

**RĀ HĀKARI O TE KINGITANGA  
O HĒHU - CHRIST THE KING  
Miha Māori i ngā Rātapu 11am**

Weekday Masses

**Ko te Mane ki te Paraire 12.00  
BAPTISMS After Mass on Sundays**

Or by special arrangement.

**RECONCILIATION** available before  
or after weekday Mass or by arrangement.

**HE AITUA**

**PIHOPA KINGI** Kua hinga te tōtara nui o Te Arawa. I mate te rangatira o Ngāti Whakauae i te Turei 21 Oketopa i te Hōhipere o Rotorua, 88 ōna tau. He was considered one of the great Te Arawa leaders of his generation. His body lay at his home till Thursday when it was welcomed to the main marae of Te Arawa, Te Papaouru, Ohinemutu, where he was welcomed by the many groups he had supported and inspired, including Katorika whānau, led by Deacon Ben Pomare. His funeral is taking place there at this time (Sunday morning). He and his wife Inez Kingi both received honours in 1999 the New Zealand Order of Merit. In 2009 they became Companions of the Queen's Service Order; Inez being honoured for her contribution to Health. Sadly she suffered from dementia for many years and lives in The Care Village at Ngongotaha. *Haere e koro, Kei te mamea te whānau Māori. Haere haere haere.*

**ANNIVERSARIES**

27<sup>th</sup> Nov – **Huia McLean, Bill Mokaraka, Maude White, Ropata Thomas**

29<sup>th</sup> Nov. **Monsignor Jim Shannahan**

1<sup>st</sup> Dec **Irene Frost**

2<sup>nd</sup> Dec. **Pa Wiremu Tuerlings**

4<sup>th</sup> December – **Dick Pirini**

12<sup>th</sup> December – **Bubba McLean, Pihopa**

**Max Takuira Mariu.**

15<sup>th</sup> December - **Gerard Morunga**

**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 Tūheitia, Anthony Smith, Agnes Cherrington, Albert Witana, Anna Haines, Arahi 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, **Hemi 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 Riwhi and sister Joy, Margaret Papanoa, 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. \***Hine-Mei and Hemi, mokopuna of Jan Cherrington who spoke about them at Mass last Sunday and their health struggles. \*William Tepania son of Wire and Lorraine is on life support in**

**hospital in Australia, following a heart attack.**

**HUI KATORIKA KEI OTARA**

Noema 17 & 18

About sixty participants came from Wellington, Dunedin, Hamilton Kaitaia, Pawaranga, Mitimiti, Motukaraka, Waiuku, Moerewa, Kerikeri, South & West Auckland and Waiheke.

The three keynote speakers, Sister Tui Cadigan, Professor Peter Lineham and Deacon Danny Karatea-Goddard all gave magic presentations. The two questions posed to them were: What needs to happen to strengthen mana Māori within the Catholic Church of Auckland Diocese? What leadership structure do we need to assist us to develop and grow?

Sister Tui invited us to think more about strengthening and enriching identity Māori and Catholic by deepening our knowledge base through theology and learnings. To excite, uplift, be willing and able in our roles and responsibilities and put our Māori Pastoral Care plan into action and not out to pasture. She questioned whether there is a Māori leadership structure in the Auckland Diocese. A new Māori Diocesan Pastoral Council would be one possibility. But where are the personnel and the resources?

Peter Lineham's attendance to facts, figures, time-lines, power point presentation and story telling captivated his audience. He went on to say that the past gives you possibilities and from this past an amazing recovery of the spirit, especially in the story of the ordinary folk, faithful people who made a great change in a direction to Christ; in history there is a story of conversion and the creation of a Christian people especially in Hokianga. He made reference to the book written by Melissa Williams, "Panguru to the City." Which highlights some of the reasons for the rise of Māori Catholics and the steep decline today. Migration to the cities and towns is pivotal.

Danny Karatea-Goddard one of our married Māori Deacons put his whole self out there with presence, movement, kōrero, waiata, fun, laughter and left the last question for the participants: A married Deacon, is that the best way to go for the Auckland Diocese to strengthen mana Māori in the Catholic Church and lead the way? 'He Iwi Tūmanako tātou' was his lead-in a People of Hope. Dare to be Māori, grow your own, through realisation of te reo, that we may have Katorika Kura Māori-speaking Catholic Schools, as in Otaki. A modern challenge would be the Catholic Diversities that exist in rural and urban areas, but he encouraged Māori to unite and identify a future for twenty years' time that reflects mana Māori and Katorika that is unique and authentic to being Māori and Catholic.

Participants were then asked to work in groups and discuss, plan, raise and put forward solutions and ideas, moving forward from here after hearing the three presenters' kōrero.

Six groups fed back the strong themes that look likely to be focused on in future: more spiritual direction and education for Katekita Leaders, encouraging youth with innovative exciting activities that will capture their minds, hearts and spirits, more following in the footsteps of Christ in more Christlike ways, a call for hohourongo-reconciliation between the Diocese and Katorika Māori. Groups expressed a preference for Katekita rather than Deacons, and that leadership should be by a team, not just a chosen individual.

The 10 or more Pākehā Taiuiwi present demonstrated their tautoko and āwhina by helping to arrange and host the hui, doing behind the scenes negotiating and helping in the kitchen.

In concluding the bi-cultural Committee would like to thank Bishop Pat for his presence, Peter Garrick, the Justice and Peace Commission secretary, our kaumātua and kuia Pio and Chrissie Jacobs and all the whanaunga, iwi tūmanako, our tangata tīfiri whānau, for their contributions and presence. We thank the Ringawera and Kaimahi at Whai Ora Marae for their awesome manaakitanga. It was uplifting, enhancing, educative and inspiring leading up to the next hui planned for the New Year which will be hosted by Whangarei parish whānau. There is a need for more in-depth consideration and planning for action..

*Arohanui – the Diocesan Bicultural Committee.*

**MARAE NEWS**

This afternoon a group arrive from Fiji and will stay at Te Unga Waka Marae till Thursday.

In December Te Ūnga Waka Marae will host a large *Ope* from Wellington Diocese

**HELP NOTICE**

**If you are worried about your or someone else's mental health, the best place to get help is your GP or local mental health provider. However, if**

**You or someone else is in danger or endangering others, call 111. If you need to talk to someone, the following free helpline operates day and night.**

**DEPRESSION HELPLINE 0800 111 757**

**LIFELINE 0800 543 354**

**NEED TO TALK? Call or text 1737**

**SAMARITANS: 0800 376 633 or text 234**

**DATES and times TO NOTE:-**

**2<sup>nd</sup> December Saturday 8.30am to 1pm.**

**Parish Gala St John the Evangelist Otara. Manuel Beazley 274 8214**

**AOTEAROA CATHOLIC YOUTH FESTIVAL - Dec. 1<sup>st</sup> to 3<sup>rd</sup> 2017 St.**

**Mary's College & Victory Centre, Auckland [Catholicyouthfestival.nz](http://Catholicyouthfestival.nz)**

The difference between a poor farmer and a pigeon: the pigeon can

still make a deposit on the tractor

### INOINGA MŌ TE KATOĀ

E te Atua kaha rawa, ora tonu, ko to hiahia ko te whakahōu i ngā mea katoa i roto i tāu Tamaiti e arohanuitia ana, te Kīngi o te taiao, ka inoi nei mātou, whakaae mai ki ngā mea hanga katoa kia wātea i te taurekarekatanga, ā, kia tuku atu te mahi ratonga ki tōu mananui, ā, kia kua e mutu te pānui i tōu whakanui. 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.**

### TUHITUHI TAPU TUATAHI

Ehekiera Ūpoko 34 <sup>11-12,15-17</sup>  
The LORD God then said: I will look for my sheep and take care of them myself, just as a shepherd looks for lost sheep. My sheep have been lost since that dark and miserable day when they were scattered throughout the nations. I promise to take care of them and keep them safe, to look for those who are lost, and bring back the ones that wander off, to bandage those that are hurt and protect the ones that are weak. I will also slaughter those that are fat and strong, because I always do right. I will carefully watch each one of you to decide which ones are the strong sheep and which ones are weak. Ko te kupu a te Ariki. Whakamoemiti ..

### WAIATA WHAKAUTU 22 / 23

*Wā. Ko te Ariki tōku hēpara ekore au e hapa. [The Lord is my shepherd, there is nothing I shall want.]*

You LORD are my shepherd, I will never be in need. You let me rest in fields of green grass *Wā. Ko te ...*

You lead me to streams of peaceful water, and you refresh my life. You are true to your name and you lead me along the right paths. *Wā. Ko*

You treat me to a feast while my enemies watch. You honour me as your guest, and you fill my cup until it overflows. *Wā. Ko te*

Your kindness and love will always be with me each day of my life, and I will live forever in your house, LORD. *Wā.*

### TUHITUHI TAPU TUARUA

2 Paoro ki Koriniti Ūpoko 15 <sup>20-26,28</sup>  
Christ has been raised to life! And he makes us certain that others will also be raised to life. Just as we will die because of Adam, we will be raised to life because of Christ. Adam brought death to all of us, and Christ will bring

life to all of us. But we must each wait our turn. Christ was the first to be raised to life, and his people will be raised to life when he returns. Then after Christ has destroyed all powers and forces, the end will come, and he will give the kingdom to God the Father. Christ will rule until he puts all his enemies under his power, and the last enemy he destroys will be death. After everything is under the power of God's Son, he will put himself under the power of God, who put everything under his Son's power. Then God will mean everything to everyone. Ko te kupu a te Ariki.

### Whakamoemiti ki te Atua

*Areruia: Kia whakapaingia ia e haere mai ana i runga i te ingoa o te Ariki. Kia whakapaingia te rangatiratanga o to tātou matua o Rāwiri. Areruia.*

### RONGO PAI Matiu Ūpoko 25 <sup>31-46</sup>

Na, ka tae mai te Tama a te Tangata i runga i tōna nui, rātou tahi ko ngā Āhere katoa, ko reira ia noho ai ki runga ki te torōna o tōna korōria. Ā, ka whakarāpototia ki tōna aroaro ngā iwi katoa, ā, ka wehewehea rātou e ia, ētahi i ētahi, pēnei me te hēpara e wehe ana i ngā hipi ki tōna matau, ko ngā koati ki tōna mauī. Katahi te Kīngi, ka mea ki te hunga i tōna matau, "Haere mai, e te hunga i whakapaingia e tōku Matua, nohoia te rangatiratanga kua whakaritea mō koutou nō te hanganga mai rā anō o te ao. I hiakai hoki ahau ā, homai ana e koutou he kai māku; i hiainu ahau, ā, homai ana e koutou he wai mōku; he manene ahau, arahina ana ahau e koutou ki ō koutou whare. I noho tahanga ahau ā hipokina ana e koutou; he tūroro ahau, ā, haere mai ana koutou ki a au." Katahi ka ki te hunga tika ki ā ia, ka mea, "E te Ariki, nonahea koia mātou i kite ai i ā koe, e hiakai ana, ā, whāngai ana i ā koe? — e hiainu ana ā hoatu ana he wai ki ā koe? Nōnahea hoki mātou i kite ai i ā koe e manene ana, ārahi ana i ā koe ki ō mātou whare? — e noho tahanga rānei, ā, hipoki ana i ā koe? Nōnahea rānei mātou, i kite ai i ā koe e tūroro ana, i te whare herehere rānei, ā, haere ana ki ā koe?" Na, ka whakahokia e te Kīngi, ka mea ki a rātou, "He pono tāku ka mea atu nei ki a koutou, i a koutou i mea i ēnei mea ki tētahi o āku nei tēina iti rawa, kua meatia ki a au." Ko reira hoki ia mea atu ai ki te hunga i tōna mauī, "Haere atu i a au, e te hunga kua oti te kanga, ki te kāpura mutunga kore kua whakaritea mo te rēwera rātou ko āna āhere. I hiakai hoki ahau, ā, kāhore i homai e

koutou he kai māku, i hiainu ahau, ā, kāhore i homai e koutou he wai mōku. He manene ahau, ā, kāhore koutou i ārahi i ahau ki ō koutou whare; i noho tahanga ahau, ā, kāhore koutou i hipoki i a au; he tūroro, i roto i te whare herehere, ā, kāhore koutou i haere ki te titiro i a au." Ko reira hoki rātou ka ki ake ai ki ā ia, ā, ka mea, "E te Ariki, nonahea koia mātou i kite ai i ā koe, e hiakai ana, e hiainu ana rānei, he manene rānei, e noho tahanga ana rānei, he tūroro rānei, i roto rānei i te whare herehere, ā, kāhore mātou i atawhai i ā koe?" Ko reira whakahokia ai e ia ki a rātou, ka mea, "He pono tāku ka mea atu nei ki a koutou: i ngā wā katoa i kore ai i meatia e koutou ēnei mea ki tētahi o ngā nonohi rawa nei na, kīhai hoki i meatia e koutou ki a au. Kātahi ka mea a Hēhu, "Na, ko ēnei e haere ki te mamae mutunga-kore, ko te hunga tika ia ki te ora mutunga-kore." Ko te Rongo Pai a te Ariki. **Kia whakanuia..**

### GOSPEL Matthew Ch. 25 <sup>31-46</sup>

When the Son of Man comes in his glory with all of his angels, he will sit on his royal throne. The people of all nations will be brought before him, and he will separate them, as shepherds separate their sheep from their goats. He will place the sheep on his right and the goats on his left. Then the king will say to those on his right, "My father has blessed you! Come and receive the kingdom that was prepared for you before the world was created. When I was hungry, you gave me something to eat, and when I was thirsty you gave me something to drink. When I was a stranger, you welcomed me, and when I was naked, you gave me clothes to wear. When I was sick, you took care of me, and when I was in jail, you visited me." Then the ones who pleased the Lord will ask, "When did we give you something to eat or drink? When did we welcome you as a stranger or give you clothes to wear or visit you while you were sick or in jail?" The king will answer, "Whenever you did it for any of my people, no matter how unimportant they seemed, you did it for me." Then the king will say to those on his left, "Get away from me! You are under God's curse. Go into the everlasting fire prepared for the devil and his angels. I was hungry, but you did not give me anything to eat and I was thirsty, but you didn't give me anything to drink. I was a stranger, but you did not welcome me, and I was naked, but you did not give me any clothes to wear. I was sick and in jail, but you did not take care of me." Then the people will ask, "Lord, when did we fail to help you when you were hungry or thirsty or a stranger or naked, or sick or in jail?" The king will say to them, "Whenever you failed to help any of my people, no matter how unimportant they seemed, you failed to do it

for me.” Then Jesus said, “Those people will be punished for ever. But the ones who pleased God will have eternal life.” The Gospel of the Lord. Praise to you Lord Jesus Christ

## **CHRIST THE KING (YEAR A)**

Tēnā koutou e te whānau. Haere mai, peka mai ki tēnei wāhi rangimārie. Let us spare an hour to be with Jesus. Me whai whakaaro tātou ki te tikanga o tēnei Rā – he Rā tapu e kiia nei Ko the Kingitanga o Hēhu Karaiti. The Kingship of Christ.

What can I say about a gospel like this without in some way spoiling it? Maybe, that even St. Matthew, who wrote this Gospel, was of the same opinion, because at the end of it he writes: "Jesus had now finished all he wanted to say". There is, so to speak, no more to be added. The whole year we have followed the teachings of St. Matthew. It started with that opening passage: Happy are the poor in spirit, theirs is the kingdom of heaven. Happy are the gentle, those who mourn, hunger and thirst for justice, the merciful, the single-minded, the peace-makers. They shall all come into their own, their heritage. That was the first sermon. Today we have the last sermon,

**which makes it clear to us, what it means in practice: to be poor, gentle, looking for justice, merciful. It is not a matter of wishful thinking, but of putting it into practice. I can't really state it clearer than the gospel. But there is one aspect I would like to comment on, one question I do have. Why is this gospel read on the feast of Christ the King. If you would buy a picture of Christ the King, what would that picture look like? Would Christ be wearing an ermine coat, a golden crown, people around him on their knees? There is no doubt about it, that in this world people worship power and look up to those in power. They get all the attention. People in power assert that power: are full of their own importance. How many of us, in order to decorate our homes with a picture of Christ the King, would pin on our walls a picture of a starving child, of a penniless, elderly beggar, of an emaciated sick person, of a god-forsaken prisoner? How many of us would give them the veneration and the respect due to them? Somehow we keep on thinking of some glorious God, we keep looking for**

**some almighty image person. During the week I talked with someone whom I feel sure is out of work, he had two bags in his hand, out to collect beer-cans. Was that Christ, the King I met that day? I should have been quicker myself to realize it then.**

Most of us have a cross on the wall. But we are so used to it. Often all it does, is make us feel guilty for our sins and failures, He died for us, we say. Or wicked people put him to death. We beat our chest, I am no longer sure, that that is much of a help. It certainly was not written on top of the cross. What was written there was simply: "Jesus of Nazareth, King of the Jews". John states that this was written in Greek, Latin and Hebrew, in all the languages spoken in Jerusalem.

It is good to realize, that after this last sermon of Jesus, his passion-story starts. He himself would go hungry, thirsty, naked, be imprisoned, as if to say: I am not making this up. Such people are really me, and I am really in such persons. And what the cross demands is not so much our guilt-feelings, but sympathy and

**compassion for people in a  
similar plight.**

**That is true veneration,  
true respect, true devotion.**

