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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 RUA TEKAU MA TAHI

O TE WĀ NOA O TE TAU

20th Sunday in Ordinary Time

Year B

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

Every Sunday.

Weekdays Mass 12 midday exc. Sat

Pāpā Werahiko - Pope Francis:

His letter to the People of God.

The Pope calls for prayer and fasting
in penance for the 'atrocities' of

sexual abuse.

Pā has made several copies of this letter and it will be available to pick up after Mass. It is also pinned up on our Notice Board for all to see.

"It is essential that we, as a Church, be able to acknowledge and condemn, with sorrow and shame, the atrocities perpetrated by consecrated persons, clerics, and all those entrusted with the mission of watching over and caring for those most vulnerable. Let us beg forgiveness for our own sins and the sins of others." (Francis, August 20th, 2018)

STATEMENT FROM THE NEW ZEALAND CATHOLIC BISHOPS

The New Zealand Catholic Bishops welcome the Letter this week to the People of God from Pope Francis asking for forgiveness for the sexual abuse of minors and vulnerable adults perpetrated by clergy and consecrated persons.

As Pope Francis notes, these heinous crimes inflict deep wounds on the victims themselves and on their family members, and on the larger community of believers and non-believers alike. These wounds never go away. *(The full text of the letter is also on our Notice Board .. it concludes by quoting Pope Francis:)*

An awareness of sin helps us to acknowledge the errors, the crimes and the wounds caused in the past and allows us, in the present, to be more open and committed along a journey of renewed conversion.

May the Holy Spirit give us the grace of conversion before these crimes and the resolve courageously to combat them.

CONFERENCE PRESIDENT

Bishop Pat Dunn

HE AITUA

HE KAWA MATE

ADRIAN RAYMOND THOMAS

son of Thomas Roha and Winnie Paratene of Waitaruke was killed in action in 1956 in Malaysia. He was a member of the elite fighting unit SAS. After years of negotiations Adrian's body is being returned to his family, repatriated with 27 others who were buried in Malaysia near where they fell. Adrians remains were buried yesterday Saturday 25th August.

Takoto mai rā e Tama, takoto. Takoto i waenganui i o tupuna. Takoto takoto.

ANNIVERSARIES OF DEATH

Remembered at Mass at Te Unga Waka on the anniversary days.

20th August - Pike Rapira - *It was good to see the family gathering at Mass last Monday the first anniversary.*

22nd August - Polly Keogh

24th August - Martha Cash

25th August Piki Daniels,

Alex Sadlier

26th August - Helen Tuala-Howard,

Sonny Johnson, Ron Finlay

27th August - Suria Kanara

28th August - Millie Bradfield, Rick

Ramel, Maria Toko Roger,

Irihāpeti Te Wake

29th August Pa Kereti Mertens MHM,

Pa Hoane van Tilborg MHM,

Eunice Onaiki Hustler

31st August - Anastasia Locke

7th Sept - Neta Maierhoffer, Kathy Allen

8th Sept - Fr. Huub Nederhof MHM,

Daniel Morunga

10th September - Aterea (Ted) Rāpira,

Toi Rāpira

17th September - Wally Te Wake.

INOI MŌ NGĀ TŪRORO

Pā Anton Timmerman, Pā David Whelan, Pā Sean O'Brien, Pā Tony Brown, King Tuheitia, Tony Zac Smith, Agnes Cherrington, Andy Pivac*, Anna Haines, Arahi Ashby, Basil Brown, Bella Wade, Bernard Hotere, Billy Raymond Te Wake, 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, Jerome Noa, 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, Leo Lloyd, Lorraine Knutson, Lorraine Sutherland, Louise Katene-Riwhi and sister Joy, Maraea Matthews, Margaret Paparoa, 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, Peter Te Wake, Phyllis Pomare, Reg Dargaville, Rehina Rawiri (Walters), 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

*Andy Pivac, - kidney transplant, the donor was his son. At first an infection caused some worry, but he was able to go home yesterday.

KATEKITA COURSE CONTINUED

3 Remaining dates at Te Unga Waka:

Wednesday: August 22nd Sept 5th & 19th

When the tenth week of the course comes, we will have a commissioning at our Sunday Mass 11am led by Bishop Pat 16th September.

Rangi Davis: rangi.davis@gmail.com

Wiremu Smith: wiremu.smith@sus.co.nz

Congratulations to Whati Te Wake, grandson of John. He is now a chief reporter for Te Karere on TV1

HĀTO PETERA KURA

A meeting was held at Hāto Petera College on Thursday of 40+ members of the school community. It was limited to an hour so that the Minister of education could fit it into his schedule. Bishop Pat was present with Linda McQuade the Diocesan Vicar of education. Mr. Chris Hipkins told the media, after the meeting that he still wanted to hear from the community and former students before he made his decision. Bishop Pat said that the land was given to the Church in 1850 by Governor George Grey for the education of children "of both races", Māori and Pākehā, and the Church would honour that. Our problem has been that Māori parents have chosen not to send their children here.

Kotahitanga Aotearoa Movement leader Reti Boynton, whose ancestors lived on the land 170 years ago, was allowed to take part in the meeting and urged the Minister to keep the College open. They claimed to represent Peters and Turoa families from Ngāti Paoa iwi, but Gary Thompson said Boynton's group did not represent the whole iwi.

Hipkins said it was ultimately over to the diocese what happened to the college, including returning land to the iwi. But he wanted to do something soon so as to give certainty to the school community.

One week after moving out of home and into his first apartment, boy calls his mother and complains about his neighbours. "One woman cries all day, another lies on her bed and moans and then there's the guy who keeps banging his head against the wall." "Better keep away from them" she says. "I do. I stay inside all day and practise my trumpet."

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Readings for 21st Sunday in Ordinary Time Year B

ENGLISH TEXT: C E V

Reo Māori nō Te Hitoria Poto nā Pā Hoane
Pāptia me ngā kaumātua o te Tai Tokerau. 1909

TUHITUHI TAPU TUATAHI

Pukapuka o Hōhua 24 1-2, 15-18

Joshua called the tribes of Israel together for a meeting at Shekem. He had the leaders, including the old men, the judges, and the officials, come up and stand near the sacred tent. Then Joshua told everyone to listen to this message from the LORD, the God of Israel. "If you don't want to worship the LORD, then choose right now! Will you worship the same idols as your ancestors did? Or since you're living on land that once belonged to the Amorites, maybe you'll worship their gods. I won't. My family and I are going to worship and obey the LORD!" The people answered: "We could never worship other gods or stop worshipping the LORD." The LORD is our God. We were slaves in Egypt as our ancestors had been, but we saw the LORD work miracles to set our people free and to bring us out of Egypt. Even though other nations were all around us, the LORD protected us wherever we went. Yes, we will worship and obey the LORD, because the LORD is our God.

Ko te kupu a te Ariki.

Whakamoemiti ki te Atua.

WAIATA WHAKAUTU 33 / 34

Wā. Whakamātauria kia kite ai tātou i te pai o te Ariki. [Taste and see that the Lord is good]

With all my heart I will praise the LORD. Let those who are helpless listen and be glad. Honour the LORD with me! Celebrate his great name.

Wā. Whakamātauria ...

God despises evil people and he will wipe them all from the face of the earth, till they are forgotten. When his people pray for help, he listens and rescues them from their troubles.

Wā. Whakamātauria kia kite ai ...

The LORD is there to rescue all who are discouraged and have given up hope. The LORD's people may suffer a lot, but he will always bring them safely through.

Wā. Whakamātauria kia kite ai tātou i te pai o te Ariki.

Not one of their bones will ever be broken. Wicked people are killed by their own evil deeds, and if you hate God's people you will be punished. The LORD saves the lives of his servants. Run to him for protection, and you won't be punished. *Wā.*

Whakamātauria kia kite ai ...

TUHITUHI TAPU TUARUA

Pauro ki te hunga o Epeha 5 21-32

Honour Christ and put others first. The wife should put her husband first, as she does the Lord. A husband is the head of his wife, as Christ is the head and Saviour of the church, which is his own body. Wives should always put their husbands first, as the church puts Christ first. A husband should love his wife as much as Christ loved the church and gave his life for it. He made the church holy by the power of his word, and he made it pure by washing it with water. Christ did this, so that he would have a glorious and holy church, without faults or spots or wrinkles or any other flaws. In the same way, a husband should love his wife as much as he loves himself. A husband who loves his wife shows that he loves himself. None of us hate our own bodies. We provide for them and take good care of them, just as Christ does for the church, because we are each part of his body. As the Scriptures say, "A man leaves his father and mother to get married and becomes like one person with his wife." This is a great mystery, but I understand it to mean Christ and his church. Ko te kupu a te Ariki. **Whakamoemiti Arerua: Ko āu kupu, e te Ariki, he wairua, he oranga; kei ā koe ngā kupu o te oranga tonutanga. Arerua**

RONGO PAI Hoane 6 60-69

Nā, i te rongona i āna kupu, he tokomaha ngā ākonga a Hēhu i mea: "He kupu pakeke tēnei, ko wai e whaka-rongo atu?" Nā, mātau ana a Hēhu i roto i ā ia, e amuamutia ana tēnei e āna ākonga, ā, ka mea: "E hē ana ō koutou whakaaro ki tēnei? Ka pēhea rā ki te kite koutou i te Tama a te Tangata e kake atu ana ki te wāhi i

noho ai ia i mua? Ko te wairua te mea e whakaora ana, kāhore a te kikokiko wāhi. Ko ngā kupu i kōrerotia nei e ahau ki a koutou he wairua, he oranga. Tēnei anō ia ētahi o koutou kāhore e whakapono." I mātau hoki a Hēhu nō te tīmatanga ki te hunga ekore e whakapono, ki te tangata hoki e tuku ai ia. Ā, ka mea ia: "Na kōnei ahau i mea ai ki a koutou kāhore he tangata e āhei te haere mai ki a au, ki te kāhore e hoatu ki ā ia e tōku Matua." Nō taua wā he tokomaha o āna ākonga i hoki ki muri, ā, kore ake i haere tahi me ia. Na, ka mea a Hēhu ki te tekau mā rua: "E mea ana hoki koutou kia haere?" Na, ka whakahokia e Haimona Petera ki ā ia: "E te Ariki, me haere mātou ki a wai? Kei ā koe ngā kupu o te oranga tonutanga. Ā, kua whakapono mātou, kua mātau hoki, ko te Karaiti koe, ko te Tama a te Atua." Ko te Rongo Pai a te Ariki. **Kia whakanuia rā koe e te Ariki e Hēhu Karaiti.**

GOSPEL John 6 60-69

Many of Jesus' disciples heard him and said, "This is too hard for anyone to understand." Jesus knew that his disciples were grumbling. So he asked, "Does this bother you? What if you should see the Son of Man go up to heaven where he came from? The Spirit is the one who gives life! Human strength can do nothing. The words that I have spoken to you are from that life-giving Spirit. But some of you refuse to have faith in me." Jesus said this, because from the beginning he knew who would have faith in him. He also knew which one would betray him. Then Jesus said, "You cannot come to me unless the Father makes you want to come. That is why I have told these things to all of you." Because of what Jesus said, many of his disciples turned their backs on him and stopped following him. Jesus then asked his twelve disciples if they were going to leave him. Simon Peter answered, "Lord there is no one else we can go to! Your words have eternal life. We have faith in you, and we are sure that you are God's Holy One." This is the Gospel of the Lord. **Praise to you Lord Jesus Christ.**

**21st SUNDAY IN
ORDINARY TIME Year B
Joshua 24.
Psalm 33/34
Ephesians 4. & 5
John 6.**

Tēnā koutou e te whānau.
Haere mai ki te whakarongo ki
ngā kupu o te Kawenata
Tawhito me te Kawenata Hou.

Our first reading is taken from the sixth book of the Old Testament, the Book of Joshua. Joshua and one other (Caleb) are the only people who were over the age of 20 when the Jews left Egypt & who lived to enter the Promised Land.

Moses too had died before the Jews conquered the land of Canaan, the Promised Land. Joshua, Moses' successor as the leader of the people, led the invasion and final conquest. Joshua was a great general. He rallied the troops for the final push into the territory they regarded as the Promised Land and once they had gotten settled in the land, Joshua asked the people of Israel if they were still interested in serving the God that got them there.

A new chapter in the national life of the Israelites was about to unfold and Joshua challenged them to a fundamental decision: Just whom will you serve?

Will you serve the God your fathers served beyond the river, or will you serve the gods of the Amorites in whose country you are now living in?

In the speech he gave here is a line to remember: "As for me and my family, we will serve the Lord".

It's no accident that we have this Joshua passage today. It is an

exact parallel to the Gospel reading we just heard.

Our second reading is taken from St. Paul's letter to the Ephesians.

The letter to the Ephesians, as we have it, came either from late in Paul's life or continued to be developed and refined for a generation of St. Paul's disciples before it took the form we now read.

The letter is a masterpiece of the early Church. It is no casual document.

Our second reading once was a favorite reading at weddings, but it is unfortunate that many people take it out of context with the whole letter. Proponents of "women's liberation" failed to see beyond the expressions "the husband is the head of the wife" and "wives, submit to your husbands".

A careful reading of the whole letter however does paint a picture of a beautiful equality of husband and wife in the diversity of their roles. St. Paul sees the love between husband and wife as a sign of the depth and the strength of Christ's relationship with his Church.

The Scripture readings for today, especially the first Reading and the Gospel, are clearly a challenge, a call to make a choice, to make a commitment, a demand for a definite decision: Choose which God you will serve; decide what kind of God you will have as your God.

In the first reading Joshua puts that choice before the people when they took possession of the Promised Land.

In the Gospel reading, again the people are asked to make a choice.

Jesus demanded faith in himself as the living bread come down from heaven. He demanded faith that he was the very one in whom God is revealed. Many of his disciples refused to accept him and chose to leave him. They returned to their former way of life and no longer accompanied him.

The apostles, however, met the challenge and made the choice in favor of Jesus; they committed themselves to Jesus in a definite decision of faith in him; even though they did not fully understand, they trusted him as having the words of eternal life.

These Scripture stories remain very much alive, and they speak right to our own church today – to the kind of church that Paul so earnestly strives to portray in the second Reading, not as a cold, legal, authoritarian structure, but in the warm, personal, intimate, tender terms of a loving marriage relationship; the kind of church that wants to be so contemporary as to be able to say of itself, as it did in the Second Vatican Council: "The joys and the hopes, the griefs and anxieties of the people of this age these are the joys and hopes, the griefs and anxieties of the followers of Christ" – of the church.

There is indeed a real parallel here between the Scriptures of today and the life of the church today.

There are still people who consider they are disciples of Jesus, but refuse to accept the God that the Second Vatican Council presents to the people of this age in its contemporary proclamation of the Gospel in the modern world.

When, for example, the Church says things as, "The promotion

of human rights is required by the Gospel and is the central part of the Church's mission".

Or when the Church says, "Action on behalf of justice and participation in the transformation of the world are an essential dimension of the preaching of the Gospel of the Church's mission for the redemption of the human race."

When the Church says things like this, they find this kind of talk hard to endure.

They choose another God instead. They choose a kind of private, interior God who speaks only in the secrecy of one's own individual soul and who is interested only in the spiritual well-being and salvation of that individual soul. Rather than a public, exterior God who is revealed in the actual, concrete history of human beings and their affairs in the world.

There are many who turn away from hearing the contemporary church's attempt to speak the word of God to the social, economic and political realities of our day.

They say "no" to the church having any role to play in matters of social justice; they say that that is no place for God or religion. They do not accept the Christ that the Second Vatican Council presents when it says: "Christ's redemptive work involves the renewal of the whole temporal order." They do not realize, for example, that what is taking place right now in Parliament concerning such things as medical care these are in the deepest sense religious realities, subject to Christ's redemptive work, through us. Indeed, this very same challenge continues to confront our contemporary Church —

choose which God you will serve, decide what kind of a God your God really is. It is this very challenge that we meet, this same choice every time we read Scripture and celebrate the Eucharist and receive Communion.

That is what actually takes place here in church. We misunderstand completely if we think that all we have to do is listen passively to the word of God in Scripture, without having to struggle with it, and receive the Body of Christ in the Eucharist after the manner of a supernatural vitamin pill for our own spiritual nourishment. We misunderstand completely if we think that all we have to do is listen and eat unthinkingly, and Scripture and the Eucharist will automatically do us good in the life of our souls. Rather, as in the days of old, right here and now in every Eucharist there is something really dramatic going on - we are being challenged to be the faithful people of God and to share actively in God's work on behalf of the world. And in every communion, when we eat the Bread of Life come down from heaven, what we are really doing is declaring and celebrating our clear choice, our definite decision, our complete commitment to the Jesus that Scripture tells us about. Like the apostles and the people of old we are saying, "Lord, we have come to believe. We are convinced that you are God's Holy One. Therefore, we also will serve the Lord, for the Lord is our God."