

June 10, 2018

WHĀNAU TAPU PARISH 1 Clyde St. Epsom, Auckland 1051 Issue 16,086

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RĀTAPU TEKAU

O TE WĀ NOA O TE TAU Tenth Sunday in Ordinary Time

**Miha Māori kei Te Unga Waka
ia Rātapu ia Rātapu 11^{am}
Weekday Mass 12 midday
Monday to Friday
(not Saturday)**

Sacrament of Reconciliation [Confession / Penance]

After weekday Mass
or before if there's time.

POPE FRANCIS PRAYER INTENTION FOR JUNE

Social Networks

Mō te Kōtuitui Hapori

**May the social networks work towards
an inclusiveness which respects others
for their differences.**

HE AITUA

WILHELMINA (Mina) SARAH JANE CAMBELL Passed away suddenly at her home of a heart attack, 68 yrs. Her body was brought to Te Unga Waka for two nights, to enable visits from Auckland whanau. Bob Newson gave the whakapapa connections with his own whaea Lena Karu Kamira and Ngati Kahu side. The *Ope* left on Wednesday morning taking her back to Matihetihē Marae Mitimiti. Miha by Pa Rihari in Hato Heemi then to her resting place on Hione Waahi Tapu. *Moe mai e Mina ki te taha o ngaa maatua tupuna. Haere haere haere.*

ANNIVERSARIES OF DEATH

Remembered and prayed for at Mass

16th June - Tom Topia

17th June - Brother Andrew Young

18th June - Peter Burkhardt

19th June - Ani Wihone

20th June - John Wikaira

25th June - Tommy Kākā

28th June - Rosalie Morunga,

William Francisco Nicholls

ĪNOINGA MÖ NGÄ TŪRORO

Pā Anton Timmerman, Pā David Whelan, Pā Sean O'Brien, Pā Tony Brown, King Tuheitia, Tony Zac Smith, Agnes Cherrington, Anna Haines, Arahi Ashby, Basil Brown, Bella Wade, 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, Eve Gallen, Gemma Leef, George and Dot Houghton, George Stephens, Gloria Nightingale, Grace Henry, Henry Tepania, Hēmi and Hine-Mei, Hilda Tumata, Hine Wikaira, Hone Mautairi, Janet Greeks, John Te Pania, Joseph Tepania, Joe Te Whiu, Joe Morunga, John Hancy, John Moynihan, Judy Rogers, Kaleb Savelio Thompson, Katarina Jamieson, Kevin O'Brien, Labby Matthews, Lawrence Kelly, Liam

Dargaville, Lorraine Knutson, Lorraine Sutherland, Louise Katene-Riwhi and sister Joy, Margaret Paparoa, Marie Louise, Margaret (Irene) Stminnato, 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, 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, Talia Mereana Tepania, Tamara Grace, Teresa Morris, Teresa Rerekura, Tina & Allen Francis, Tom Hurst, Tom Tepania, Trevor Ellery, Ulalia Kaio, Urania Peita, Vincent Martin and Wesley Henry

KATEKITA COURSE

To learn (or revise) Katekita ministry and roles. Katekita assist with and organise Sunday Masses, Baptisms, Communion to the sick and dying and Funeral services with the appropriate himene and karakia.

7 Remaining dates at Te Unga Waka:
**Wednesday June 27th /July 11th & 25th/
August 8th & 2nd / Sept 5th & 19th**

Tutors, Pā Pere Bernard Dennehy, Rangi When the tenth week comes, we will have a commissioning at our 11am Miha at Te Unga Waka, led by Bishop Pat 16th Sepremerber. This will allow more to be present than on the Wednesday. [Cost: \$10 per night towards handouts and end of programme commissioning. Contacts Rangi Davis: rangi.davis@gmail.com or Wiremu Smith: wiremu.smith@sus.co.nz]

PRIESTLY ORDINATIONS SATURDAY, 4TH AUGUST 11.30^{AM} AT THE CATHEDRAL

"With great joy, the Church in Auckland prepares to welcome two new priests. In August I will ordain Deacon Anthony Trenwith and Deacon Tony King-Archer as priests. Please join me in praying for our new priests and seminarians, and for many more young men from our Diocese of Auckland to follow the Lord in this vocation of love. Arohanui

✠ Patrick Dunn, Bishop of Auckland

¶ A beautiful poster is on our Notice Board with the story and photos of the two new priests and the seminarians.

A TWO EVENING WORKSHOP

With Susan Healy

Friday 15th June & 22nd June 7-9pm
At Mercy Spirituality Centre 104 The Drive, Epsom, Auckland 1023
Ph: 09 638 6238

This two-evening workshop covers historical and contemporay aspects of the Treaty of Waitangi, it looks at: The value that Māori have always put on connections between Atua, Tangata and Whenua. Utu:- \$30 for the two nights

NEEDED - A Māori tutor.

Fr. Brendan Ward, Head of the Seminary sent this message:

"Do you know of anyone associated with Te Unga Waka who would be competent

and available to teach an hour a week (within term time) of Māori Language to the seminarians? Someone with awareness of Liturgy, hymns and prayers, additional to grammar and comprehension is sought. Time and renumeration to be negotiated. Hoping to introduce by start of the second semester 23rd. July."

Rev. Brendan Ward Ph. 09 360 6766

Email: rector@holycross.org.nz

DATES TO BE NOTED

Sunday 17th June.

For Wina Burkhardt - let us celebrate his 80th birthday. The 11am Mass is being offered for his intentions and remembrance of his matua Peter & Kataraina, Peter jnr. Lucy, Teretere, Elizabeth and all the family Deceased. After Mass a special birthday cake and cuppa in the dining room - all invited.

Sunday 1st July.

Pa Mick Ryan - celebrating his 90th birthday. Join him for an informal cuppa after Sunday Mass Actual birthdate is 29th June. At Pa's special request please no big fuss and especially don't try to drag him off to a restaurant. If you want to do something special for that day, come along on Friday 29th June to his Midday Mass at Te Unga Waka whch he will be offering for his matua John and Susanna Ryan (who reached 100), his sisters Mary and Greta and tuakana Jack and the first son James who died as an infant. "E moe ra taku whaanau aroha- lovely family, a te wa ka tutaki ano taua i a taua".

**MAI, HAERE MAI,
Huihui mai ki te Parihe o Whangarei
St Francis Xavier Church Hall,
Park Avenue, Whangarei
Saturday 23rd June 2018.**

This hui continues the theme of Maori Katorika, Māori Pastoral Care Plan, Involvment of Rangatahi.

Transport: For those people who would enjoy a visit to our Katorika whanau in Whangarei for this hui occasion, please contact me so that we can pool cars. We have three cars so far and 7 spare seats. Phone Rangi: 021 02747185

Old kuia fed up with teasing from younger females: "I actually see seven gentlemen every day. I get out of bed with Will Power, then I go to my John, then breakfast with Uncle Toby, followed by Billy T. Then the rest of the day is spent

with Arthur Ritis or Al Zymer until I finally go to bed with Johnny Walker!"

10th Sunday of Ordinary Time Yr. B

TUHITUHI TAPU TUATAHI

Kenehi Ūpoko 3⁹⁻¹⁵

The LORD called out to the man and asked, "Where are you?" The man answered, "I was naked, and when I heard you walking through the garden, I was frightened and hid!" "How did you know you were naked?" God asked. "Did you eat any fruit from that tree in the middle of the garden?" "It was the woman you put here with me," the man said. "She gave me some of the fruit and I ate it." The LORD God then asked the woman, "What have you done?" "The snake tricked me," she answered. "And I ate some of that fruit." So the LORD God said to the snake: "Because of what you have done, you will be the only animal to suffer this curse — for as long as you live, you will crawl on your stomach and eat dirt. You and the woman will hate each other; your descendants and hers will always be enemies. One of hers will strike you on the head, and you will strike him on the heel." Ko te kupu a te Ariki.

Whakamoemiti ki te Atua.

WAIATA WHAKAUTU 129 /130

(Me waiata)

Nō te hōhonutanga o öku hara i karanga ai ahau ki a koe e te Ariki * e te Ariki kia rongo koe ki töku reo.

Kia whakarongo öu taringa * ki te reo o taku īnoinga

Ki te mea e titiro koe ki ngä hara e te Ariki * e te Ariki ko wai e tü ki töu aroaro?

Nä te mea he atawhai kei a koe,* nä te mea hoki he aroha kei äu ture, koia ahau i whakawhirinaki ai ki a koe e te Ariki

Kua ora töku wairua ki täna kupu * kua whakawhirinaki töku wairua ki te Ariki.

I te täkiritanga o te ata tae noa **ki te pō** * kia whakawhirinaki a lharaira ki te Ariki

Nä te mea he atawhai kei te Ariki * ä, he nui tana whakaoranga.

Ä, mäna a lharaira e whakaora* i öna hara **katoa**. (*Heoi anō*)

TUHITUHI TAPU TUARUA

Reta Tuarua ki Koriniti 413 - 5, 1

In the Scriptures it says, "I spoke because I had faith." We have that same kind of faith. So we speak because we know that God raised the Lord Jesus to life. And just as God raised Jesus, he will also raise us to life. Then he will bring us into his presence together with you. All of this has been done for you, so that more and more people will know how kind God is and will praise and honour him. We never give up. Our bodies are gradually dying, but we ourselves are being made stronger each day. These little troubles are getting us ready for an eternal glory that will make all our troubles seem like nothing. Things that are seen don't last for ever, but things that are not seen are eternal. That's why we keep our minds on the things that cannot be seen. Our bodies are like tents that we live in here on earth. But when these tents are destroyed, we know that God will give each of us a place to live.

Ko te kupu a te Ariki.

Whakamoemiti ki te Atua.

Areruia, areruia, ki te aroha tētahi ki ahau, e puritia e ia taku kupu. Ka arohaina ia e töku Matua, ka haere atu mäua ki a ia. Areruia.

RONGO PAI Mäka Ūpoko 3²⁰⁻³⁵

Ka tae a Hēhu ki te käinga, huihui mai anö te mano, ä, kihai rawa rätou e ähei te kai. Ä, ka rongo öna whanaunga, ka haere mai ki te pupuri i ä ia: i mea hoki rätou, kua pörangitia ia. Na, ka mea ngä Kaituhi i tae iho i Hiruhärama, "Kei ä ia a Perēhepura, ä, nä runga i tä te rangatira o ngä

taimona täna peinga taimona." Na, ka karangatia rätou e ia, ä, ka körero whakarite ki a rätou, "Me pēhea a Hätana ka pei ai i a Hätana? Ki te whawhai hoki tētahi rangatiratanga ki ä ia anö, ekore taua rangatiratanga e tü. Ä, ki te whawhai tētahi whare ki ä ia anö, ekore taua whare e tü. Ä, ki te whakatika a Hätana ki ä ia anö, kua oti ia te wehe, ekore hoki e tü, engari he mutunga töna. Ekore te tangata e ähei ki te tomo ki te whare o te tangata kaha, muru ai i äna mea, ki te kore ia e mätua here i taua rangatira kaha. Ko reira anö muru ai töna whare. He pono täku ka mea atu nei ki a koutou: Ko ngä hara katoa o ngä tamariki a ngä tängata e whakakähoretia, me ngä körero kino hoki e körero ai rätou. Tēnä ko te tangata e körero kino ana ki te Wairua Tapu, ekore e whai whakakähoretanga täna, ēngari hei hara tēnä möna ä äke, äke. I pérä ai ia nö te mea i ki rätou, he wairua poke töna. Na, kua tae mai töna whaea rätou ko öna tēina, a ka tü i waho, tono tangata ana ki ä ia ki te karanga i ä ia, "Na, töu whaea me öu tēina, kei waho e rapu ana i ä koe." Na, ka whakahokia e ia ki a rätou, ka mea, "Ko wai töku whaea? Ko wai hoki öku tēina? Na, ka tirotiro ia ki te hunga e noho ana i tētahi taha öna, i tētahi taha, ä ka mea, "Na, töku whaea, öku tēina hoki. Ko te tangata hoki e whakarite ana i te hiahia o te Atua, ko ia töku teina, töku tuahine, töku whaea hoki." Ko te Rongo Pai a te Ariki.

Kia whakanuia rä koe e te Ariki e Hēhu Karaiti

GOSPEL Mark. Ch. 3²⁰⁻³⁵

Jesus went back home, and once again such a large crowd gathered that there was no chance even to eat. When Jesus' family heard what he was doing, they thought he was crazy and went to get him under control. Some Teachers of the Law of Moses came from Jerusalem and said, "This man is under the power of Beelzebul" Jesus told the people to gather around him. Then he spoke to them in

riddles and said, "How can Satan force himself out? A nation whose people fight against each other won't last very long. And a family that fights won't last long either. So if Satan fights against himself, that will be the end of him. How can anyone break into the house of a strongman and steal his things, unless he first ties up the strongman? Then he can take everything. I promise you that any of the sinful things you say or do can be forgiven, no matter how terrible those things are. But if you speak against the Holy Spirit, you can never be forgiven. That sin will be held against you for ever. Jesus said this because the people were saying that he had an evil spirit in him. Jesus' mother and brothers came and stood outside. Then they sent someone with a message for him to come out to them. The crowd that was sitting around Jesus told him, "Your mother and your brothers and sisters are outside and want to see you." Jesus asked, "Who is my mother and who are my brothers?" Then he looked at the people sitting around him and said, "Here are my mother and my brothers. Anyone who obeys God is my brother or sister or mother." The Gospel of the Lord. **Praise be to you Lord**

ĪNOINGA MÖ TE KATOA

E te Atua, e ahu mai ana i ä koe ngä mea pai katoa, tukua mai, i a mätou e tono nei ki ä koe, mä te akiaki i a mätou e tätari ai mätou i te mea tika, ä, mä öu tohutohu ka whakatutuki mätou i ngä mahi. Mä to mätou Ariki mä Hēhu Karaiti, täu Tamaiti, e ora nei e rangatira tahi nei körua i te kotahitanga o te Wairua Tapu, Atua kotahi mö äke äke. **Ämene.**

TUHITUHI TAPU TUATAHI

Kenehi Úpoko 3: 9-15

Ka karanga te Ariki te Atua ki a Ätama, ka mea ki ä ia, "Kei hea koe?" Ä, ka mea ia, "I rongo ahau i töu reo i te kaari, ä, wehi ana ahau, nöku i tü tahanga; na piri ana ahau. Na, ka

mea te Ariki, "Nä wai i mea ki ä koe e tü tahanga ana koe? Kua kainga ränei e koe étahi o ngä hua o te räkau i kiia atu rä e ahau ki ä koe, Kaua öna hua e kainga?" Na, ka mea te tangata rä, "Nä te wahine i homai nei e koe hei hoa möku, näna i homai étahi o ngä hua o te räkau ki ahau, ä, kainga ana e ahau." Na, ka mea te Ariki te Atua ki te wahine, "He aha tēnei kua meatia nei e koe? Ka mea te wahine, "Nä te nakahi ahau i maminga, ä, kai ana ahau." Na, ka mea te Ariki te Atua ki te nakahi, "Mö tēnei mahi äu nui atu te kanga möu i ö ngä kararehe katoa, i ö ngä kirehe katoa o te pärae; ko töu köpü hei haere möu, ko te püehu hei kai mäu i ngä rä katoa e ora ai koe. Ka whakatupuria hoki e ahau he pakanga mä körua ko te wahine, mä töu uri, rätou ko töna uri; ka marü töu mätenga i ä ia, ka marü i ä koe töna rekereke" Ko te kupu a te Ariki. **Whakamoemiti ki te Atua.**

WAIATA WHAKAUTU 129 /130

(me waiata)

Nö te höhonutanga o öku hara i karanga ai ahau ki a koe e te **Ariki** * e te Ariki kia rongo koe ki töku reo. Kia whakarongo öu **taringa** * ki te reo o taku īnoinga
Ki te mea e titiro koe ki ngä hara e te **Ariki** * e te Ariki ko wai e tü ki töu aroaro?

Nä te mea he atawhai kei **a koe**,* nä te mea hoki he aroha kei äu ture, koia ahau i whakawhirinaki ai ki a koe e te **Ariki**

Kua ora töku wairua ki täna kupu * kua whakawhirinaki töku wairua ki te **Ariki**.

I te täkiritanga o te ata tae noa ki te **pō** * kia whakawhirinaki a Iharaia ki te **Ariki**

Nä te mea he atawhai kei te **Ariki** * ä, he nui tana whakaoranga.

Ä mäna a Iharaia e whakaora* i öna hara **katoa**. (Heoi anö)

TUHITUHI TAPU TUARUA

Reta Tuarua ki Koriniti 41³-5¹

Kei roto i ngä Tuhituhinga Tapu te körero, i whakapono ahau koia ahau i körero ai. I körero ahau, nä te mea kei a mätou nei te wairua ränö o te whakapono e rite nei ki te mea i tuhituhia. E whakapono ana anö mätou, koia hoki mätou ka körero nei. E möhio ana hoki mätou, tärä te Kaiwhakaara o Hēhu e whakaara tahi anö hoki mätou me Hēhu, i whakatü tahi anö i a mätou me koutou. He whakaaro ki a koutou i meatia ai énei mea katoa, kia rahi rawa ai te keratia e hua tonu nei, hei kororia mö te Atua, i te mea he tokomaha e whakawhetai ana. Koia hoki mätou tē ngäkau-kore ai, heoi, ahakoa heke iho mätou ki te pírau, arä to waho tangata e whakahoutia ana anö i roto i tēnei rä. Ko to tätou mate hoki o tēnei wä, he mea potopoto rawa, he mea mämä, e mahi ana i roto i a tätou i te kororia taimaha whakaharahara, he mea tino nui, he mea mau tonu. Kähore nei hoki tätou e titiro ki ngä mea e kitea ana, éngari ki ngä mea kähore e kitea: ko ngä mea hoki e kitea ana he mea pähuhu noa, ko ngä mea ia kähore e kitea, he mea mau tonu. E mätau ana hoki tätou, na, ki te wähia tö tätou tēneti, o tēnei nohoanga , he whare anö to tätou he mea homai nä te Atua, he whare kähore i hanga e te ringa, he mea tü tonu mö äke äke, i te rangi. Ko te kupu a te Ariki.

Whakamoemiti ki te Atua.

Areruia, areruia, ki te aroha tētahi ki ahau, e puritia e ia taku kupu. Ka arohaina ia e töku Matua, ka haere atu mäua ki a ia. Areruia.

RONGO PAI Mäka Úpoko 3²⁰⁻³⁵

Ka tae a Hēhu ki te käinga, huihui mai anö te mano, ä, kihai rawa rätou e ähei te kai. Ä, ka rongo öna whanaunga, ka haere mai ki te pupuri i ä ia: i mea hoki rätou, kua pörangitia ia. Na, ka mea ngä Kaituhi i tae iho i Hiruhärama, "Kei ä ia a Peréhipu, ä, nä runga i tä te rangatira o ngä taimona täna peinga taimona." Na, ka

karangatia rätou e ia, ä, ka körero whakarite ki a rätou, "Me pëhea a Hätana ka pei ai i a Hätana? Ki te whawhai hoki tétahi rangatiratanga ki ä ia anö, ekore taua rangatiratanga e tü. Ä, ki te whawhai tétahi whare ki ä ia anö, ekore taua whare e tü. Ä, ki te whakatika a Hätana ki ä ia anö, kua oti ia te wehe, ekore hoki e tü, engari he mutunga töna. Ekore te tangata e ähei ki te tomo ki te whare o te tangata kaha, muru ai i äna mea, ki te kore ia e mätua here i taua rangatira kaha. Ko reira anö muru ai töna whare. He pono täku ka mea atu nei ki a koutou: Ko ngä hara katoa o ngä tamariki a ngä tängata e whakakähoretia, me ngä körero kino hoki e körero ai rätou. Tënä ko te tangata e körero kino ana ki te Wairua Tapu, ekore e whai whakakähoretanga täna, engari hei hara tënä möna ä äke, äke. I pérä ai ia nö te mea i ki rätou, he wairua poke töna. Na, kua tae mai töna whaea rätou ko öna tēina, a ka tü i waho, tono tangata ana ki ä ia ki te karanga i ä ia, "Na, töu whaea me öu tēina, kei waho e rapu ana i ä koe." Na, ka whakahokia e ia ki a rätou, ka mea, "Ko wai töku whaea? Ko wai hoki öku tēina? Na, ka tirotiro ia ki te hunga e noho ana i tétahi taha öna, i tétahi taha, ä ka mea, "Na, töku whaea, öku tēina hoki. Ko te tangata hoki e whakarite ana i te hiahia o te Atua, ko ia töku teina, töku tuahine, töku whaea hoki." Ko te Rongo Pai a te Ariki. Kia whakanuia

ÏNOINGA MÖ TE KAWENGA

E te Atua, ka ïnoi nei mätou, tirohia paitia ä mätou mahi, kia pai ki ä koe ngä kawenga e kawea nei, ä, arahina mätou kia pakari i te aroha. Mä te Karaiti to mätou Ariki. Ämene.

ÏNOINGA MÖ TE KÖMUNIO

E te Ariki, mä täu mahi whakaora, k ïnoi nei mätou, mätou e whakawäteatia i ngä mahi kino, ä, arahina mätou ki ngä mahi tika. Mä te Karaiti to mätou Ariki. Ämene.

10th SUNDAY IN ORDINARY TIME Yr

B

Genesis 3. 8–15 2

Corinthians 4.13 –5.1 Mark
3. 20–35

Today's Gospel opens by telling us that Jesus had gone home with his disciples.

What does 'home' mean here? After all we know that Jesus, after leaving Nazareth, did not have a home, 'he did not have a place to lay his head.' Nevertheless, he was in a house, a house perhaps belonging to one of his disciples, in which he felt perfectly at home.

As soon as Jesus starts working miracles and healing the sick, he and his disciples are so overwhelmed by the crowds of desperate people that they could not so much as eat.

When his family heard it, they went to restrain him, for people were saying, "He has gone out of his mind". The first edition of the King James Bible uses the word "friends" in stead of "family" because of the shock to see that Jesus' own family thought He was crazy. (In all fairness it must be said that the King James Bible added a note to this verse: telling that the word 'friends' should really be 'family')

The unflattering portrait of Jesus' family's response to his

early ministry would be most embarrassing to the early Christians and it would have been obviously advantageous to leave it out. The fact that it is mentioned shows that the text is highly authentic.

Jesus' family did not understand Jesus in the role of Messiah. It is embarrassing having one of the family proclaiming to be the Messiah. This is likely to give the family a bad name. Jesus' own family, including his mother, went to restrain him. But, Our Lady? She had seen the angel. She had known of the divine origin of her son. She had the visits of the shepherds and the Magi. Surely of all people his own mother would understand and defend him! Perhaps Our Lady did understand her son and had come along with the family to calm things down a bit, to protect her son against his own family. Our Lady was possibly trying to mediate between him and her other relatives. We don't really know what motivated Our Lady to act in the way she did. Is it possible that Our Lady, like the other disciples, had to grow in her understanding of who Jesus was and what his ministry would be like?

Perhaps her maternal instincts got the better of her and she too wants to take Jesus away, to lock him up in the family home so she can properly take care of

him. Whatever! She arrives with her family in tow, obviously just in time as Jesus is in the midst of yet another controversy with the religious leaders.

Jesus is the celebrity and everyone is thronging around Him.

His family can't even force their way through the crowd, so in verse 31 we read that they have to "send word" to Jesus that they are calling Him.

When the "message" reaches Jesus, that His mother and His family want to speak to Him, Jesus shrugs off all obligation to give any preferential treatment to His natural family with these incredible words, :*"And he answered them saying, Who is my mother and my brothers?"*
And looking at those who sat around him, he said, "Here are my mother and my brothers!
Whoever does the will of God is my brother and sister and mother".

However, Jesus does not come to meet his family and does not let them control his mission. There can be little doubt that his family, who had come, felt humiliated and even disowned. However, Jesus is not "forgetting" or "despising" his family because he is now famous and doesn't need them anymore. He is requiring that they meet the same conditions as everyone else. Jesus has a new family: those who do the

will of God. Jesus' "flesh and blood" relatives can join his new family anytime they want to. All they have to do is begin to do the will of God. What Jesus is saying is that as important family relationships are, the most important relationship is being part of the family of God.

Jesus' family thought he was mad. The teachers of the Law came to another conclusion: Jesus was bad. Sure Jesus does great things, heals people and casts out devils, but he does it by the power of the devil himself. Jesus showed the teachers the absurdity of their conclusion. Satan does not destroy his own works. Why would the devil be shooting himself in the foot? What kind of military commander blows up his own tanks? No, if Jesus seems to be plundering the realm of the devil, it is because he had already bound and gagged the devil himself. Jesus did his work not because he had the power of the devil but because he had already demonstrated power over the devil.

Jesus was not mad.

Jesus was not bad.

Don't treat him as either.

Jesus is divine. Follow him and do God's will.

Be part of the family of God.

Sit before the Word of God with an open heart.

Open your heart and life to the Saviour and you will find him to be your Saviour.

PRAYERS OF THE FAITHFUL

E TE WHĀNAU ME INOI TĀTOU MŌ A TĀTOU ANO. Let us pray for all our needs and our families so that se may support each other in following the teaching of Christ.

1. E te Ariki - we pray for the needs of the big family which we call the Church. Give us the guidance and support to live in this world, but never lose sight of our Saviour 's messages. E TE ARIKI

2. E te Ariki - we pray for all the leadership in civil life. Help the politicians formulate good laws for our whole community. E te Ariki

3. E te Ariki, we pray for our Prime Minister Jacinda as she takes time off from politics to have her baby. We pray for Winston as he takes up the mantle of leader. E te Ariki

4. E te Ariki, we look in horror at the cruelties and violence that makes families run away from their ancestral homes. E te Ariki
 5. E te Ariki, we pray for our own marae and the wider family - may all our activities be guided by the teaching of Christ. E te Ariki ...

6. Let us pray for the repose of the soul of Mina and all our loved ones who have gone into eternity. Hoatu ki a ratou te okiokinga tonutanga - ā, kia whiti ki ratou te maramatanga mutunga kore. E te Ariki...

Kia īnoi tātou - Let us pray

E te Atua, to mātou whakarurunga - God, our refuge -

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e to mātou kaha - our strength -
the source of goodness - te puna
o nga mea pai katoa, whakarongo
mai ki ngā īnoinga a tōu Hāhi.

Hear the prayers of the Church
and grant that our requests made
in faith may be fulfilled.

Kia whiwhi mātou ki ngā mea e
inoia nei e mātou i runga i te
ngākau whakapono.

Āmene