea ai e mātou, ā, kia whakapono ai mātou ki ā koe? Tēnā koa tāu mahi? I kai manna ō tātou mātua i te koraha; ko te mea hoki tēnā i tuhituhia:— i homai e te Atua he taro i te rangi hei kai mā rātou.” Na, ka mea a Hēhu ki a rātou: “He pono, he pono tāku ka mea atu

nei ki a koutou; ehara i a Moihī nāna i hoatu ki a koutou te taro pono o te rangi, ēngari ko tōku Matua te hoatu nei ki a koutou i te taro pono o te rangi. Ā, homai ana i te oranga ki te ao.” Na, ka mea rātou ki ā ia: “E te Ariki, homai tēnei taro ki a mātou i ngā wā katoa.” Ā, ka mea a Hēhu ki a rātou, “Ko ahau te taro o te ora. Ko ia e haere mai ana ki a au, ekore e hiakai, ko ia e whakapono ana ki a au, ekore e hiainu, ā āke āke.” Ko te Rongo Pai a te Ariki. **Kia whakanui rā koe e te Ariki e Hēhu Karaiti**
*Hiri: A stamp or “seal of authority”

GOSPEL John 6²⁴⁻³⁵

The crowd saw that Jesus and his disciples had left. Then they got into the boats and went to Capernaum to look for him. They found him on the west side of the lake and asked, “Rabbi, when did you get here?” Jesus answered, “I tell you for certain that you are not looking for me because you saw the miracles, but because you ate all the food you wanted. Don't work for food that spoils. Work for food that gives eternal life. The Son of Man will give you this food, because God the Father has given him the right to do so.” “What exactly does God want us to do?” the people asked. Jesus answered, “God wants you to have faith in the one he sent.” They replied, “What miracle will you work, so that we can have faith in you? What will you do? For example, when our ancestors were in the desert, they were given manna to eat. It happened just as the Scriptures say:— God gave them bread from heaven to eat.” Jesus then told them, “I tell you for certain that Moses wasn't the one who gave you bread from heaven. My Father is the one who gives you the true bread from heaven. And the bread that God gives is the one who came down from heaven to give life to the world.” The people said, “Lord, give us this bread and don't ever stop!” Jesus replied, “I am the bread that gives life! No one who comes to me will ever be hungry. No one who has faith in me will ever be thirsty.” The Gospel of the Lord.

Praise to you Lord Jesus Christ.

18th SUNDAY IN ORDINARY TIME Year B

Exodus 16. ^{2-4, 12-15, 31++}

Ephesians 4. ^{17, 20-24}

John 6. ²⁴⁻³⁵

Tēnā koutou e whānau kua peka mai ki tēnei wāhi rangimārie - Lovely to be among people today who have turned from the hustle and bustle of living to rest for a while with Jesus and his first disciples.

We listen to the Lord's words and see the reaction of people at the time. For a couple of years now Pope Francis has been encouraging us to do what is called in Latin LECTIO DIVINA - He kōrero mō te Atua - read and reflect on holy Scripture readings.

Pope Francis recommends to read a sort piece oif scripture slowly. Then read it again, pausing at bits which seem significant - and if it puzzles us, write it down.

Then think - reflect - meditate - without straining - just being open to the thoughts as we analyse the words. Maybe the 'Spirit of Jesus will lead us to understand the words a bit clearer. It could be that we say in our minds, "Yes, Lord - please - let that echo round in my life

Then finally he recommends us to let go of ideas and words and just allow ourselves to rest in the presence of God.

It helps us to own the message. This is very important - because we have all been taught in the past to look at the spiritual message as something from outside us, - perhaps something instilled in us by Catechism. With the help of the spirit - we can remember that the Catechism is like the guide-rail which keeps us from falling off the pathway of Jesus teaching.

It's much better if these thought become our own - to be applies to things in our own lives and experiences.

Otherwise religion is often not much more than cherishing tradition. Dwelling in the past does fog our openness to what confronts us. In today's Gospel this was the message Jesus gave to his audience: "Don't merely look to the past for answers. Look to me!"

How unfortunate it is that we always have been taught to consider Sunday Mass an obligation. We talk about Holy Days of obligation. What a difference it would be if we had been taught that as Catholics we have the privilege of celebrating the Eucharist, of receiving the Bread of Life. What a difference it would be if we had been taught to celebrate Holy Days of Privilege such as Christmas, the Assumption of Mary or All Saints.

It is truly our privilege, our blessing and good fortune to be able to come together Sunday after Sunday.

We come to Jesus so we will never hunger, to believe in Jesus so we will never thirst, to receive Jesus who is food that endures for eternal life. What a privilege! What a privilege! Unfortunately we were taught to see is as an obligation rather than a privilege.

In the gospel passage for today, Jesus and the crowds are talking past each other. John's gospel tells us in many ways that there exists a gap between heaven and earth, between God and human beings. Jesus keeps talking about the things from above and the people keep talking about the earth.

Jesus is speaking another language: the language of heaven, the will of God.

He expresses a depth of meaning that the crowds miss. There is a language barrier.

The gap between where we are and where God is still sits firmly in place. How can we know what lies beyond the vale of death? How can we speak of heavenly love in a world where the poorest of the poor seem as far from us as we are from heaven? What sense does it make to speak of bread from heaven when there is need for jobs on earth? If we say Jesus is the answer are we not just washing our hands of he good we could do for the hungry?

Will we do anything for the hungry? Do we spend our energies on the food which perishes? Our pursuits are not so different from the crowd who wanted more free food.

We look for a clue to the meaning of life in all the wrong places.

We keep putting the question of life in terms of "when" rather than "how". We are always at the point of catching on but we stumble over the steps we need to take. We keep trying to idealize the past or the future and keep avoiding the present decision to be bread for others in our current situation.

Jesus enjoins us to work for Spiritual food. You see, there is a chasm, a gap between heaven and us.

We can barely understand the language of that other world.

Let me ask you a rather unusual question. Were you ever hungry for something, but you didn't know what? Like sometimes when you went to the refrigerator, opened the door,

looked at everything on the shelves and say, "Nah! I am hungry for something else, but not for that?"

Or put it in another way: do you have everything in life that is important – a family, a job and an income – but still feel something is missing?

If our answer to those questions is 'yes', then today's Scripture readings could hold an important message for us, for they remind us of something that we often forget.

It is this: there are two kinds of hunger in the world.

First there is a physical hunger which only food can satisfy.

Second, there is a spiritual hunger which no food in the world can satisfy.

In other words, we can be rich and successful and still feel an incredible hunger inside us.

The message in today's Scripture readings is simply this: there's a deep-down hunger and thirst in all of us that only Jesus can fill. This message has brought new meaning to millions of lives. And it can bring new meaning to our lives too, if we but let it.

Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty."

This is the first of seven "I AM" sayings in John's gospel

I am the bread of life,

I am the light of the world,

I am the gate for the sheep, I am the good shepherd,

I am the resurrection and the life,

I am the way, the truth and the life,

I am the true vine.

The 'I AM' sayings in John's gospel are ways of self-revelation

by Jesus. Through these common symbols, Jesus declares that people's religious needs and human longings are met in Him.

"I am the Bread of Life".

Jesus raised the horizon of his listeners as regards to "bread". Bread tastes. Bread is also a symbol. When we say "bread" we can mean sustenance, like when we say "put bread on the table" we have in mind thereby food in general. "Bread" in popular speech can also mean "money", as in "bread-winner", or "bring home the bread".

So when Jesus said, *"I am the bread of life"*, he meant by that all our physical needs as well as our spiritual needs.

Do we think of this when in the Lord's prayer we say, "Give us today our daily bread?"

In that prayer we don't just ask for food on the table but we ask for everything we need, both food for the body as food for the soul.

We want to believe that there is more to this life than simply a full puku.

We want to believe that we are set free to live fully. The fully alive person gives the greatest glory to God and today's Mass is saying that Jesus is the one who can help us become that kind of person.

Heoiano.

Find happiness in the Gospel, let us cheer us up - as St Theresa of Avila said: "God preserve me from sour-faced saints."