

RĀTAPU RUA TEKAU MĀ IWA**O TE WĀ NOA O TE TAU****29TH ORDINARY SUNDAY Yr. A****Miha Māori i ngā Rātapu 11am****Ko te Mane ki te Paraire 12.00***Reconciliation: available at the weekday
Masses and by appointment.***October Marama****o Te Rohario Tapu**Rosary at Te Unga Waka is said before
Mass on Sundays at 10.30**PAPA WERAHIKO – Oketopa :****Ngā Kaimahi.** That all **Workers** may
receive the respect and protection of
their rights.**Ngā Tāngata Koremahi.** May the
Unemployed receive the opportunity
to contribute to the common good.**KIA HARI TO HURITAU, E PA***Happy Sixtieth Birthday**Pa Tony.**Pa Tony celebrated this significant
birthday yesterday at the Little Sisters.*

We will be thinking of you at Miha today.

BAPTISMS 12.30 on Sundays.Next Sunday 29th October Eugene Sam
and Mahara Daniels will bring their
children Te Pūāwai Lily and Te
Kahumairangi for Baptism. *Haere mai
haere mai haere mai.***HE AITUA****TARIA PAT PEITA** went to his
eternal rest 12th October. Urania and
the whānau brought his body to Te
Unga Waka and many groups came to
pay their respects and to acknowledge a
man of God, who never forgot to
whakamoemiti ki te Atua, ahakoa he
āporo, he kaputī rānei. Karakia Ahiahi
was led by Pā Mikaere, who also led the
Poroporoākī for him on Friday morning
at 10^{am}. It was great to see the young
people like Wiremu and Eric Peita
taking on the duties of kaikōrero for the
marae, with reo Māori tika. Young
Kiritopa Gillespie read the Tuhituhi
Tapu. Taria was taken to Panguru and
was laid to rest in Nahareta Wāhi Tapu
after a Requiem Mass for him last
Sunday Taria's parents were Heemi
and Karoraina who were active Legion
of Mary members. *Haere ki te wā kāinga o to
tātou Ariki. Haere, haere, haere.***IDA THERESA PEITA**, daughter of
Wausie (David) and Rose, mokopuna of
Heemi and Karoraina, passed away 25th
September in Perth Hospital. She grew
up in Auckland and moved to Australia
where she had a successful career in
Western Australia in the Mining
Industry rising to the role of Registrarof Regional Mining in both Kalgoorlie
and Leonora. She was buried in Perth
29th September. *E moe, e moe, e moe.***ANNIVERSARIES**22nd October - Crete Mauheni23rd October - Puti Makiri, Bill Lundon24th Oct. - Mere Daniels, Ameria Kanara26th October - John Walters28th October - Hoane John Rapira30th October Peter Harris, David Haines,
Peggy Kaua31st October - Fr Jack King Mill Hill2nd November - Cob Makene3rd November - Hine Douglas4th November - Dick Pirini, Liza Blair, Pā
Aterea (Fr Zangerl) Mill Hill**INOINGA MŌ NGĀ TŪRORO**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,
Angelina Rupa, Anna Haines, Arahī Ashby, Basil
Brown, Bubby Mōkaraka, Boss Pomare, Carol
King, Cherish Pomare, Christine Lewis, Chum
Murphy, Dave Toia, David Brown, David Puckey,
Derek Carmichael, Des-Chanel Toalepai, Elizabeth
'Mumzy' Katene, Elizabeth Glover-Tepania Ellen
Martin, Eve Gallen, Gemma Leef, George and
Dot Houghton, George Stephens, George Tepania,
Gloria Nightingale, Grace Henry, 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
Riwhi and sister Joy, Margaret Paparōa, 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, Neta Gregory, 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, Tamara
Grace, Teresa Morris, Teresa Rerekura, Tina &
Allen Francis, Tom Hurst, Tom Tepania, Trevor
Ellery, Ulalia Kaio, Urania Peita, Vincent Martin
and Wesley Henry.**PANGURU PARISH**Pā Rihari Richard Cortes is pirihi here
for the month of October, while Pa Jun
Peralta is home on leave.**NEW TUNNEL***The new tunnel between Mt, Roskill
and Pt Chev in Auckland has been
open only a few weeks. It is such a
smooth ride that a million dollars in
speeding fines have been clocked up by
the speed cameras. "Don't be tempted
to put the foot down."***DATES and times TO NOTE:-****HUI MŌ NGĀ MĀORI KATORIKA
WHAIORA MARAE, OTARA****Noema 17 ki te 18****Paraire ki te Rāhoroi***The Auckland Diocese Tikanga Rua**is committed and excited to organise
and host this hui mō te iwi Katorika o
te Tiohehi o Ākarana. From 6^{pm} on
Friday to 3^{pm} Saturday a full schedule
has been prepared with speakers Sister
Tui Cadigan, Prof Peter Lineham,
Danny Karatea-Goddard and facilitator
Aroha Kelly Pōwhiri and Registration
forms are available at the back of the
Chapel.***RAWENE – HOKIANGA**Haere mai ki te whakanui i te Huritau
Kotahi Rau ma Tahi. Come &
celebrate the 101 anniversary of the
Church of St Charles Borromeo. Due
to unforeseen circumstances last year we
couldn't celebrate the actual centenary,
so let's do it now on Sunday 5th
November 2017, starting with 11^{am}
Mass. A Centennial luncheon at the
Rawene Town Hall will conclude the
day's official proceedings.Contact: Pat. Mendes **09 405 7733****AOTEAROA CATHOLIC YOUTH
FESTIVAL****Catholicyouthfestival.nz**December 1st to 3rd 2017

St. Mary's College

& Victory Centre, Auckland

*Spend a week-end at the festival and be
changed for a lifetime.*The Aotearoa Catholic Youth Festival will be
a weekend of pastoral celebration and
formation running on the 2nd and 3rd of
December. We anticipate over 500 young
people will attend. Can you sponsor a youth
to participate? *Take a copy to register.***NEW ZEALAND CATHOLIC
BISHOPS' CONFERENCE**•**Bishop Pat** has been representing us at
the International Commission on
English in the Liturgy (ICEL) held in
Washington DC from 16-20 October.•**The Bishops' Conference** is seeking
**applications for Director of the
National Liturgy Office.** This is a
unique role supporting liturgical
practice in the Catholic Church in
Aotearoa. ivanschie@nzcbc.org.nzAt the Supermarket it was May's turn
to wait at the checkouts and deal with
any complaints. After a bit of a
domestic row, her husband decided to
make peace. He made a few purchases,
checked out, then went up to May and
whispered, "Sorry, dear. I've booked
us an evening at your favourite
restaurant." She smiled and gave him
a big kiss. "Hey" said the guy behind
him - "I want to complain about the
same thing he did!"

Readings 29th Sunday

ENGLISH TEXT: CONTEMPORARY

ENGLISH VERSION

MĀORI TEXT – Fr. Beckeer MHM

TUHITUHI TAPU TUATAHI

Ihaia Poropiti Ūpoko 45^{1,4,6}
The LORD said to Cyrus, his chosen one: I have taken hold of your right hand to help you capture nations and remove kings from power. City gates will open for you; not one will stay closed. Cyrus, you don't even know me! But I have called you by name and highly honoured you because of Israel my chosen servant. Only I am the LORD! There are no other gods. I have made you strong, though you don't know me. Now everyone from east to west will learn that I am the LORD; no other gods are real. Ko te kupu a te Ariki. **Whakamoemiti ki te Atua.**

WAIATA WHAKAUTU 96

Wā: **Waiho atu i te Ariki, te honore me te korōria.**

Waiata he waiata hou ki te Ariki: waiata, e te whenua katoa, ki te Ariki Whakapuakina tōna korōria i waenganui i ngā tauwi, āna mahi whakamīharo i waenganui i ngā iwi katoa.

Wā: **Waiho atu i te Ariki, te honore me te korōria**

He nui hoki te Ariki, he tika anō, kia nui te whakamoemiti ki ā ia. Kia wehingia nuitia ai i ngā atua katoa. He whakapakoko hoki ngā atua katoa o ngā iwi, nā te Ariki ia i hanga ngā rangi.

Wā: **Waiho atu i te Ariki, te honore me te korōria**

Waiho atu i te Ariki, e ngā hapū katoa o ngā iwi; waiho atu i te Ariki te korōria me te kaha.

Waiho atu i ā ia te korōria e tika ana mō tōna ingoa. Maua mai he whakahere, haere mai hoki ki ōna marae.

Wā: **Waiho atu i te Ariki, te honore me te korōria.**

Koropiko ki te Ariki i roto i tana temepara. Kia wehi rā ki tōna aroaro, e te whenua katoa. Mea atu i waenganui o ngā tauwi: E kīngi ana te Ariki; ka tika āna whakawā mō ngā iwi.

Wā: **Waiho atu i te Ariki, te honore me te korōria**

TUHITUHI TAPU TUARUA

Pauro ki te iwi o Teharonika 1¹⁻⁵
From Paul, Silas and Timothy. To the Church in Thessalonica, the people of God the Father and of the Lord Jesus Christ. I pray that God will be kind to you and will bless you with peace! We thank God for you and always mention you in our prayers. Each time we pray, we tell God our Father about your faith and loving work and about your firm hope in our Lord Jesus Christ. My dear friends, we know that he has chosen you to be his people. When we told you the good news, it was with the power and assurance that comes from the Holy Spirit.

Ko te kupu a te Ariki.

Whakamoemiti ki te Atua

Areruia: **Ko tāu kupu te pono. Whakatapua mātou i runga i te pono. Areruia.**

RONGO PAI

Matiu 22¹⁵⁻²¹

I reira ka haere ngā Parihi, ka whakatakoto whakaaro mō te pēhea e māhangatia ai a Hēhu e rātou ki tētahi kupu āna.

Ā, ka tona atu ki ā ia ā rātou akonga me ngā tāngata a Herora, ka mea, “E te Kaiwhakaako, e mōhio ana mātou, he tangata kōrero pono koe, ā, e whakaako ana i te ara o te Atua i runga i te pono. Ēkore anō koe e whakaaro ki a wai tangata, kāhore hoki ōu titiro ki te āhua o te tangata. Na, kōrerotia ki a mātou: e pēhea ana to whakaaro? E tika ana rānei kia hoatu tāke ki a Hiha, kāhore rānei?” Otirā, i

mātau atu a Hēhu ki ō rātou ngākau kino, ā, ka mea, “He aha tā koutou e whakamātautau i a au, e te hunga ngutu kau? Tēnā, whakaaria mai ki a au te moni tāke.” Ā, hōmai ana e rātou ki ā ia he renāri. Na, ka mea a Hēhu ki a rātou, “Nō wai tēnei āhua me te tuhituhinga?” Ka mea rātou ki ā ia, “Nā Hiha.” Kātahi ia ka mea ki a rātou, “Hoatu ki a Hiha ngā mea a Hiha, ki te Atua anō ngā mea a te Atua.

Ko te Rongo Pai a te Ariki. **Kia whakanuia rā koe e te Ariki e Hēhu Karaiti.**

HOLY GOSPEL

Matthew 22¹⁵⁻²¹

The Pharisees got together and planned how they could trick Jesus into saying something wrong. They sent some of their followers and some of Herod's followers to say to him, “Teacher, we know that you are honest. You teach the truth about what God wants people to do. And you treat everyone with the same respect, no matter who they are. Tell us what you think! Should we pay taxes to the Emperor or not?” Jesus knew their evil thoughts and said, “Why are you trying to test me? You show-offs! Let me see one of the coins used for paying taxes.” They brought him a silver coin, and he asked, “Whose picture and name are on it?” “The Emperor's,” they answered. Then Jesus told them, “Give the Emperor what belongs to him and give God what belongs to God.

The Gospel of the Lord.

Praise to you Lord Jesus Christ.

29th Sunday of Ordinary**Time, Year A**

Tēnā koutou te whānau me ngā hoa. Huri mai! Peka mai! Turn aside for an hour from the bustle and excitement of Labour Day. Many of our regulars are away today – but we usually have quite a few visitors connecting with whānau on this holiday week-end. Te Ūnga Waka gives us a gathering place to re-connect with family. It's fulfilling its primary purpose. As Pā Henare put it – ki te honohono – te hononga whānau – the joining together of families. Before getting on to the topics of today's Scripture Readings I would like to talk a bit about this week-end - Labour Week-End and how it started.

In 1840, (the same year as the Treaty of Waitangi), a carpenter called Samuel Parnell was one of many carpenters and builders helping to build the first Wellington Town. I think it was called Port Nicholson then – Pō Neke to the local Māori. He won an "eight hour day". Carpenters and their skills were very much sought after, so I don't think he had a lot of trouble persuading the financiers and kept their workers in "good nick" to legalise the 8 hour day. 8 hours work, 8 hours sleep, 8 hours recreation. That was the origin of the New Zealand Labour movement. Over the next 50 years it spread to various occupations esp[ecially the maritime ones – port workers and so on, with varying degrees of success. Then in 1890 (my Mum was three years old my Dad was 4

at the time!) – the government of the day recognised the validity of the idea and granted an 8 hour day to all government employees. That year was 1890 and there were processions and banners and all the hoo-hoo. In Wellington old Mr Sam Parnell was still alive and enjoyed the moment. He died soon after.

Haere mai ki te whakarongo ki te Ariki – ki āna kupu – Jesus talks finance today! Because his enemies unite to try and make him say something that could cause him to be arrested and could be quoted at his trial. The legalistic Pharisees join with their political enemies the Herodians. But I'll come to that in a minute – just a quick glance back at the interesting words of Scripture which we heard.

Responsorial Psalm invites all the countries of the world to worship the Lord. If the Psalmist had the readings for this Sunday in mind, a better summary of their message would be hard to find. If the nations of the world were to accept this invitation imagine the peace and security we would know today. When people put God's kingdom first, everyone benefits. In both the first reading and the Gospel a world superpower is matched up against the kingdom of God. Guess which kingdom prevails in both cases !

In the first reading Isaiah assures us the policies of the great king Cyrus or Kuros, founder of the Persian Empire, contributed, in ways unknown to him, to God's saving plan.

He was a pagan king, but also God's instrument for God's Chosen People. This pagan is even called God's anointed. God even leads him by his right hand. In other words: God is working through the power which Kyros, a pagan, exercises. Many centuries before the birth of Jesus, King Kyros might have thought he was advancing his own interests when he gained control in the Near East. But from the viewpoint of the book of Isaiah, all this power was a gift from God bestowed upon him so the people of Israel might return to their Promised Land and serve as a model of faith for the rest of the nations. In the Gospel we find a terrible contrast. In today's Gospel Jesus wins the day when his enemies try to use the influence of the mighty Roman Empire to interfere with His mission. The people who consider themselves God's own Chosen Ones, plot evil against him, Jesus Christ. But Jesus cleverly uses their own trap to confound them. In both readings we therefore get this message loud and clear: God is supreme. This is what St. Paul tries to drill into the Thessalonians as we heard in the second reading. St. Paul says that their faith in Action, their work of love and their perseverance through hope in Our Lord Jesus Christ, is all due to the infinite and supreme power of God. Moving to the Gospel of Matthew, we see a few who did not shine very much, if at all, in the eyes of God. We see the Pharisees siding with the Herodians to trap Jesus with a question. They were out to

get Jesus because they could not accept what He did and what He claimed because His actions and His claims did not fit their preconceptions of what God was like and how God worked in the world.

Jesus was asked: "Is it lawful to pay taxes to the emperor or not?" They believed that their question was exceptionally clever, and it was. If Jesus declares the Roman tax unlawful, he risks arrest for inciting rebellion. If he favours the tax, he risks losing credibility with the people. No matter which way Jesus answers, He ends up in trouble. It was the kind of question that gets a person, and damns them no matter how they answer it, a question like that posed by the old joke, the question that asks: "Have you stopped beating your wife yet?"

Jesus shows himself to be much cleverer than they first thought. He first accuses them of hypocrisy and of setting a trap and then easily evades the question, turning it instead into a spiritual challenge to them. Jesus said: "Show me the coin used for the tax" and they brought him a denarius, te Renaari – he moni hiriwa. Then He said to them: "Whose head is this and whose title?" They answered: "Caesar's". Then Jesus said to them: "Render therefore to Caesar the things that are Caesar's and to God the things that are God's". Jesus challenges them on their own ground, demanding to know if they render to God what belongs to Him. "Give to Caesar what is Caesar's and to God what is God's" is a saying

by Jesus that has made it into history.

I wonder how the Jesus' disciples did react. "Master, you did very well?" "Champion! Rabbi, you put them on the spot?" "Lord, where do you get it all from?" Jesus was human too, but I don't think that he enjoyed beating his opponents at their own game. I think He was very sad because of their negative stance, their disbelief, their bad intention to do away with him. It all started by trying to catch him in His own words and so to eliminate Him. It would end in betrayal and murder.

In this Gospel passage Jesus is asking us to reflect on our own sincerity as we seek a Christian response to the challenges and problems in our lives today. But there is a deeper aspect to today's encounter. In the Gospel Jesus says: give to Caesar what is owed Caesar. The coin used to pay the poll tax bore Caesar's image and name. In saying that we should give to God what belongs to God, Jesus reminds us of the one whose image we bear. *"God created man in the image of himself, in the image of God He created him, male and female He created them (Gen. 1:27)*

When St. Thomas Aquinas writes about religion, he discusses it as an aspect of justice. And that's very interesting. You might have expected that justice would come under the heading of religion, so that a religious man or woman will be just. But Aquinas puts it the other way around. A just person will be

religious; they live by the guidelines.

Why? Well, the answer is very simple. We owe God the very basics – in Māori – ko te hinengaro. That's the bottom line. Everything we possess, all that we are, the very gift of life has been given to us by the God who made us in his own image and so we owe God our thanks, our praise and our devotion. That's the bottom line.

Often people live as if they don't owe anybody anything. As if they are self-made men and women. But in today's Gospel, out of a bit of political crossfire comes the reminder of just how much we owe and to whom.

Caesar (the political power) was owed that which bears his name and his image, a coin. God is owed that which bears his name and his image, our very selves.