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Te Unga Waka Marae – Tumuaki Annette Hakaraia 027-6293357 Secr. Eva Morunga Cellphone 022-035-6950

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RĀTAPU TEKAU MĀ RUA
O TE WĀ NOA O TE TAU
Eleventh Sunday in Ordinary Time -
But this Year we celebrate the
Birth of John the Baptist
We use the Readings for 24th June

Miha Māori kei Te Unga Waka ia
Rātapu ia Rātapu 11^{am}

Weekday Mass 12 midday,
Sacrament of Reconciliation - after
 weekday Mass or before if there's
 time.

Pope Francis monthly prayer intention
 for June is for Social networks, but I can't
 understand it. Perhaps someone can
 enlighten us what this sentence means: "...
 work towards that inclusiveness which
 respects others for their differences." Or
 perhaps give us an example of how this
 could occur. Ki te mea he kaikorero Maori
 koe - maau e Whakamaori - pea.

HE AITUA

ANNIVERSARIES OF DEATH

Today at Mass the Photo of Douglas
 Tepania will be shown by the family and
 placed after Mass on the kaumatua wall
16th June - Tom Topia

17th June - Brother Andrew Young

OFM

18th June - Peter Burkhardt

19th June - Ani Wihone

20th June - John Wikaira

21st June - Michael Peterson, Rob

Cooper

24th June - Patricia White (née Vujcich)

25th June - Tommy Kākā

28th June - William Francisco Nicholls,

Bruce Stewart, Rosalie Morunga

29th June - Stephen Wijohn 1st anniv.

Nelson Ngaropō

30th June - Allan Tollich,

Michael Francis Gilbert

1st July - Mick O'Brien,

Johnny Williams, Mere Postow

4th July - Fr. Jan Nielen MHM

5th July - Fr. Dave Jillet, Lola White

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.*

INOINGA MŌ NGĀ TÜRORO

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
 Paparōa, Marie Louise, Margaret (Irene) Stinnato,
 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, 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, 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 CONTINUED

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

When the tenth week comes, we will have
 a commissioning at our 11am Miha at Te
 Unga Waka, led by Bishop Pat 16th
 September. 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

NEEDED - A Māori tutor.

Fr. Brendan Ward sent this message:
 "Do you know of anyone associated with Te Ūnga
 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 remuneration 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

Next Sunday 1st July.

**Pa Mick Ryan - celebrating his 90th
 birthday. Join him for an informal
 cuppa after Sunday Mass At Pa's
 special request please no big fuss and
 especially don't try to drag him off to a
 restaurant. A special treat for him would
 be to see you all at the midday Mass on
 the actual Birthday Friday 29th June, the
Feast of Saints Peter and Paul at Te
Unga Waka which he will be offering for
his mātua 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 rā taku
whānau aroha- lovely family, a te wā ka
tutaki anō tāua i a tāua".**

PRIEST RETREAT

**Pa Mick Ryan will be away on Retreat
 from Sunday evening 8th July
 until 1.00^{pm} Friday 13th July**

PANGURU UKELELE ORCHESTRA

The Orchestra joined us for Mass on
 Sunday. Coming from Panguru they
 knew the Hīmene Māori well and played
 a musical interlude after Holy
 Communion which was really sweet and
 prayerful. Nō reira e pōuri ana te ngākau
 i te taenga mai o te imera, he reta
 amuamu, he reta whakaputa mōhio hoki
 he reta ngautuarā, i tētahi o rātou, an
 officious letter of complaint nō tētahi
 wahine, ko Alexia Jacobs (ko wai hoki?
 their Public Relations person? She wrote
 to Pa Ryan accusing him of not respecting
 their choir when they were getting ready
 to sing a hymn but Pa announced the Nō
 te Hōhonutanga at Communion time. She
 attached a 2 pages letter explaining her
 ideas of Māori customs and Liturgy.

**To avoid this sort of happening in
 future, please let us inform visiting
 groups that Te Ūnga Waka has its own
 choir - all of us. The Holy Mass is not a
 concert to show anybody's talent, or to
 practise on us. And - it is our custom
 to chant the psalm for the Dead as
 people go up to the altar for Holy
 Communion. We always do this for
 anniversaries. At other times we may
 substitute E whakanui ana or a Latin
 Benediction hymn. It's our liturgy.**

The scene: outside the Mall

**The old lady asks the busker, "Do
 you always play by ear?"**

**"No ma'am; sometimes I plays
 over there."**

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TUHITUHI TAPU TUATAHI

Ihaia

49¹⁻⁶

Everyone listen, even you foreign nations across the sea! The LORD chose me and gave me a name before I was born. He made my words pierce like a sharp sword or a pointed arrow; he kept me safely hidden in the palm of his hand. The LORD said to me, "Israel, you are my servant; and because of you I will be highly honoured." I said to myself, "I am completely worn out; my time has been wasted. But I did it for the LORD God, and he will reward me." Even before I was born, the LORD God chose me to serve him and to lead back the people of Israel. So the LORD has honoured me and made me strong. Now the LORD says to me, "It isn't enough for you to be merely my servant. You must do more than lead back the survivors from the tribes of Israel. I have placed you here as a light for other nations; you must take my saving power to everyone on earth." Ko te kupu a te Ariki. **Whakamoemiti ki te Atua.**

WAIATA WHAKAUTU 138 / 139

Wā. **Ka whakawhetai ahau ki ä koe; he mea whakamiharo töku hanga.**

You have looked deep into my heart, LORD, and you know all about me. You know when I am resting and when I am working, and from heaven you discover my thoughts. You notice everything I do and everywhere I go. *Wā.* **Ka** You are the one who put me together inside my mother's body, and I praise you because of the wonderful way you created me. *Wā.* Nothing about me is hidden from you. I was secretly woven together deep in the earth below, but with your own eyes you saw my body being formed. *Wā.* **Ka**

TUHITUHI TAPU TUARUA

Mahi a ngā Āpōtoro

13²²⁻²⁶

Paul said: God removed Saul from the kingship, and let David rule in his place. God said this about him, 'David, the son of Jesse is the person who pleases me most! He does everything I want him to do.' God promised that someone from David's family would come to save the people of Israel, and that one is Jesus. But before Jesus came, John was telling everyone in Israel to turn back to God and be baptized. Then, when John's work was almost done, he said, "Who do people think I am? Do you think I am the Promised One? He will come later and I am not good enough to untie his sandals. Now listen you descendants of Abraham! Pay attention you Gentiles who are here to worship God! Listen to the message about how to be saved, because it is for everyone. Ko te kupu a te Ariki.

Whakamoemiti ki te Atua

Areruia. Ä, ko koe e Tama ka karangatia ko te Poropiti a te Runga Rawa, e haere hoki koe i te aroaro o te Ariki hei whakapai i öna huarahi. Äreruia.

RONGO PAI Ruka 1^{57-66, 80}

Ka rite te wä e whānau ai a Erihäpeti, ä, ka whānau he tama. Ä, te rongonga o te hunga e noho pätata ana, me öna whanaunga kua whakanuia e te Ariki, töna atawhai ki ä ia, na, ka hari tahi me ia. Ä, i te waru o ngä rä ka haere rätou ki te kokoti i te tamaiti, ä, huaina ana ia e rätou, ko Hakaraia, ko te ingoa o töna matua. Na, ka oho mai a Erihäpeti töna whaea, ka mea, "Kähore, ëngari me hua ia ko Hoane." Na, ka mea rätou ki ä ia, "Kähore rä tètahi o öu whanaunga e karangatia ana ki tënë ingoa." Na, ka tahuri rätou ki töna päpä, ko wai täna e pai ai hei ingoa möna? Ä, ka tono ia kia homai tètahi papa tuhituhi, ka tuhituhi, ka mea: Ko Hoane töna ingoa. Ä, miharo ana rätou katoa. Na ka

puare tonu te iho o töna mängai, ka mawheto hoki töna arero, ä, ka körero ia, ka whakapai ki te Atua. Ä, pä ana te wehi ki te hunga katoa e noho pätata ana ki a räua; ä, ka körerotia ënei mea katoa i ngä wähi pukepuke katoa o Huria. Na, ka whakamaua ënei mea e te hunga i rangona ai, ki roto ki ö rätou ngäkau, ka mea: he tamaiti aha ianei tenei ä mua? I ä ia hoki te ringa o te Ariki. Na, ka tupu taua tamaiti, ä, ka kaha haere töna wairua; ä, i ngä koraha ia tae noa ki te rä o töna whakakitenga ki a Īharaira. Ko te Rongo Pai a te Ariki.

Kia whakanuia rä koe, e te Ariki e Hëhu Karaiti.

GOSPEL Luke 1^{57-66, 80}

When Elizabeth's son was born, her neighbours and relatives heard how kind the Lord had been to her, and they too were glad. Eight days later they did for the child what the Law of Moses commands. They were going to name him Zechariah after his father. But Elizabeth said, "No, his name is John!" The people argued, "No one in your family has ever been named John." So they motioned to Zechariah to find out what he wanted to name his son. Zechariah asked for a writing tablet. Then he wrote, "His name is John." Everyone was amazed. Right away Zechariah started speaking and praising God. All the neighbours were frightened because of what had happened, and everywhere in the hill country people kept talking about these things. Everyone who heard about this wondered what this child would grow up to be. They knew that the Lord was with him. As John grew up, God's Spirit gave him great power. John lived in the desert until the time he was sent to the people of Israel.

The Gospel of the Lord.

Praise to you Lord Jesus Christ.

**THE BIRTH OF JOHN THE
BAPTIST
KO TE WHĀNAUTANGA O
HOANE KAI-IRIIRI**

Huihui mai e te whānau. Haere mai ki te whakarongo ki te kupu o te rā. Let's spend time looking at today's message, at a very special person bridging the gap between the Old and the New

It's unusual for a saint's readings to push aside the Sunday Readings, but it happens today, because John the Baptist is very special. The 24th of June is a remembrance day of John's birth.

Saints are mostly remembered on the date of their death - which is often referred to as their Birthday into Heaven. And that is the way we usually remember John - how he was a brave speaker - who said it as he saw it - his message was to remind people of their spiritual inheritance, that they had to turn around their lives and try to live up to the title of the Chosen Race - te Hunga i Whiriwhiria.

It landed him in the jail of King Herod. Interestingly. Herod liked him - He used to get him up from the dungeon to have a kōrero with him about life; and John would give him a telling off for living with his brother Phillip's wife. But that's for another day, when we will talk about that horrible bitch, who brought about John's execution. However, today we are asked to study the beginning of John's life.

The first Reading is chosen from the Prophet Isaiah. Thank you Kiritopa for reading it so deliberately - good training from your nanna.

Here was a great prophet who lived through the reign of 4

kings of Judah - when they were threatened by Assyria who eventually captured most of Judea and led away thousands to be slaves. Isaiah kept up their spirits by telling of people coming in the future - prophetic people like John the Baptist ... *The Lord chose me and gave me a name before I was born. He made my words pierce like a sharp sword and later You must do more ... I have placed you here as a light for other nations.*

John saw himself as a voice calling in the wilderness - prepare for the Lord.

The Waiata Whakautu - thanks Henry - has echoes of bodily creation - "You put me together in my mother's womb - with your own eyes you saw my body being formed. - reminding us of John's mother Erihapeti who was thought to be sterile.

In the second Reading, - thanks Angelina - St. Paul's words we read in the second reading were written down in the Acts of the Apostles -- by Luke also.

John is seen as the Herald, the Kaikaranga whose work is to point out the Saviour.

The Gospel today is a shortened version of all that happened around John's conception and birth.. I'll try not to be long-winded but it's exciting and interesting to read the very beginning of Luke's Gospel.

Luke writes "I made a careful study of everything and then decided to write and tell you (Theophilus) exactly what took place.

I have done this to let you know the truth about what you have heard. When Herod was king of Judea, there was a priest by the name of Hakaraia (Zachary) from the priestly group of Abiyah. His wife Irihapeti

(Elizabeth) was from the family of Aaron. Both of them were good people and pleased the Lord God by obeying all that he has commanded. But they did not have any children. Irihapeti could not have any, and both Hakaraia and Irihapeti were already old.

One day Hakaraia's rōpū pirihi were on duty, and he was serving God as a priest. According to the custom of the priests, he had been chosen to go into the Lord's temple that day and burn incense, while the people stood outside, praying.

All at once an angel of the Lord appeared to Hakaraia at the side of the altar. Hakaraia was confused and afraid when he saw the angel. But the angel told him: "Don't be afraid Hakaraia! God has heard your prayers. You wife Irihapeti will have a son, and you must name him John. His birth will make you very happy and many people will be glad. Your son will be a great servant of the Lord. He must never drink wine or beer, and the power of the Wairua Tapu - the Holy Spirit - will be with him from the time he is born.

John will lead many people in Israel back to the Lord their God. He will go ahead of the Lord with the same power and spirit that Elijah had.

And, - because of John - Parents will be more thoughtful of their children.

And people who now disobey God will begin to think as they ought to.

That is how John will get people ready for the Lord. *Those are the words of the angel.*

Hakaraia said to the angel: "How will I know this is going to

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happen? My wife and I are both very old.”

The angel answered “I am Kaperiere (Gabriel), God’s servant. And I was to tell you this good news. You have not believed what I have said. So you will not be able to say a thing until all this happens. But everything will take place when it is supposed to.”

The crowd was waiting for Hakaraia and kept wondering why he was staying so long in the temple. When he did come out he couldn’t speak, and they knew he had seen a vision. He motioned to them with his hands, but did not say a thing.

When Hakaraia’s time of service in the temple was over, he went home.

Soon after that his wife was expecting a baby, and for five months she didn’t leave the house. She said to herself, - what the Lord has done for me will keep people from looking down on me.

Immediately the Evangelist Luke describes how the same Archangel Kaperiere (Gabriel) is sent to Nazareth a month later. What were his first words to the little Puhī - the young Virgin?? any offers???

Yes, of course, the Hail Mary - Hail Mary full of grace ... Awe e Maria, e kī ana koe i te keratia

Luke describes the Annunciation and then the Visitation of Mary to Irihapti where she stayed to help her out for three months.

This is all in Chapter One of Luke. Verses 57-66 are on your paper today: Ka rite te wā e whānau ai a Erihapeti .. When Elizabeth’s son was born...

But I’d like to pick up the verses 67 to 80. I know it’s long but it’s wonderful

The family wouldn’t believe Erihapeti who wanted the name John and they turned to Hakaraia, Ka tonoa ia kia homai he papa tuhituhi - and he signed he wanted a writing tablet and wrote John is his name. And then all heaven broke loose!

His tongue got back its power to speak and the words name tumbling out of his mouth:

Kia whakaorangia te Ariki, te Atua o Iharaira * kua titiro mai hoki ia, kua whakaora i tōna iwi *Blessed be the Lord, the God of Israel because he has looked on his people and healed them.*

Ā, kua whakaarahia ake e ia he mana whakaora mō tātou i roto i te whare o Rāwiri. *The Lord is saving his people - Our God has given us mightyhealing MANA.*

[I’ll talk to you another time to explain how Pā Henare and myself found that word Mana had that special nuance of the Jewish concept, which English doesn’t have a word for and we struggle to convey - so that the English translators come up with “The horn of salvation” Even the Latin has the Cornu Salutis the horn of salvation.-

The Douai/Rheims Catholic version has “Horn of Salvation.” Same as the King James Version. Monsignor Ronald Knox has “The Sceptre of salvation.”]

Kua pērā me tāna i kōrerotia e ngā māngai *o āna poropiti tapu onamata iho

Hei whakaputa i te atawhai ki ō tātou mātua * hei whakamaharatanga hoki ki tāna Kawenata.

I like these lines : Hei hoatu ki tōna iwi i te mātauranga e ora ai = give to his people the knowledge to live by.

He mea ia nā te ngākau pūaroa o to tātou Atua * koia i titiro ai

ki a tātou *Something from the loving heart of God - that looks on us like the sun from high in the sky.*

Hei whakamārama i te hunga e noho ana i roto i te pōuri i te ātārangi o te mate - *to enlighten people living in the dark shadow of death, this light will shine to guide us into a life of peace.*

No wonder this canticle is said every morning in the official Breviary prayers - the Benedictus.

INOINGA

Let us pray that we will have the courage of John the Baptist - to show our Faith in Christ and his Good News.

1. That the love for Christ will inspire us to try and follow his example and give good example to our youngsters. E te Ariki

2. That the cruelty and fighting which makes families flee from their homes will be replaced by the spirit of caring for the weak - which Christ taught us. E te Ariki

3. For the family of the Church

4. For all who are sick

5. For our Prime Minister and her baby. Good health - may her daughter be blessed - as John the Baptist was. E te Ariki

Thanks Lord for the gift of prayer.....