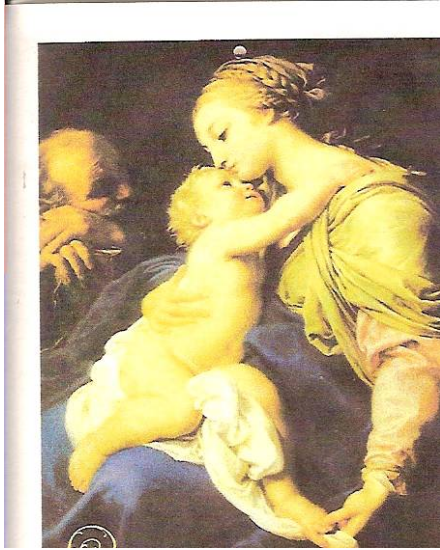


**Feast of the Holy Family
 Ko te Whānau Tapu**



Today is a very significant day for the whānau of Te Ūnga Waka - because our parish is dedicated to the holy family of Jesus, Mary and Joseph, as depicted in the tukutuku panel above the side altar.

**KO TE WHĀNAU TAPU
 THE HOLY FAMILY**

**Today and every Sunday the Miha
 Māori is celebrated at 11am at Te
 Unga Waka**

**Weekday Mass is at noon,
 (also tomorrow New Year's Day)
 NEW YEAR'S DAY - Monday**

Feast of Mary the Mother of God
 Mass at Te Ūnga Waka at 12 noon

**Next Sunday 7th Jan we celebrate the
 Epiphany – Te Kohititanga**

Students of reo Māori will be interested in the derivation of the Epiphany name. In the early European contact days the holy day when the Magi visited Jesus was given the Māori name Epiwhania which is just an alliteration – a similar sound to the original Greek word epiphanein which the Greek Lexicon tells us means 'showing forth.' But in recent times our Liturgy Translators came up with the title above, which in one word encaptures the event – the flashing star on the horizon which led the Magi to Bethlehem – rite tonu ki ngā whetū i arahi mai i ngā tipuna Māori.

HE AITUA

FATHER PADDY COLLINS

Coneywarren, Omagh, Tyrone
 Father Paddy Collins died on Christmas Day in Mercy Parklands, Auckland. He had served Auckland Diocese a priest for sixty years. He

was ordained in All Hallows College, Dublin in 1957 and went back to Ireland last summer to celebrate with classmates the sixtieth anniversary of his ordination. His funeral was on Friday 29 December at 11 am in St Joseph's Church, Takapuna, one of several parishes in which Father Paddy served. The cortege left straight after Mass to lay Paddy to rest among fellow Religious and Priests at St. Patrick's Panmure. His brothers Fr Michael and Jude, sisters; Sister Philomena Collins, Marie McKeone, Bernie McGrogan and Teresa Keown, sister-in-law Maureen Collins and brothers-in-law Robert McGrogan and Eamonn Friel, nieces and nephews all mourn his loss. He was a kind, intelligent, good and generous man.

**Ar dheis Dé go raibh a anam
 Kia okioki ia i te rangimārie.**

ANNIVERSARIES

During the Christmas Masses beginning at Miha Waenganui Pō candles were lit in front of the crib and all could write the name of a loved one and place it on a placard, next to the candles. This became more popular as the week wore on and every Mass saw more candles lit and names inscribed. Here are some names of people whose anniversaries are around Christmas and New Year. Many of them are not on our regular list and whose friends want to remember them at this time; they phoned Pa Mick Ryan and sent email requests. **Patrick Larkins, Rangi Michael Tanoa, Galley Bristow, Lang Davis, Elliot Rota, Sister Mary Claver (Schollum), Alice Te Tai, Craig Diaz, Aperahama Hunia, Darryl Henare, Hirini Melbourne, William Angel, Meg Wikitera, Dick Tate, Tom Young, Eva LeNoel, Kate Hauangiani Arkell, Martha Walters, Ngawaka Kiri, Nootai Kurariki Burkhardt, Barney Wharewaka, Janice Tepania, Roy Keogh. 1st January - Sarah Tate, Tau Noa, Dalton Noho.**

8th Jan - Tumoana Witana

9th Jan - Frances Leef.

Haere rā koutou ki te wā kāinga.

E te Ariki hoatu ki a rātou te okiokinga mutunga kore.

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, 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, Hēmi and Hine-Mei, **George Tepania***, 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 Paparua, 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. ***George flew up from Christchurch for his third new treatment. All went well.**

MARAE NOTICE

The marae will be closed for two weeks, so after Mass today and next Sunday our "Cuppa" will be served in the foyer.

Richard Puanaki, the famous composer and his Rōpū from Waitara will be staying for a few days. They come every year to sing a Miha for the Carmelites of Mount Albert. They depart on Sunday 7th Jan. after sharing our Miha of the Epiphany at Te Unga Waka.

After them a group of Fijian students will also be staying at the marae for a few days – on a visit to Auckland.

Hariata went along with some pakehā friends to a revivalist meeting. It was very exciting she told her Mum. We stood up and sang great songs. One was about a cross-eyed bear called Gladly. Mum thought this was a bit odd till she studied the hymn sheet. Gladly the cross I bear.

TUHITUHI TAPU TUATAHI

Ecclesiasticus – Hiraka 3^{2-6, 12-14}
The Lord has told children to honour and obey their parents. If you honour your father, your sins will be forgiven; show respect to your mother and you will be truly rich. Honour your father — then your own children will make you happy, and God will hear them when they pray. If you want to live a long time, then you must obey the Lord by respecting your parents. Help your father as he grows old; try not to upset him. And when you are strong, but his mind is fading, don't make fun — instead be patient. God sees your kindness and, right away, some of your sins will be forgiven. Ko te kupu a te Ariki.
Whakamoemiti ki te Atua

WAIATA WHAKAUTU 127/128
Wh **Ka hari ngā tāngata katoa e wehi ana i te Ariki, e hīkoi ana i āna huarahi. Happy are those who fear the LORD and walk in his ways.**

The LORD will bless you if you respect him and obey his laws. Your fields will produce, and you will be happy, and all will go well. *Wh*
Ka

Your wife will be as fruitful as a grapevine, and just as an olive tree is rich with olives, your home will be rich with healthy children. *Wh* **Ka** That is how the LORD will bless everyone who respects him. I pray that the LORD will bless you from Zion as long as you live. *Wh* **Ka...**

TUHITUHI TAPU TUARUA

Paoro ki Korohe Ūpoko 3¹²⁻²¹
God loves you and has chosen you as his own special people. So be gentle, kind, humble, meek, and patient. Put up with each other, and forgive anyone who does you no wrong, just as Christ has forgiven you. Love is more important than anything else. It is what ties everything completely together. Each one of you is part of the body of Christ, and you were chosen to live together in peace. So let the peace that comes from Christ control your thoughts. And be grateful. Let

the message about Christ completely fill your lives, while you use all your wisdom to teach and instruct each other. With thankful hearts, sing psalms, hymns and spiritual songs to God. Whatever you do or say should be done in the name of the Lord Jesus, as you give thanks to God the Father because of him. A wife must put her husband first. This is her duty as a follower of the Lord. A husband must love his wife and not abuse her. Children must always obey their parents. This pleases the Lord. Parents, don't be hard on your children. If you are, they might give up. Ko te kupu a te Ariki. **Whakamoemiti ki te Atua.**
Areruia: Tukua te rangimarie a te Karaiti kia whaka- manamana i roto i ō koutou ngākau. Kia noho roaka te kupu a te Karaiti i a koutou. Areruia.

RONGO PAI Ruka Ūpoko 2²²⁻⁴⁰
Ā, ka taka ngā rā e whakaritea ai te ture a Moihī mō te whaea kia purea, ka kawea ia e rāua ki Hiruharama, kia whakaaria ki te Ariki. (Ko te mea hoki tēnei i tuhituhia ki te ture a te Ariki: Ko ngā tāne katoa e puta mātāmua mai i te kōpū, me karanga he tapu ki te Ariki.) Kia hoatu anō hoki he patunga tapu, kia rite te mea i kōrerotia i roto i te ture a te Ariki: kia rua kukupā tatura, kia rua rānei pī kukupā. Na, i Hiruharama tētahi tangata ko Himiona tōna ingoa, he tangata tika ia, he tangata wehi ki te Atua, e tatari ana ki te Whakamarietanga o Iharaira, kei roto anō i ā ia te Wairua Tapu. Na, kua riro mai i ā ia te kupu a te Wairua Tapu, ekore ia e kite i te mate kia kite raanō ia i tā te Ariki Karaiti. Na, ka haere mai ia ki te Temepara, he meatanga nā te Wairua. Ā, i ngā mātua e mau mai ana i te tamaiti i a Hēhu ki roto, kia meatia e rāua ki ā ia tā te ture i whakarite ai, ka tango ia i ā ia ki ōna ringa, ā, ka whakapai atu ki te Atua, ka mea: "Kātahi e te Ariki, ka tukua tōu pononga kia haere i runga i te rangimarie, ka rite ki tāu i kōrero ai: Kua kite nei hoki ōku kanohi i tāu Whakaoranga, i

whakaritea e koe ki te aroaro o ngā iwi katoa, hei mārāma e kite ai ngā tauwi, hei korōria hoki mō tōu iwi mō Iharaira." Ā, miharo ana tōna matua rāua ko tōna whaea ki ngā mea i kōrerotia mōna. Na ka whakapaingia rāua e Himiona, ā, ka mea ia ki a Maria ki tōna whaea: Na, kua whakatūria tēnei hei hinganga, hei aranga mō te tini i roto i a Iharaira, hei tohu hoki e whakahēngia, (ka ngoto anō te hoari, ā, puta noa i tāu ake wairua) kia hurahia ai ngā whakaaro o ngā ngākau maha. Ā, ka oti katoa ngā mea te whakarite e rāua i runga i te ture a Te Ariki, ka hoki rātou ki Karirea, ki tōu rātou pā, ki Nahareta. Na, ka tupu te tamaiti, ka kaha haere, ka kī i ngā whakaaro nui; i a ia anō te keratia o te Atua. Ko te Rongo Pai a te Ariki. **Kia whakanuia rā koe ...**

GOSPEL Luke Ch. 2⁴¹⁻⁵²
Every year Jesus' parents went to Jerusalem for Passover And when Jesus was twelve years old, they all went there as usual for the celebration. After Passover his parents left, but they did not know that Jesus had stayed on in the city. They thought he was travelling with some other people, and they went a whole day before they started looking for him. When they could not find him with their relatives and friends, they went back to Jerusalem and started looking for him there. Three days later they found Jesus sitting in the temple, listening to the teachers and asking them questions. Everyone who heard him was surprised at how much he knew and at the answers he gave. When his parents found him, they were amazed. His mother said, "Son, why have you done this to us Your father and I have been very worried, and we have been searching for you. Jesus answered, "Why did you have to look for me? Didn't you know that I would be in my Father's house?" But they did not understand what he meant. Jesus went back to Nazareth with his parents and obeyed them. His mother kept on thinking about all that had happened. Jesus became wise, and he grew strong. God was pleased with him and so were the people. The Gospel of the Lord.
Praise to you Lord Jesus Christ.

Tēnā koutou katoa, me kī te whānau o Te Whānau Tapu.

I remember Pā Henare giving a sermon here about the Holy Family. It may have been the time when we installed the tukutuku panel of the Holy Family. It's many years ago, but he made a big impression on me. It must have been around this time of the year because he spoke of the time for looking back and then looking ahead; he showed how the Māori whānau is not something stationary in time: it's moveable, and changing and learning and developing.

I also remember Pope Paul 6th. giving a sermon on the Holy Family. One year he visited Nazareth – here are some of his words which I remember: The home of Nazareth is the school in which we begin to understand Christ and the gospel.

On this feast of the Holy Family we are visiting that home in Nazareth to see what it has to say to us. The Gospels provide us with mighty little information about Jesus' early life. They record how, at the age of 12, Jesus got separated from his parents in the big city

Jerusalem and finally turned up three days later in the temple, engaged in discussions with the religious teachers. Other than his Infancy, this is the only recorded event of Jesus as a child. Yet, despite this lack of recorded information, the Holy Family provides us with a lot to think about. The Holy Family was a very extra-ordinary family, yet at the same time it was very ordinary. It was an extra-ordinary family because the child was conceived by the power of the Holy Spirit. His mother was without any stain of sin. But nobody in the small village of Nazareth was aware of all this. When Mary did her shopping, carrying her little son, nobody guessed that this family was so extra-ordinary. Mary and Joseph were just a young couple. There were many such couples in the village; for the villagers the Holy Family were no different. We, by stressing the divine, often play down the human. We Christians lay claim to Jesus and, I guess, rightly so. But, in laying claim to Jesus, I think we often forget that Jesus himself was born a Jew. He was

reared as a Jew. He lived and died as a Jew. His Scriptures were what we call the Old Testament. His roots were in his Jewish family, and he was shaped by that Jewish family. Gospels tell us that he was brought up in Nazareth by Mary and Joseph, lived under their authority, learned from their wisdom. They were the ones who first loved him, listened to his problems, and encouraged him in what he was doing. He was also embraced by a great extended family. Before going out to preach the Word of God in a completely new way, He had heard that Word of God in his own family, in his own local synagogue, The same building is still standing today. And he celebrated that Word of God in the great Jewish festivals. He grew up living and breathing the traditions of his own Jewish people. As we are all aware, very much, when children grow up they very naturally branch out on their own. It's now important to create a new tradition. And sometimes parents, - and perhaps some of you, - are stunned and deeply hurt by the direction that a

child takes in life. Those parents have to learn that children are not born to be miniatures of them, but that they are, in their own right, individuals and persons with their own life to live and to create their own future.

It was the same with Jesus. He had all these traditions handed to him, but he grew up, developing his own values, his own vision of the world, his own vision of what a relationship between God and himself should be. And we know that this brought him into conflict with his religious tradition and with His own family. The Gospels tell us that his relatives thought he was crazy. He was a real embarrassment to them, and they tried to kind of hustle him out of the way and hide him from people. In other words, Jesus had to face a conflict between two loyalties, loyalty to his family and loyalty to his Heavenly Father.

His family wants him to go one way. His Heavenly Father wants him to go in a different direction. And I think all of this is foreshadowed in that little incident recorded in the Gospel: the loss of the Child in the Temple. We

find Mary complaining very strongly, complaining that he has brought grief to his family. And Jesus is saying that he is sorry to have done so, but, you know, he really thought they would understand: he had to opt for what his Heavenly Father wanted of him. Mary and Joseph have no idea of what He's talking about. Luke kind of softens it a little bit by saying that "...Then Jesus went down to Nazareth and was obedient to them." But I think it is very, very clear from this incident that this is, what you might say, the beginning of the conviction that Jesus had: that the Heavenly Father was the most important person in his life, and that his relationship to his Heavenly Father was what gave direction to his life, and in his conflicts with his tradition, with His family, and above all, in his sufferings and in His death.

Remember how later Jesus came to the point of describing His family, not in terms of blood ties, but in terms of accepting the Word of God and living by it. "My parents, my brothers and sisters are those who hear the Word of God and keep it."

So we see that, as he grew, his concept of family also grew. It went beyond His immediate family, to embrace all those who accept God's Word as the guiding principle of their lives.

So, I would suggest to you that, in this celebration of this Feast of the Holy Family, we are not only celebrating the relationship between Jesus and Mary and Joseph, but we are seeing the broadening vision of Jesus, a vision that would ultimately see us, you and me, as members of this Holy Family.

So, I think that today's feast is a reason for all of us to really feel a sense of happiness. We embrace that vision of Jesus as all of us, hearing the Word of God and accepting it, all of us as members of His Holy Family. We recognize the tie that binds us, a tie that is stronger than blood, the accepting of God's Word in our life. This is the tie that enables us, in our turn, to face the problems of life, to face the conflicts that will exist right here in this family that we call "Church."