

RĀTAPU TUARUA
O TE WĀ NOA O TE TAU
Second Sunday Ordinary Time
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 by appointment or at the
weekday Masses

POPE FRANCIS' special prayer
intention for January, on his World-
 Wide Prayer Network:

Religious Minorities in Asia

That Christians, and other religious
 minorities in Asian countries, may be able
 to practise their faith in full freedom.

HE AITUA

ROSEANNA JOSEPHINE DAVEY
 (née Hotere) passed away at Waitakere
 Hospital on Friday 5th January. She was
 brought to Te Unga Waka for an
 overnight stay and the *ope* took her back
 to the north on Sunday morning, to
 Mitimiti, with a stop at Motukaraka on the
 way. After karakia poroporoāki at Hato
 Hemi whare karakia she was laid to rest
 on Maunga Hīone overlooking the home
 she loved. She was the daughter of
 Charlie and Jane Hotere. Like them she
 was an active member of Te Ūnga Waka
 Rōpū Rangimārie kapa haka, faithful
 Mass attendant, and Ringa Wera hoki o te
 marae. Ko Pā Henare to rātou hēpara i
 taua wā. She was married to Gerard
 Davey by Pā Mick Ryan. That side of
 the family had strong Welsh connections
 and Gerard lived there for some years.
 She is survived by her two sons, Gerard
 Junior, her two mokopuna Lennox and
 Germain, and Damian Davey and his wife
 Marara Smith-Davey (née Smith) and his
 step daughter Pirihihi. As many of her
 friends were away last week it is good to
 have a kawē roimata and bring her
 whakaahua to Te Ūnga Waka this
 morning. This will be brought to the
 altar at the Offertory and placed on view.
 At the end of Mass it will be taken to the
 Wall of Remembrance
Haere e te whaea, haere ki te wā kāinga e
moe e moe e moe.

ANNIVERSARIES

Jan 13 Mary Cameron.

Jan 15th Stan Waipouri

Jan 16th Laurence Mendes, Hazel Moka,
 Polly Edwards, Philip Ngāpera

Jan 17th Remana Henwood

Jan 18th Olive Hore (née Brown)

Jan 20th Bishop Mackey,
 Martha Lulu Downey (Jacobs)

Jan 21st Leonard Frost

Jan 22nd Teretere Burkhardt

Jan 24th Greta Chipchase (Pa's sister)

Jan 26th Adam Morunga

Jan 29th Cardinal Delargy

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 Mocaraka, 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,
 George Tepania, Gloria Nightingale, Grace Henry,
 Hēmi and Hine-Mei, **George Tepania***, Hilda
 Tumata, Hine Wikaira, Janet Greeks, Joseph
 Tepania, Joe Te Whiu, Joe Morunga, John Hancy,
 John Moynihan, Judy Rogers, Kaleb Savelio
 Thompson, Katarina Jamieson, Lawrence Kelly,
 Labby Matthews, Kevin O'Brien Lorraine Knutson,
 Lorraine Sutherland, Louise Katene Riwhi and sister
 Joy, Margaret Pāparoa, 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.
 *George's family have returned from
 Christchurch, he has recovered somewhat.

Before Mass today, we will include a
 pōwhiri – to welcome our guest. Before
 ascending to the altar, the pirihi will sit
 facing the speakers.

HAERE MAI

E tika ana kia pōwhiritia tēnei pirihi, te
 Rangatira o ngā Mill Hill Missionaries.
 He was elected Superior of the most
 recent Chapter of the Society and has
 come to Aotearoa to visit and tautoko the
 work of the four remaining Mill Hillers.
 FATHER MICHAEL CORCORAN, who
 himself worked for 20+ years in East
 Africa, Uganda and Kenya, and gradually
 took on leadership roles in St Joseph's
 Society, representative of our Fathers in
 Africa and later as representative for the
 Missionaries in the Irish Region. He
 arrived in Auckland from London on
 Tuesday afternoon, and was welcomed at
 Auckland Airport by Pa Mick Ryan, Pa
 Tim and Isabel.

According to Māori way of thinking he
 will be feeling the presence here of all

those Mill Hill men who worked here at
 Te Unga Waka, but have now "gone
 behind the curtain" of death. Many of
 them lay here in our hall in their coffins,
 while we reminisced and sang and prayed
 and argued and did the haka – to tono – to
 claim them, We demonstrate our love
 and desire to honour them. When Pā
 Hani died 13 Tono came forward and for
 six hours we heard their pleas, sometimes
 with tears, that they be allowed to lay him
 to rest in their own marae. We use the
 expression whakarangatira – to ennoble
 their former parishes and places of work.
 I mentioned names of Mill Hill men who
 looked after Tamaki Makau Rau in the
 early days, some of whom are still alive
 and well, but I forgot a very important
 member who became leader of the group
 after Pā Matiu passed away, **Father Sean**
O'Brien. His letter this week to Pā Mick
 says: "May I draw your attention to your
 long list of Mill Hill man who spent time
 at Te Ūnga Waka. Missing was my
 name! I was put there by Fr. Gerry Aarts
 as a sort of troubleshooter to try and
 restore peace in the difficult and troubled
 Transition period after Pā Matiu's death.
 I spent several years there in charge of
 the Team comprised of Pā Henare, Pā
 Pete Bierbooms, Pā Ted Sloane and Pā
 Teo Wanders. Pā Tuerlings chose to go it
 alone. time is a great healerI kept
 the house and Te Ūnga Waka through
 Housie once a week. At the time Wiki
 Hotere was the Chairman at Te Ūnga
 Waka whilst Dave Hotere and his wife
 were the Caretakers... Mick I think that is
 enough of my wandering down memory
 lane!! **Kei te hoki tonu ōku nei mahara**
ki ōku tau maha e mātakitaki haere ana
hei pirihi ki ngā marae maha o te Ao
Māori, mai i raro puta noa ki runga ki
ngā marae o te Rohe Pōtae me Ngai Te
Rangi.

Abangia te reo Māori mā te kākāka-

*E mahi ana te Māori i taua mara. Ko taua mahi he roora
 (kākāka) i te whenua kua ā ai. Ka tapono tētahi wahine
 pūkehū, ka tū, ka tūro, nawai rā, ka rere te pūtai: "E
 hō, e te Māori, he aha rawa ngā hua kei te whakapungia
 e koe i tūu mara?" Rere tonu te karanga a te Māori;
 "he rīwai pengena, e whae."*

Modern inventions:-

*A mobile phone - He uaea pūoro A computer - He
 rarohiko (electronic brain)*

INOINGA MŌ TE KATO

E te Atua kaha rawa, ora tonu, e whakariterite ana koe i ngā mea katoa o te rangi me te whenua, whakarongo atawhai mai ki ngā inoinga a tōu iwi, ā, tukua mai tōu rangimarie ki ō mātou rā. 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, mö āke āke. **Āmene.**

English: Contemporary English Version Māori: Pā Hoane Pāpita

TUHITUHI TAPU TUATAHI

1 Hamuera Ūpoko 3^{3-10,19}
Samuel was sleeping on a mat near the sacred chest in the Lord's house. They had not been asleep very long when the Lord called out Samuel's name. "Here I am!" Samuel answered. Then he ran to Eli and said, "Here I am. What do you want?" "I didn't call you," Eli answered, "Go back to bed!" Samuel went back. Again the Lord called out Samuel's name. Samuel got up and went to Eli. "Here I am," he said. "What do you want?" Eli told him, "Son, I didn't call you. Go back to sleep." The Lord had not spoken to Samuel before, and Samuel did not recognize the voice. When the Lord called out his name for the third time, Samuel went to Eli again and said, "Here I am. What do you want?" Eli finally realised that it was the Lord who was speaking to Samuel. So he said, "Go back and lie down! If someone speaks to you again, answer, "I am listening Lord. What do you want me to do?" Once again Samuel went back and lay down. The Lord then stood beside Samuel and called out as he had done before, "Samuel! Samuel!" "I am listening," Samuel answered, "What do you want me to do?" ... As Samuel grew up, the Lord helped him and made everything Samuel said come true. Ko te kupu a te Ariki. **Whakamoemiti ...**

WAIATA WHAKAUTU 39 / 40
Wā: *Tēnei ahau e te Ariki! Kua tae mai ahau ki te whakarite i to hiahia.* [Here I am Lord! I come to do your will]. I patiently waited, Lord, for you to hear my prayer. You let me stand on

a rock with my feet firm, and you gave me a new song, a song of praise to you. Wā: *Tēnei ahau*

Sacrifices and offerings are not what please you; gifts and payments for sin are not what you demand. But you made me willing to listen and obey. And so, I said, "I am here." Wā:...

I am here to do what is written about me in the book, where it says, 'I enjoy pleasing you. Your Law is in my heart.' Wā: *Tēnei ahau e te Ariki!*

When all your people met, I did not keep silent. I said, "Our Lord is kind. He is faithful and caring and he saves us." Wā: *Tēnei ahau e te Ariki! ...*

TUHITUHI TAPU TUARUA

Pauro ki Koriniti Ūpoko 6^{13-15, 17-20}
We are not supposed to do indecent things with our bodies. We are to use them for the Lord who is in charge of our bodies. God will raise us from death by the same power that he used when he raised our Lord to life. Don't you know that your bodies are part of the body of Christ? Is it right for me to join part of the body of Christ to a prostitute? No it isn't! Anyone who is joined to the Lord is one in spirit with him. Don't be immoral in matters of sex. That is a sin against your own body in a way that no other sin is. You surely know that your body is a temple where the Holy Spirit lives. The Spirit is in you and is a gift from God. You are no longer your own. God paid a great price for you. So use your body to honour God. Ko te kupu a te Ariki.

Whakamoemiti ki te Atua.
Areruia. Kōrero mai e te Ariki. Kei te whakarongo tāu pononga. Kei ā koe te kupu o te ora. Areruia.

RONGO PAI

Hoane Ūpoko 1³⁵⁻⁴²
I te aonga ake o te rā, i te tū anō a Hoane me ētahi o āna ākongā tokorua. Na, ka titiro ia ki a Hēhu e haereere ana, ā, ka mea: "Na, te Reme a te Atua!" Ā, ka rongo aua ākongā tokorua ki ā ia e kōrero ana, ā, aru ana rāua i a Hēhu. Ā, ka tahuri a Hēhu, ā, tōna kitenga i a rāua e aru ana i ā ia, ka mea ki a rāua: "He aha ta kōrua e

rapu ana?" Ka mea rāua ki ā ia: "E Rapi" (*ko te tikanga tēnei ina whakamāoritā: E te Kaiwhakaako.*) "Kei hea tōu kāinga?" Ka mea ia ki a rāua: "Haere mai kia kite." Haere ana rāua, ka kite i te wāhi i noho ai ia, e noho ana i ā ia i taua rā. Ko te takiwā ia o te tekau o ngā haora. Ko Aterea tuakana o Haimona Petera tētahi o aua ākongā tokorua i rongo nei ki a Hoane, e aru ana i a Hēhu. Ka kite wawe tēnei i tōna teina i a Haimona, ā, ka mea ki ā ia: "Kua kitea e māua te Mihaia." *Ko te tikanga tēnei ina whakamāoritā, ko te Karaiti.* Ā, ārahi ana i ā ia ki a Hēhu. Ā, ka tiro matatau a Hēhu ki ā ia, ka mea, "Ko Haimona koe, tama a Hona; me hua koe ko Keepa." *Tōna whakamāoritanga, ko te Kāmaka.* Ko te Rongo Pai a te Ariki. **Kia whakanuia rā**

HOLY GOSPEL

John Ch. 1³⁵⁻⁴⁰
The next day, John was there again, and two of his followers were with him. When he saw Jesus walking by, he said, "Here is the Lamb of God!" John's two followers heard him, and they went with Jesus. When Jesus turned and saw them, he asked, "What do you want?" They answered, "Rabbi, where do you live?" (*The Hebrew word "Rabbi" means "Teacher."*) Jesus replied, "Come and see!" It was already about four o'clock in the afternoon when they went with him and saw where he lived. So they stayed on for the rest of the day. One of the two men who had heard John and gone with Jesus was Andrew, the brother of Simon Peter. The first thing Andrew did was to find his brother and tell him, "We have found the Messiah!" *The Hebrew word "Messiah" means the same as the Greek word, "Christ."* Andrew brought his brother to Jesus. And when Jesus saw him, he said, "Simon son of John, you will be called Cephas." *This name can be translated as "Peter."*
The Gospel of the Lord
Praise to you Lord Jesus Christ

Kauwhau nā Pā

Mikaere

2nd SUNDAY IN

ORDINARY

TIME Year B

1 Samuel 3.3-10,19

1 Corinthians 6.13-15,17-20

John 1. 35-42

Tēnā koutou – te whānau me ngā hoa. Haere mai – i te ao hurihuri – i te ao turituri – Let’s learn to break free from the noisy surroundings and give ourselves a chance to actually hear God’s voice like Samuel in the first reading. Samuel is training to become an apprentice prophet. Prophet by the way doesn’t mean seeing the future – the word come from Greek and means a person who can explain things. Twice the young lad Samuel jumps up from sleep and runs to the old Prophet Eli. It’s the third visit before Eli realises that the boy is experiencing some kind of religious visitation. He tells him “Haere ki te takoto ā, ki te karanga ki ā koe, mea atu “Kōrero e te Ariki, e whakarongo ana tōu pononga.” The boy had to say “I am listening Lord.”

The Gospel underlines this attitude of listening.

When reading the passage, which is taken from John’s gospel, that nowhere in his whole gospel does John use the word ‘repent’ or ‘do penance’. Which is strange, because we find so much of it in the gospels of Matthew and Mark, especially in the beginning, and we find it even more in the gospel of Luke and the book of Acts. Not even when he tells us the story of John the Baptist (and in all the other gospels John the Baptist preaches repentance "Repent for the kingdom of God is at hand") not even John the Baptist talks of repentance in St John’s gospel.

All he does is point to Christ.

What we have in today’s gospel, is not ‘repent’, but ‘come and see’, an invitation to the very first followers of Jesus to ‘come and see’, and I dare say it is an invitation to all people who seek, ‘to come and see’. This passage and also the following verses are full of words like ‘hearing, seeking, seeing, meeting, finding. The same words come back a little later, when John tells us the story about the Samaritan woman at the well. She says to other people: ‘Come and see the man who told me

everything. I wonder, if he is the Christ’. Jesus then stays with them for two days and they came to believe. (Nicodemus comes by night). In the story of the man born blind, when it is nearly told, Jesus finds the blind man again and the blind man sees Jesus, not just Jesus but the Son of God, like Andrew in today’s story, who sees Jesus and finds the Christ, after staying with him for a day.

‘Where do you live.’ ‘Come and see.’ It wasn’t of course an invitation to nose around the house, or listen to the radio. The gospel for that matter does not say, that they stayed in the house, but that they stayed with him. Here the first two disciples stay with Jesus.

They discover who he really is, what kind of a person he is, what kind of a bond there is between them. A change takes place within them, not because they were told to repent and change and leave everything behind, but simply because by staying with him, they got a real insight in him, they had found what they were looking for.

Come and see - see for yourself. It is an invitation often extended by religious

Orders, Brothers or Sisters or Priests to people who are seeking and may be thinking of becoming a Brother, a Sister, a Priest. ‘Come and see how we live and experience our way of life. But the invitation of the Gospel is an invitation to become a Christian. It is an invitation that each and every family in this parish of the Whānau Tapu should be able to extend to others. And what will their experience be then? Will they find something of that Spirit of Christ - will they find a way of life of which they can say: This is what we have been looking for. Some Sundays here in this parish, you see people who were searching, who were interested in becoming Catholic, in joining this community. My first advice to them is: Come and see. See what is going on in this community - experience this community first. And that places the burden not just on the seeker, but also on us on each one of us to make them feel welcome – it’s also a responsibility.

They should be able to say: We have found the Messiah here, the person who gives us hope, the person who offers us a future, the person who walks with us on our way, the person who

shares our burdens, the person who keeps us going. It is good to be with them. Good to be with them, because I experience their goodness.

The words of the gospel "come and see" are simple words. It is up to us to make the coming worthwhile . It is up to us to make sure, that there is something worthwhile to be seen and to be experienced - not just a big show, but something that touches the hearts.

‘Come and see’. Perhaps not only an invitation to outsiders, but an invitation to one another. Because we ourselves are in need of one another’s strength, one another’s goodness, one another’s friendliness, one another’s encouragement.

All that is part of our gathering here, part of our liturgy and celebration.