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

Eva's home 527 8289 Email for the marae is teungawakamarae1@gmail.com

RĀTAPU TEKAU MĀ TORU

O TE WĀ NOA O TE TAU

13th Sunday in Ordinary Time

Miha Māori kei Te Unga Waka

Ia Rātapu ia Rātapu 11^{am}

Weekday Mass 12 midday Monday to Friday

Sacrament of Reconciliation - after weekday Mass or before if there's time.

Pope Francis prayer for July: Priests and their Pastoral Ministry.

That priests who experience fatigue and loneliness in their pastoral work may find help and comfort in their intimacy with the Lord and in their friendship with their brother priests.

Coming - Pa will be attending the Priests Retreat at St Francis Retreat House in Hillsborough from Sunday 8th July evening till the following Friday: no Masses at Te Unga Waka Monday 9th July to Saturday 14th July

HE AITUA

Wiremu McMath. I mate i tera wiki - kei Taiao Marae te tangi. The funeral was on Tuesday 21st June.

Haere ra e koro. Haere ki te wa kainga i oaitia nei e to tatou Ariki.

Isobel Dalton died last week very quietly during an afternoon nap. She was a member of Te Hikoi Tapu which travelled to France to bring back the body of our pioneer Bishop Pompallier. The tangi was at Moria Marae, Whirinaki and the funeral was conducted by Pa Brian Prenderville last Tuesday at 10^{am} *E moe, whaea, e moe, e moe i roto i te Ariki.*

ANIVERSARIES OF DEATH

1st July - Mick O'Brien,

Johnny Williams, Mere Postow

4th July - Fr. Jan Nielen MHM

5th July - Fr. Dave Jillet, Lola White

6th July - William Daniels

7th July - Dawn McMath

8th July - Archbishop James Michael Liston

12th July - Bill Wire Davis

13th July - Rangi Kōrero (Morta) Tana of Moerewa, Pā Nico Zeyen MHM

PRIESTLY ORDINATIONS

SATURDAY, 4TH AUGUST 11.30^{AM}

AT THE CATHEDRAL

With great joy, the Church in Auckland prepares to welcome two new priests. On August 4th Bishop Pat will ordain Deacon Anthony Trenwith and Deacon Tony King-Archer as priests. Please join Bishop Pat in praying for our new priests and seminarians, and for many more men from our Diocese of Auckland to follow

the Lord in this vocation of love.

* Patrick Dunn, Bishop of Auckland

A beautiful poster is on our Notice Board with the story and photos of the two new priests and the seminarians.

ĪNOINGA 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, Bobby 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, 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 Manaena, 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, 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

7 Remaining dates at Te Unga Waka:

Wednesdays July 11th & 25th

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

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

Cost: \$10 per session towards handouts and end of programme commissioning.
Rangi Davis: rangi.davis@gmail.com or
Wiremu Smith: wiremu.smith@sus.co.nz

HURITAU IWA TEKAU

Pa Mikaere celebrated his 90th birthday on Friday, the 29th June, the Feast of Saint Peter and Saint Paul celebrated at Te Unga Waka.

Pa was born in Port Sunlight, a village on the Wirral Peninsular, bounded by the rivers Dee and Mersey and the Irish Sea. NW England.

[* On Living TV Last night, Michael Portillo's "Great British Train Journeys" visited Port Sunlight.]

It's a village well known for its beauty and variety, but it is also noted in history for its social aspects. Lord Lever wanted to encourage a new generation of workers in the knowledge that there was more to life than just work. The village created a community and provided sports fields, a swimming pool, a library, a theatre, a ballroom, an art gallery and numerous clubs and associations all to

create a healthy and happy workforce. It was built on marshy land, but it was close to water with good rail and road links. William Lever had a passion for architecture and this combined with his social conscience was responsible for his decision to employ 30 architects to help him design and build a purpose-built village to comfortably house his employees. It was paid for by the profits from the soap company, but Lever paid for some of the public buildings out of his own money such as the Lady Lever Art Gallery; admission to which was free for the children of the village. "We would often pop in on the way home from school." Pa's dad, John Ryan sailed from Wexford, Eire to Liverpool to further his training as Wine and Spirit Merchant. He met Susanna Barnes in Our Lady of Mount Carmel Parish where they wed in 1919. By then he had gone to work in Port Sunlight in the Fire Brigade and Ambulance Service. "Us Catholics went to St John's school and church which was about two miles away - We never had a car, so we got healthy walking/running/later cycling there and back every day." After 6 years primary Pa went to board at the Minor Seminary of the Mill Hill Missionaries at Freshfield nr.Liverpool. Every hopeful Mill Hill missionary had to pass Junior School C, School C and Higher School Leaving Certificate exams set by Oxford and Cambridge Universities. Then off to the Major Seminaries, 2 yrs in Netherlands 4 yrs in Mill Hill London. Ka nui tenei. After Ordination in July 1953 - it was off to Aotearoa 11th November 6 weeks trip on the Zuider Kruis Dutch Emigrant boat, the only Englishman on board, arriving Wellington 17th January 1954.

MATIHETIHE MARAE

Matariki Carnival - Saturday 7th July
Te Unga Waka Marae

Naumai haere mai, piki mai, kake mai
Come along and catch-up with whanau and friends as we fundraise for a building project at Matihetihe Marae. Cash sales on the day for various raffle draws. The fundraiser is a revival of the Prince and Princess Carnival held at Te Unga Waka in 1986.

COUPLES MARRIED 1-5 YEARS

Here is an opportunity to take time out from the busyness of life to nurture your marriage and revisit key areas of relationship

Intimacy, Communication & Conflict

Date: Sunday 5th August

Time: 1^{pm}-4.30^{pm}

Venue: Pompallier Centre, 30 New Street, St. Mary's Bay

Cost: \$20.00 per couple

To register please email: Sandra Armstrong, Marriage Programmes Coordinator - sandraa@cda.org.nz

Did you hear about the Undertaker who buried someone in the wrong place and was sacked for a grave mistake!

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13th Sunday Ordinary Time Year B
MĀORI nā Pa Hoane Pāpita Kawenata Hou
English: Contemporary English Version

TUHITUHI TAPU TUATAHI

Whakaaronui Ūpoko 1¹³⁻¹⁵ 2²³⁻²⁴
God did not invent death, and when living creatures die, it gives him no pleasure. He created everything so that it might continue to exist, and everything he created is wholesome and good. There is no deadly poison in it. No, death does not rule the world, for God's justice does not die. When God created us he did not intend that we should die: he made us like himself. It was the Devil's jealousy that brought death into the world, and those who belong to the Devil are the ones who will die.
Ko te kupu a te Ariki

Whakamoemiti ki te Atua

WAIATA WHAKAUTU 29 / 30

Wā: **Ka whakanui ahau i ā koe, e te Ariki, nāu hoki ahau i hāpai ake.** *I will praise you Lord you have rescued me.*

I will praise you Lord! You saved me from the grave and kept my enemies from celebrating my death. I prayed to you Lord God and you healed me, saving me from death and the grave

Wā: **Ka whakanui ahau i ā koe, e te ...**

Your faithful people, Lord will praise you with songs and honour your holy name. Your anger lasts a little while, but your kindness lasts for a lifetime. At night we may cry, but when morning comes we will celebrate. *Wā:* Have pity Lord! Help! You have turned my sorrow into joyful dancing. I thank you from my heart, and I will never stop singing your praises, my Lord and my God. *Wā:* **Ka whakanui ahau i ā koe, e te Ariki, nāu hoki ahau i hāpai ake**

TUHITUHI TAPU TUARUA

Reta 2 nā Pauro ki Koriniti 8^{7,9,13,14,15}

My friends, you do everything better than anyone else. You have stronger faith. You speak better and know more. You are eager to give, and you love us better. Now you must give more generously than anyone else. You know that our Lord Jesus Christ was kind enough to give up all his riches and become poor, so you could become rich. I am not trying to make life easier for others by making life

harder for you. But it is only fair for you to share with them when you have so much, and they have so little. Later, when they have more than enough, and you are in need, they can share with you. Then everyone will have a fair share, just as the Scripture says, "Those who gathered too much had nothing left. Those who gathered only a little had all they needed."
Ko te kupu a te Ariki.

Whakamoemiti ki te Atua

Areruia. **Ko āu kupu, e te Ariki, he wairua he whakaoranga: Kei ā koe ngā kupu o te oranga tonutanga.**
Areruia.

RONGO PAI Maaka 5^{21-24, 35-43}
Ā, te whitinga atu anō o Hēhu ki tāwāhi i runga i te kaupuke, he mano tini i huihui mai ki ā ia: ā, i te tahataha ia o te moana. Na, ka haere mai tētahi o ngā rangatira o te hinakoha-wharenuī, ko Hairu tōna ingoa, ā, tōna kitenga i ā ia, ka tāpapa ki ōna waewae. Ā, he nui tāna inoi ki ā ia, ka mea: E whakahemohemo ana taku tama-hine; māu e haere ake, e whakapā tōu ringa ki ā ia, kia pai ai, kia ora ai. Na, haere tahi ana rāua: ā, he tini ngā tāngata i aru i ā ia, whakakikītia ana a Hēhu e rātou. E kōrero ana anō a Hēhu, na, ka haere mai ētahi o ngā tāngata o te rangatira o te hinakoha, ka mea rātou: "Kua hemo to tamahine: hei aha ake koe ka whakararururu ai i te Kaiwhakaako?" Ā, ka rongo a Hēhu i taua kupu i kōrerotia nei, ka mea ia ki te rangatira o te hinakoha: "Kaua e mataku: engari tēnei, me whakapono." Ā, kīhai tētahi tangata i whakaaetia e Hēhu kia aru i ā ia, ko Petera anake ko Hākopa ko Hoane, teina o Hākopa. Na, ka tae rātou ki te whare o te rangatira o te hinakoha. Ā, ka rongo a Hēhu i te turituri, i te nui hoki o te tangi, o te auē o te iwi. Na, ka tomo ia ki roto, ka mea ia ki a rātou, "He aha koutou ka aurere ai, ka tangi ai? Kāhore te kōtiro i mate, engari e moe ana. Heoi, kataina iho ia e rātou. Ā, ka oti katoa rātou te pei ki waho, ka mau ia ki te matua tāne, ki te matua wahine o te kōtiro, ki ōna hoa hoki, ā, tomo ana ki te wāhi i takoto ai te kōtiro. Na, ka mau a Hēhu ki te ringaringa o te

kōtiro, ā, ka mea ki ā ia, "Tarita, kumi!" (*ko tōna whakamāoritanga: "E hine, e ara!"*) Na, maranga tonu ake te kōtiro, ā, haere ana, kōtahi tekau mā rua ōna tau. Ā, nui whakaharahara te mīharo, i mīharo ai rātou. Ā, he kaha tāna whakatūpato ki a rātou, kia kaua tēnei e mātauria e tētahi tangata: ā, ka mea ia, kia hoatu he kai mā te kotiro.

Ko te Rongo Pai a te Ariki.

Kia whakanuia rā koe e te Ariki e Hēhu Karaiti.

GOSPEL Mark Ch. 5^{21-24, 35-43}

Once again Jesus got into the boat and crossed Lake Galilee. Then, as he stood on the shore, a large crowd gathered around him. The person in charge of the Jewish meeting place was also there. His name was Jairus, and when he saw Jesus he went over to him. He knelt at Jesus' feet and started begging for help. He said, "My daughter is about to die! Please come and touch her, so she will get well and live." Jesus went with Jairus. Many people followed along and kept crowding around. While Jesus was still speaking, some men came from Jairus' home and said, "Your daughter has died! Why bother the teacher any more?" Jesus heard what they were saying and said to Jairus, "Don't worry. Just have faith." Jesus did not let anyone go with him except Peter and the two brothers James and John. They went home with Jairus and saw the people crying and making a lot of noise. Then Jesus went inside and said to them, "Why are you crying and carrying on like this? The child isn't dead. She is just asleep." But the people laughed at him. After Jesus had sent them all out of the house, he took the girl's father and mother and his three disciples and went to where she was. He took the twelve-year-old girl by the hand and said, "Talitha, koum!" (*which means, "Little girl, get up!"*) The girl got right up and started walking around. Everyone was greatly surprised. But Jesus ordered them not to tell anyone what had happened. Then he said, "Give her something to eat." The Gospel of the Lord. **Praise ...**

13th SUNDAY IN ORDINARY TIME Year B

Wisdom 1. ¹³⁻¹⁵; **2.** ²³⁻²⁴

2 Corinthians 8. ^{7,9,13-15}

Mark 5.21-43

All parents raising their own family have heard, "I do it myself".

From an early age, a child's search for independence is fueled by the desire to make things happen and to feel competent.

Toddlers are full of energy and curiosity. They are busy mastering many skills, like walking, talking and climbing.

However, the biggest challenge for toddlers is becoming their own person. "I do it myself" which parent hasn't heard that said by their toddlers whether tying their shoes or cutting their food?

That desire for "I do it myself" is deeply ingrained in all of us right through life. The greatest fear of old people is their loss of independence; however good a rest home may be, people like to stay independent in their own home.

No wonder this idea of 'independence' is already mentioned in the Book of Creation where God commanded to not eat of the tree of knowledge of good and evil: "You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil" (Gen 3:5). The serpent tells

Eve, "Go ahead, do it yourself, and then you won't need God". This is the human temptation to do it ourselves, to be God, or at least to be free of God. However, there are two qualities at the heart of all growth: dependence and independence.

That's what growing up is about. We are to be in relationship with our neighbours, with God, and with all creation.

God's help isn't often implored for ordinary, temporal things.

In the "Prayers after Holy Communion" as given in the old Maori prayer book, God is piously addressed as 'rata o te wairua' (doctor of the soul). That is very true, but he is also 'rata o taku tinana' (doctor of my body). God is not only to be found in the spiritual world, but in everyday life as well.

In today's Gospel Jesus is clearly portrayed as 'te rata o te tinana' (doctor of the body). Jesus wasn't only interested in the spiritual wellbeing of people but was very much concerned about our wellbeing as a whole: he cured the haemorrhaging woman and even brought a dead young girl back to life.

Those who witnessed the young girl brought back to life were overcome with amazement. So much so that they had to be reminded by Jesus to give the young girl some food to eat. This is a small touch on Jesus' part but it reveals how other-centered and caring he is.

(Someone has said that the phrase, "Do not be afraid", appears in the Bible 366 times.)

In the gospel story today Jesus says, "Do not be afraid, just have faith." Fear is useless. What is needed is trust. Just as in the gospel story last week, Jesus said to the disciples in the storm, "Why are you so fearful? Why are you so lacking in faith?" And yet, notwithstanding these words of Jesus, notwithstanding these gospel stories, we continue to fear, don't we? We fear our own weakness more than we trust the strength of the Holy Spirit.

We fear hell more than we believe and hope in heaven. We fear death more than we revel in life. We see the negative more than the positive. Why, I wonder, does religion tend to instill this fear in us, while all the time Jesus says so simply and clearly that all through our trouble, failure, weakness, blindness, sin, suffering and death - all through any kind of life-threatening evil - fear is useless; and all that is needed is trust, faith - in him.

If today's liturgy says anything, it says that health and life of body, mind and soul, health and life of the whole person, health and life in every aspect and to the fullest, first here in this world and then hereafter in the next - this is God's primary concern for all of us. And if all of this has any meaning, then it must certainly mean

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that we - because we have been formed in the imperishable image of God - we can only stand firmly in favour of such life-oriented issues as the ecological preservation of the earth, universal health care, and the seamless garment of human life as it is called, which, like God, does not rejoice in the destruction of the living, whether by abortion, by euthanasia, by capital punishment, or by war.

The liturgy today is reminding us forcefully that as Christians, we are simply people who love and live and celebrate life here and now and forever in the fullest, happiest way we possibly can.

The whole of today's liturgy – in fact, the whole of Christianity, – is primarily about one, single reality: life. That is what it is all about Scripture tells us – life, and everything that is life-giving, life-sustaining, life-sharing, life-fulfilling. What a strong, optimistic message it really is – a message only and entirely about life.

Listen again to the life-affirming declaration in today's first reading: "*God did not make death and he does not delight in the destruction of the living.*"