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**RĀTAPU RUA TEKAU MĀ
WHITU O TE WĀ NOA O TE TAU
27th Sunday in Ordinary Time Yr.B
Miha Māori kei Te Unga Waka
ia Rātapu ia Rātapu 11^{am}**

Weekdays Masses

Monday to Friday 12 midday

Occasional Mass on Saturday: If your family is into sport or Kapa Haka and times clash with the Sunday Mass time, Pa offers you a chance not to miss the weekly Mass. Phone him and he will say Mass for you at Te Unga Waka on Saturday, using the Readings etc of the Sunday. *Show a good example for your children and mokopuna. Remember Michael Jones' great example. He wouldn't let his All Black Rugby interfere with his Christian faith Sunday observance*

Today Sunday 7th Jeffrey will be confirmed a Kaiarahi Whakapono as he was unable to be present at the service two weeks ago.

After the Kauwhau.

Pā: Kei kōnei koe, Jeffrey e tū mai nei hei Kaiarahi Whakapono mō tō iwi me te Hāhi Katorika?

Whakahoia: Āe kei kōnei ahau.

Pā: E te iwi, e tautoko ana koutou mō tēnei tangata a Jeffrey hei Kaiarahi Whakapono mō tātou katoa?

Whakahoia: Āe, e tautoko ana.

Pā: Kia ora. Nō reira kia tinoi tahi tātou mōna. *Te Katoa:* E te Atua, Te Kaiwhakaora o ngā mea katoa, whakaurua te kōpura o tōu aroha ki tēnei o āu pononga ki a Jeffrey, e tū whakaiti nei i mua i to aroaro. Whakamāramatia tā mātou mahi kia whakapūmau ia hei Kaiarahi Whakapono. Whakakaha- ngia hoki tōna ake whakapono.

✘ Kia tau iho ki ā ia te manaakitanga o te Runga Rawa, o te Matua o te Tamaiti, o te Wairua Tapu. **Āmene.**

Puritia tōu MANA e,

Puritia tōu TAPU e

Tūmanako me te Aroha

Whakapono ki te Atua

Hei taonga mō tēnei wā.

Rosary month - October

On Sundays before Mass at 10.30^{am}

Rosary led by Whaea Annie

Come early with your families. As soon as the chapel is open come inside and bring the family up to the front. Today, Sunday begins a countrywide effort: families in every parish of New Zealand praying together. Let us start with the Glorious Mysteries today; using both English and Maori (see Page 74 in your Pukapuka Miha)

Our Father who art in heaven hallowed be your name. Your kingdom come. Your will be done one earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us and lead us not into temptation but deliver us from evil. Amen.

Hail Mary, full of grace, the Lord is with you, blessed are you among women and blessed is the fruit of your womb, Jesus. Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen.

Korōria ki te Matua, ki te Tamaiti, ki te Wairua Tapu; he pērā hoki i te tīmatanga, he pērā anō inaianei, ā, he pērā tonu, āke āke. Āmene.

MIHITERIA KORŌRIA

1st Decade: The Resurrection ,

Te Aranga ake o Hēhu i te mate.

2nd Decade: The Ascension,

Te Kakenga o Hēhu ki te rangi.

3rd Decade : Descent of the Holy Spirit

Hekenga iho o te Wairua Tapu.

4th Decade: Assumption of Mary into heaven - Kakenga o Maria ki te rangi.

5th Decade: Coronation of Mary - Karaunatanga o Maria Kuini o te Rangi.

Hail Holy Queen & prayer see P 74

Google Rosary 39,000,000 results 67secs

Thank you Auntie Google

HE AITUA

PETER PEITA passed away Saturday 29th September in Auckland Hospital. He lay overnight at Te Ūnga Waka and departed early on Sunday for the long trip home to Panguru. His tangi took place in Waipuna, He Puna iti i te Ao Mārama. It was very impressive to hear the reo Māori of his brothers, as they gave their individual mihimihi. He nui hoki ngā manuhiri i tae mai i a Ngāti Kahu - where Peter had his schooling in Waitaruke Kura. He was buried in Nahāreta near his parents Hēmi and Karoraina by Pā Richard Cortes (Pā Rihari.) *Haere e Pita, Haere ki te wā kāinga - ki o mātua, ki a Hēmi rāua ko Ina, ki a Taria, ki a Hohepa ki ōu tuakana, teina. E moe i roto i te Ariki.*

ANNIVERSARIES

Remembered at Te Ūnga Waka Miha:

8th October Andrew Bubby Noa.

Gordon Michael 'Buck' Buchanan

9th October - Maria Davis

10th October - Winnie Rutledge (Butler)

11th October - Amelia Kanara (Gilbert)

12th Oct - Taria Pat Peita 1st anniversary

13th October - Queenie Ngapera

14th October -Liza Harema,

Sister Margaret

15th October - Ada Peri (whaea o Dolly)

16th October - Te Rauhangā Pickering

18th October - Anna Witana

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, Arohi 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, Dot Houghton, George Stephens, Gloria Nightingale, Gloria Teo, 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, Jo hn Hancy, John Moynihan, Judy Rogers, Kaleb Savellio Thompson, Katarina Jamieson, Kevin O'Brien, Labby Matthews, Lawrence Kelly, Leo Lloyd, Lorraine Knutson, Lorraine Sutherland, Louise Katene-Riwhi and her sister Joy, Maraea Matthews, Margaret Paparao, Maria Clarke, Marie Louise, Margaret (Irene) Stinninato, Martha Henry, Martha Lundon, Martha Perham, Martin Hoani, Matthew Brown, Matthew Hoani, Maudie Harris, Maudie Puku, Mere Harris, Moana MacDonald, Moka Te Wake, Monica Manaena, Monica Te Hira, Nan and Pearl, Nan Thomas, Nikau Gardiner, Patricia Millar, Paul Hughes, Paul Lundon, Paul Tukere, Pauline Matiu, Percy Davis, 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, Velma Swann, Vincent Martin and Wesley Henry. ***Got a letter from Pa Hoane O'Brien, retired in Ireland who celebrated his 91st birthday on Sept 29th - he is keeping well and goes for long walks.**

Congratulations to Te Aorere Chan for the lovely article about your young days and First Communion in Waihi-Tokaanu. It is printed in the most recent Liturgy Newsletter, with your First Holy Communion photo on front

NOTICE FROM THE BOARD

SECRETARY EVA

Te Ūnga Waka Marae Runanga members, have you received your receipt for payment of your current membership? Or if you would like to confirm your membership, please contact Eva Morunga Board Secretary emorunga@gmail or ph. 0220356950

School group is assembling preparatory to a class trip. Teacher spots one girl wearing a T-shirt decorated with a large Harp and the Guinness Logo. Teacher: "You can't go on the trip wearing that beer logo." "Beer?" queried the 14yr old, "I thought it said, "Genius."

27th Sunday of Ordinary Time Year B.

ENGLISH TEXT — CEV

REO MĀORI: na Pā Hoane Pāpita Kawenata
Hou, Hitoria Poto

TUHITUHI TAPU TUATAHI

Kenehi Ūpoko 2¹⁸⁻²⁴

The LORD God said, “It isn’t good for the man to live alone. I need to make a suitable partner for him.” So the LORD took some soil and made animals and birds. He brought them to the man to see what names he would give to each of them. Then the man named the tame animals and the birds and the wild animals. That’s how they got their names. None of these was the right kind of partner for the man. So the LORD God made him fall into a deep sleep, and he took out one of the man’s ribs. Then after closing the man’s side, the LORD made a woman out of the rib. The LORD God brought her to the man, and the man exclaimed, “Here is someone like me! She is part of my body, my own flesh and bones. She came from me, a man. So I will name her Woman.” That’s why a man will leave his own father and mother. He marries a woman, and the two of them become like one person.

Ko te kupu a te Ariki.

Whakamoemiti ki te Atua

WAIATA WHAKAUTU 127/128

Wā. **Kia manaakitia tātou e te Ariki i ngā rā katoa e ora ai tātou.**

May the Lord bless us all the days of our lives.

The Lord will bless you if you respect him and obey his laws. Your fields will produce and you will be happy and all will go well.

Wā. **Kia manaakitia tātou e te Ariki i ngā rā katoa e ora ai tātou.**

Your wife will be as fruitful as a grapevine, and just as an olive tree is rich with olives, your home will be rich with healthy children

Wā. **Kia manaakitia tātou e te Ariki i**

ngā rā katoa e ora ai tātou. That is how the Lord will bless everyone who respects him. I pray that the Lord will bless you from Zion and let Jerusalem prosper as long as you live.

Wā. **Kia manaakitia tātou e te Ariki i ngā rā katoa e ora ai tātou.**

May you live long enough to see your grandchildren. Let’s pray for peace in Israel.

Wā. **Kia manaakitia tātou e te Ariki i ngā rā katoa e ora ai tātou.**

TUHITUHI TAPU TUARUA

Ngā Hīperu Ūpoko 2⁹⁻¹¹

What we do see is Jesus, who for a little while was made less than the angels.

Because of God’s wonderful kindness, Jesus died for everyone. And now that Jesus has suffered and died, he is crowned with glory and honour! Everything belongs to God, and all things were created by his power. So God did the right thing when he made Jesus perfect by suffering, as Jesus led many of God’s children to be saved and to share in his glory. Jesus and the people he makes holy all belong to the same family. That is why he isn’t ashamed to call them his brothers and sisters. Ko te kupu a te Ariki.

Whakamoemiti ki te Atua.

Areruia **Tukua ngā tamariki nonohi kia haere mai ki a au mō ngā mea pēnei hoki te rangatiratanga o te Rangi.**

RONGO PAI Maaka 10²⁻¹⁶

Na, ka haere mai ngā Pārihi, ka ui ki a Hēhu, “E tika ana rānei kia whakarerea e te tāne tana wahine?” He whakamātautau ia nā rātou i ā ia. Na, ka whakahokia e ia, ka mea ki a rātou, “He aha tā Moihī i kī ai ki a koutou?” Ka mea rātou, “I whakaaetia e Moihī, kia tuhituhia he pukapuka whakarereanga, ka whakarere ai te wahine.” Na, ka whakahokia e Hēhu ki a rātou, ka

mea, “Nā te pakeketanga o ō koutou ngākau i tuhituhia ai e ia tēnei ako ki a koutou. I te orokotimatanga ia o ngā mea hanga, i hanga rāua e te Atua he tāne he wahine. Mō kōnei ka whakarerea te tangata i tōna matua tāne me tōna matua wahine, ā, ka piri ki tāna wahine ā, kotahi anō kikokiko rāua tokorua. Heoi, ehara i te mea he tokorua rāua i tēnei wāhi, ēngari he kikokiko kotahi. Na, ko tā te Atua i hono ai, kua e wehea e te tangata.” Ā, i te whare, ka ui anō āna ākongā ki ā ia ki taua mea. Ā, i mea ia ki a rātou, “Ko te tangata e whakarere ana i tāna wahine, ā, ka mārena i tētahi atu, e pūremu ana ia ki ā ia. Ā, ki te whakarere te wahine i tāna tāne, ā, ka mārena i tētahi atu, e pūremu ana ia.” Na, ka kawea mai ki ā ia ētahi tamariki nonohi, kia whakapā atu ai ia ki a rātou. Otirā, ka whakawehia atu e ngā ākongā te hunga nāna i kawea mai. Ā, te kitenga o Hēhu i tā rātou, ka riri, ā, ka mea ki a rātou, “Tukua ngā tamariki nonohi kia haere mai ki a au, ā, kua e ārai atu, mō ngā mea pēnei hoki te rangatiratanga o te Atua. He pono tāku ka mea atu nei ki a koutou, ko te tangata ekore e rite tāna tango i te rangatiratanga o te Atua ki tā te tamaiti nohinohi, ekore e tomo ki roto.” Na, awhitia ana rātou e ia, whakapākia iho ōna ringa ki a rātou, ā, whakapai ana i a rātou. Ko te Rongo Pai a te Ariki. **Kia whakanuia rā koe e te Ariki e Hēhu Karaiti**

HOLY GOSPEL Mark 10²⁻¹⁶
Some Pharisees wanted to test Jesus. So they came up to him and asked if it was right for a man to divorce his wife. Jesus asked them, “What does the law of Moses say about that?” They answered, “Moses allows a man to write out divorce papers and send his wife away.” Jesus replied, “Moses gave you this law because

you are so heartless. But in the beginning God made a man and a woman. That's why a man leaves his father and mother and gets married. He becomes like one person with his wife. Then they are no longer two people but one. And no one should separate a couple that God has joined together." When Jesus and his disciples were back in the house, they asked him about what he had said. He told them, "A man who divorces his wife and marries someone else is unfaithful to his wife. A woman who divorces her husband and marries again is also unfaithful. Some people brought their children to Jesus so that he could bless them by placing his hands on them. But his disciples told the people to stop bothering him. When Jesus saw this, he became angry and said, "Let the children come to me! Don't try to stop them. People who are like these little children belong to the kingdom of God. I promise you that you cannot get into God's kingdom, unless you accept it the way a child does." Then Jesus took the children in his arms and blessed them by placing his hands on them. The Gospel of the Lord.

27th SUNDAY IN ORDINARY TIME Year B

**Genesis 2. 7ab,18-
24 Hebrews 2. 9-
11 Mark 10. 2-16**

**SERMON BY REV. JOHN
DIJKMAN, M.H.M. (1931-
1998)**

I was impressed the other day by an episode of 'The

Bill' on television. It was about an elderly couple, married for 30 or 40 years. He had again been very quick-tempered and was found by a policewoman when he was sitting on the steps of the front door; his wife locked him out. He was very downcast about himself. And from the conversation of the policewoman with the wife it appeared that he had been quick-tempered all his life and his wife knew that even before they got married. 'Why didn't you leave him years ago?' asked the policewoman. 'Because I love him', was the answer. 'Why don't you go away from her?' the man was asked. 'Because I love her', was his answer, clearly still upset with himself. And as the policewoman leaves, the couple embraces one another as if they were just married.

Let me say from the outset that when it comes to the topic of today's Readings - and that is marriage - I feel the least qualified. All the married couples here would, from their own experience, have more to say about the joys and sorrows, the hopes and disappointments, the bad times and the good times in their marriages. You could tell about the falling out and falling in love again, about quarrels and making up again, about failures and successes, about being let down and being picked up. Every one of you could speak of the winters, the autumns, the

springs and the summers in your marriage. The two becoming one flesh (or better the two becoming one) is not something already achieved on the wedding-day. It rather is a goal the couple hopes to achieve one day. It is a goal which, I think, can only be achieved when people can fully accept their differences, feel each other's heart-beat and appreciate it, know each other's thoughts and fully respect them. It can only be achieved when husband has fully reconciled himself with the faults of his wife, and the wife has fully reconciled herself with the faults of her husband.

It is sad that the discussions in the church about marriage most of the time deal with laws and regulations, with cannot's and do not's. Sad, because when people have to fall back on laws, it is already too late and the heart, the soul, the spirit has long gone out of the marriage. Somehow it has continued the question of the scribes and Pharisees in the Gospel of today. Laws cannot keep people together, though they may force them to live in the same house. It is more important to look at what God has joined and how he has joined it; not by enforcing the law, but by asking the couple to keep on fostering their mutual relationship, to nourish that mutual relationship from day to day, so that they want to be together, want to be on that path of becoming one. And I repeat that: of becoming one. If people

think they are fully one, if they expect to be fully one, then they are bound to get terribly frustrated with one another, be disappointed about one another. In some ways every new marriage is like a newly born infant. The baby may not reach full maturity for another thirty years or so.

I am always very struck by the first reading we had today. It makes me think of a by the old film 'Fiddler on the roof', with that song entitled 'Match maker, match maker'. There is this elderly lady in the village whose task it is to get the right partners together, the right match. And in the wedding ceremony we quite often still hear the question 'Who will give the bride away?' And here we have this God who has first of all been trying to make the right match for the man, because the man could not find one, and now puts that partner at his side, presents her to him. And that word 'present' may again be an important one, important if the couple can continue to look upon one another as God's presents to one another, to care and nourish. That has important implications. You cannot simply change your partner to suit you. Somehow you have to ask yourself: how does God want me to be? How would God like my partner to be and how can I foster that? Not to become an image of me, but to become an image of God.

As Catholics we believe that marriage is a sacrament. And it is a sacrament in which a priest is not really involved. He is there as a witness of behalf of the Church and to bestow the best wishes on behalf of the Church, but the partners administer that sacrament to one another and no priest or bishop can do that. Administering the sacrament of marriage means: I offer you hope, I offer you salvation, I offer you wellbeing, I offer you strength, I offer you nourishment, I offer you support, I want to be a source of life for you, and I know you want to be a source of life for me. And perhaps it is good to know that the sacrament of marriage stands as a model for the other sacraments.

All sacraments are about a partnership, about living with and for others. In the Bible that partnership between God and people is often described as a marriage. The newly baptized person is referred to in the baptismal sacrament as the bride of Christ. Communion is all about living together as a family of brothers and sisters and fostering that relationship. And the same can be said really about all the other sacraments. Marriage may be mentioned last, but for most people it is the way to live out the first sacrament they received which is Baptism. How as a baptized person can I be a husband or a wife?

To grow in unity can only be achieved by communicating together.

'Let no man put asunder' is not a matter of divorce or no divorce. It is in the first place a matter of who comes first in my life and what gets in between all the time or what do I allow to get in between, pulling us asunder. I heard the other day and saw on television a woman for whom her own business was really more important than her marriage. Her marriage was a sideline. I know that we cannot just live on love alone; we may not be able to live on bread alone, nor can we live just on the Word of God alone. But in the end our attitudes will show who or what comes first, who or what remains the driving force in our lives, who or what we live for.

A newly wed couple asked somebody for a piece of advice, 'what must we do to make our love last forever. And his answer was, 'love other things together'. To make a marriage endure is more than a matter of loving and being loved. It is a matter of loving things together. The sense of belonging together can easily be lost. That sense of belonging needs to be balanced of. 'Belonging together' does not mean you own one another. A husband does not own his wife neither a wife her husband. They are presents, gifts. Turn yourself into a gift.