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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 TAHI
O TE WĀ NOA O TE TAU**
Eleventh Sunday in Ordinary Time

Miha Māori kei Te Unga Waka
ia Rātapu ia Rātapu 11^{am}
Weekday Mass 12 midday
Monday to Friday
(not Saturday)
Sacrament of Reconciliation
After weekday Mass
or before if there's time.

POPE FRANCIS: "Embrace all those fleeing from war and hunger, or forced by discrimination, persecution, poverty and environmental degradation to leave their homelands."

Don't wait for the priest to tell you how to support Pope Francis.. You know your own situation - your heart and your pocket. Here below is a situation where each of us can help.

Since August 700,000 Rohingya have fled from Burma/Myanmar to Bangladesh. Many have settled in a refugee camp in Cox's Bazar. Though they are now safe from persecution and being supported by organisations on the ground, they are now faced with the risk of flooding from monsoon rains. Heavy rain and high-winds may destroy shelters, create landslides and pose health risks. Caritas-NZ is working with Caritas Bangladesh and others to build retainer walls, stronger shelters and to meet the needs of the Rohingya people.

Caritas invites you to stand in solidarity with the Rohingya by supporting our emergency appeal. Right now: Each donation is doubled by the New Zealand Aid programme. Call 0800 22 10 22 or go on line to www.caritas.org.nz/donate

HE AITUA

CECELIA PAI (née Tatana) passed away at home in Auckland on Friday 8th from bowel cancer. The family took her to far north Manukau Marae for the tangi. She had a beautiful Mass at the Marae on Monday said by Pa Rihari Cortez. Her children read Ngā Tuhituhi Tapu and daughter Hera gave a beautiful eulogy. *Haere e te whaea. Okioki, e moe i roto i te Ariki. E moe e moe e moe.*
BEN TEPANIA passed away on Wednesday. The tangi was at Roma Marae, and the Nehu was in Ahipara, (Whangarei Urupā.) led by Katekita Connie Hassan. *Haere atu ra Ben ki o mātua tupuna ki te kāinga tūturu. Haere, haere, haere*

ANNIVERSARIES OF DEATH

Remembered and prayed for at Mass

16th June - Tom Topia
17th June - Brother Andrew Young
18th June - Peter Burkhardt

19th June - Ani Wihone
20th June - John Wikaira
25th June - Tommy Kākā
28th June - Rosalie Morunga,
William Francisco Nicholls

*Many Happy Returns Wina
On Your 80th Birthday*

Te Ūnga Waka Whānau celebrates with Wina Burkhardt and offers the Mass today for his intentions and in remembrance of his mātua Peter & Kataraina, Peter jnr. Lucy, Teretere, Elizabeth and all the family who have gone to God. After Mass a special birthday cake and cuppa in the dining room - all invited. *Haere mai te whānau Welcome to all the family who are with us today.*

PRIESTLY ORDINATIONS
SATURDAY, 4TH AUGUST 11.30^{AM}
AT THE CATHEDRAL

"With great joy, the Church in Auckland prepares to welcome two new priests. In August 1 will ordain Deacon Anthony Trenwith and Deacon Tony King-Archer as priests. Please join me in praying for our new priests and seminarians, and for many more young men from our Diocese of Auckland to follow the Lord in this vocation of love. Arohanui

✠ 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, Arahī Ashby, Basil Brown, Bella Wade, Bernard Hotere, Bubby Mōkarakā, 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, Liam Dargaville, Lorraine Knutson, Lorraine Sutherland, Louise Katene-Riwahi and sister Joy, Margaret Pāpāroa, 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 CONTINUED

To learn (or revise) Katekita ministry and roles. Katekita assist with and organise Sunday Masses, Baptisms, Communion to the sick and dying and Funeral services with the appropriate himene and karakia. 7 Remaining dates at Te Unga Waka: **Wednesday June 27th / July 11th & 25th / August 8th & 2nd / Sept 5th & 19th**

When the tenth week comes, we will have a commissioning at our 11am Miha at Te Unga Waka, led by Bishop Pat 16th September. This will allow more to be present than on the Wednesday. [Cost: \$10 per night towards handouts and end of programme commissioning. Contacts Rangi Davis: rangi.davis@gmail.com or Wiremu Smith: wiremu.smith@sus.co.nz]

NEEDED - A Māori tutor.

Fr. Brendan Ward sent this message:
"Do you know of anyone associated with Te Ūnga Waka who would be competent and available to teach an hour a week (within term time) of Māori Language to the seminarians? Someone with awareness of Liturgy, hymns and prayers, additional to grammar and comprehension is sought. Time and remuneration to be negotiated. Hoping to introduce by start of the second semester 23rd July."

Rev. Brendan Ward Ph. 09 360 6766
Email: rector@holycross.org.nz

DATES TO BE NOTED

Next Sunday 1st July.

Pa Mick Ryan - celebrating his 90th birthday. Join him for an informal cuppa after Sunday Mass At Pa's special request please no big fuss and especially don't try to drag him off to a restaurant. A special treat for him would be to see you all on Friday at the midday Mass on the actual Birthday Friday 29th June, the Feast of Saints Peter and Paul at Te Unga Waka which he will be offering for his mātua John and Susanna Ryan (who reached 100), his sisters Mary and Greta and tuakana Jack and the first son James who died as an infant. "E moe rā taku whānau aroha- lovely family, a te wā ka tutaki anō tāua i a tāua".

**Huihui mai ki te Parihe o Whangarei
St Francis Xavier Church Hall,
Park Avenue, Whangarei
Saturday 23rd June 2018.**

This hui continues the theme of Maori Katorika, Māori Pastoral Care Plan, Involvement of Rangatahi.

Transport: For those people who would enjoy a visit to our Katorika whanau in Whangarei for this hui occasion, please contact me so that we can pool cars. We have three cars so far and 7 spare seats. Phone Rangi: 021 02747185

MARAE NEWS

This week-end the Panguru Ukelele group is staying at Te Unga Waka -

-Politician replying to critics "OK there's a smidgen of truth in what you say. I can't lay an egg either, but I'm a better judge of an omelette than any hen."

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11th Sunday of Ordinary Time

TUHITUHI TAPU TUATAHI

Ehekiere 17²²⁻²⁴
The LORD said Someday I, the LORD, will cut a tender twig from the top of a cedar tree, then plant it on the peak of Israel's tallest mountain, where it will grow strong branches and produce large fruit. All kinds of birds will find shelter under the tree, and they will rest in the shade of its branches. Every tree in the forest will know that I, the LORD can bring down tall trees and help short ones to grow. I dry up green trees and make dry ones green. I, the LORD, have spoken, and I will keep my word. Ko te kupu a te Ariki.
Whakamoemiti ki te Atua

WAIATA WHAKUTU 91 / 92

Wā: He mea pai te whakamoemiti ki te Ariki (It is good to give thanks to the LORD.)

It is wonderful to be grateful and sing your praises LORD Most High! It is wonderful each morning to tell about your love and at night to announce how faithful you are. *Wā: He mea pai te ...*

Good people will prosper like palm trees, and they will grow strong like the cedars of Lebanon. They will take root in your house, LORD God, and they will do well. *Wā: He..*
They will be like trees that stay healthy and fruitful, even

when they are old. And they will say about you, The LORD always does right! God is our mighty rock. *Wā: He mea...*

TUHITUHI TAPU TUARUA
Reta Tuarua ki Koriniti 5⁶⁻¹⁰
Always be cheerful! As long as we are in these bodies, we are away from the Lord. But we live by faith, not by what we see. We should be cheerful, because we would rather leave these bodies and be at home with the Lord. But whether we are at home with the Lord or away from him, we still try our best to please him. After all, Christ will judge each of us for the good or bad that we do while living in these bodies. Ko te kupu a te Ariki. **Whakamoemiti Areruia, areruia. Ko te kākano te kupu a te Atua. Ko te Karaiti te kairui; ka puta te hua te oranga tonutanga. Areruia.**

RONGO PAI

Maaka Ūpoko 4²⁶⁻³⁴
I mea a Hēhu ki te mano: E rite ana te rangatira- tanga o te Atua ki te tangata i makā e ia he purapura ki te oneone. Ä, moe ana, ara ana, i te pō i te ao, na ka kotira te purapura, ka nunui haere, tee matauria e ia he mea pēhea. E hua ana hoki te whenua i tona kaha ake anō. Ko te rau ki mua, muri iho ko te puku, muri iho ko te tino kākano i roto i te puku. Ä, ka pakari ngā hua, na, ka tukua tonutia te toronaihi, kua taea hoki te pō kotinga. Ä, i mea anō ia: Me whakarite e tätou te rangatiratanga o te Atua ki te aha? Me whakatau hoki ki tēhea kupu whakarite? Rite tonu ia ki te kākano hinapi*. I tōna ruinga ki te whenua he iti ia i ngā purapura katoa i runga i te whenua. Ä, ka oti te rui, ka tupu

ake, ka nui atu i ngā otaota katoa, ä, ka puta öna manga nui, heoi, ka ähei ngā manu o te rangi te noho i tōna taumarumarutanga. Na, he maha ngā kupu whakarite pērā, i körerotia ai e Hēhu te kupu ki a rätou, he mea whakarite anō ki to rätou kaha ki te whakarongo. Ä, heoi anō äna kupu, ina körero ki a rätou, he kupu whakarite anake. Ka noho ia, ko rätou anake, ka whakamāramatia e ia ngā mea katoa ki äna äkonga. Ko te Rongo Pai a te Ariki

Kia whakanuia rā koe e te Ariki e Hēhu Karaiti.

*hinapi = *sinapis alba*, e rite ana te nui ki te purapura nani.

GOSPEL Maaka 4²⁶⁻³⁴

Jesus said: God's kingdom is like what happens when a farmer scatters seed in a field. The farmer sleeps at night and is up and around during the day. Yet the seeds keep sprouting and growing, and he doesn't understand how. It is the ground that makes the seeds sprout and grow into plants that produce grain. Then when harvest season comes and the grain is ripe, the farmer cuts it with a sickle. Finally Jesus said: What is God's kingdom like? What story can I use to explain it? It is like what happens when mustard seed is planted in the ground. It is the smallest seed in all the world. But once it is planted it grows larger than any garden plant. It even puts out branches that are big enough for birds to rest in its shade." Jesus used many other stories when he spoke to the people, and he taught them as much as they could understand. He did not tell them anything without using stories. But when he was alone with his disciples, he explained everything to them.

The Gospel of the Lord.

Praise to you Lord Jesus Christ

**11th SUNDAY IN
ORDINARY TIME Year B**

Ezekiel 17. 22-24

2 Corinthians 5. 6-10

Mark 4. 26-34

Today's Gospel is once again taken from Mark. Most scripture scholars think that Mark is the oldest of our Gospels. Matthew, Luke and John most probably knew the Gospel of Mark when they wrote their accounts, their Good News their Rongo Pai. They took Mark's material, expanded on it and adapted it to the vocabulary and circumstances of their own communities. However

today's Gospel story has no exact parallel in the Gospels by Matthew, Luke and John. This is unusual but no interpreter is really in a position to say why. Perhaps the material here is similar enough to other parables that it simply was not necessary to use this parable in this form.

The very fact that we have four Gospels reminds us that different peoples and cultures need to develop their own legitimate vision of Jesus - who he was and how a Christian community forms itself in response to his message.

Mark is short, even stark. We get the feeling that

Mark didn't have any time to waste on long discourses & "theological" discussions. But we can't let that simple, direct style fool us into thinking that Mark is less "deep" than his fellow evangelists are. Mark's simplicity is not simplistic. Crucial and powerful truths are there for anyone who is a follower of Jesus.

Mark crafted his message to attract his readers into a profound and ongoing process of seeing the life of Jesus and learning to follow him.

Just to get a little historical context, we should remember that Mark wrote during very difficult times. Peter and Paul had been recently martyred in Rome, other Christians were facing serious persecution, and the small communities lived in fear which challenged their faith.

They had expected Jesus' imminent return. Now, 30 years later, they wondered if they had been wrong. As the original witnesses were dying, Mark wanted to help people plagued by doubt and fear to respond with faith and a life of discipleship.

Today's parables are words of encouragement to a Church, living in small communities, sometimes surrounded by hostile

groups ready to destroy them. We draw strength from the knowledge of how the seed has grown and spread to parts of the world which they didn't know existed.

Today's parables have the same message for us here and now. We could think about the decline in church attendance in the past 50 years. Should we be pessimistic or optimistic as we think about the future?

In today's parables Jesus tells us what the kingdom of God is like.

But first let us pick up on that word KINGDOM. It's often used in the Gospels, translating the Greek word Basil-leia. First of all, it is not a place. It is an abstract word which means 'reign' rather than 'kingdom', which in English suggests a territory or place. 'Reign' on the contrary suggests power.

Recently our Roopu Whakamaori translators have felt that we have Maori words closer to the images behind the original Aramaic words which Jesus spoke. We have a very interesting word - Mana. In old times it signified the magnetic influence - the warm glow of security which emanated from a good rangatira. One felt

secure belonging to that "mana"

It doesn't make you think of a crown and throne or a reign where the king has forces to keep you straight. There is power there, a power like the power of love. It is an encouraging power that lifts you up. God's kingdom will not be spread through guns and bombs. Nor by ceremonial ritual, but will be like farmer's bag of seed ready to be spread over the field. When we say in the Lord's Prayer, "Your Kingdom come", we are praying that people everywhere put themselves under this loving mana of God.

Our first call as Christians is to belong.

The Church is, in so far as it is faithful to the call of Christ, part of the Kingdom but the Kingdom extends far beyond the membership of the Church.

The Church should be, the visible sign of God's mana. As examples, I would suggest that people like Mahatma Gandhi and Nelson Mandela are people who are very much full of the spirit of God's Mana wairua - spiritual kingdom.

Today we listened to two parables. Why does Jesus speak through parables? Why indeed? Why not a list

of rules or clear essays? Because a list of rules, never adapts.

Written essays are like insects encased in amber – beautiful and precisely formed, but no longer vital and alive.

It takes the fluid format of a story – a tale that never can quite be told the same way twice – to keep breathing new life into the Good News. By preaching to his followers in parables, Jesus lets each listener make the Good News his or her own experience. It's part of God's love to show us that God teaches us at the pace we can learn.

Perhaps we are the ones who will sow the seed.

It might be in raising children to know how to pray. The seed may lie dormant. But in God's time the seeds of faith can come alive. They may need a good wetting or even a storm before they begin to sprout.

Annie Campbell who was cook at Hato Petera College in 1960 told me a story from the old people - they had no luck in trying to grow pines they brought cones back from these quick growing trees planted by the Pakeha but could not make them sprout in the normal ways. It was only after a fire swept over the area

suddenly there were green sprouts everywhere. It took flame to weaken the casing of the cones and let the seeds grow. That was a godsend to homes on hillsides like Puketawa where clumps of pines were planted and shielded the homes from the strong prevailing wind.

The Gospel challenges us to think about ways we can be sowing seeds of the Kingdom of God in our lives. Sometimes it might seem that we are insignificant. That's never true in God's economy. With God on your side, there are no boundaries which you can't climb over.

Here is a little poem - put it in your night prayers every night

E te Ariki

I'm only a spark,

Make me a fire.

I'm only a string,

Make me a lyre.

I'm only an ant-hill,

Make me a mountain.

I'm only a drop,

Make me a fountain.

I'm only a feather,

Make me a wing.

I'm only a beggar,

Make me a king

(Amado Nervo.)
