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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 MA TORU
O TE WĀ NOA O TE TAU**

**23rd Sunday in Ordinary Time Yr B
Miha Māori kei Te Unga Waka
ia Rātapu ia Rātapu 11^{am}**

Weekdays Mass 12 midday exc. Sat

**Sacrament of Reconciliation
available after weekday Masses**

CATHEDRAL ANNUAL APPEAL

Dear Brothers and Sisters, it is Annual Appeal time for our Cathedral of St. Patrick and St Joseph.

As you know, I am very grateful to those of you who give so generously and have done so in previous years. It is also an opportune time for us to remember with gratitude our sacred treasure; the precious taonga we have in our Diocese and City.

For some 175 years, the Cathedral has been "home" to all Catholics in the Diocese – a treasury of our Catholic heritage and history in Auckland and New Zealand. The Cathedral is also a haven to people of other faiths who visit frequently, along with many visitors and overseas tourists. It is for them and us, a place of peaceful beauty and hospitality with its reflective prayerfulness and welcoming presence.

Maintaining the Cathedral in pristine condition requires ongoing care, attention and considerable funding. Each year close to \$100,000 needs to be found to keep up the long-term maintenance of the church, over and above day to day maintenance costs.

It is my hope that the Cathedral will continue to be a "House of God", and "Icon of Christ", a "Place of Prayer" and "an Oasis of Peace" and the "mother church of the Diocese".

From a well-maintained, prayerful Cathedral, we can all draw our strength for Christ's mission and continue that mission in our homes, neighbourhoods, work places and parishes, as Pope Francis would encourage us to do. I am grateful for the financial support you have given for the upkeep of the Cathedral in the past and I am well aware of the many calls that are made on your generosity today. Your support means so much to me personally and to those entrusted with the care of the Cathedral;. Together we can do this. My grateful thanks, Yours sincerely in Christ

*Patrick Dunn, Bishop of Auckland.

Pa Peter Ipene, Dean of the Cathedral

After Holy Communion collection boxes etc will be handed round for us to contribute something towards the Cathedral Appeal.

ANNIVERSARIES

Remembered daily at Te Unga Waka Miha

On Friday 7th last week it was a pleasure to welcome Kathy Allen's family, most of whom came over from Sydney for Kathy's anniversary Miha.

**10th September Aterea (Ted) Rāpira,
Toi Rāpira.**

17th September - Wally Te Wake.

**18th September Arapeta Pio Morunga,
William Peter Dunn**

20th September Dave Topia,

Ella Oneroa

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

JOSHUA KARL KENNETH RAATU
Passed away on Monday 3rd September - apparently a misdiagnosis at the hospital failed to recognise and treat the peritonitis which killed him. Loved son of Sophie, and brother of Kelly. He was brought to Te Unga Waka for his tangi from Monday till Thursday when his cremation took place, the family returning to Te Unga Waka for the Kai Hakari.

Haere ra e koro Haere ki te okiokinga tonutanga. E moe e moe i roto i te Ariki [Please remember that there are beautiful prayers in Pa's Tangihanga Book (the purple one) for Cremations.]

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, 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, Kaleb Savelio Thompson, Katarina Jamieson, Kevin O'Brien, Labby Matthews, Lawrence Kelly, Leo Lloyd, Lorraine Knutson, Lorraine Sutherland, Louise Katene-Riwahi and sister Joy, Maraea Matthews, Margaret Papanoa, Marie Louise, Margaret (Irene) Stinninato, Martha Henry, Martha London, 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 and Pearl, Nan Thomas, Nikau Gardiner, Patricia Millar, Paul Hughes, Paul London, Paul Tukere, Pauline Matiu, Percy Davis, Peter Peita, Peter Te Wake, Phyllis, 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

*Brother J.P. got a few Hāto Petera Old Boys visitors in Auckland Hospital, and even phone calls from Australia - they saw the notice in last week's newsletter.

*Velma the mother of Clare Takuirā, grandmother of Dr Coralie - had a fall last week and broke her arm. She is in recovery in North Shore Hospital.

NEXT SUNDAY

we look forward to the commissioning of the Katekita by Bishop Pat. Expect an overflowing church - each Katekita will have family coming to support.

The Mass will be a Sign Language Mass, led by Laura Cherrington and Eric.

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

We are very happy to have the Sign Language Mass because this week one of our main prayers is for equal treatment and respect for people with disabilities.

HOLY LAND PILGRIMAGE

There is a Pilgrimage to Egypt and the Holy Land being organised which departs 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.au

There is another pilgrimage in March next year which will travel to Cairo, Mt Sinai, Bethlehem, Jerusalem, the Sea of Galilee, Nazareth, the Dead Sea, Petra and Mount Nebo. It is 16 days from departure to return. The Chaplain is Fr. Joy Thottamkara, PP Ellerslie. His email address is joycssr@gmail.com

For more information on this pilgrimage: Visit holyland@sehiontours.com.

See the Notice Board

Desperate for a child this couple asked the pirihi to pray for them. "Sure," he said, "I'm going to Rome and I'll light a candle for you in Saint Peter's." He visited them a couple of years later. The wife was hapu and looking after two sets of twins. "Miharo" said pirihi "Kei hea tou hoa tane?" "He's gone to Rome to blow out that candle."

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Readings for Sunday 9th Sept 2018
23rd Sunday in Ordinary Time B B
ENGLISH TEXT : CONTEMPORARY
ENGLISH VERSION
REO MĀORI: PĀ HOANE PĀPITA
KAWENATA HOU 1908.

TUHITUHI TAPU TUATAHI
Ihaia Poropiti Ūpoko 35⁴⁻⁷
Here is a message for all who are weak, trembling, and worried:— Cheer up! Don't be afraid. Your God is coming to punish your enemies. God will take revenge on them and rescue you. The blind will see, and the ears of the deaf will be healed. Those who were lame will leap around like deer; tongues once silent will begin to shout. Water will rush through the desert. Scorching sand will turn into a lake, and thirsty ground will flow with fountains.

Ko te kupu a te Ariki.

Whakamoemiti ki te Atua.

WAIATA WHAKAUTU 146
Wā: **E tōku wairua, whakamoemitiā te Ariki.**

My soul gives thanks to the LORD
God always keep his word. He gives justice to the poor and food to the hungry. The LORD sets prisoners free and heals blind eyes.

Wā: **E tōku wairua, whakamoemitiā te Ariki.**

The LORD gives a helping hand to everyone who falls. The LORD loves good people and looks after strangers.

Wā: **E tōku wairua, whakamoemitiā te Ariki.**

The LORD defends the rights of orphans and widows, but destroys the wicked. The LORD God of Zion will rule for ever!

Wā: **E tōku wairua, whakamoemitiā te Ariki.**

TUHITUHI TAPU TUARUA
Reta nā Hākopa (Hemi) 2¹⁻⁵
My friends, if you have faith in our glorious Lord Jesus Christ, you won't treat some people better

than others. Suppose a rich person wearing fancy clothes and a gold ring comes to one of your meetings. And suppose a poor person dressed in worn-out clothes also comes. You must not give the best seats to the one in fancy clothes and tell the one who is poor to stand at the side or sit on the floor. That is the same as saying that some people are better than others, and you would be acting like a crooked judge. My dear friends pay attention. God has given a lot of faith to the poor people in this world. He has also promised them a share in his kingdom that he will give to everyone who loves him.

Ko te kupu a te Ariki.

Whakamoemiti ki te Atua.

Areruia. Kōrero mai e te Ariki. E whakarongo ana to pononga. Kei ā Koe te kupu o te oranga tonutanga. Areruia.

RONGO PAI

Maaka Ūpoko 7³¹⁻³⁷
Ka mahue anō i a Hēhu ngā rohe o Tiro, a, haere ana rā Hirona ki te moana o Karirea ki waenganui o ngā rohe o Rekapori. Na, ka mauria mai ki ā ia he turi e wahangū ana, ā, ka inoi ki ā ia, kia whakapākia tōna ringa ki ā ia. Na, ka tango a Hēhu i ā ia i roto i te mano ki tahaki, ā, kuhua ana ōna matihao ki roto ki ngā taringa o te turi, na, ka tuwha, ka pā ki tōna arero. Ka titiro ki te rangi, ka hotu tana manawa, ka mea ki ā ia, “Epeta!” arā, “Kia puare!” Heoi puare iho ōna taringa, ā, mawheto noa ana te here o tōna arero, na, kua tika tōna reo. Ā, ka ako atu a Hēhu ki a rātou kia kua e kōrerotia ki tētahi tangata. Otira, ahakoa nui noa atu tāna ako, nui noa atu ta rātou pānui. Ā, nui noa ake to rātou mīharo ka mea, “Pai tonu tāna meatanga i ngā mea katoa kua meatia e ia; ngā turi kia rongu, ngā wahangū kia kōrero.”

Te Rongu Pai a te Ariki. **Kia whakanuia rā koe e te Ariki e Hēhu Karaiti.**

HOLY GOSPEL

Mark Ch. 7³¹⁻³⁷

Jesus left the region around Tyre and went by way of Sidon toward Lake Galilee. He went through the land near the ten cities known as Decapolis. Some people brought to him a man who was deaf and could hardly talk. They begged Jesus just to touch him. After Jesus had taken him aside from the crowd, he stuck his fingers in the man's ears. Then he spat and put it on the man's tongue. Jesus looked up toward heaven, and with a groan he said, “Effata!” which means “Open up!” At once the man could hear, and he had no more trouble talking clearly. Jesus told the people not to say anything about what he had done. But the more he told them, the more they talked about it. They were completely amazed and said, “Everything he does is good! He even heals people who cannot hear or talk.” The Gospel of the Lord.

Praise to you Lord Jesus Christ.

23rd SUNDAY IN **ORDINARY** **TIME Year B**

Isaiah 35. 4-7 James 2.
1-5 Mark 7. 31-37

In the second Reading the apostle James is unmistakably pushing the cause of the poor. You heard him; he doesn't want them seated in the last place, made to feel unimportant, discriminated against.

The old Romans had a saying 'nomen est omen', meaning your name is indicative of something. This may well be the case for James. James (Jacob in Hebrew) means 'let God protect'.

There is a phrase now widely used by the churches which continues to annoy or frustrate some people. It is "the preferential option for the poor". It grew out of a conference of bishops in Latin America who felt that the poor needed attention the most and they should keep this priority when assigning personnel and resources. Those who adhere to this "preferential option for the poor" often use the word 'Anawin', the Aramaic word for 'poor'.

You may have seen two weeks ago on Television, Joanna Lumley's tour of India when she visited the "Untouchables". The caste system is now abolished by law in India - in theory but it still exists strongly in the mindset of many people. She met a mother whose son worked at the local milk factory - when some of the superior caste found out they poured diesel and petrol on him and set him alight. And - the perpetrators were never

prosecuted for the horrible crime.

To appreciate today's gospel, it is good to know where the story actually takes place. It takes place in the Dekapolis. That may not make you very much wiser, but it is a Greek word meaning 'The Ten Cities'.

The mere fact, that it is a Greek name and not a Jewish one, indicates, that we are dealing with a different population here. It was a lovely area with ten townships, but these townships were inhabited mostly by colonies of Greeks, Romans and other races, who enjoyed the climate there. They would have prided themselves, and very much so, of their own culture, their own philosophies, their own arts and crafts, institutions and organizations. They certainly considered themselves far superior to the Jewish race.

Religions are in general a mechanism for maintaining the identity of groups to which people belong and defending them against outsiders. Judaism and Christianity, as they developed over the years, are no exception, both are deeply concerned with identity, with authority and with initiation rites that make it possible to decide without doubt who is in and who is out.

But at the beginning of both Judaism and Christianity lies a startling breakthrough which (rightly understood) calls in question religion as a method of distinguishing 'family' from 'strangers'.

The prophets of Israel discovered the truth that there is only one God and that all men and women are equally his creation. Good and bad, rich

and poor, black and white, religious and irreligious, all are children of the one God.

Christianity owes its origin when this insight was recaptured within the context of Judaism that was in danger of losing sight of it. Jesus' protest was a protest against the human defence mechanism which keeps outsiders at bay.

Jesus didn't just talk the talk but walked the walk. What crucified Jesus, first metaphorically and then literally, was the human drive to form a club and keep out non-members.

Father John Dijkman, in one of his sermons said, "Jesus doesn't want us to be Christians, he wants us to be christian." We shouldn't be Christians (talk the talk) but walk the walk.

The Gospel of today shows us Jesus healing a deaf-mute. Jesus saw the man not as a sinner or as a foreigner, but as a child of God. He takes him by himself and gives the man his entire attention. This is not just a miracle story about Jesus' power but has a teaching purpose.

There is that type of people that needs to be punched in the face with the Word rather than be massaged by it. Jesus had that great gift of doing both at the same time and that is what he is doing in today's Gospel: his action is very kind and gentle but contains an enormous punch.

Unconsciously we tend to judge things from our own perhaps comfortable position. Many there are who think they are Christians because they have been baptised, went to a Catholic school or whatever. But Scriptures, such as these of today, call us back to a

consciousness of the kind of person the Gospel wants us to be. The readings of today remind us of where God stands, and therefore the only place where we can stand – with God, that is, with the poor and downtrodden.

If we are honest, many of us are not very good at either listening or speaking, where God is concerned. Some have even stopped hearing.

In catechism class they heard all about the 7 sacraments, the 10 commandments etc, and they now feel there is nothing more to learn. They may not realize it but they have become deaf, they cannot speak either. They have nothing to say, nothing to share. It is not infrequent to meet Catholics who are highly qualified in their secular profession but are basically illiterate in their faith. What really is distressing is that, in their ignorance, they are often not slow to pontificate and tell others what Christianity is about. Others, though, are good at listening but may do very little speaking, very little sharing. Yet, to hear the Word of God and not to proclaim it is, in the mind of the Gospel, a contradiction. As Jesus said once, there is not much point in lighting a lamp and then hiding it away. A light is supposed to share its light.

Yes, we are often deaf and we are often dumb. We have lost the capacity both to hear and to speak. We have lost the ability to recognise the voice of God calling to us in the many changing situations, both good or bad, of our society. God is shouting at us through the happenings described in our newspapers and television

programs. When we see something we don't like we say, "What is the world coming to?" and just switch channels to sports or soap operas.

We may not have physical disabilities like the man in today's Gospel. But we all have our ears closed to something or someone.

We want Jesus to open our ears so that we may hear His voice in the poor or the lowly.

We need to hear that we are being called to service and ministry.

Our mouths too need healing. We may be too quick to gossip or tell lies. We may be silent when someone's character or reputation is being harmed. We may be silent to speak out against abortion or to speak for life.

We ask the Lord to heal us from making distinctions and discriminations in our heart.

We ask Him to give us a mind and heart that welcomes all people as precious and beautiful.
