

**RĀTAPU TUARUA O TE AWENETI
SECOND SUNDAY OF ADVENT
Miha Māori i ngā Rātapu 11am**

Weekday Masses **this week**

No Mass on Monday or Tuesday

Wenerei ki te Paraire 12.00

BAPTISMS After Mass on Sundays
Or by special arrangement.

RECONCILIATION available before
or after weekday Mass or by arrangement.

**Pope Francis Special thought for
December: The elderly.**

**That the elderly, sustained by families
and Christian communities, may apply
their wisdom and experience to
spreading the faith and forming the new
generations.**

*Mō te hunga kaumātua: kia tautokongia
rātou e ō rātou whaamere me te rōpū
Karaitiana, ā, mā rātou e homai to rātou
whakaaronui me te hinengaro, e horahia ai
te whakaponu me te hinengaro ki ngā
whakatupuranga hou.*

HE AITUA

WIREMU SHANE PIKE TEPANIA.

(continued from last week's newsletter)
After the Funeral Prayers at Te Unga Waka
the Ope was able to get on the road just
before midnight and completed the journey
in 4½ hours to Waihapa. Annie Roberts-
Rakena ably assisted by Isabel Kingi-Hurst
conducted the karakia in the whare hui for
Karakia Ahiahi and for Karakia
Poroporoaki. Koro Harry completed the
Blessing of the grave and William was laid
to rest between his parents. *Haere rā
Wiremu, haere ki te wā kāinga. E moe, e
moe, e moe. - i roto i te Ariki.*

**ABRAHAM JOSEPH WHAREWAKA-
TOPIA** passed away on Saturday Nov. 25th
aged 74. His tangi was held in Whai Ora
with Karakia Poroporoaki on Thursday, after
which the procession led by Black Power
motorbikes took him to St. James Maori
Cemetery Mangere Bridge. He was a high-
profile gang leader from the 1970s,
attending political hui and serving jail time
for violence and drug offences. But as he
aged he began to teach his gang family more
about the value of respect for family life.
Pa Mick Ryan once lifted the tapu on his
headquarters known as The Marae (*Kathy
Allen was liaison*). Another time the gang's
Harleys and stretch-limo brought their
mokopuna to Te Unga Waka for the
Sacraments. Pa Mertens asked him once
why he kept on in his leadership position
and he made a very thoughtful reply that he
was able to tone down the followers' *machismo*
which a new young leader would not be able to do.

*E koro, tiraha i te tirahatanga o nga kuia,
koroua karangatanga maha kua wehe atu i
mua i a koe. Haere, haere, haere.*

ANNIVERSARIES

12th December –Pihopa Max Takuiria

Mariu, Bubba McLean

15th December - Gerard Morunga

19th Dec. – Charlie Dargaville jnr.

Des Swann (father-in-law to Charlie)

21st Dec. - Bishop Pompallier, Lillian

Moka (sister of Dolly)

INOINGA MŌ NGĀ TŪRORO

Fr. Paddy Collins, Bishop Pat Dunn, Pā Anton Timmerman, Pā David Whelan, Fr. Edmund Slowey, Pā Sean O'Brien, Pā Tony Brown, King Tuheitia, Anthony Smith, Agnes Cherrington, **Albert Witana***, Anna Haines, Arahī Ashby, Basil Brown, 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, Elizabeth Glover-Tepania, Ellen Martin, Eve Gallen, Gemma Leef, George and Dot Houghton, George Stephens, **George Tepania***, Gloria Nightingale, Grace Henry, Hēmi and Hine-Mei, Hilda Tumata, Hine Wikaira, Janet Greeks, Joseph Tepania, Joe Te Whiu, Joe Morunga, John Hancy, John Moynihan, Judy Rogers, Kaleb Savelio Thompson, Katarina Jamieson, Lawrence Kelly, Labby Matthews, Kevin O'Brien Lorraine Knutson, Lorraine Sutherland, Louise Katene Riwihī and sister Joy, Margaret Paparao, 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 & Pearl, Nan Thomas, Neta Gregory, Nikau Gardiner, Patricia Millar, Paul Hughes, Paul London, 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, Tamara Grace, Teresa Morris, Teresa Rerekura, Tina & Allen Francis, Tom Hurst, Tom Tepania, Trevor Ellery, Ulalia Kaio, Urania Peita, Vincent Martin and Wesley Henry. ***Albert Witana had to be taken into full time nursing last week.**

**NEW BISHOP OF
CHRISTCHURCH**

(see photo on Notice Board)

During the week a message came from Fr. Rick Loughnan in Christchurch, announcing the appointment of Father Paul Martin, Society of Mary, as the 10th Catholic Bishop of Christchurch to succeed the late Bishop Barry Jones. Bishop-elect Paul brings with him a broad range of talents and experience, which included a spell in Hokianga in 1993 after Ordination. He was also chaplain at Hato Paora College 2002, 2003. He was born in Hastings in 1967, one of five children. He entered the Society of Mary and studied theology and arts at Victoria University. He completed his Baccalaureate in Sacred Theology at the Angelicum University Rome. Bishop Pat welcomed him "It is wonderful for Christchurch that they will receive a bishop who comes to the role with a wealth of knowledge and expertise." The restoration of the beautiful Catholic cathedral damaged in the earthquake will be a priority. *The interim administrator Fr. Chris Loughnan expressed his delight and the Marist Provincial Fr. Kennerly mentioned Fr. Paul's broad range of talents and his warm pastoral approach.*

RŌPŪ WHAKAMĀORI KATORIKA

The Translation Group will hold their meeting on Monday and Tuesday at Pa Ryan's, 7 Westminster Rd. Mt Eden

Agenda: 1) proof reading and classifying Hīmene Māori on behalf of the National Liturgy Office 2) Ko ngā Wēperi *The chanted version*
3) Translation of chosen sections of the Deutero-Canonical books of the Bible.
4) Editing and making available as a resource the Glossary of Terms used in Catholic Māori texts- Bible and Liturgies.

**AOTEAROA CATHOLIC
YOUTH FESTIVAL 2017**

The Festival began on Saturday 2nd Dec. at St Mary's College, Ponsonby. It was hosted by the New Zealand Bishops' Conference and a working party which consisted of rangatahi from all the dioceses. Its aim was to invite and challenge young people between the ages of 15–25yrs, to actively participate in and grow their local faith community, with the theme of the Festival being Kanohi ki te Kanohi – Face to Face within a living faith community. The festival also hosted and featured internationally recognised musician and worship leader Matt Maher and band.

The Festival began with a *Whakatau* by Arama Pou, one of the working party's members. Following this *Whakatau* was a Pōwhiri to the distinguished guest and band. Te Kura Taumata of Panguru led the karanga and haka pōwhiri. Wiremu Smith was the kaikōrero who spoke on behalf of all the rangatahi gathered at the hui. Rewi Pene was the kaiarahi for the manuhiri, explaining the protocols and translating for them. The rest of the week-end was filled with workshops given by different religious and laity from all over as far as Australia, keynote speakers, prayer vigil led by Matt Maher and Mass concelebrated by the four prelates, - the Cardinal and three Bishops. Wiremu was picked to be a keynote speaker on Sunday afternoon with the theme of face to face with our future. He spoke on the Māori concept of Mana and how it influences his life as a young Māori Catholic. Sunday wrapped up with a concert down at the Victory centre led by Matt Maher.

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**Job description for Santa's elves?**

**Subordinate Clauses**

**What's his nationality? North Polish.**

**What do you call a person who is afraid of Santa?**

**Claustrophobic.**

**INOINGA MŌ TE KATO**

E te Atua e kite mai ana koe i tōu iwi e tatari pono ana i te rā hākari o te Whānautanga o te Ariki, ka inoi nei mātou, āwhinatia mai kia whiwhi mātou ki ngā haringa o tēnei whakaoranga nui, ā, kia whakanui tonu i ēnei haringa i te koropiko whakahirahira me te harikoa. 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. **Āmene.**

English Bible Texts : CEV

Reo Maori: Pa Hoane Papita's text from 1909

**TUHITUHI TAPU TUATAHI**

Ihaia Poropiti Ūpoko 61 <sup>1-2, 10-11</sup>

The Spirit of the LORD God has taken control of me! The LORD has chosen and sent me to tell the oppressed the good news, to heal the broken hearted, and to announce freedom for prisoners and captives. This is the year when the LORD God will show kindness to us and punish our enemies. I celebrate and shout because of my LORD God. His saving power and justice are the very clothes I wear. They are more beautiful than the jewellery worn by a bride or a groom. The LORD will bring about justice and praise in every nation on earth, like flowers blooming in a garden. Ko te kupu a te Ariki.

**Whakamoemiti ki te Atua.**

**WAIATA WHAKAUTU**

*Magnificat* Ruka 1

*Wā. E whakanui ana tōku wairua ki te Ariki*

*[My soul magnifies the Lord.]*

With all my heart I praise the Lord, and I am glad because of God my Saviour. God cares for me, his humble servant. From now on all people will say God has blessed me.

*Wā. E whakanui ana ...*

God All-Powerful has done great things for me, and his name is holy. He always shows mercy to everyone who worships him.

*Wā. E whakanui ana ...*

God gives the hungry good things to eat, and sends the rich away with nothing. God helps his servant

Israel and is always merciful to his people. The Lord made this promise to our ancestors, to Abraham and his family for ever. *Wā. E whakanui ana ...*

**TUHITUHI TAPU TUARUA**

Pauro ki Teharonika Ūpoko 5 <sup>16-24</sup>

Always be joyful and never stop praying. Whatever happens, keep thanking God because of Jesus Christ. This is what God wants you to do. Don't turn away God's Spirit or ignore prophecies. Put everything to the test. Accept what is good and don't have anything to do with evil. I pray that God, who gives peace, will make you completely holy. And may your spirit, soul and body be kept healthy and faultless until our Lord Jesus Christ returns. The one who chose you can be trusted, and he will do this. Ko te kupu a te Ariki.

**Whakamoemiti ki te Atua.**

*Areruia, areruia - Kei runga i a au te Wairua o te Ariki; nā reira i tonoa ai ki te whakapuaki i te Rongo Pai ki ngā rawakore. Areruia.*

**RONGO PAI**

Hoane. Ūpoko 1 <sup>6-8, 19-28</sup>

I tonoa mai e te Atua tētahi tangata ko Hoane tōna ingoa. I haere mai ia hei whakapuaki, hei whāki i te mārama, kia waiho ai ia hei huarahi e whakapono ai ngā tāngata katoa. Ehara ia i te mārama, engari hei whāki i te mārama. Na, ko te whakaatu tēnei a Hoane, i te wā i tonoa ai ētahi ariki karakia me ētahi Riwaiti e ngā Hūrai i Hiruharama ki ā ia hei ui ki ā ia: "Ko wai koe?" Na ka whākina e ia, kihai hoki i whakakāhore, na, ko tana whāki tēnei: "Ehara ahau i a Te Karaiti." Ā, ka ui rātou ki ā ia: "Ko wai oti koe? Ko Eria koe?" Ā, ka mea ia: "Kāhore." "Ko te Poropiti oti koe?" Ā, ka whakahokia e ia: "Kāhore." Na, ka mea rātou ki ā ia: "Ko wai koia koe? Kia whai kupu hoki mātou hei whakahokinga ki te hunga i tonoa mai ai mātou. E pēhea ana to kupu mōu?" Ka mea ia: "He reo ahau nō tētahi e karanga ana i te koraha: Whakatikahia te

huarahi o te Ariki!" He pērā anō me tā Ihaia poropiti i mea ai. Ā, nō ngā Parihi te hunga i tonoa. Na, ka ui rātou ki ā ia, ka mea ki ā ia: "Nā te aha oti koe i iriiri ai, ki te mea ehara koe i a Te Karaiti, ehara i a Eria, ehara i te poropiti?" Ka whakahokia e Hoane ki a rātou, ka mea: "He iriiri tāku ki te wai. Otiia, kua tū tētahi i waenganui i a koutou kāhore e mōhiotia e koutou. Ko ia tēnei e haere mai ana i muri i a au. Kua meinga hei mua ake i a au, kāhore nei ahau e tika hei wewete i te here o tōna hū." I meatia ēnei mea ki Petania, ki tāwāhi o Horano ki te wāhi i iriiri ai a Hoane. Ko te Rongo Pai a te Ariki. **Kia whakanuia rā koe e te Ariki e Hēhu Karaiti**

**GOSPEL**

Chapter 1 <sup>8,19-28</sup>

John

God sent a man named John, who came to tell about the light and to lead all people to have faith. John wasn't that light. He came only to tell about the light. The leaders in Jerusalem sent priests and temple helpers to ask John who he was. He told them plainly, "I am not the Messiah." Then, when they asked him if he were Elijah, he said, "No, I am not!" And when they asked if he were the Prophet, he also said, "No!" Finally they said, "Who are you then? We have to give an answer to the ones who sent us. Tell us who you are!" John answered in the words of the prophet Isaiah, "I am only someone shouting in the desert, 'Get the road ready for the Lord!'" Some of the Pharisees had also been sent to John. They asked him, "Why are you baptising people if you are not the Messiah or Elijah or the Prophet?" John told them, "I use water to baptize people. But here with you is someone you don't know. Even though I came first, I am not good enough to untie his sandals." John said this as he was baptizing east of the Jordan River in Bethany. The Gospel of the Lord.

**Praise to you, Lord Jesus Christ**

Tēnā koutou – te whānau kua hui mai nei i tēnei rā. Haere mai ki roto i te whare o te rangimārie. Come aside – haere mai, tomo mai kia āta whakarongo tātou ki ngā kupu o Ihaia Poropiti, o Paoro Apotoro, o Hēhu hoki. These will give us guidance for the coming week. They will take the mind off the avalanche of adverts – every day we witness such a waste of paper coming into our mailboxes to persuade us that this or that is the most important thing to prepare for Christmas time.

The First Reading is taken from the prophet Isaiah. Isaiah spoke words of encouragement to his people who were in exile in Babylon, where they had been taken to work as slaves for the conqueror. Isaiah points out the hope (which was later realized) that the Jewish people may be returned to their homeland. He says that they will build "a highway for our God".

History repeats itself – just last Friday we heard Donald Trump declaring that USA would now accept Jerusalem as the Capital of Israel. We are living witness of the latest layer of history

During the time of Isaiah, conquered peoples were often put to work building roads for the victors. In the process of road building they would be filling in valleys and cutting down the high places to make the road smoother.

Sometimes roads would be built especially for the

victorious ruler to ride in triumph. But, the Jews in Babylon dreamed of the day when they would build their own "king's highway" back to their homeland. It would be Jahweh/Atua/Allah/, their God, who would ride triumphantly at the head of their pilgrimage home.

As Christians we are also called to be highway builders, preparing the way for Christ to enter more fully back into our lives.

Christmas is not simply the commemoration of a historic event in the distant past.

It is a time for reflection and personal renewal about the coming of Jesus into my life, into the life of our Christian communities and into our wider society.

The Second Reading, from the Second Letter of Peter, reminds us, on the one hand, of God's great desire to come into our lives and, on the other, of the need to be prepared for that coming when it happens.

Although people sometimes complain that God seems oblivious to their needs, the Letter of Peter reminds us that "*the Lord is not being slow to carry out his promises*". On the contrary, *He is being patient with you all, wanting nobody to be lost and everybody to be brought to change his ways*".

Perhaps that is where the problem can lie. People want God's help and comfort but they are not prepared to change their ways, not prepared for a

genuine conversion. For God to come to us, we also need to go to Him.

John the Baptist is a role-model for us.

Think back – each of us – to people who have been John the Baptists in our own lives, people who have helped us to find Jesus, to know, love and serve him better. If we are born Catholics, then there are our parents who got us baptised and led us into our first understandings of our faith. Some of us have had wonderfully Christian parents; others may not have been so blessed.

If we become Christians as adults, there are those people who were instrumental in our coming to believe in – and follow - and follow Jesus. In addition there have been many – teachers at Primary school and later, talks we have heard, the books we have read, the retreats we have done, the people who have been an inspiration to us, sometimes in a gentle quiet way, which we only recognise when we think back ..... Today would be a good day to say a special 'Thank You!' to them, if not directly, then at least through our prayers for them. Don't forget to also include people of your own age who, by their good attitude re-connected you to Jesus.

A second point is that John the Baptist reminds us that we, too, have a responsibility to proclaim the Rongo Pai/the Good News.

We need to present a message that is full of joy, a joy that is clearly mirrored in our own behaviour. People need to hear a message that brings trust and hope, truth and integrity, peace and security, justice and compassion. We have been blessed by all the people who have brought Jesus to us.

The least that can be expected of us is to do the same for others. What greater Christmas gift could we give to anyone than to help them know and love Jesus our Lord as the Way for their lives?

Coming to the Gospel, in this year B – the second in the three year cycle, we come across the message as related by Mark.

While other Evangelists Gospel writers start with the birth of Christ, Mark is different.

Mark prepares us for the coming of Jesus, but he has nothing to say to us about Mary and the angel Gabriel. He has nothing to say to us about Joseph and his worries. He has nothing to say to us about Jesus and what may have happened in his early years. What he is interested in, is what Jesus, the grown-up person has to say to us, - has to offer us and what is required from us to be sensitive and open to his message. When you ask Mark: 'Who is Jesus' (and that is the question he deals

with in his gospel) then his reply is: His very life, his words and his deeds will show us who he is, will show us where he comes from. And if we can't learn it from his life and deeds, from his actions and words, if we are not prepared to accept those, then, as far as Mark is concerned, it is pointless to wonder about his birth. You might say: by saying nothing about Christ's birth, Mark has his own approach to Christmas - he gives it a different look. It is not Jesus' birth that makes us wonder about his life; it is his life that makes us wonder about his birth.

As if to say to us: it is nice to be all caught up with Christmas and to feel all fuzzy about it.

But it is useless to welcome baby Jesus, if the message of Jesus is not going to find a place in our hearts. And by having us read this gospel today, the Church underlines this point. Saying Birth is a blessing. But it is only the first line of the first page of our lives.. What is important, is how we are going to fill in all the other blank pages of that book, how we are going to fill our lives.

And today we may well ask, what sort of a story we ourselves have written so far in that book of our lives. And perhaps, like the people of Judea and Jerusalem, we may decide to turn a new leaf and start again.

We have today the start of Mark's gospel. He talks about John the Baptist, not drawing the attention of people to the birth of a Saviour, but pointing out Jesus as he is about to start his life's work and telling them that Jesus is the One to listen to and to follow. John the Baptist may put us off. Wearing a cloak of camel hair and living on locusts and wild honey makes a rather harsh impression on us. But he only wears it, because he wanted to be and look like another great prophet, Elijah, who wore a cloak of camel hair and who wanted to bring people especially the kings back to the true God.

John the Baptist isn't telling the people: Follow me; put on a camel-skin, eat locusts. In spite of so many people coming to him, admiring him and taking in his message, he is not seeking his own glory, not starting up his own party or faction which is so easy to do, when you are admired. He points them all to Jesus.