

**RĀTAPU RUA TEKAU MĀ RIMA  
O TE WĀ NOA O TE TAU****25<sup>TH</sup> ORDINARY SUNDAY Yr. A****Te Ūnga Waka 11am****Masses Monday to Friday at 12 noon**Reconciliation: available at the  
weekday Masses and by appointment.**Pope Francis - Pāpā Werahiko****September Intention:****Pray for Parishes:***That our parishes, animated by a  
missionary spirit, may be places  
where faith is communicated and  
charity is seen.***WEDNESDAY THIS WEEK – 12.15****ST PATRICK'S CATHEDRAL****43 Wyndham Street**

Invitation to all to come and  
celebrate the Rā Hākari of St  
Francis of Assisi at St Pat's  
Cathedral, with Bishop Pat Dunn.  
The Mass is to honour the Holy  
Father who chose Francis as his  
papal name. Bring along a plate (he  
kai hoki pea). There's light refresh-  
ments in Liston Hall after *me te keke*  
to celebrate.

There will be the usual Mass at Te  
Ūnga Waka 12 noon led by Pā  
Mikaere and Pā Timmerman to  
honour the Holy Father, on his Feast  
Day, but no cake.

**ANNIVERSARIES**

Remembered at Te Ūnga Waka Miha:

25<sup>th</sup> September Eddie Tapara,

Wally Te Wake.

28<sup>th</sup> September Polly Leef,

Michael Peterson, Francis Heta.

29<sup>th</sup> September - Rongo Jean Davis,

Kathleen 'Bubba' Dewes (née Te Wake)

30<sup>th</sup> September - Brother Bernard,

Riripera Davis.

1<sup>st</sup> October - Patrick Martin4<sup>th</sup> October - Gary Perry5<sup>th</sup> October - Pā Michael Shirres9<sup>th</sup> October - Maria Davis**INOINGA MŌ NGĀ TŪRORO**

Bishop Pat Dunn, Pā Anton Timmerman, Pā  
David Whelan, Fr. Edmund Slowey, Pā Sean  
O'Brien, Pā Tony Brown, King Tuheitia, Anthony  
Smith, Agnes Cherrington, Albert Witana,  
Angelina Rupa, Anna Haines, Arahi Ashby, Basil  
Brown, Bubby Mokaraka, Boss Pomare, Carol  
King, Cherish Pomare, Christine Lewis, Chum  
Murphy, Dave Toia, David Brown, David Puckey,  
David Robinson, Delia Tinklin, Derek  
Carmichael, Des-Chanel Toalepai, Elizabeth  
'Mumzy' Katene, Ellen Martin, Eve Gallen,  
Gemma Leef\*, George and Dot Houghton,  
George Stephens, George Tepania, Gloria  
Nightingale, Grace Henry, Hilda Tumata, Hine  
Wikaira, Janet Greeks, Joseph Tepania, Joe Te  
Whiu, Joe Morunga, John Hancy, John Moynihan,  
Judy Rogers, Kaleb Savelio Thompson, Katarina  
Jamieson, Lawrence Kelly, Labby Matthews,

Kevin O'Brien Lorraine Knutson, Lorraine  
Sutherland, Louise Katene Riwhi and sister Joy,  
Margaret Paparua, Martha Henry, Martha  
Lundon, Martha Perham, Martin Hoani, Matthew  
Brown, Maria Clarke, Matthew Hoani, Maudie  
Harris, Maudie Puku, Mere Harris, Moka Te  
Wake, Monica Manaena, Monica Te Hira, Nan &  
Pearl, Nan Thomas, Neta Gregory, 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, Tamara Grace, Taria Peita, Teresa  
Morris, Teresa Rerekura, Tina & Allen Francis,  
Tom Hurst, Tom Tepania, Trevor Ellery, Ulalia  
Kaio, Urania Peita, Vincent Martin and Wesley  
Henry.

**MINOR ORDERS****REWI PENE**

Last Monday 19<sup>th</sup> September, Rewi  
received Minor Holy Orders – he was  
installed as Lector at Sacred Heart  
Ponsonby. Nā Pihopa Denis Browne  
a Rewi i whakatapu. He tini hoki  
ngā pirihi kei reira, me ētahi o Ngāti  
Kahu me Annette and others  
representing Te Ūnga Waka. It's a  
long road to the priesthood and  
family support is vital. Rewi wishes  
to thank you all who came.

**KATEKITA TRAINING**

This particular lay ministry has a unique  
history and tradition associated with  
Bishop Pompallier and the Marist  
Fathers and further developed by the  
Mill Hill Missionaries. The people of  
Oceania and Polynesia also have a  
vibrant tradition of the ministry of  
Catechists. In his papal address,  
*Ecclesia in Oceania* (Nov. 2001) Pope  
John Paul acknowledged the importance  
of Catechists in the growth and  
development of the Church in the  
Pacific region. Because Rome has not  
defined the role and ministry of the  
Catechist, nor set out the requirements  
or curriculum of formation and training  
of men and women called to this  
ministry in the Church, it has been the  
responsibility of the local Church,  
particularly at the diocesan and  
regional level. This has given us a  
greater freedom and flexibility to  
respond to the cultural and pastoral  
needs of communities.

In our case the ministry of Katekita is  
primarily linked to The Whanau Tapu,  
Te Ūnga Waka parish. The Katekita  
becomes co-responsible for the life and  
growth of their own whānau in close  
and harmonious collaboration with his  
or her Parish Priest and other lay  
ministries of the Parish. It is to be  
expected that the Katekita has a basic  
knowledge of reo Māori, especially

recitation of karakia involved with ritual  
social events such as tangihanga,  
nehunga, hura kōhatu, whakatapu  
whare, whakatapu wāhi rānei. His/Her  
role is distinct from the Kaumatua on  
the marae. In the modern era a Katekita  
should have also a good command of  
reo Ingarahi (English language) so that  
they can respond to the needs of people  
who have lost their fluency in Māori.

Closely allied to the work of Katekita is  
the work of lay ministry of the  
Eucharist and ministry to the sick.

The original mahi Katekita was  
Catechism teaching and the preparation  
of children or adults for receiving  
Baptism and First Holy Communion,  
and supporting them afterwards. This  
is still an important mahi especially in  
the environment of the city.

In conclusion it is Pā Mick Ryan's  
opinion that the training and blessing of  
people for mahi Katekita in our  
Auckland city would study these  
different aspects and sub-divide the  
work accordingly. RESPECT for ngā  
mea tapu will be all-pervading.

*Watch this space for times and places!***BAPTISMAL CERTIFICATE**

If you know the address of Jasmine  
Mendes could you please tell her that Pā  
Ryan has a Baptismal Certificate ready  
for Loyal Rubiana Kathleen Mendes but  
no address to send it to.

S.O.S

*There are no messages coming into my  
inbox. Where have they gone?**Pa changed his email during the week  
to [pamikaere@outlook.com](mailto:pamikaere@outlook.com)**Thank you to Marama and Moihi for  
spending much time trying to rectify  
things – I'm sure they had better  
things to do on a Saturday afternoon.***MARAE NOTICES**

On Saturday this week the whānau o  
Waimirirangi are having a meeting at  
Te Ūnga Waka. It will be held  
upstairs in the Rangimarie room.

On Friday this week, from 12 until  
2pm the marae will be used as a court  
in Session. You may have a nosey  
but keep quiet! The midday Mass  
will be said as usual in the chapel

Note to Teacher from Tama's  
mother: My Tama has swallowed a  
dollar coin. I'm keeping him in  
bed today. If there's no change,  
I'll ring for the doctor.

**25th Sunday Ordinary Time  
Year A Kauwhau nā Pā  
Mikaere.**

**Tēnā koutou te whānau o Te  
Unga Waka haere mai.  
Leave the noisy world behind  
and come to the Lord's oasis.  
You know what an oasis is - -a  
fertile area in the middle of a  
desert. I looked up the Māori  
word oasis in Pā Ryan's  
dictionary but – sad to say – it  
wasn't there. But it will be in  
the next edition because I think  
it is very nice synonym for a  
peaceful, fertile place where  
the wai māori comes to the  
surface and enables clumps of  
trees and grass to grow. Ko te  
wāhi haumako *or* te rake  
haumako. Aren't words  
wonderful in the way they can  
carry more than a simple  
meaning, but emotions and  
feelings and reminiscences can  
ride on the back of a word.  
This can make translating  
tricky and lead to unintended  
meanings especially in Biblical  
translations.**

**The gospel today is an example.  
I'll bet most of you felt that the  
owner of the vineyard was not  
right to give the same pay to  
the people who had only  
worked one hour. You feel  
that the worker who  
complained is making a  
comment which most of us  
would make if we had been  
sweating in the orchard for  
eight hours and only got the  
denarius, whereas the late-  
comer also got a denarius  
making their hourly rate about  
8 times more.**

**It talks about one group of  
people who had made a proper  
contract with the land-owner to  
work for a silver-piece a day.  
That group is 'green with**

**envy', because the others who  
worked for one hour received  
as much as they did. They are  
disgusted with the landowner  
about his equal pay for  
unequal work. They might not  
have grumbled, if the others  
would have received just a  
quarter of a silver-piece. Then  
they would at least have felt,  
that justice had been done. No  
work, no money, no food. That  
would have been their slogan.  
In a country like ours, where  
efficiency and productivity is  
the number one priority, we  
don't understand the  
behaviour of the landowner.  
Work is our main way of  
putting people into categories:  
we have those with jobs and  
those without jobs and those  
who are on benefits. We've  
just had the election campaign  
and the political candidates  
had to speak very carefully  
about these categories.**

**This is not what the gospel is  
about. In today's reading, we  
do not hear the reason why  
Jesus told this parable. And if  
one doesn't know the reason, it  
is very hard to get on the right  
wave-length. We are coming  
in the middle of a discussion,  
listening to an answer, but we  
haven't heard the question.  
And as sometimes happens at  
meetings, you may well  
whisper to your neighbour:  
"What was the question?"  
Jesus is not really talking about  
money and wages.**

**' The kingdom of heaven is  
like' he says - he is making a  
comparison. He is answering  
the question Peter asked: "  
What about us, Lord ". We  
have given up everything.**

**We are not like that rich young  
man you just spoke to, the  
young man who didn't give up  
his possessions. What is in it  
for us? What reward can we  
expect? We are for real. We  
are the real Christians, we are  
your real followers. And Jesus  
tells him, that for all his efforts  
and his labour and toil in the  
vineyard of the Lord, he will  
get a rich reward, be rewarded  
a hundred times over and  
inherit eternal life. God will see  
him right.**

**But and here we get the big  
'But' of the parable, the God-  
surprise - after all: the parable  
is telling us how God thinks  
and feels .**

**There is a story which in some  
ways illustrates God's way of  
thinking. Some people were  
thinking of opening a school  
for difficult boys and the  
principal of a school was called  
in for advice. Spare no  
expense he said to get the  
services of good and kind-  
hearted people. If only one  
boy is saved, it will justify all  
the costs and efforts. One  
member of the board remarked  
later: "Didn't you get just a bit  
carried away? Would all the  
cost and labour be justified just  
for one boy?" And the  
principal answered: "If it were  
my boy, yes!" There is a way  
of looking at people: for the  
board they may have been  
difficult boys - for the  
principal, his children.  
In today's parable we learn to  
look at people in a different  
way, God's way. Don't expect  
God to think in terms of dollars  
and cents, in part-time jobs or  
40 hours weeks. Don't expect  
God to clock you in and clock  
you out. Don't expect God to  
run around with a calculator**

Note change of email for Pa due to Vodafone closing its email service

**or to sit in front of a computer  
working out wage-sheets.  
Don't expect God, so Jesus tells  
Peter, to think in terms of  
Christians or non-Christians,  
in terms of clergy and  
laypeople. He simply looks at  
what people need.  
I find it interesting that in  
today's gospel the land-owner  
did not do the paying out  
himself. He had his manager  
for that and told him to do the  
paying. And whilst it may not  
be directly meant by the gospel,  
it could be read as God saying:  
You, Peter, you the man in  
charge and all those other  
followers, you must also learn  
to pay out in the way I pay out,  
to see people in the way I see  
people. You again must make  
sure, that what is meant to  
happen in heaven, is also  
happening here on earth,  
because it is in earth that the  
kingdom starts. Give people  
their full due - but don't forget  
to give others what they and  
their families need. Don't be  
such a stickler for justice, that  
you forget all about generosity  
and mercy. If it justice that  
people need, give them real  
justice; if it is kindness that  
people need, give them  
kindness; and don't be put off  
by others whose eyes are green  
with envy and criticize you for  
it.**

=====

=====