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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 WHITU

O TE WĀ NOA O TE TAU

17th Sunday in Ordinary Time

Miha Māori kei Te Unga Waka

Ia Rātapu ia Rātapu 11^{am}

Weekdays Mass 12 midday exc. Sat.

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.

HE AITUA

ANNE HEMOPO passed away on Monday evening 23rd July.

Anointed by Pa Pere Dennehy.

Her body was taken back to Kaihu for the tangi and Nehu. Eldest of the singing Toko family, married to the late John Hemopo

ANNIVERSARIES OF DEATH

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

26th July- Pā Matiu mhm *Founder of Te Ūnga Waka.* Sone Erihe

28th July Pā Ateriano Geboers mhm

Phillip Hoani, Robert Stephen Dunn

31st July - Pa Teo Wanders mhm Pa Kereti Cushlow mhm May Hunia

2nd August - Russell Larkin, Mane Eria Rudolph, Merau Mary Ann Bolton (née Matthews), Buck Rudolph.

4th August - Skek Rudolf

5th August - Fr Billy McDonald mhm Bella Kapeli (Gemma's mother).

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 Papanoa, 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, 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:

Wednesdays

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

*The Catechist for today's Mass is
Weston Garth Matehaere.*

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

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: Next Sunday 5th August Time: 1^{pm}-4.30^{pm} Venue: Pompallier Centre, 30 New Street, St. Mary's Bay, Auckland
Cost: \$20.00 per couple

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

PRIESTLY ORDINATIONS THIS COMING SATURDAY

4th AUGUST 11.30^{am}

AT THE CATHEDRAL

Bishop Pat will ordain Deacon Anthony Trenwith and Deacon Tony King-Archer as priests. Haere mai ki te tautoko, ki te inoi mō rāua.

✠ Pāteriki, Pihopa o Aharana

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.

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. That is why Pa Mick has been using the small golden chalice.

(Note from Pa Mikaere) *The chalice was given to me by my blind Auntie Lil at my ordination in 1953. The eldest of seven in Mum's family. she was totally blind from childhood. There was no sickness benefit in those days, but she worked at a brush factory. Her sensitive hands could make fine artists brushes which one artist described to me as the Rolls Royce of brushes. She went to Mass 7am every day before going to work. She supported me through to ordination and even bought my first portable typewriter when I started Theology in 1949.!*

Mr. Michael Otto editor of NZ Catholic dropped off 15 free copies at Te Unga Waka Mass.

This issue is dedicated to encourage vocations to the priesthood - and mentions Pa Mikaere.

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27th Sunday Ordinary Time Year B

INOINGA MŌ TE KATOĀ - COLLECT

E te Atua, e te kaiwhakaruruhau o te hunga e tūmanako ana ki ā koe, ki te kore koe, kāhore he mea ū, kāhore he mea tapu, kia marere mai tōu atawhai ki runga i a mātou, ā, whakaae mai, hei rangatira, hei kaiārahi koe mō mātou kia mau ai mātou ki ngā mea pai ka memeha nei, me te mau tonu i āiane ki ngā mea e ū ana taea noatia te mutunga. 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, mō āke āke.

TUHITUHINGA TAPU

ENGLISH: Contemporary English Version

REO MAORI: Na Pa Hoane Papita me ona hoa kaumatua o te Tai Tokerau 1909

TUHITUHI TAPU TUATAHI

Pukapuka Tuarua o Ngā Kīngi 4⁴²⁻⁴⁴

A man from the town of Baal-shali-shah, brought Elisha some freshly cut grain and twenty loaves of bread made from the first barley that was harvested. Elisha said, "Give it to the people so they can eat." "There's not enough here for a hundred people" his servant said. "Just give it to them," Elisha replied. "The LORD has promised there will be more than enough." So the servant served the bread and grain to the people. They ate and still had some left over, just as the LORD had promised.

Ko te kupu a te Ariki.

Whakamoemiti ki te Atua

WAIATA WHAKAUTU 144 / 145

Wā. Ka whakatūwhera koe i tōu ringa, e te Ariki, ā, ka mākona iho ō mātou hiahia. You open wide your hand O

LORD and grant our desires.

All creation will thank you, and your loyal people will praise you. They will tell about your marvellous kingdom and your power.

Wā. Ka whakatūwhera koe i tōu ringa, e te Ariki, ā, ka mākona iho ō mātou hiahia.

Everyone depends on you, and when the time is right, you provide them with food. By your own hand you satisfy the desires of all who live.

Wā. Ka whakatūwhera koe i tōu ringa, e te Ariki, ā, ka mākona iho ō mātou hiahia.

Our Lord, everything you do is kind and thoughtful, and you are near to everyone whose prayers are sincere.

Wā. Ka whakatūwhera koe i tōu ringa, e te Ariki, ā, ka mākona iho ō mātou hiahia.

TUHITUHI TAPU TUARUA

Pauro ki te hunga o Epeha 4¹⁻⁶

As a prisoner of the Lord, I beg you to live in a way that is worthy of the people God has chosen to be his own. Always be humble and gentle. Patiently put up with each other and love each other. Try your best to let God's Spirit keep your hearts united. Do this by living in peace. All of you are part of the same body. There is only one Spirit of God, just as you were given one hope when you were chosen to be God's people. We have only one Lord, one faith one baptism. There is one God who is the Father of all people. Not only is God above all others but he works by using all of us, and he lives in all of us.

Ko te kupu a te Ariki.

Whakamoemiti ki te Atua

Areruia: Ko āu kupu, e te Ariki, he wairua, he orange; kei ā koe ngā kupu a te orange tonutanga, areruia

RONGO PAI Hoane 6¹⁻¹⁵

Muri iho i ēnei mea, ka whiti atu a Hēhu ki tērā taha o te moana o Karireia, arā o tō Tiperia. Ā, he mano tini i aru i ā ia, i kite hoki rātou i ngā merekara i mea ai ia ki ngā tūroro. Na, ka haere a Hēhu ki runga ki te maunga, ā, noho ana i reira, rātou ko āna ākongā. Ā, kua tata rawa te Pākate, te rā hari o ngā Hūrai. Na, te aranga ake o ngā kanohi o Hēhu, ka kite ia i te mano tini noaiho o te tangata e haere mai ana ki ā ia, ka mea ki a Whiripo: "Kōhea tātou hoko ai i ētahi taro kia kai ai ēnei?" I pēnei tāna kupu hei whakamātau i ā ia; i mōhio hoki ia ki tāna e mea ai. Ka whakahokia e Whiripo ki ā ia: "Ekore e ranea mā rātou ngā taro e hokona ana ki ngā renāri e rua rau, ekore e riro tētahi wāhi iti i tētahi o rātou." Ka mea tētahi o āna ākongā, a Aterea tuakana o Haimona Petera: "He tamaiti kei kōnei, e rima āna taro pāre, e rua hoki ika. Heoi, he aha ēnei mā te hunga tini nei? Na, ka mea a Hēhu: "Meinga ngā tāngata kia noho ki raro." Na, he nui te tarutaru i taua wāhi. Heoi, noho ana ngā tāngata ki raro, tata tonu ki te rima mano te tokomaha. Na, ka mau a Hēhu ki ngā taro, ā, ka mutu te whakamoemiti, ka tuwhaina atu e ia mā te hunga i noho rā ki raro, me ngā ika hoki, rite tonu anō te rahi ki tā rātou i pai ai. Anō, ka ora rātou, ka mea ia ki āna ākongā: "Kohikohia ngā whatiwhatinga i toe, kei maumauria." Heoi, kohikohia ana e rātou, ā, whakakia ngā kete kotahi

tekau mā rua ki ngā whatiwhatinga o ngā taro pāre e rima i toe i ngā tāngata i kai rā. Ā, te kitenga o aua tāngata i te merekara i meatia e Hēhu, ka mea, "Ko te Poropiti pū tēnei i meinga nei e haere mai ana ki te ao. Ā, i mōhio a Hēhu meake rātou haere mai ki te kahaki i ā ia ki te whakakīngi i ā ia, na, oma ana anō ia ki te maunga, ko ia anake.

Ko te Rongo Pai a te Ariki.

Kia whakanuia rā koe, e te Ariki

GOSPEL John 6¹⁻¹⁵

Jesus crossed Lake Galilee, which was also known as Lake Tiberias. A large crowd had seen him work miracles to heal the sick, and those people went with him. It was almost time for the Jewish festival of Passover, and Jesus went up on a mountain with his disciples and sat down. When Jesus saw the large crowd coming toward him, he asked Philip, "Where will we get enough food to feed all these people?" He said this to test Philip, since he knew already what he was going to do. Philip answered, "Don't you know that it would take almost a year's wages just to buy a little bread for each of these people." Andrew, the brother of Simon Peter, was one of the disciples. He spoke up and said, "There is a boy here who has five small loaves of barley bread and two fish. But what good is that with all these people?" The ground was covered with grass, and Jesus told his disciples to have everyone sit down. About five thousand men were in the crowd. Jesus took the bread in his hands and gave thanks to God. Then he passed the bread to the people, and he did the same with the fish, until everyone had plenty to eat. The people ate all they wanted, and Jesus told his disciples to gather up the leftovers, so that nothing would be wasted. The disciples gathered them up and filled twelve large baskets with what was left over from the five barley loaves. After the people had seen Jesus work this miracle, they began saying, "This must be the Prophet who is to come into the world!" Jesus realized that they would try to force him to be their king. So he went up on a mountain where he could be alone.

The Gospel of the Lord.

Praise to you Lord Jesus Christ

17th SUNDAY IN ORDINARY**TIME Year B****2 Kings 4. 42-44****Ephesians 4. 1-6****John 6. 1-15**

Tēnā koutou te whānau.

Haere mai ki to tātou hui

karakia - Haere mai

Take time off from your busy

lives - give yourselves time

to think about the

whakapono - our faith, our

belief - Our understanding of

Christ

Today our Gospel Writer is

John. Most of the time this

year we have heard from

Mark's Gospel, but today the

17th Sunday we hear from

the Evangelist John.

We study the sixth chapter.

Not just today, but next

week, and the week after and

the Sunday after that - for

five Sundays - the Gospel

reading is all from the sixth

chapter of John.

Some years ago I was asked

by Kevin Ngakuru to induct

him into the Catholic faith.

His wife Gina and their family

were all Catholics and he

supported the church. His

family were good Anglicans

and he was pleased that he

didn't have to ditch their

approach to faith, but just

give it a lift, so to speak,

especially with regard to the

Blessed Sacrament - that the

presence of Jesus was REAL

and TRUE.

So we started discussing

the Gospels and at his

request we based his

approach to Faith on this

sixth chapter of John. We

found things in that chapter

which were at the heart of

our Faith.

The more you go through it the more you realise what Jesus meant when he taught that we all belonged to the body of Jesus.

The story of the feeding of the five thousand is found in all four Gospels, making it one of the best attested of Jesus' miracles. John's Gospel sometimes uses memories and stories that clearly come from different sources from the ones used by the other three gospels. So this episode of miraculous feeding must be one that was told in pretty well all the early Christian witness to Jesus.

It might very well have been regularly retold in a eucharistic setting, as the way Jesus breaks the bread and gives thanks would be a good way into teaching about the eucharistic meal and its connection with the death of Jesus on the cross.

Today's Gospel says: "*When he went ashore, Jesus saw a great crowd and he had compassion for them*".

Jesus feels pity and then DOES something about it. I suppose feeling pity is better than not feeling pity. But there is no risk in feeling pity; the risk is when you do something to change their situation.

Because, to love them is to involve with their life, inconvenience yourself.

There's commitment in action; talk and "feeling sorry" they are cheap.

The disciples had pity.

They came and told Jesus to let people go get some food.

Maybe they were hungry too. Maybe they felt pity for their friend Jesus, but it is obvious that Jesus treats the multitudes differently than they do, that he is giving them a lesson.

Jesus said to his Apostles: They need not go away, you give them something to eat.

They replied: We have nothing but five loaves and two fish. And He said: Bring them here to me.

All 4 Evangelists mention the multiplication of the loaves and the fish, but it is only the Gospel, written by St. John, that tells us there was a lad in the crowd who had the 5 loaves and 2 fish. I can't help feeling that the boy may have had some role in keeping the story fresh.

We aren't told who he was, but it is slightly odd that in such a huge crowd of people, the disciples knew he was there and that he had his picnic with him.

Perhaps he was even the son of one of the disciples, or one of Jesus' regular followers. I'm sure he was often called upon in later life to tell the story of what happened when Jesus took his kai - his (probably pickled sardines or something similar) and his little loaves - barley bread - a very cheap bread.

Also slightly odd is that in such a huge crowd there was only one person, the boy, who had his picnic with him; from the story it seems that nobody else in that huge crowd had anything to eat on them.

Could it be that they in fact did have some eatables on

them - or that he was the only one who was prepared to share what he had. If you think about it, everyone in that crowd would have had a leather water bottle slung on his shoulder. In a hot climate like that it was positively dangerous to walk for half a day without having water to drink. And if, for example they are on a pilgrimage to Jerusalem, they would surely have had some crusts for emergency - remember there were no stores or chops along the way.

Jesus didn't need the loaves and the fish either to feed the crowd, but He loved the boy and wanted him to feel part of the miracle.

The boy must have felt that he and Jesus fed the crowd

Jesus said to his Apostles: "You feed them"

They said to Him: "But Lord, we don't have enough" Jesus didn't let them get away with that, like He doesn't let us get away with rationalization.

He said: "What do you have? Bring it here and we'll share it with them". Like He teaches us through countless people like Mother Theresa, who tell us to share what we have and trust in the power of God to make it enough.

Perhaps it is good to remember, that St. John tells the story not just once but twice, in this, the 6th chapter, and right at the beginning of chapter 8, though the figures differ somewhat. Today the disciples start the discussion

by telling Jesus to send the crowd away. And when Jesus tells them "give them something to eat", their answer is: spending 200 denarii on bread for them, more than half a year's wages - we can't. In the story as related in chapter 8, Jesus starts the discussion by saying to the disciples: "I feel sorry for these people". I can't send them away hungry - in this way putting it to them, half implying: What are you going to do about it?

The disciples are totally at a loss. On reading the stories time and again, one thing has become very clear to me, stands out: the story is far more about Jesus and the disciples and how they should be a caring shepherd than about the hungry crowds.

What really happened. Of course Jesus could have multiplied food like a magician, he had the power. But I think it's a much more powerful lesson to the disciples and to us to see what happens when they are all seated in groups. And they're not like a bunch of tourists. They know about pilgrimages. As the disciples move among them bringing these few bits of food and checking on water supplies, you grin to your neighbour and open your rucksack and share. And all around you people are doing the same and, lo and behold there's plenty and the disciples take baskets between the groups from any with a surplus to help

another group who are really short of food.

There's a lot here to think about -

But I like to go back to the old Maori people - manaaki - manaakitanga - was such a basic thing. It only needed the smallest encouragement for them to show their love by manaakitanga. In fact the best Maori word to express generous is - Rangatira.

A Rangatira shows that he has the leadership qualities by giving.

Heoi ano