

**RĀTAPU RUA TEKAU MĀ WARU
O TE WĀ NOA O TE TAU
28TH ORDINARY SUNDAY Yr. A
Miha Māori i ngā Rātapa 11am**

Ko te Mane ki te Paraire 12.00

*Reconciliation: available at the weekday
Masses and by appointment.*

**The Holy Rosary Month October
Te Rohario Tapu**

We have restarted the recitation of the Rosary at 10.30a.m. in the chapel led by Whaea Annie Roberts-Rakena and some of the Rangatahi.

Who started the Holy Rosary? Saint Dominic 1170-1221 a Spanish priest who started the Dominican Order. His mission carried him all over Europe to revive the Christian faith among ordinary people.

Why? To help the country people to have daily family prayer. Very few could read the psalms which were the staple prayers of the church, recited each day by the clergy and in the monasteries and convents. So he thought we will have a prayer using 150 Hail Marys representing the 150 psalms of the Bible. He divided it into sets of five "Mysteries" Representing times in Mary's life which were HAPPY, - Ngā Hihiteria Hari SORROWFUL - Ngā Mihiteria Pōuri WONDERFUL - Ngā Mihiteria Whakamāharo.

Pope Saint John Paul II added another set which he called LUMINOUS MYSTERIES MIHITERIA HIKOHIKO *Flashing lights*

See P. 74 Orange Pukapuka Miha.

**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

TARIA PAT PEITA. Our Katekita kaumātua went to his eternal rest early on Thursday. Urania and the whānau brought his body to Te Unga Waka in the evening and many goups came to pay their respects and to acknowledge a man of God, who never forgot to thank God even for cup of tea. Karakia Ahiahi was led by Pā Mikaere, who also led the Poroporoāki for him on Friday morning at 10am. It was great to see

the young people like Wiremu taking on the duties of kaikōrero for the marae, with reo Māori tika. Young Kiritopa read the Tuhituhi Tapu. The ope got on the road soon afterwards in order to reach Waipuna, Panguru in the daylight. Pā recalled the time, 63 years ago, when Taria and his brothers helped him to carry the long steel waterpipes in Panguru to repair the church water supply. Taria's parents were Heemi and Koraraina who were active Legion of Mary members.

Haere Taria haere atu i tēnei ao pāhekeheke ki te ao tūroa...ki te kāinga o to tātou Ariki o Hēhu. E moe, e moe, e moe i roto i te Ariki.

ANNIVERSARIES

Remembered at Te Unga Waka Miha:

15th October - **Ada Peri** (Dolly's Mum)

16th October - **Te Rauhanga Pickering**

18th October - **Anna Witana**

19th October - **Dean Houppala** & his sister

Kathy, Paul Walters, Willie Noa.

21st October - **Jack Tainui**

22nd October - **Crete Mauheni**

23rd October - **Puti Makiri, Bill Lundo**

24th Oct. **Mere Daniels, Ameria Kanara**

26th October - **John Walters**

28th October - **Hoane John Rapira**

30th October **Peter Harris, David Haines,**

Peggy Kaua

31st October - **Fr Jack King** Mill Hill

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, **Elizabeth Bubba Glover - Tepania** 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 Paparoa, Martha Henry, Martha Lundo, 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 Lundo, 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.

**DATES and times TO NOTE:-
HUI MŌ NGĀ MAORI KATORIKA
WHAIORA MARAE, OTARA**

Noema 17 (Paraire)

ki 18 Noema (Rāhoroi)

The Auckland Diocese Tikanga Rua is committed and excited to organise and host this hui mō te iwi Katorika o te Tiohehi o Ākarana. From 6pm on Friday to 3 pm on Saturday a full schedule has been prepared with speakers such as Sister Tui Cadigan, Prof Peter Lineham, Danny Karatea-Goddard and facilitator Aroha Kelly Pōwhiri and Registration forms are available at the back of the Chapel.

RAWENE - HOKIANGA

Haere mai ki te whakanui i te Huritau Kotahi Rau ma Tahī. 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**

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(Tirohia te pānui nui.)

Saga of Pa Ryan's car. Thanks to Ashley, our mechanic, the correct powere steering unit was located and installed.

Nanakia pai te kaumātua nei, he was still spry and active. Ka puta mai tētahi pouaru, twenty years his junior. She set her eye on him. Ēngari ka mea the koroua nei: "E ko. Don't let us get too lovey dovey. My father and mother would both be opposed to it.. Ko te pouaru, "E koro, don't tell be your parents are still alive!"

Ko te kaumātua, "Quite the contrary. I'm speaking of Mother Nature and Father Time."

28th Sunday of Ordinary **Time, Year A**

Tēnā koutou e te whānau. Me ngā manuhiri. Haere mai. Peka mai i te ao hurihuri ki tēnei wāhi pai, wāhi rangimārie.

Come aside from the hustle and bustle of a busy world to the calm of the Lord's house – actually that is the theme of today's Psalm which we heard.

Ka noho ahau ki te whare o te Ariki. āke tonu atu.

Tēnā hoki tātou katoa i te mate o to tāua Katekita a Tāria Peita. Haere Tāria haere atu i tēnei ao ki te temepara o te Ariki. Ka noho atu koe āke tonu atu. A te wā ka tūtaki anō tāua ki a tāua i taua. Nō reira haere, haere, haere.

The first Reading today, from Isaiah the prophet is the same one which young Kiritopa read for us at Taria's funeral service on Friday.

Ihaia 25^{6-10a} On this mountain the Lord will prepare a hākari rangatira. He waina kaha tatari rawa – purified wine. And the Lord will lift from over our heads te purutapu – that's an old word for a shroud which wraps a corpse – the Lord will strip away the burial cloth that shrouds the nations.

Waiata whakautu 22

The Lord is my Shepherd Psalm. The line chosen for the response today refers again to the Lord's house.

A lovely place to be.

Philippians 4^{10-14,19-20++}

There is nothing I cannot master – with the help of the Lord. Paul has been in prison, probably in Ephesus and the people of Phillipi sent him some money to help him on his release. He seems slightly embarrassed.

Then we get to the Gospel

Matthew 22: 1 – 14

Jesus compares the kingdom of heaven to a wedding feast to which all are invited.

The story told isn't a jolly one, it tells about disappointment and frustration. The king is disappointed in his people, in his subjects, in his friends, in all those who had received an invitation to attend the wedding. Jesus tells his story of disappointment a couple of days before his execution, in the shadow of Calvary.

Just imagine! You are getting married. You did send wedding invitations to over a hundred people.

You arrive at the church, the priest stands at the entrance of the church, the choir is ready to sing, but besides the bridal couple no single soul turned up. You hired a hall for the wedding breakfast, you hired a bus to take the guests to the venue, you ordered a photographer, you hired a band, you ordered caterers. But nobody turned up. Everybody left you in the lurch, deserted you, let you down. No soul to be seen. These people were supposed to be your friends!

That's the feeling of the king in today's parable. By their

actions people, as it were, told the king to go to blazes, that they were not interested in him. The message of today's parable is that there is now no 'chosen people', no elite. The Church calls ALL to its bosom. The Church is, and always will be, a Church of both saints and sinners. The Church is at the same time 'a house for saints' and a 'hospital for sinners' (and as St. Augustine puts it "a hospital for incurables").

In the wedding hall, one man did not wear a wedding garment and was thrown out. It seems so unjust.

Having gone out to the highways and byways to bring in all and sundry without exception, how can one justify tossing out someone because he doesn't have a wedding garment? Where was he expected to get it at such short notice? Some reflection reveals that it is really part of the same teaching. The Jewish leaders rejected Jesus, Other people were invited to take their place at the banquet. However it is not enough just to be present. One was expected to come properly dressed and not in dirty and untidy clothes. This would show a total lack of respect for the king and for the other fellow-guests. All were expected to behave as wedding guests

We have seen previously that, while Jesus went out of his way to be friendly with the tax collector and the prostitute, it was not a blanket acceptance of their ways but a means of calling them to conversion and change. *"Your faith has made you whole; do not sin again; come follow me."*

We call ourselves Christian, and we want to be a sincere Christian, but sometimes we catch ourselves judging, excluding and rejecting others. Sometimes we resemble the Pharisees. Christ's invitation stands. Our response sometimes may be: "YES, BUT....." To become a real Christian is a life-long task.

Human society cannot survive without a distinction between 'us' and 'them'; and yet it cannot survive either if the distinction becomes so rigid that people react to outsiders with aggression and hatred. This is the tragedy of being human: we must protect ourselves against the danger of being engulfed by strangers, and yet the protection can become self-defeating and self-destructive if it is not controlled.

This will be one of the points being talked about at this very moment between Bill English and Winston – and Jacinda and Winston. Their decisions and law making has to be for the good of New Zealand as a country.

From this point of view religions are in general a mechanism for maintaining the identity of groups to which people belong and defending them against outsiders. People who belong to a religious tradition are in effect defining themselves as forming a larger family, but distinguishing themselves from the 'strangers' who make up the rest of the human race. A religious commitment becomes a kind of tribal allegiance and religions often develop ways of policing the frontiers of the religious

community to make sure that only the real insiders are inside, and that people cannot get in by stealth if they do not really believe in what the religion stands for, or practice what it teaches. Judaism and Christianity, as they have developed down the years, are no exception to this rule. Both are deeply concerned with identity, with authority, and with initiation rites that make it possible to decide without doubt who is in and who is out. But at the beginning of both religions lies a startling breakthrough which (rightly understood) calls in question religion as a method of distinguishing 'family' from 'strangers'. The prophets of Israel discovered the truth that there is only one God and that all men and women are equally his creation, and equally under his care and concern. Good and bad, rich and poor, black and white, religious and irreligious, all people are the children of the one God. What is more, they said that God actively takes the side of exactly those people who are regarded by others as strangers or outcasts or rejects. Christianity owes its origin to a moment when this insight was recaptured within the context of a Judaism that was in danger of losing sight of it..... It is very hard to identify just what it was in Jesus' teaching that was offensive enough to his contemporaries to get him executed by presenting a trumped-up charge of treason to the Roman authorities, but it had almost certainly something to do with this theme. He associated freely with

collaborators and tax-collectors, and threatened the boundaries of properly religious Judaism by refusing to draw distinctions between 'us' and 'them'. If Jesus came to his own home, and his own people received him not, it was above all because he refused to acknowledge that there were any creatures of God who were more his own people than others Jesus protest was a protest against the human defence mechanisms which keeps outsiders at bay.

What crucified Jesus, first metaphorically and then literally, was the human drive to form a club and keep out non-members. It is the most human tendency without which human society is impossible. Yet it can be the most demonic and destructive of forces, repeated again and again in the human race's long tale of hatred and malice and genocide.

This story, told by Jesus, is certainly good news for us. We do not belong to the original Chosen People, we are Gentiles and we have taken up God's invitation. Here in this Mass - in the Eucharist - we celebrate the great love that God has shown us. We are gathered around his table and we feast on the most precious gift He could give us.