

July 1 2018

WHĀNAU TAPU PARISH 1 Clyde St. Epsom, Auckland 1051 Issue 16,089

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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 oatitia 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 Nielsen 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.**

INOINGA 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, Lorraine Knutson, Lorraine Sutherland, Louise Katene-Riwhi and sister Joy, Margaret Paparoa, 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 Peninsula, 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!**

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

Wz. 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 Wz. 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. Wz. 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. Wz. Ka whakanui ahau i ā koe, e te Ariki, nāu hoki ahau I haapai 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 kaipuke, 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-wharenui, ko Hairu tōna ingoa, ā, tōna kitenga i ā ia, ka tāpapa ki ūna waewae. Ā, he nui tāna īnoi 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 whakararuraru 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 matakau: 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 ūna 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 ūna 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

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.