

**RĀTAPU RUA TEKAU MĀ ONO
O TE WĀ NOA O TE TAU****26TH ORDINARY SUNDAY Yr. A****Te Ūnga Waka 11am****Masses Monday to Friday at 12 noon**

Reconciliation: available at the weekday Masses and by appointment. Today's Mass is the First of the Month when the young people look after the Readings and hymns.

Pope Francis - Pāpā Werahiko**October Intention:****Pray for Worker and the Unemployed:**

That all workers may receive respect and protection of their right, and that the unemployed may receive the opportunity to contribute to the common good.

HE AITUA

KŌTUKU TIBBLE i hinga i tērā Rātapu, 24/9, 53 noa ōna tau. He tamaiti is nā Olive raūa ko Waho, hoa tāne o Karen (Waaka), pāpā o Arana Jones, Hinetaura, brother to Maru Karatea-Goddard, the wife of Deacon Danny. Kōtuku was a tauira o Hāto Paora graduating class of 1997, later he taught there and in recent years became their kaumātua. He was an authority on reo Māori me ōna tikanga, me ngā whakapapa. Recently he had a heart attack and was 'dead' for a while, but recovered and took it as a sign he had more work to do. His family took his body back to Feilding to his mother's marae Te Tikanga where he was laid to rest at Tokorangi Wāhi Tapu on Wednesday 27th. *E moe rā te tohunga o te arero, te pātaka kōrero. E moe, e moe, e moe mai rā.*

PANGURU/MITIMITI

Kia ora tamariki mā – saw you on the news. With the encouragement of te Papa Taiao Earthcare you were taking care of kūtai areas at Mitimiti, clearing away the invading pest called Pyura which has spoiled the kūtai on a lot of west coast beaches. Your green lipped mussels are the best; nō reira, kia kaha ki te tiaki.

ANNIVERSARIES

Remembered at Te Ūnga Waka Miha:

1st October - Patrick Martin4th October - Gary Perry5th October - Pā Michael Shirres8th October - Gordon Michael 'Buck' Buchanan (Tauira tawhito o Hāto Petera)9th 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, Arahī 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 Savello Thompson, Katarina Jamieson, Lawrence Kelly, Labby Matthews, Kevin O'Brien Lorraine Knutson, Lorraine Sutherland, Louise Katene Riwhi and sister Joy, Margaret Paparao, 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, Neta Gregory, 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, 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.

***Moana** is in Auckland Hospital – kua whati te waewae, kua pā nei hoki te mate pukupuku. *Moana is mokopuna of Marion McMath and daughter of Charlotte, Te Ūnga Waka originals.*

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. In our case the ministry of Katekita is primarily linked to The Whanau Tapu, Te Ūnga Waka parish; but, as an 'ethnic' parish mō ngā whānau Māori, our responsibility extends all over Auckland. The Katekita becomes co-responsible for the life and growth of their own whānau in close and harmonious collaboration with the local Pirihi. 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 Ingarihi (English language) so that they can respond to the needs of people who have lost their fluency in Māori. Part of the work of Katekita is the work

of lay ministry of the Eucharist and ministry to the sick.

Catechism teaching and the preparation of children or adults for receiving Baptism and First Holy Communion, and supporting them afterwards

Pā Mick Ryan is hoping that someone will pick up and run with this kaupapa. His running days are over – he'll be 90 next birthday – but he can still supply material received from Pa Tony. Pa Pere Dennehy will be at Mass with us today, bringing along a pirihi manuhiri from Colombia. Haere mai e Pā mā.

DATES and times TO NOTE:-**Mass for Pope Francis****Wednesday 4th October**

There will be a Mass at St. Patrick's Cathedral on Wednesday 4th Oct at 12.15 in honour of the Feast of St Francis of Assisi and to pray for his namesake Pope Francis. *With a little Kai and a Cake to follow in Liston House.*

LEGION OF MARY**This Saturday**

Haere katoa mai ki te whakanui i te Rā o Maria "Marian Day" this Saturday at Our Lady of the Assumption, 130 Church Street, Onehunga.

8am Mass 9-9.45 "Visions of Our Lady of Fatima"**10-10.45** "Message of Our Lady of Fatima" (Speaker at both Clare Dargaville)**11-12 Holy Hour** Prayers of the Legion, Rosary & Benediction. **12 – 1pm** Shared lunch**1pm -1.45** Mary In Revelation The New Eve (Fr. Palman). **2-2.45** How young people love Our Lady (William Gee)**3-3.30** Fr Matthew – Come Holy Spirit. **3.45** Concluding Blessing. All the talks will have time for open floor questions and discussion.Fr. Andrew Matthew: stpats.panmure@gmail.comLegionofmarynz@gmail.com**RAWENE – HOKIANGA***Haere mai ki te whakanui i te Huritau Kotahi Rau ma Tahi. To celebrate the 101 anniversary of the Church of St Charles Borromeo. Due to unforeseen circs last year we couldn't celebrate the actual centenary, so let's do it now on Sunday 5th November 2017, starting with 11am Mass. A Centennial luncheon at the Rawene Town Hall will conclude the day's official proceedings.**Contact: Pat. Mendes 09 405 7733**Pat. Mendes 09 405 7733**Pat. Mendes 09 405 7733**Pat. Mendes 09 405 7733**Pat. Mendes 09 405 7733**Pat. Mendes 09 405 7733**Pat. Mendes 09 405 7733**Pat. Mendes 09 405 7733**Pat. Mendes 09 405 7733**Pat. Mendes 09 405 7733**Pat. Mendes 09 405 7733**Pat. Mendes 09 405 7733*

26th Sunday of Ordinary Time, Year A

Tena koutou e te whānau,
me ngā manuhiri.

Tena koutou nga tamariki
kura – e kīia nei ko te
Rangatahi. I remember
when that word was first
used to describe the up
and coming generation.
Nā Johnny Waititi. About
1960 when I started
teaching at Hato Petera
College Johnny or Hoani
was the kaikorikori – the
stirrer whose job was to
help the schools which
were teaching Māori – to
encourage them and
provide good Māori
literature for them to
study. I could go on about
his inspirational work, but
not today, but let's leave
that for another day. The
tragedy was he died so
young. But he brought
modern ideas into the
teaching of Māori which
had been very formal. Te
Rangatahi means the
newly woven fishing net.
He applied it to the new
generation of secondary
students.

E Pā mā tēnā koutou. It's
not often we can have four
priests together for our
Miha. Tena koe e Pā ... i
tae mai i Colombia – i te
whenua ataahua, otira he
whenua aroha. Let us
hope that the visit of Pope
Francis will help bring

love and peace to your
country.

E Pā Tim; it's great to
have our pirihi from Te
Arawa i waenganui i a
tātou. He will reach a
hundred years of age on
January 19th 2019. He
began his mahi mō te iwi
Māori in 1948 among
Ngāti Kahu in Waitaruke
with Pā Tewano (Fr
O'Callaghan).

Me koe hoki e Pā Pere.
Tēnā rawa atu koe. Kua
kaha hoki koe ki te mahi i
waenganui i te iwi Māori.
But I had better turn now
to the actual topic of our
Readings today.

Ezekiel 18: 25-28

Psalm 24

Philippians 2: 1-11

Matthew 21: 28-32

As at every Sunday Mass
we have listened to 3
Readings and a Psalm
One from the Old
Testament, one from the
Acts or the Letters of the
Apostles and the last
Reading from one of the
four Gospels. Readings
are not chosen arbitrarily
but are chosen because a
common teaching they
bring to the fore.

Today's first Reading is
taken from the Book of
Ezekiel and we heard that
those who turn away from
their wickedness by doing

what is lawful and right,
will be saved. At the same
time those who were
previously saved and who
have turned away from
their righteousness to
commit sins, will die for it.
Our second Reading today
is from St. Paul's letter to
the Philippians. As a
Pharisee, Paul disregarded
the dignity and value of
individuals as he went
around participating in all
kinds of atrocities against
people who didn't believe
correctly. People weren't
that important to Paul
before his conversion;
ideas were much more
important. In today's
Reading we see a totally
different Paul who says:
"Think of everybody as
better than you". After
his conversion Paul is able
to look into the depth and
beauty of another person.
He says: "Look at Christ:
He is the model. He did
not regard equality with
God as something to be
exploited, but emptied
himself".

Today's Gospel has the
same line of thought: it
isn't how we start that
matters most, it is how we
finish. You can find many
examples of that in the
Scriptures. We
mentioned Paul already,
but think of David who
started as a little shepherd

boy and became a great king. Moses started out as an abandoned baby and became a great leader. The list goes on and on. Judas started as a faithful follower of Jesus, but ended up a traitor who killed himself. The thief on the cross started as a thief and murderer and turned into a saint. The title that could be given to today's Gospel story could be: "The Better of the Two Bad Sons". To be clear: the parable is praising neither son: both sons disappoint the father, yet one disappoint him less. Talk is cheap. Neither son did what he said he would do. The first said he wouldn't work, but he did. The second said he would work but he didn't. Actions speak! Talk means nothing until we do something to back up our words. In my own life experience I have come across many people of extraordinary goodness, nurses, doctors, groups of government and non-government people, working to help people in need. As a pirihi, these experiences make me ask the question who is serving God most? We priests, Sisters and Brothers, are committed to give service

in the "Church of the Poor"; yet, often, those who made no such commitment, sometimes seem to be more committed than us. It becomes very clear that no group has a monopoly of goodness. When we read the Gospel story now, let us know that it is not just Jesus speaking to the priests and elders of the temple some long time ago, but rather it is about Jesus speaking now to the priests and the hierarchy, and to you, because together we form the Church. The astounding thing Jesus is saying is that tax-collectors and prostitutes, who were considered the worst kind of sinners entirely outside the pale of religion - these would enter the Kingdom of God before you and me, before us who preach religion and practice religion and are the very pillars of the church. What Jesus is saying is that if we think that entrance to the Kingdom of God is brought about primarily by saying religious words and pious prayers and performing religious practices - all the things we do in church - if we think that by doing these while doing the opposite in the

world, if we say "yes" to the will of God in church and do not do it in the world, then it is all empty religiosity and avails us nothing. The challenging contrast that Jesus is drawing is between religious hypocrisy and world reality. And by way of that contrast he warns of the real danger to religious people. Community actually demands a good deal of time and work. The work place is the centre of most people's lives. Next comes the family. Church, if it comes in at all, is usually a poor third or fourth. Many churchgoers simply do not have the time to 'do' community work at church and they do not want to be involved in community building. They want the Mass to be pleasantly uplifting, not rocking the boat! Putting the whole sermon in one question: If in this day and age Jesus would come down from heaven again to live among us, would he feel comfortable in our Church?