

Parish Priest: Pā Mikaere Ryan pamikaere@gmail.com 7 Westminster Rd, Mt. Eden, Auckland 1024

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

Eva's home: 527 8289 Email for the marae is teungawakamarae1@gmail.com

RĀTAPU TEKAU MĀ ONO

O TE WĀ NOA O TE TAU

16th Sunday in Ordinary Time

Miha Māori kei Te Unga Waka

Ia Rātapu ia Rātapu 11^{am}

Weekdays Mass 12 midday exc. Sat
Sorry Pa Mick has been unable to say the weekday Masses. He's had to stay home with a chest cold, but will try again this week as he's feeling better.

Pope Francis:

Never tire of encountering Jesus in prayer, in listening to the Word of God and in receiving the Eucharist.

Morning Offering: Grant O Lord, that all that I do during this day and all the graces which I receive will be directed towards establishing your kingdom in my heart, in the hearts of those I meet and throughout the entire world. Amen.

ANNIVERSARIES OF DEATH

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

22nd July - Stephen Wicks - te hoa tāne o Maria Clarke. *This Sunday's Mass offered especially in his memory.*

23rd July - June Tana/ Hauraki Beasley

25th July - Erihāpeti Burkhardt

26th July - Pā Matiu mhm Founder of Te Unga Waka. Sone Erihe

28th July Pā Ateriano Geboers mhm Phillip Hoani

FOR THOSE GET TE UNGA WAKA NEWS BY EMAIL

The PDF version is better if you want to print out. Its more faithful to the original format.

Email is being returned 'undeliverable'

Tan_kan@hatopetera.school.nz

rbennett5091@yahoo.com

TumuaT@stanne.school.nz

Email the correct address to pamikaere@gmail.com if you know it.

INOI MŌ NGĀ 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, Leo Lloyd, Lorraine Knutson, Lorraine Sutherland, Louise Katene-Riwhi and sister Joy, Margaret Paparoa, Marie Louise, Margaret (Irene) Stinninato, 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, 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

KATEKITA COURSE CONTINUES

5 Remaining dates at Te Unga Waka:

Wednesdays

July 25th Aug 8th & 2nd Sept 5th & 19th

When the tenth week 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

CATECHISTS - HAERE MAI

Welcome to the Annual Gathering of Catechists for Networking and Formation, Fellowship and Fun which will be held on Saturday 18th August 10am - 3pm at St Columba Centre, 40 Vermont Street, Ponsonby.

*See Colour poster on Notice Board

"Celebrating God's Love"

Formation this year from Sr. Ann Gilroy, a Sister of St. Joseph of the Sacred Heart who is the current editor of Tui Motu. She will explore with participants the devotion to the Sacred Heart. The day will also provide an opportunity for Catechists to network and prayerfully reflect on the call to Mission. All Catechists and those in training or just interested will be very welcome to come. No cost but bring your own lunch.

Reply to re.team@cda.org.nz

RSVP before 6th August

COUPLES MARRIED 1-5 YEARS

Here is an opportunity to take time out from the busyness of life to nurture your marriage and revisit key areas of relationship - Intimacy,

Communication & Conflict. Date:

Sunday 5th August Time: 1^{pm}-4.30^{pm}

Venue: Pompallier Centre, 30 New

Street, St. Mary's Bay, Auckland

Cost: \$20.00 per couple

To register please email: Sandra Armstrong,

Marriage Programmes Coordinator - sandraa@cda.org.nz

PRIESTLY ORDINATIONS

SATURDAY, 4th AUGUST 11.30^{am}

AT THE CATHEDRAL

Bishop Pat will ordain Deacon Anthony Trenwith and Deacon Tony King-Archer as priests. Haere mai ki te tautoko, ki te inoi mō rāua.

✠ Pōteriki, Pihopa o Aharana

PRIESTHOOD VOCATIONS

COME AND SEE

Saturday August 18th

1.00pm at Pompallier Diocesan Centre

Any of our young men who think deeply of their future life - here is an opportune time to check the future - is God calling me to the vocation of married life, parenthood or perhaps to the vocation of an apostle, either in NZ or perhaps ki tāwāhi in distant places, as a priest of Christ Jesus. It's good to talk it through.

GREETINGS FROM MILL HILL

GENERAL SUPERIOR

Fr. Michael Corcoran sends his very best wishes to us at Te Unga Waka. He is at a two-week renewal course in Rome for the Mill Hill Members in the mid-age bracket. "Most are from Africa and Asia now, only two Europeans, one from Scotland and one from Ireland. The changing face of Mill Hill!... You and Pa Tim are so fortunate to have people around you who really care. Greet Pa Tim, Isabella and Annie and all the other lovely people I met at Te Unga Waka. Thanks for the "Kia Ora Michael" shirt, I wear it every day to keep cool - the temperature is 30+° here. God bless.

Fr Michael Corcoran.

HEALTH & SAFETY AT MASS

National guidelines approved by the New Zealand Catholic Bishops Conference for the reception of holy Communion during these winter months, when colds and flu can be passed on at the Eucharist. Let us minimise the spread of illness in these ways. If the priest is unwell, let him use a separate chalice (as Pa Mick did last Sunday). If you usually receive on the tongue please receive on the hand if you have a cold. If you have a cold refrain from receiving from the chalice.

Ask our cousins from Australia: Why aren't koalas actual bears? They don't meet the koalafications.

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TUHITUHINGA TAPU RATAPU 16 o te WA NOA, Yr. B

INOINGA MŌ TE KATOA

E te Ariki, tirohia paitia āu pononga, ā, whakanuia atawhaitia mai ngā taonga o tōu mana tapu, kia mataara tonu rātou, he hunga tino pono ki te tūmanako, te whakapono me te aroha, ki te whakarite i āu whakahau. Mā to matou Ariki mā Hēhu Karaiti, tāu Tamaiti, e ora nei, e rangatira tahi nei kōrua i te kotahitanga o te Wairua Tapu, Atua kotahi mō āke āke. Āmene.

ENGLISH TEXT:

Contemporary English Version

REO MĀORI TEXT: nā Pā Hoane Papita me
ōna hoa kaumātua o te Tai Tokerau 1909

TUHITUHI TAPU TUATAHI

Heremaia Poropiti 23¹⁻⁶
You leaders of my people are like shepherds that kill and scatter the sheep. You were supposed to take care of my people, but instead you chased them away. So now I will really take care of you, and believe me, you will pay for your crimes! I will bring the rest of my people home from the lands where I have scattered them, and they will grow into a mighty nation. I promise to choose leaders who will care for them like real shepherds. All of my people will be there, and they will never again be frightened. Someday I will appoint an honest king from the family of David, a king who will be wise and rule with justice. As long as he is king, Israel will have peace, and Judah will be safe. The name of this king will be: The-Lord-Gives-Justice. Ko te kupu a te Ariki.

Whakamoemiti ki te Atua.

WAIATA WHAKAUTU 22 / 23
Wā. *Ko te Ariki tōku hēpara, ekore ahau e hapa. The LORD is my shepherd; there is nothing I shall want.*

You LORD are my shepherd, I will never be in need. You let me rest in fields of green grass, you lead me to streams of peaceful water, and you refresh my life. Wā. *Ko te Ariki ...*

You are true to your name and you lead me along the right paths. I will walk through valleys as dark as death,

but I won't be afraid. You are with me and your shepherd's rod makes me feel safe. Wā. *Ko te Ariki tōku ...*

You treat me to a feast while my enemies watch. You honour me as your guest, and you fill my cup till it overflows. Wā. *Ko te Ariki tōku ...*

Your kindness and love will always be with me, each day of my life, and I will live for ever in your house LORD.

Wā. *Ko te Ariki tōku hēpara, ...*

TUHITUHI TAPU TUARUA

Pauro ki te hunga o Epeha 2¹³⁻¹⁸
You were far from God, but Christ offered his life's blood as a sacrifice and brought you near to God. Christ has made peace between Jews and Gentiles, and he has united us by breaking down the wall of hatred that separated us. Christ gave his own body to destroy the law of Moses with its rules and commands. He even brought Jews and Gentiles together as though we were only one person, when he united us in peace. On the cross Christ did away with our hatred for each other. He also made peace between us and God by uniting Jews and Gentiles in one body. Christ came and preached peace to you Gentiles who were far away from God, and peace to us Jews who were near to God. And because of Christ, all of us can come to the Father by the same Spirit. Ko te kupu a te Ariki.

Whakamoemiti ki te Atua.

Areruia: E rongo ana āku hipi ki tōku reo, ā, e mātau ana ahau ki a rātou, e aru ana hoki rātou ki a au. Areruia areruia.

RONGO PAI

Maaka 6³⁰⁻³⁴
Na, ka whakamine ngā āpōtoro ki a Hēhu, ā, kōrerotia ana e rātou ki ā ia ngā mea katoa e mea ai rātou, i whakaako ai. Na, ka mea a Hēhu ki a rātou "Haere mai koutou ki tahaki ki tētahi wāhi koraha, kia okioki ai, wāhi iti nei." He tini hoki e haere mai ana e haere atu ana, ā, hore rawa ā rātou wā wātea ki te kai. Heoi, eke ana rātou ki tētahi kaupuke, rere ana ki tētahi wāhi koraha, ko rātou anake. Ā, i kitea to rātou haerenga, he tokomaha anō i rongo, na ka oma rā

atu ki reira, i roto i ngā pā katoa, ā, ka tae ki mua i a rātou. Anō ka heke a Hēhu i te kaupuke, ka kite ia i te tini o ngā tā-ngata, ā, ka aroha ki a rātou, nō te mea i rite rātou ki ngā hipi kore he hēpara; ā, ka anga, ka ako i a rātou ki ngā mea maha.

Ko te Rongo Pai a te Ariki.

**Kia whakanuia rā koe e te Ariki e
Hēhu Karaiti**

GOSPEL

Mark

6³⁰⁻³⁴

After the apostles returned to Jesus, they told him everything they had done and taught. But so many people were coming and going that Jesus and the apostles did not even have a chance to eat. Then Jesus said, "Let's go to a place where we can be alone and get some rest." They left in a boat for a place where they could be alone. But many people saw them leave and figured out where they were going. So people from every town ran on ahead and got there first. When Jesus got out of the boat, he saw the large crowd that was like sheep without a shepherd. He felt sorry for the people and started teaching them many things. The Gospel of the Lord.

Praise to you Lord Jesus Christ.

**Te Ūnga Waka - Kauwhau o
te Rā: Sermon today**

Jeremiah 23. 1-

6 Ephesians 2. 13-

18 Mark 6. 30-34

Tēnā koutou te whānau

Tēnā koutou ngā Manuhiri.

Haere mai haere mai haere

mai. Haere mai ki te

whakarongo i ngā kupu o te

Kawenata Tawhito me ngā

kupu a Hāto Pauro me ngā

kupu a Hēhu ake anō, nō roto

i te Kawenata Hou.

By coming here and resting

in each others company and

talking to Jesus and

listening his words - we are

doing the same as in today's

Gospel.

As Jesus said: "Haere mai

koutou ki tawhiti ki tētahi

wāhi koraha, kia okioki ai,

wāhi iti nei. Let's go to

some place where we can be

alone and get some rest for a
little while.

Mark the Evangelist remarks

- so many people were

coming and going that Jesus

and the apostles did not even

have a chance to eat..

It's an important theme in

today's Gospel" the need for

a wāhi okioki - the need for

rest -- the need for balance.

The Gospel starts by telling

how the *apostles returned*

from their mission. They

gathered around Jesus, and

told him all that they had

done and taught.

The action this week follows

a good stretch of work on the

part of the apostles -- which

most likely adds up to

hundreds of miles of walking,

hundreds of hours of

preaching, the driving out of

many unruly demons,

countless anointing with holy

oil and Lots of cures from a

multitude of illnesses; and all

this while adjusting to some

significant comfort-level

changes (The packing list for

this venture? A walking stick,

tunic and sandals).

I often think that ngā tūpuna

Māori would have tuned in

much better than us to those

early days of faith. I often

think about this as I hop in

the car and go ten miles one

direction - meet people - go

to the shore for something

else - go to the Central City -

All the time grumbling at the

traffic - but covering the

ground in one day what

would have taken ages if you

had to walk every step of the

way. It's so hard for us to

picture that time - no cars -

no bikes - very few horses.

What a wonderful thing it

would have been to hear

what the apostles reported to

Jesus.

Triumphs, challenges, fears,

surprises, some "shaking off

the dust from our sandals in

protest; and I imagine a lot of

down-to-earth, practical

questions taking the form of -

- This is what happened

--This is how I responded --

What would you have done,

Lord?

[By the way: This is the only

place in the Gospel of Mark

where the twelve are called

"apostles" – one who is sent.

They are usually called

"students "disciples" –.

In the verse immediately

preceding our reading today,

St. Mark refers to John the

Baptist's disciples and thus

must refer to the twelve as

'apostles' for reason of
clarity.]

Jesus must have rejoiced in

the stories of the apostles

and heard of the new

followers who have decided

to become disciples.

This was good news!

Maybe too, Jesus heard of

the times that the people said

to the apostles, "No thanks! I

am not interested".

They are all happy ahakoā

ngenge mārika - probably

worn out.

Jesus and the apostles are

surrounded by crowds of

people so that they do not

even have time to eat.

Jesus suggests they all go

off to a quiet place to be by

themselves alone.

There could be two reasons

for this: 1) Jesus wanted

them to have some rest and

some quiet time to pray and

to reflect on what they had

experienced. It is something

we all need from time to time.

A Christian who has no time

to pray, has no time to be a

Christian.

The Gospels record incidents

where Jesus himself did go

away at times to pray and be

by himself even though

people were looking for him.

2) The other reason could be

that the apostles had been

enjoying their work just a

little too much. They may

have been basking in the

admiration of the crowds and

in the power they shared with

Jesus. And Jesus felt they

needed to be separated for a

while to reflect on what they

were really doing and where

their 'power' really came

from. *"So they went off in a*

boat to this lonely place

where they could be by themselves".

That is what we priests and religious do every year; we go apart to make a retreat.

In recent years the trends in retreats have been changing. The emphasis has moved from morality to spirituality. In the days prior to Vatican II, most retreats assumed and emphasized that things weren't going all that well in the lives of people who came to a retreat.

At the top of the agenda, you would find awareness of sin and the need for wiping the slate clean before returning to a sinful world.

I don't know, but the thought of a retreat, even after so many years, still does not exhilarate me. It creates the feeling in my of being up in court rather than of coming home.

In the wake of Vatican II, interest in this kind of retreat died out, but from the ashes rose retreats with a new emphasis - the taha wairua spirituality.

The focus became spirituality and prayer experience rather than heavy morality of the past. Jesus, in today's Gospel story, is thinking of giving his followers a retreat. How lovely that retreat would have been when Jesus himself is the retreat master. I am sure the disciples wouldn't have felt being up in court but rather felt coming home.

There are not many countries left in this world where the tempo of life is set by *walking*. When you have to allow yourself 15 minutes to walk somewhere, it gives you

a chance to think and to reflect, to see things you otherwise would not see, to meet people on the road. But, as I said, we live in an automotive culture where people go as fast as they can go. Whilst talking on their mobile they step on the gas-pedal to catch the green light. We put so much pressure on ourselves to perform, but we need seasons in our lives where we can slow down.

It may seem a crazy idea but rest is as important as activity.

Sometimes the most urgent and vital thing you can possibly do is to take a good rest, to create time for things that really matter in your life: your God, your family, your marriage. It doesn't pay to be the richest person lying in the cemetery.

The Gospel today tells us of the importance of finding a quiet place and a quiet time to be with Christ in prayer. To be spiritually recharged, to refocus, to find our shepherd again, to breath deeply of peace, and to feel the calming and reassuring love of God.

Unfortunately we have plenty of very good excuses that we can't squeeze in any more things than we have to do already. It spells disaster when we can't find some time for things that really matter.

Prayer is not another thing to do. Prayer is the source (ko te puna - that well of grace) of our energy and strength. What can we do right now to make a start in the right direction?

How about these advertisements?

Picture yourself taking a drive to the church in which you were baptized and spending some quiet time in front of the baptismal font at which you were made a child of God – thanking God for your life and His goodness.

Picture yourself taking a drive to the church in which you were married and spending some quiet time thinking about the beautiful gift of your husband or wife.

Picture yourself taking a drive to an observation spot which overlooks a beautiful vista and thinking about the beauty that God has placed inside of our world.
