

**RĀTAPU TUATAHI O TE
AWENETI
FIRST SUNDAY OF ADVENT
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.

**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
whakatipuranga hou.*

HE AITUA

WIREMU SHANE PIKE TEPANIA
passed away on Tuesday in hospital on
the Gold Coast of Australia where he
had made his home. He was of Ngāti
Kahu descent, the son of the late Wire
and Lorraine. As a small child he had
to have a pace-maker inserted into his
heart, but he survived and married,
having two children in NZ and three
more when they settled in Australia. At
the end he lay unconscious for a week
on life support before passing away
naturally. On Thursday a crowd of
family members came to welcome his
body, at Te Unga Waka a 6.30pm, some
from as far away as Ngongotahā. The
plane from Australia was delayed and
the undertakers took a while to make
sure all was well and we were able to
welcome him at 10.30pm. with a full
Funeral Service. The *Ope* was able to
get on the road just before midnight for
the 5 hour road trip home to Waihapā.
*Haere ā Wiremu, haere ki te wā kāinga.
E moe, e moe, e moe.*

**SISTER PAULINE ENGEL, Dame
Commander of the British Empire,
Sister of Mercy, 87yrs.** E tika ana kia
maharatia tēnei wahine kaha i mate 15
Noema North Shore Hospital. Many
of our Māori people were guided by
Sister in her role as Principal of Carmel
College, and later as the Bishop's Vicar
for Education in the Auckland Diocese.
At her funeral Mass in Takapuna we
were reminded of her important
contributions to the Church and society.

Before she entered religious life, she
had worked with the Department of
Justice and later wrote what was to
become the definitive history of the
abolition of capital punishment in NZ.
Two years ago she wrote a submission
to the parliamentary health committee,
opposing the introduction of assisted
suicide; her focus was on the rights of
the individual and the integrity and
sanctity of human life. A key
commitment of Sister was to the
education of women; some of us
remember the motto over her office
door at Carmel College: "*Girls can do
Anything.*" She was strongly opposed
to the Springbok Tour of 1981 and
congratulated Hāto Petera when they
refused to play College Rugby that year
and went over to League in protest
against the Auckland Rugby Union's
racist stance. Her mortal remains were
interred among the many religious in
Waikaraka Cemetery. *Haere e te
Whaea Atawhai. Takoto i te
takotoranga o ōu tini hoa None. Haere
haere haere.*

ANNIVERSARIES

2nd Dec. Pa Wiremu Tuerlings

4th December – Dick Pirini

12th December – Pihopa Max Takuira

Mariu, Bubba McLean

15th 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
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 Leaf, 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
Riwhi and sister Joy, Margaret Paparoa, 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. ***George Tepania came to**

**Auckland Hospital from Christchurch for the
second stage of the new anti-cancer treatment**

POPE FRANCIS VISITS

MYANMAR AND BANGLADESH

100,000 people gathered in the park at
Dhaka when Francis ordained 16
priests. He hosted an interfaith meeting
on Friday and prayed with Muslims,
Hindus, Buddhists and Christians faiths.
He demanded the International
community intervene to resolve the
Rohingya crisis which has seen more
than 620,000 flee to Bangladesh from
Myanmar (which we used to know as
Burma). The *Herald* reported that his
words were sharp: "None of us can fail
to be aware of the gravity of the
situation, the immense toll of human
suffering involved, and the precarious
living conditions of so many of our
brothers and sisters, a majority of whom
are women and children, crowded in the
refugee camps." The United Nations
called it a classic case of 'ethnic
cleansing.'

TE ROROHİKO A PĀ

Pā's Computer problem – it is
overanxious to help, ēngari he kūare –
for some reason it suddenly deleted half
this newsletter forcing Pā to start all
over. With Coralie's help the email
situation is under control – she has
transferred all lists to the new account.
Please email me on
pamikaere@gmail.com. It will pass on
the messages sent to the other address
but they have a tendency to think it's all
JUNK even sending my doctor's
prescription there!

MARAE NEWS

Last Tuesday the rōpū from Fiji arrived
for the Rugby. They were pleasantly
surprised to find ours is a Catholic
Centre and some came to the week-day
Mass. They departed on Friday.
This week Te Unga 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**

TUHITUHI TAPU TUATAHI

Ihaia Poropiti Ūpoko 63-64
 You LORD are still our Father;
 you have been our protector
 since ancient times. Why did
 you make us turn away from you
 LORD? Why did you make us
 want to disobey you? Please
 change your mind. We are your
 servants, your very own people.
 Rip the heavens apart! Come
 down LORD; make the mountains
 tremble. Your fearsome deeds
 have completely amazed us; even
 the mountains shake when you
 come down. You are the only
 God ever seen or heard of who
 works miracles for his followers.
 You help all who gladly obey
 and do what you want, but sin
 makes you angry. Only by your
 help can we ever be saved. We
 are unfit to worship you; each of
 our good deeds is merely a filthy
 rag. We dry up like leaves; our
 sins are storm winds sweeping us
 away. No one worships in your
 name or remains faithful. You
 have turned your back on us and
 let our sins melt away. You,
 LORD, are our Father. We are
 nothing but clay, but you are the
 potter who moulded us.
 Ko te kupu a te Ariki.
Whakamoemiti ki te Atua.

WAIATA WHAKAUTU 79 / 80

*Wā. Whakahokia ake mātou e te
 Ariki te Atua o ngā mano kia
 mārāma mai tōu mata, ā, ka ora
 mātou. [God of hosts, bring us
 back; let your face shine on us
 and we shall be saved.]*

Shepherd of Israel, listen to our
 prayer and let your light shine.
 Save us by your power. Our
 God, make us strong again.

Wā. Whakahokia ake ...

God All-Powerful, please do
 something! Look down from
 heaven and see what is

happening to this vine. With
 your own hands you planted its
 roots and raised it as your very
 own. *Wā. Whakahokia ake
 mātou e te Ariki ...*

Help the one who sits at your
 right side, the one you raised to
 be your own. Then we will never
 turn away. Put new life into us,
 and we will never turn away.
*Wā. Whakahokia ake mātou e te
 Ariki ...*

TUHITUHI TAPU TUARUA

Pauro ki te hunga o Koriniti 1³⁻⁹
 My prayer is that God our Father
 and the Lord Jesus Christ will be
 kind to you and will bless you
 with peace! I never stop thanking
 God for being kind enough to
 give you Christ Jesus, who helps
 you speak and understand so
 well. Now you are certain that
 everything we told you about our
 Lord Christ Jesus is true. You
 are not missing out on any
 blessings, as you wait for him to
 return. And until the day Christ
 does return, he will keep you
 completely innocent. God can
 be trusted, and he chose you to
 be partners with his Son, our
 Lord Jesus Christ.

Te kupu a te Ariki.
Whakamoemiti ki te Atua.

*Areruia, areruia: E te Ariki,
 whakakitea mai tōu mahi tohu
 ki a mātou. Tukua mai ki a
 mātou tōu whakaoranga.
 Areruia.*

RONGO PAI Maaka 13³³⁻³⁷

Na, ka kōrero a Hēhu ki āna
 ākongā, ka mea, “Kia tūpato!
 Kia mataara! Kia inoi! Kāhore
 hoki koutou e mātau ki te wā,
 ko āhea rānei. Ka rite ki te tangata
 i haere ki tawhiti, whakarerea iho
 e ia tōna whare, ā, tukua iho te
 tikanga ki āna pononga me te
 whakarite anō i te mahi mā tētahi
 mā tētahi. Ä, ka ako iho ki te

kaitiaki tatau, kia mataara. Kia
 mataara rā! Kāhore hoki koutou
 e mātau ki te wā e haere mai ai te
 rangatira o te whare, ko te ahiahi,
 ko waenganui pō rānei, ko te
 tangihanga rānei o te tame heihei,
 ko te ata rānei. Kei puta
 whakarere mai, ä, ka rokohanga
 mai koutou e ia e moe ana. Na,
 tāku kupu tēnei ki a koutou, ko
 tāku kupu anō tēnā ki te katoa:
 Kia mataara!”

Te Rongo Pai a te Ariki.

**Kia whakanuia rā koe e te Ariki e
 Hēhu Karaiti.**

GOSPEL Mark Ch: 13³³⁻³⁷

Jesus said to his disciples: “So,
 watch out and be ready! You
 don’t know when the time will
 come. It is like what happens
 when a man goes away for a
 while and places his servants in
 charge of everything. He tells
 each of them what to do, and he
 orders the guard to keep alert.
 So be alert! You don’t know
 when the master of the house will
 come back. It could be in the
 evening or at midday or before
 dawn or in the morning. But if
 he comes suddenly, don’t let him
 find you asleep. I tell everyone
 just what I have told you. Be
 alert!”

The Gospel of the Lord.

**Praise to you, Lord Jesus
 Christ**

**1st Sunday of Advent,
Year B****Isaiah 63.** ^{16b-17:}**64.** ^{1,3-8}**1 Corinthians 1** ³⁻⁹**Mark 13** ³¹⁻³⁷⁺⁺

Once more we come to the beginning of another liturgical year. Today we begin Cycle B in the three-year cycle of Sunday Scripture readings. The gospel passages during the 'ordinary' Sundays of this year will follow St. Mark's Gospel which is probably the oldest Gospel as it was written about 30 years after the death of Christ. Mark's Gospel is also the most compact of all the gospels, concentrating not on Jesus' teaching but on the mystery of His person. From the very beginning, Easter has been the centre piece of the Church's annual celebrations. Advent and Christmas, however, emerged as liturgical seasons early in the Church's life. In Europe, long before Christian times, the passing of the winter solstice and the slow return of the sun were associated with pagan festivals. The Church baptised these traditions, as it were, by celebrating the birth of the Saviour, the dawning of the world's true light. The weeks of Advent, leading up to

Christmas, developed over time a beautiful liturgy that provided an important complement to the Easter celebration. There is evidence from the mid-fourth century on concerning some period of preparation for the Christmas celebration. Length and emphasis varied from place to place. Some regions kept a relatively long Advent (from St. Martin's feast - November 11th); others, a rather brief one. In Rome the season evolved to a four-week preparation whose focus was on the joyful celebration of the Lord's Incarnation. In Gaul there was a longer, heavily penitential season emphasizing the Lord's glorious advent at the end of time as Lord of history and judge of the universe. Roman practice from the 12th century combines these different emphases. Every beginning of a liturgical new year starts with Advent. The season of Advent that begins today is destined to prepare us for the coming of the Lord. We live in very alert times, in a very alert world. Buzzers, beepers, flashing lights and alarms secure our homes and possessions. Invisible rays and electronic gadgets always keep an eye on us.

Never before was mankind so alert as now. Every possible sign of unrest, threat or insecurity is picked up straight away and warnings follow. If only we would be as watchful in spiritual matters as we are in material ones. Today's Gospel deals with watchfulness regarding values that really matter. What does watchfulness really mean?

- Parents are alert or watchful when their sons or daughters are out for the night on Saturday evening.
- Their children are supposed to be here or there, but where are they really off to? When will they be back home again? And in what state? The parents will only be at ease when they hear the car entering the garage. Watchfulness is more than not being sleep. Watchfulness is being alert, being full of tension.
- Car drivers are watchful: they keep an eye on the road, spot any possible unexpected obstacle. They may also keep on eye out for possible speed-

camera's, especially when on-coming traffic gives light signals.

Watchfulness is being able to interpret signs.

- People who expect visitors are watchful. They will not leave home in case their visitors arrive earlier than expected..

Watchfulness is being ready at any time.

No word occurs more often in Advent than 'watchfulness'. In the Gospel of today we heard that Jesus warned people: "Take heed, watch, for you don't know when the time will come". This exhortation to Christian vigilance is true for all ages: Jesus brings this point out in the parable. There is no explicit mention whatever in today's readings of anything that seems to do with Christmas or getting ready for its celebration. Today's Readings are more concerned with the ultimate purpose why Jesus, the Son of God, "became a human being and lived among us" (John 1:14).

It is clear that the word 'ADVENT / COMING' is

being understood on more than one level.

Today's parable is not just referring to the end of the world, but also to the end of our own time. It is not likely, without any warning, that our planet or our solar system, or the universe at large will be snuffed out. It is very likely, however, that many of us will be called to meet our Lord at any time without the slightest warning. We see it happening every day.

But this should not be any problem for those who live permanently in a state of awareness of the closeness of God in their lives.

What is the purpose of Advent? How can Advent help us? The readings of today are given to put us on the right track.

The 1st Reading is taken from the prophet Isaiah. (*The genuineness of the section of Isaiah we heard today has been keenly opposed by able critics who assert that Isaiah from Chapter 40 onwards must be the production of a deuterio-Isaiah who lived towards the close of the Babylonian captivity*)

In contrast to their sojourn in Egypt, the Jews did not suffer physically in Babylon; they were treated quite well. However, during their Babylonian

exile the Jews lost their ability to speak Hebrew and instead adopted Persian Aramaic as their language. When you lose your language you lose your nationhood, your culture and customs. So after the Jewish people returned from exile their nation and their Temple continued to lie desolate. When would God come to restore the fortunes of His chosen people?

The 1st Reading is a prayer uttered by Isaiah: "*Why, O Lord, do you make us stray from your ways and harden our hearts, so that we do not fear you?*" Isaiah answers this question in his very own prayer: "*You have delivered us into the hand of our iniquity*".

Isaiah prays with fervour: "*Turn back for the sake of your servants. Oh, that you would tear open the heavens and come down*".

In other words: Please take charge, only You can change things, model us anew, "*we are the clay and you are the potter; we are all the work of your hand*", form us into your likeness as was the intention from the very beginning.

I wonder would Isaiah ever had thought it possible that what he asked for in figurative language ("*Open the*

heavens and come down''

)would ever happen in reality. Perhaps ! In any case he dared to expect something from God. In a time that hardly anybody thought of a God or was interested in God's plan, Isaiah was watchful in his prayer, he dared to knock on God's door. Isaiah was making a new start. What Isaiah asked for, God did. As Isaiah was watchful and asked God's help to make a change of heart, that is what Jesus calls for in today's parable and what is the purpose of Advent.