

**RĀTAPU TUARIMA
 O TE WĀ NOA O TE TAU**
Fifth Sunday Ordinary Time Yr.B
Ia Rātapu Miha Māori 11 o ngā haora o
te ata kei Te Unga Waka
Every Sunday 11am Mass

Weekday Mass is at 12 noon
Monday to Friday

RECONCILIATION - at the weekday
Masses or by arrangement

BAPTISMS after Sunday Mass or by
special arrangement

BLESSINGS - If you have Rosaries, Holy Pictures or Taonga Māori to be blessed, bring them to the sacristy after Mass. Blessings of homes is difficult for Pā Mikaere. If you can't get a Katekita, come to see Pā and he will give you the Tangihanga prayer pamphlet which has the prayers in English and Māori and Wai Tapu so that you or a family prayer leader can do the blessing with the support of the family.

HE AITUA

GEORGE KELVIN TEPANIA passed away on Friday in the early morning at his home in Christchurch. Fr Jim Considine blessed him and said, "You've suffered enough George, go to your rest." The tangi is being held at home, with a Mass on Sunday evening. His body will be taken for the Service to Rangimarie Centre. Karakia Poroporoakī will be at 1pm on Monday and the funeral will be at Memorial Park. His wife is Heather and they have two children, Julie and Laina, and 4 mokos all boys. *Haere e koro kua mutu ōu mamae, kua tae ki te okiokinga. E moe i roto i te Ariki. Haere haere*

BIRTHDAY

Tomorrow 5th February – Bishop Pat

Many Happy Returns

He nui nga Mihi, e te Hēpara

I tou Kahui Māori

You are very much in our thoughts and prayers at Te Unga Waka at every Mass and especially tomorrow Monday, te ra rima o Pepuere kia nui nga manaakitanga o te Runga Raua ki a koe.

Arohanui na to Iwi Whakapono

WAITANGI DAY

TUESDAY 6TH FEBRUARY

As all New Zealanders know, on this date more than 40 Māori rangatira gathered at Waitangi in the grounds of James Busby's house. Three days previously Captain William Hobson, representing the British Government, had landed in the Bay of Islands and issued a Proclamation drawn up by the Colonial Office in London. The hui of chiefs was organised to discuss and perhaps put their *tohu* on a document signifying their agreement, basically to bring law and order.

Many speeches were made and a printer named Colenso recorded the names and an English translation. When Pā Ryan was teaching in the 1960s at Hāto Petera, the Education Department sent a selection of these speeches, translated back into Māori by Rāwhiti Ihaka of Te Aupōuri.

Ka kōrero a Te Kemara – He rangatira a Te Kemara nō Ngātīkawa. He tangata pai ki te kōrero, karawhiu ngā ringa, pūkana ngā kanohi, wiri te tinana ana, anō e mura ana ngā karu i te ahi. "Ko Te Kemara tēnei e tono atu nei i ā koe kia hoki! Horekau mātou e hiahia ana kia noho mai koe."

Kātahi ka tū ake a Rewa o Ngaitewake. He was jealous of the impression made by Te Kemara. Ka mea ia kia pai atu ai ana kōrero, me kōrero Pākehā ia! He would go one better and summoned up his best English, "How d'ye do, Mr Governor?" Ka parārē ngā tāngata katoa ki te kata – they all split their sides laughing which wasn't the intention at all!

Tāmāti Pukututū asked the Governor to stay .. *You'd better stay here so that our land won't get stolen by these bloody leeches and piritoka.*

Kawiti was next, a clever speaker. He didn't want any Kāwana or his soldiers telling Kawiti what he could do or where he could go.

Tāreha stood next, a huge scary man; ngunguru ana tana reo. He wore only Māori kākahu – his weapon was a taiaha and he waved a bunch of roiroi at the Governor, saying we don't need your clothes or your weapons or your kai.

By this time Kāwana Hopihana was getting very worried, especially when he saw Hone Heke stand up. He tangata nui a Hone Heke i roto o Ngāpuhi; he toa, he uri nō Rāhiri. Ki te tū mai a Hone Heke ki te kōrero, ahakoa ngā kurī o te pā, ekore e māia ki te tau. When he spoke even the dogs of the pa were afraid to bark. While he was speaking Tāmāti Wāka Nene arrived. He was a Ruanuku – a wise old man, he tautōhito, whānui te mōhio. Ka timata mai ia ki te kōrero, he mea kōwhewhete noa, whispering almost. Wahangū katoa te huihuinga – you could have heard a pin drop. *Ka tono koutou i te Kāwana kia hoki. Auē! Ka mate ahau! Nā koutou ahau i patu! If you had spoken thus to the sellers of rum – if you had told them to go then I would agree.*

Ināianeī kao! Not now! What did we do before the arrival of the Pākehā? He whawhai, he whawhai, he patu tā tātou mahi i a tātou anō. Ināianeī he whakatō rīwai, kūmara, mahi ahuhwenua tā tātou mahi. Kia pai tātou ki a tātou.... Ka haina ahau i te pukapuka nei. Noho mai e te Kāwana. Ko ahau ko Tāmāti Wāka tēnei e inoi atu nei kia noho mai koe me mātou. Noho mai hei matua mō mātou, hei kaiwhakawā, hei hohourongo. Kāua e whakarongo ki ngā kōrero a ngā rangatira o Ngāpuhi. Noho mai e hoa, e to mātou matua, e to mātou Kāwana. Kātahi ka haina ia i te Tiriti o Waitangi.

For seven months copies of the Treaty were taken to all parts of the country and about 400 rangatira signatures were added, nā ngā rangatira wahine hoki ētahi

DEATH ANNIVERSARIES

remembered daily at Te Unga Waka Mass.

Feb 4th Patricia White, Vicky Wilson

Feb 5th Andrew McMath

Feb 7th Brynderwyn aitua (the bus crash when returning from Waitangi.)

Feb 9th Maggie Tawhiti

Feb 10th Pā Charlie Murray MHM,

John Hemopo

Feb 11th Pā Tewano [Fr. Steve O'Callghan

MHM], **Harriet Blair-Osborne**

Feb 15th Jack Peri

INOINGA MŌ NGĀ TŪRORO

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, Bernard Hotere, 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, Gloria Nightingale, Grace Henry, Hēmi and Hine-Mei, Hilda Tumata, Hine Wikaira, Janet Greeks, John Te Pania, 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-Riwahi and sister Joy, Margaret Paparaoa, 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.

My husband and I divorced over our theological

differences. He thought he was God and I didn't.

5th Sunday of Ordinary Time
 Year B

Job 7. 1-4,607 1
Corinthians 9. 16-19, 22-23 Mark 1. 29-39

Tēnā rā koutou e te whānau –
 Haere mai ki te whakarongo ki
 ngā kupu whakaakoranga –
 i ngā pukapuka tawhito. The
 story about the testing of Job
 could well have come down to us
 5 thousand BC.

And – the Gospel of Mark was
 also written nearly two thousand
 years ago.

Mark's is the shortest of the four
 New Testament books that tell
 about the life and teaching of
 Jesus, but it's also the most
 action packed.

In the first chapter Jesus chooses
 four followers, he immediately
 performed many miracles of
 healing. Among those healed
 were a man with an evil spirit
 inhabiting him, Simon Peter's
 mother-in-law, crowds of sick
 people and a man with leprosy.
 Over and over Mark tells how
 Jesus healed people, but always
 in such a way as to show that he
 did these miracles by the power
 of God.

The religious leaders refused to
 accept Jesus. This led to
 conflicts that finally made them
 start looking for a way to kill
 him. But the demons saw the
 power of Jesus, and they knew
 that he was the Son of God,
 although Jesus would not let
 them tell anyone.

This book is full of miracles
 that amazed the crowds and
 Jesus' followers. But,
 according to Mark, the most

**powerful miracle of Jesus is
 his suffering and death.**

The first person to
 understand this miracle was
 the Roman soldier who saw
 Jesus die on the cross and
 said, "This man really was
 the Son of God."

This Gospel is widely
 thought to be the first one
 written. The many
 explanations of Aramaic
 words and the Jewish
 customs in Mark suggest
 that Mark wrote to Gentiles
 or non-Jewish Christians.
 He wants to tell about Jesus
 and to encourage readers to
 believe in the power of Jesus
 to rescue them from
 sickness, demons and death.
 He also wants to remind
 them that the new life of
 faith is not an easy life, and
 that they must follow Jesus
 by serving others and being
 ready to suffer as he did.

The first followers of Jesus
 to discover the empty tomb
 were three women, and the
 angel told them: *"Don't be
 alarmed! You are looking
 for Jesus from Nazareth,
 who was nailed to a cross.
 God has raised him to life,
 and he isn't here."*

Let us turn to the readings
 of today. There is usually
 a link between the first
 reading and the Gospel;
 they usually are similar or
 complimentary. In today's

Mass, however, there is a
 striking contrast between
 the figures of Job and Jesus.
 Our first reading today is
 taken from the Book of Job.
 Although Job is the subject
 of the book, he is not the
 author; the author is
 unknown. The book is
 believed to have been
 written around the 5th
 century B.C., although Job
 may well have lived more
 than a thousand years
 earlier.

The background of the
 story of Job is this: Job, a
 pious and blameless man, is
 perfectly happy and
 contented. Satan implies to
 the angels of God's court
 that Job's virtue is not
 genuine. So, God permits
 Job to be tested. Blow
 after blow falls upon Job,
 depriving him of his
 possessions and his
 children. But Job remains
 faithful, and then is
 attacked personally; he
 becomes gravely ill and
 disfigured. However, he
 accepts with resignation the
 physical evil which God
 sends him, just as he had
 previously accepted the
 contentment he enjoyed.
 Such is Job's faith that
 Satan is defeated. But
 Job's suffering is so great
 that he utters a cry of
 lament (not of despair)

when his friends try to console him. Job's friends consider his suffering to be a punishment for sin. I'm sure you've heard the phrase "Job's Comforter" – someone whose 'comfort' makes you feel worse! But Job insists that he doesn't have any skeletons in the cupboard, he is blameless in God's sight. His so-called friends invite him to stop "being in denial" to recognize his fault and beg God's forgiveness. Although not claiming to be completely free from sin, Job doesn't buy his friends' explanation. Although he knows that God is just, he doesn't understand why God is sending him all these sufferings. He realises that the tragedies he suffered are part of the very fabric of life. But if suffering, sickness, and death are part of the fabric of life, we naturally wonder why. We find it hard to reconcile them with God's kindness. Isn't God good? Isn't God powerful? But if he made everything sweet, perhaps our own characters would be bland and unformed. We wouldn't be the 24 carat gold which St Paul refers to, formed in the crucible of life. Job had to learn to live with question marks.

It is not easy for us either to live with question marks. In dark days we just cling, by dogged faith, to Christ, the Cross, the Resurrection. Pain isn't wasted. We will get through. There is a God.

A nun, teaching in Primary School, had asked her pupils to write a letter to God. Sam, at the age of seven, wrote his letter and he presents the central mystery of faith for those of us who cling to our beliefs. Sam wrote: "My dear Jesus, I don't see why things die. My cat, Fluffy, was hit by a car and died. Why don't you stop those things so they don't happen ever? Why don't you not let bad things be done? Do not say, "It is a mystery," like my Mum does. That's no answer. You have the answer. Tell me please. Arohanui, Sam" We feel that every question has a correct answer or an explanation. Perhaps one answer/explanation I heard was nearer the truth, "God must have had some more good work in store to for you to be done". Perhaps this third answer/explanation is just as bad as the two other ones. Who knows? But that answer is the most acceptable to me and seems

to be in line with the Gospel story of today. It seems to me that in today's Gospel we hear of what we must do in the face of tragedy. The Gospel message today indicates that God doesn't desire sickness. When those who were afflicted with any disease came to Jesus, he healed them. A central part of Jesus' ministry was healing. Jesus did not work miracles to prove anything. Rather they were signs that God's healing love is at work in the world. Jesus responded to God's will through prayer. He would go off to a deserted place to pray. It was in the quiet of prayer that he found solace and strength. So when we find life is getting us down, we can complain and question. Maybe a better solution would be to turn to the Lord in prayer, and then rise to serve Christ in the people around us, exactly as Peter's mother in law did. By doing so we will find peace and gain everlasting life at the end of our days.

**ĪNOINGA A TE HUNGA
WHAKAPONO
PRAYERS OF THE
FAITHFUL**

Pirihi: Let us ask Jesus to help us and all his church to have a spirit of service. So that we don't ask for what the church can do for me, but what can I do for the church, for the followers of Jesus:

- 1. For Faith leaders, Pope Francis, all Ordained Bishops and Priests and all in leadership roles: that they may be inspired with the thought of serving and helping others.**
- 2. For family leaders, parents and elders: that they teach their children to be unselfish and helpful to others.**
- 3. For political leaders, in all shades of authority: that their guiding principle will be to serve people in a caring way.**
- 4. For sad and lonely people: that they will be attracted to the example of Jesus who went out of his way doing good and healing.**
- 5. For all who have sickness of body or mind: may they see hope in the example of Jesus in his life and teaching.**

6. For all our deceased: We pray for George Kelvin Tepania who died on Friday – and all whose anniversaries occur about this time.

E te Ariki hoatu ki a ratou te okiokinga tonutanga. A, kia whiti ki a ratou te okiokinga tonutanga.