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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 RUA TEKAU MĀ WHĀ
O TE WĀ NOA O TE TAU**

24th Sunday in Ordinary Time Yr B

**Miha Māori kei Te Unga Waka
ia Rātapu ia Rātapu 11^{am}**

Weekdays Masses

Monday to Friday 12 midday

But this week no Mass here tomorrow

*Monday owing to Requiem Mass for
Monsignor Pat Ward at Balmoral 11.30
which Pa will be attending*

HE MANUHIRI

Also celebrating Mass with us today is the Whānau Turi - led by chaplain Eric Matthews, with translators Viola Luki and Zana Paraha. The deaf community at Pompallier Centre join us today. *Haere mai, Haere mai, Haere mai.*

The front benches (the short ones) on the left are reserved for the Whānau Turi - the Deaf, so that they can easily see the person doing the sign language.

COMMISSIONING OF CATECHISTS

KAIARAHĪ WHAKAPONO

Haere mai Pihopa Pateriki

*Haere mai ki te whakatapu i te hunga i
whiriwhiria hei Kaiarahi Whakapono.*

1. Annette Hakaraia
2. Adam Steven Renata
3. Albert Tepania
4. Andrew Peters
5. Cecilia Te Aorere Chan
6. Garnet Weston-Matehaere
7. Henare Walters
8. Jeffrey Robinson
9. Judith Louise Anne Tuiloma
10. Kingi Rawiri Davis
11. Mate-Ki-Ingarangi Webb
12. Rose Lucia Jacobs
13. Rua Wayne Taniwha
14. Rangi Josephine Davis
15. Terehia Ngarangi Queenie Carmichael
16. Tiraroa Bucknell-Webb
17. Wiremu Edward John Smith
18. William John Becker Broughton
19. Robert Newson (*Renewal*)

*Waiata nā Pā Henare
Himene 67, whārangi 60*

Puritia tōu Mana e

Hold on to your mana

Puritia tōu Tapu e

Hold on to your holiness

Tumanako me te Aroha

Hope and Love

Whakapono ki te Atua

Belief in God

Hei taonga mō tēnei wā

Let these be our treasures for this age

*The definition of Catechist is broad and includes all people who in any way foster and encourage faith. It includes musicians, choir leaders and choirs, readers, ministers of Holy Communion, Leaders of Liturgy of the Word, Liturgy Committees and any people who lead faith formation in the parish.

For iwi Māori in early days, the role of a Katekita was to pānui in reo Māori the Latin words of the Pirihi at the Mass and at other rituals like Baptisms, Funerals, Hura Kōhatu and Hahunga. We still use the name Katekita but the role is now to be a **Kaiarahi Whakapono, Leader in Faith**, doing all the activities mentioned above, but able to use English and make sure the listeners can follow the ritual.

ANNIVERSARIES

Remembered every day at Te Unga Waka

This week

17th September **Wally Te Wake.**

18th September **Arapeta Pio Morunga,**

William Peter Dunn

20th September **Dave Topia,**

Ella Oneroa

Next week

25th September **Eddie Tapara**

28th September **Francis Heta,**

Polly Leef, Michael Peterson,

29th September **Rongo Jean Davis,**

Kathleen Bubba Dews née Te Wake

30th September **Br. Bernard mhm,**

Riripera Davis

HE AITUA

MONSIGNOR PAT WARD had a stroke and was taken to Christchurch Hospital where he passed away at 3am. on Wednesday. He was known to many of our people for his 58 years of service in parishes of Auckland Diocese. *E moe, e Pa. Haere ki te wā kāinga i oaitia mai nei e to tātou Matua mō tāua, mō te tangata.* Vigil Mass for him at Epsom Parish tonight at 6.30. His body will be taken to Balmoral Parish of the Good Shepherd, 27 Telford Avenue, (off Dominion Road) which will start at 11.30 am tomorrow Monday, followed by his funeral in Panmure.

INOI MŌ NGĀ TŪRORO

Brother John Paul, Pā Anton Timmerman, Pā David Whelan, Pā Sean O'Brien, Pā Tony Brown, King Tuheitia, Tony Zac Smith, Agnes Cherrington, Andy Pivac, Anna Haines, Arahi Ashby, Basil Brown, Bella Wade, Bernard Hotere, Billy Raymond Te Wake, 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, Dot Houghton, George Stephens, Gloria Nightingale, **Gloria Teo***, Grace Henry, Henry Tepania, Hēmi and Hine-Mei,

Hilda Tumata, Hine Wikaira, Hone Mautairi, Janet Greeks, Jerome Noa, John Te Pania, Joseph Tepania, Joe Te Whiu, Joe Morunga, John Hancy, John Moynihan, Judy Rogers, Caleb Savelio Thompson, Katarina Jamieson, Kevin O'Brien, Labby Matthews, Lawrence Kelly, Leo Lloyd, Lorraine Knutson, Lorraine Sutherland, Louise Katene-Riwhi and sister Joy, Maraea Matthews, Margaret Parapara, Maria Clarke, Marie Louise, Margaret (Irene) Stinninato, Martha Henry, Martha London, Martha Perham, Martin Hoani, Matthew Brown, Matthew Hoani, Maudie Harris, Maudie Puku, Mere Harris, Moana MacDonald, Moka Te Wake, Monica Manaena, Monica Te Hira, Nan and Pearl, Nan Thomas, Nikau Gardiner, Patricia Millar, Paul Hughes, Paul London, Paul Tukere, Pauline Matiu, Percy Davis, Peter Peita, Peter Te Wake, 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, Velma Swann, Vincent Martin and Wesley Henry

***Gloria Teo:** Our Malay/Chinese friend who came every weekday to Mass at Te Unga Waka, had to return home for an operation in Kuching and is now recovering after a second operation was found necessary. teogloria@gmail.com sent us a Video of the blessing of the newly rebuilt Carmelite Monastery in Kuching, with greetings from Archbishop Simon Poh, Mother Marie Evelyn and the local Mill Hill Missionary, Fr. Bert Jacobse

CATHEDRAL ANNUAL APPEAL

It is Annual Appeal time for our Cathedral of St. Patrick and St Joseph. We had a collection last week at Mass but many people were away, so we'll have another kohikohi today after Communion, so that you can all donate to this kaupapa.

HE POWHIRI

Holy Cross Seminary

with the Dioceses of Auckland,

Palmerston North and Hamilton

invite you to come to the Ordination to

the Sacred Order of Deacons of

Martin Wu, Vui Hoang and

Matthew Gibson

Sacred Heart Church, Vermont Street,

Ponsonby, Auckland

10.30am Saturday 29th September

HOLY LAND PILGRIMAGE

There is a Pilgrimage to Egypt and the Holy Land being organised departing from Melbourne on 27th October returning on the 7th November. The Chaplain to this pilgrimage is Fr. Carlo Cruz (of Kaiataia Parish). If you would like to be part of this pilgrimage, please contact: deerpark@precillatravel.com.

A guy asked his friend: "Why aren't you dating Carol any more?"

"I couldn't stand her vulgar laugh!"

"I never noticed that about her." "You weren't there when I proposed to her."

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INOINGA MŌ TE KATOĀ

E te Atua, te Kaihanga me te kaiwhakahaere o ngā mea katoa, tirohia mātou kia rongō ai mātou i ngā whakaputanga o tōu atawhai, tukua mai kia mahi whakarato mātou ki ā koe i ō mātou ngākau katoa. Mā to mātou Ariki mā Hehu Karaiti tāu Tamaiti, e ora nei, e rangatira tahi nei kōrua i te kotahitanga o te Wairua Tapu, Atua kotahi, mō āke āke. **Āmene.**

ENGLISH TEXT: Contemporary English Version
REO MĀORI: Pā Hoane Pāpita me ōna hoa
kaumatua o te Tai Tokerau: Hitoria Poto 1908

TUHITUHI TAPU TUATAHI

Ihaia Poropiti Ūpoko 50⁵⁻⁹
The LORD made me willing to listen and not rebel or run away. I let them beat my back and pull out my beard. I didn't turn aside when they insulted me and spat in my face. But the LORD God keeps me from being disgraced. So I refuse to give up, because I know God will never let me down. My protector is nearby; no one can stand here to accuse me of wrong. The LORD God will help me and prove I am innocent. Ko te kupu a te Ariki.

Whakamoemiti ki te Atua.

WAIATA WHAKAUTU 115/116
Wā. Tērā ahau e haereere i te aroaro o te Ariki i te whenua o te ora. I will walk in the presence of the LORD in the land of the living.

I love you LORD! You answered my prayers. You paid attention to me, and so I will pray to you as long as I live. *Wā. Tērā ahau e haereere i te aroaro o te Ariki*

Death attacked from all sides and I was captured by its painful chains. But when I was really hurting, I prayed and said, "LORD, please don't let me die!" *Wā. Tērā ahau e ...*

You are kind, LORD, so good and merciful. You protect ordinary people, and when I was helpless you saved me and treated me so kindly.

Wā. Tērā ahau e haereere i te ...

You LORD have saved my life from death, my eyes from tears, my feet from stumbling. Now I will walk at your side in this land of the living.

Wā. Tērā ahau e haereere i te aroaro o te Ariki.

TUHITUHI TAPU TUARUA

Reta nā Hāto Hēmi (Hākopa) 2¹⁴⁻¹⁸
My friends, what good is it to say you have faith, when you don't do anything to show that you really do have faith? Can that kind of faith save you? If you know someone who doesn't have any clothes or food, you shouldn't just say "I hope all goes well for you. I hope you will be warm and have plenty to eat." What good is it to say this, unless you do something to help? Faith that doesn't lead us to do good deeds is all alone and dead! Suppose someone disagrees and says, "It is possible to have faith without doing kind deeds." I would answer, "Prove that you have faith without doing kind deeds and I will prove that I have faith by doing them." Ko te kupu a te Ariki.

Whakamoemiti ki te Atua.

Areruia! Areruia! Areruia! Areruia! Ko ahau te huarahi, te pono me te ora, hore rawa e tae tētahi ki te Matua, ki te kore ahau hei huarahi mōna.

Areruia! Areruia! Areruia! Areruia!

RONGO PAI

Nō te Pukapuka a Maaka 8²⁷⁻³⁵
Na, ka haere a Hēhu me āna ākongā ki ngā kāinga o Hiharia Piripi. Ā, i te ara, ka ui ia ki āna ākongā, ka mea ki a rātou, "Ki tā ngā tāngata kī, ko wai ahau?" Ka whakahokia e rātou ki ā ia, ka mea, "Ko Hoane Kaiiriiri. Ki tā ētahi: Ko Iraia. Ki tā ētahi anō ia ko tētahi o ngā Poropiti." Kātahi a Hēhu, ka mea ki a rātou, "Ā, ki tā koutou kī, ko wai ahau?" Ka whakahokia e Petera ka mea ki ā ia, "Ko te Karaiti koe." Na, ka whakatūpatō atu ia ki a rātou, kia kaua ia e kōrerotia ki tētahi tangata. I reira ka angā a Hēhu, ka whakaako i a rātou kua tūturu te tikanga kia maha ngā mamae o te Tama a te tangata, ka whakaparahakotia hoki e ngā kaumatua, e ngā ariki-karakia nui, e ngā Kaituhi, kia whakamatea, kia ara anō hoki, ina taha ngā rā e toru. I kōrerotia nuitia anō taua kupu e ia. Ā, ka mau a Petera i ā Hēhu ki tahaki, ka angā, ka whakahē ki tāna kupu. Na, ka tahuri ia, ā, tōna kitenga i āna ākongā, ka whakawehi atu ki a Petera, ka mea,

"Haere ki muri i a au, e Hātana! Kāhore nei hoki koe e whakapai mai ki ngā mea a te Atua, ēngari ki ngā mea a te tangata." Na, ka karangatia e Hēhu te mano rātou ko āna ākongā, ā, ka mea ki a rātou, "Ki te mea tētahi, kia aru i a au, me whakakāhore ia i ā ia anō, me mau i tōna rīpeka, ka aru ai i a au. Ko te tangata hoki e hiahia ana kia puritia tōna ora, ka ngaro i ā ia, ā, ko te tangata e whakarere ana i tōna ora, he whakaaro nōna ki a au, ki te rongō pai anō hoki, ka puritia e ia. Ko te Rongō Pai a te Ariki.

Kia whakanuia rā koe e te Ariki e Hēhu Karaiti

GOSPEL

According to Mark 8²⁷⁻³⁵

Jesus and his disciples went to the villages near the town of Caesarea Philippi. As they were walking along, he asked them, "What do people say about me?" The disciples answered, "Some say you are John the Baptist or maybe Elijah. Others say you are one of the prophets. Then Jesus asked them, "But who do you say I am?" "You are the Messiah!" Peter replied. Jesus warned the disciples not to tell anyone about him. He began to tell his disciples what would happen to him. He said, "The nation's leaders, the chief priests, and the teachers of the law of Moses will make the Son of Man suffer terribly. He will be rejected and killed, but three days later he will rise to life." Then Jesus explained clearly what he meant. Peter took Jesus aside and told him to stop talking like that. But when Jesus turned and saw the disciples, he corrected Peter. He said to him, "Satan, get away from me! You are thinking like everyone else and not like God." Jesus then told the crowd and his disciples to come closer, and he said, "If any of you want to be my followers, you must forget about yourself. You must take up your cross and follow me. If you want to save your life, you will destroy it. But if you give up your life for me and for the good news, you will save it."

The Gospel of the Lord.

Praise to you Lord Jesus Christ

**24th Sunday Ordinary Time
Year B**

Isaiah 50: 5-9
Psalm 116/115
James 2:14-18
Mark 8: 27-35

Tēnā koe Pihopa Pateriki.
Welcome Bishop Pat. Haere mai. Ko koe te Hepara e arahi ana i a mātou. The Shepherd who leads us He mahi nui tēnā, otirā he mahi uaua hoki. That's a great work you do, but also a difficult one. I tēnei wā i mate ohore to tāua hoa pirihi a Pa Monsignor Pat Ward; kua pā mai te pōuri ki a tātou katoa. At this time we say farewell to our fellow priest Monsignor Pat Ward. Haere atu rā Monsignor Pat, te pononga pai. Haere ki te Wā Kāinga. Depart to the true Home. Haere haere haere.

Tēnā koutou katoa, - me kī - te Whānau Whānui o ngā akonga o Hēhu Karaiti. A big Welcome to all let's call ourselves the Family of Jesus disciples.

Ka pai te maha mai o koutou i tae mai ki te tautoko i o tātou Katekita tekau mā iwa e whiriwhiria nei hei Kaiarahi Whakapono mō tātou. It's great to have you

all supporting our new Catechists.

Tēnā hoki koutou te Whānau Turi kua honoa mai ki a mātou i tēnei rā. A greeting also to the Deaf Family who have joined us today. Ko tētahi kupu-ā-ringa o te Iwi Māori e pēnei ana (*wiriwiri ngā ringa*) This is Māori sign language - ko te tikanga: Haere mai Haere mai Haere mai ! - I'm sure I don't have to translate - Welcome once twice thrice.

When I discussed the topic for today's sermon with Rangi and Pā Dennehy, it was agreed that I should concentrate on the message of today's Readings - as a sample you might say - for the new Catechists; because in time to come it will be part of their role to pass on - in fact, preach - the Lord's message following the cycle offered by the Church. I well remember the time when priests were first encouraged to share the duty of preaching with lay persons. Aussie Peri was our first at Te Ūnga Waka to take up the challenge - and his topic was Pentecost and the Holy Spirit. He was normally "māia" - brave, but this was outside his comfort zone and he

spent a couple of weeks studying the Readings of Pentecost Mass and working on the sermon, - he even asked the Bishop for help and I know he spent a day in a sort of Retreat to prepare himself, - in Pompallier Centre in the Bishop's private chapel.

In the event it was very good - Fr. Gerry Mertens and I were really impressed - and we felt challenged too to try and live up to Aussie's inspiring words.

Pope Francis has told all preachers, in a recent letter - to try and keep sermons short and simple.

So I'll go first to the Gospel where we meet Mark (John Mark). Mark's is the shortest Gospel but it's the most action-packed.

Today's extract centre's on the declaration by the disciples about who they believe Jesus really is - the Messiah - that is, the promised one - another name for the coming Redeemer is the Anointed One, the Christos, who would come and restore their friendship with God.

And it happens to have the theme of Discipleship which is very appropriate for today's kaupapa - theme. When 19 of our whānau are

making that extra commitment.

The Gospel scene takes place on the way to the pagan territory of Caesarea Philippi. Jesus' message is going to spread beyond the limits of Israel & Judea. The disciples had just returned from an evangelising mission to spread their understanding of the GOOD NEWS about Jesus. Now Jesus presents them with the way ahead. The non-Jews were also going to hear the message.

It's a bit upsetting to hear that Jesus is going to be a suffering Messiah. They hoped he would be an all-conquering, powerful, political and regal figure. The closer Jesus and his followers get to Jerusalem, the less they seem to agree on what they ought to do there. They had this misconception about what the Messiah would be. When it comes to the entry into Jerusalem it marks the climax of their misunderstanding - shortly afterwards - they panic and abandon Jesus and run away.

And Mark remembers this vividly - because he was a young man in that Garden of Gethsemani. He'd been

sleeping in the warm evening just wrapped in a sheet. When he woke up and heard the sound of the posse that came from the Temple Police; they'd been sent to arrest Jesus, he panicked - one of them grabbed hold of the sheet, so he let it go and fled into the night in the nude. St Mark's Gospel is the only one that mentions this incident.

When that question is asked: Who do you say I am? Jesus is not asking do you know my name.

Jesus is not even asking do you know where I come from, my origin.

What he is really asking I think is, 'What do I mean to you? What do you see in me?'

That question is put here by Mark, for up till now his followers have shared in all the good times and they were expecting that with Jesus only good times would lie ahead. You are for the Christ. You are God's own agent and surely he will never let his own agent down. But what lies ahead from has its challenges. Can they stand by Christ in the bad days? We know of their failure - which needed the Resurrection to set them back on the right road.

And at times we may think that we would have been much better followers, if we had been there - maybe? A profession of Faith which excludes the cost of being a disciple is not complete. That second Reading the Letter from James sums it up. Can faith alone save you, like saying to a poor hungry person "Go in peace and keep warm and eat well" and don't offer some mind of help - that's pretty awful. Real faith demands real action.