

**RĀTAPU TORU TEKAU
O TE WĀ NOA O TE TAU
30th ORDINARY SUNDAY Yr. A
Miha Māori ia Rātapu 11am**

**Daily Masses this week at 12 noon
Monday – Des Rosser anniversary
Tuesday – Pa Aterea (Fr Zangerl)
Thursday – Special Intention.
Friday – Lucy Dargaville**

Please note that there will be no Mass at Te Ūnga Waka on Wednesday. Pa will attend the annual Mass for Deceased priests of the Auckland Diocese at Panmure at 11.30

*Baptisms: straight after Sunday Mass
Reconciliation: available at the weekday Masses and by appointment.*

PAPA WERAHIKO – Noema

Francis' daily prayer for November Me whai whakaaro tātou ki te Hunga Karaitiana kei Āhia e noho ana. That the Christians in Asia, bearing witness to the Gospel in word and deed, may promote dialogue, peace, and mutual understanding with those of other religions.

HE AITUA

NUKI ALDRIDGE passed away last Monday in Kawakawa hospital, in his early 80s. One of the strongest voices for Ngāpuhi tino rangatiratanga has been stilled. A very humble man who spoke very softly but great was his mana. He was the long-serving secretary of the Taumata Kaumātua o Ngāpuhi. He retired to Kaeo in the early 1990s, after working as a telephone linesman. He immersed himself in the affairs of the north, including joining the taumata which was set up in response to concerns over the Sealord Fisheries Settlement, and he also set up Māori organisations around Whangaroa Harbour*, which he persuaded people to call by the older form of Whangaroa. He attended the Convent boarding school in Waitaruke, te Kura o Hāto Hōhepa te Kāmura. He was instrumental in helping to build the homes in Waitaruke for whānau to continue the mission established by our tupuna. His tangi was at Mangaiti Marae in Kaeo and his funeral was on Tuesday. *Haere atu rā, e koro, haere ki te wā kāinga. E moe e moe e moe.*

*Saying Whangaroa Harbour is like saying "The Long Harbour-Harbour".

DEATH ANNIVERSARIES

4th November – Dick Pirini, Liza Blair, Pā Aterea (Fr Zangerl) (MHM)

5th November - Alfred Hita, **Des Rosser** [*Husband of Yvonne, who comes nearly every day to Te Unga Waka for midday Mass. Des was Eucharistic Minister at Whānau Tapu; on weekdays he would lead the prayers and give Holy Communion on days when Pā Mertens or Pā Hani could not be present.*]

7th Nov. **Ngarui (Lucy) Dargaville.**

9th November **Wiremu Bill Pomare**

11th Nov. **Jane Hotere. Te Ataroa Mary Clark Morunga**

14th Nov - **Mere Nicholls, Heta Tipene**

15th November - **Kohumiria Hotere, Pā Hoane Pāpita (Father Becker)**, [*The pioneer Mill Hill Missionary i tau mai ki Aotearoa 1885. Kei te takoto ia i te taha o Nui Haare next to Motukaraka Church.*]

SILVER JUBILEE WEDDING

On Tuesday at our noon Mass, we celebrated the Silver Jubilee of the Wedding of Dina and Lito Ceniza with all their eight children present and their first mokopuna. They are very staunch supporters of our daily Miha at Te Ūnga Waka. The first Reading chosen was taken from Exodus: the story of the *Tomo* for Rebecca and subsequent journey by camel to meet and marry Isaac. He āhuatanga tino Māori ki tēnei kōrero, haunga ngā kamera. *Apart from the camels, the story has a real Māori feel to it. Read it in Exodus 24.*

WHĀIA TE MĀTAURANGA

At the end of Mass last Sunday was an opportunity for us to tautoko our young Katekita Mary Clarke as she takes the next step in her quest to become a Vet. She begins the five year course at Palmerston North University next year; but first she has been invited to attend a Summer School and, before she goes to live there, she will do 80 hours work at a Veterinarian* clinic in West Auckland. **If you can't say it, me kī pēnei "He Tākuta Kararehe."*

HE PĀNUI WHAI TIKANGA RAWA

The NZ Catholic Bishops' Conference issued a statement on 26th October which will be welcomed by everyone, Māori as well as Pākehā, who has the responsibility of translating texts for Liturgical use: "The Holy Father has shifted the responsibility of liturgical translations from a Vatican Department back to national Conferences of Bishops, who oversee then approve translations into the language of the land," In their eagerness to care for the kaupapa tapu and reo involved, the Congregation would apply strict rules – which sometimes obfuscated the real feeling for words and hence the deep meanings.

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, Robbie 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, Mumzy Katene, Elizabeth Glover-Tepania Ellen Martin, Eve Gallen, Gemma Leaf, George and Dot Houghton, George Stephens, George Tepania, Gloria Nightingale, Grace Henry, Hilda Tumata, Hine Wikaira, Janet Greeks, Christine Tepania, Joe Te Whiu, Joe Morunga, John Hancy, John Moymhin, Judy Rogers, Kaleb Savelio Thompson, Katarina Jamieson, Lawrence Kelly, Labby Matthews, Kevin O'Brien Lorraine Knutson, Lorraine Sutherland, Louise Katene Riwih and sister Joy, Margaret Paparua, 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-Peita, Sorra Matchit, Stephen Dawson, Tamara Grace, 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:-

**THANKSGIVING MASS
KURA O HĀTO PETERA**

**Friday 17th November
10.30^{am}**

Followed by Prizegiving in Chapel

**HUI MŌ NGĀ MĀORI KATORIKA
WHAIORA MARAE, OTARA**

Noema 17 ki te 18

Paraire ki te 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 6^{pm} on Friday to 3^{pm} Saturday a full schedule has been prepared with speakers Sister Tui Cadigan, Prof Peter Lineham, Danny Karatea-Goddard and facilitator Aroha Kelly Pōwhiri/ Registration forms are available at the back of the Chapel.

**AOTEAROA CATHOLIC YOUTH
FESTIVAL**

Catholicyouthfestival.nz

December 1st to 3rd 2017 St. Mary's College & Victory Centre, Auckland

Spend a week-end at the festival and be changed for a lifetime.

The Aotearoa Catholic Youth Festival will be a weekend of pastoral celebration and formation running on the 2nd and 3rd of December. We anticipate over 500 young people will attend. Can you sponsor a youth to participate? Take a copy to register.

Once upon a time a handsome Honey Bee fell in love with a Butterfly he met in a puriri tree.

He said, "I love you madly and I want to share your life, let's fly away together and you will be my wife!"

She shook her head in sorrow, "No no, no no!" cried she, "for I am a Monarch's daughter and you're just a Son of a Bee."

ĪNOINGA MŌ TE KATO

E te Atua kaha rawa, atawhai hoki, he taonga nāu ki āu pononga kia mahi ratonga ki ā koe, he mea tika, he mea pai rawa, ka ĩnoi nei mātou, whakaae mai, kia hohoro to mātou haere atu kāhore he tūtuki waewae kia whiwhi ki ngā mea i oatitia e koe. Mā to mātou 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: CEV.

REO MĀORI : PĀ HOANE PĀPITA ME

ŌNA HOA KAUMĀTUA (PUBLISHED 1908)

FIRST READING

Maraki Poropiti Ūpoko 1¹⁴ - 2^{2, 8-10}
I am the great King, the LORD All-Powerful, and I am worshipped by nations everywhere. I have something to say to you priests. You had better take seriously the need to honour my name. Otherwise, when you give a blessing, I will turn it into a curse. In fact, you have turned your backs on me. Your teachings have led others to do sinful things, and you have broken the promise I made with your ancestor Levi. So I caused everyone to hate and despise you, because you disobeyed me and failed to treat all people alike. Don't you know that we all have God as our Father? Didn't the one God create each of us? Then why do you cheat each other by breaking the agreement God made with your ancestors? Ko te kupu a te Ariki.

Whakamoemiti ki te Atua.

WAIATA WHAKAUTU 130 / 131

Wā: **Kei ā koe, e te Ariki, tōku rangimarie.** [In you O Lord I have found my peace.]

E te Ariki, ehara ahau i te ngākau whakapehapeha. Ehara anō ōku i te kanohi whakakake. Kāhore hoki ahau e rahurahu ki ngā mea nunui ekore nei e taea e ahau. *Wā:* **Kei**

He pono kua meinga e ahau tōku wairua kia tau, ā, kia māhaki, pērā i to te tamaiti kua wehea i te ū o tōna whaea; he rite tōku wairua ki te tamaiti kātahi nei ka wehe i te ū.

Wā: **Kei ā koe, e te Ariki, tōku ...**

E te iwi o Iharaira, kia tūmanako ki te Ariki, āiane, ā, āke tonu atu.

Wā: **Kei ā koe, e te Ariki, tōku ...**

TUHITUHI TAPU TUARUA

Paoro ki Teharonika Ūpoko 2^{7-9, 13}

We chose to be like children or like a mother nursing her baby. We cared so much for you, and you became so dear to us, that we were willing to give our lives for you when we gave you God's message. My dear friends, you surely haven't forgotten our hard work and hardships. You remember how, night and day, we struggled to make a living, so that we could tell you God's message without being a burden to anyone. We always thank God that you believed the message we preached. It came from him, and isn't something made up by humans. You accepted it as God's message, and now he is working in you. Ko te kupu a te Ariki. **Whakawhetai ki te Atua.**

Arerua: **Kōrero mai, e te Ariki, kei te whakarongo tāu pononga. Kei a koe te kupu o te oranga tonutanga.**

RONGO PAI

Matiu Ūpoko 23¹⁻¹²
I reira ka kōrero a Hēhu ki ngā mano, ki āna akonga hoki, ka mea, "Kei runga i te nohoanga o Moihī ngā Kaituhi rātou ko ngā Parihi e noho ana. Nō reira, ngā mea katoa e kōrero ai rātou ki a koutou, puritia, meatia hoki. Aua ia e rite ā koutou mahi ki ā rātou mahi: tā rātou hoki he kōrero i ngā mea tika, ā, ekore e whakaritea e rātou. E hereherea ana hoki e rātou ngā wahanga taimaha, ngā mea ekore e taea te pīkau, ā, whakapīkaua iho ki ngā pokohiwi o ngā tāngata. Heoi, kāhore rātou e pai kia whakaoioia ki tētahi o ō rātou koikara. E mahi ana rātou i ā rātou mahi katoa, kia kitea ai e ngā tāngata. E whakawhānuitia ana hoki e rātou ā rātou purateria*. E whakanuia ana anō e rātou ngā remu tāniko o ō rātou korowai. Ko tā rātou e matenui ai ko ngā wāhi rangatira i ngā huihuinga kai, ko ngā nohoanga rangatira i ngā hinakoha, me ngā owatanga i ngā marae hoki, kia

karangatia hoki e ngā tāngata he Rapi. Ko koutou ia, kei karangatia he Rapi: kōtahi hoki tō koutou kaiwhakaako, ā, ko koutou katoa he tuakana, he teina. Kaua anō tētahi e karangatia e koutou he matua mō koutou i runga i te whenua: kōtahi hoki tō koutou Matua, ko tērā i te rangi. Kei karangatia hoki koutou he kaitohutou: kōtahi hoki to koutou Kaitohutou, ko te Karaiti. Ko te tangata nui o koutou, hei kaimahi ia mā koutou. Ko ia hoki e whakanui ana i ā ia, ka whakaititia, ā, ko ia e whakaiti ana i ā ia, ka whakanuia. Ko te Rongo Pai tēnei a te Ariki. **Kia whakanuia rā koe, e te Ariki, e Hēhu Karaiti.**

**(he wāhi pouaka i mau ai ki ō rātou rae.)*

HOLY GOSPEL

Matthew Ūpoko 23¹⁻¹²
Jesus said to the crowds and to his disciples: "The Pharisees and the teachers of the Law are experts in the Law of Moses. So obey everything they teach you, but don't do as they do. After all, they say one thing and do something else. They pile heavy burdens on people's shoulders and won't lift a finger to help. Everything they do is just to show off in front of others. They even make a show of wearing Scripture verses on the foreheads and arms, and they wear big tassels for everyone to see. They love the best seats at banquets and the front seats in the meeting places. And when they are in the market, they like to have people greet them as their teachers. But none of you should be called a teacher. You have only one teacher, and all of you are like brothers and sisters. Don't call anyone on earth your father. All of us have the same Father in heaven. None of you should be called the leader. The Messiah is your only leader. Whoever is the greatest should be the servant of the others. If you put yourself above others, you will be put down. But if you humble yourself, you will be honoured. This is the Gospel of the Lord.

Praise to you, Lord Jesus Christ.

31st Sunday of Ordinary**Time, Year A**Malachi 1.¹⁴-2.^{2,8-10}1 Thessalonians 2.^{7-9,13}

Matthew 23. 1-12

Tēnā koutou te whānau me ngā hoa – tēnā koutou kua puta mai i te ao hurihuri ki te wāhi pai ki te wāhi rangimarie – ki te whakarongo i ngā kupu a to tātou Ariki. *[Hello family and friends. Come aside from the busy world to a place of quiet – so that we can listen to the words of Jesus]* ki te whakarongo hoki ki ngā Poropiti me ngā Āpotoro i ngā whakaaro nui nō namata. *[and hear the Prophets and Apostles speaking the wisdom of the ages.]*

The Hebrew word 'Malachi' means 'my messenger'. The book of Malachi gets its name not from the author, who is unknown. Its author is just 'a messenger of God'.

In our first reading today we hear God's messenger addressing the priests who had defiled God's altar by offering blind, diseased and crippled animals instead of the unblemished animals as required. Not only had they offered secondary sacrifices, but they had also become sinful in their daily lives. One writer, commenting on the Lord's cursing of priests in the first reading, neatly refers to it as 'divine anti-clericalism'.

Today's second reading is the opposite of the first reading. In the second reading we heard how Paul (a leading light) and his companions were committed to sharing the love of God. They did not ask for money or personal property to meet their needs. Paul and his

companions gave themselves completely

Resulting from this, a bond was built between Paul me ōna hoa, (his companions) and the Thessalonians.

They had become as brothers and sisters to one another.

In the Gospel we heard how Jesus denounced the scribes and Pharisees, just as Malachi denounced the priests of his time.

The three readings together show what the authentic proclamation of God's Word entails.

It is important to note that, in the Gospel, Jesus was not making an attack on all the Pharisees and all spiritual leaders. We know there were some very good Pharisees. Generally speaking, the Pharisees were amongst the most observant and devout of the Jews. Nicodemus, the man who came to Jesus by night, was a Pharisee. It was he, too, who arranged to have Jesus buried after his death on the cross. Another highly revered Pharisee was Gamaliel, who urged caution in acting against the disciples of Jesus preaching the Gospel: "If they are frauds their movement will collapse", he said, "but if it is of God, there is nothing that can be done to stop it".

What Jesus was attacking was not specific people - so much - as a certain arrogant and hypocritical way of thinking and acting of which some in his time were guilty (and of which some people are still guilty today). Today's Scriptures show us that criticism of church leadership is both legitimate and necessary,

criticism that is active, mature, responsible and positive

The apostles were and are, first and foremost, witnesses to the mighty works of God. The Church is built on them, not because they were spiritual geniuses or inspired leaders, but because in the providence of God they happened to be there when God sent his Son to be the Saviour of the World. Their value to us lies precisely in their ordinariness and their weakness - in fact that they were men. Peter was their leader, but that does not mean that he was the cleverest, the bravest, or the best. Peter is warm-hearted, eager but a blusterer who, at the crisis of his life, lacked the courage of his convictions and denied the Lord. This was the Rock on which Christ chose to found his Church.

We do no service to the Gospel by pretending that our Popes and Bishops are superhuman, that they never commit sin or make mistakes. We should see them as men like other men, with likes and dislikes, prejudices and presuppositions, virtues and vices, all of which shape for good or ill their actions and policies. We are all guilty of this to some extent, we all want the Pope or our Bishops to be heroes, geniuses, saints and stars.

Jesus didn't rebuke the Pharisees because they were no heroes, saints or stars, but he rebuked them because they didn't practice what they preached; they were bogus, insincere.

What is criticized is not the teaching of the scribes and Pharisees, but their practice; it

doesn't match their teaching.
"Do as they say, not as they do."

As we well know, the whole church is still staggering under the scandal caused by a very very small number of priests who, while wearing a costume of a shepherd, were actually wolves. The devil is crafty, he can make us believe we are doing the right thing by doing wrong. Some Bishops fell into that trap and, seeing their flock attacked, kept silent for fear the scandal would become known and the good name of the Church would be damaged. They made the mistake of putting the Church before the Gospel. However, it belongs to the essence of the Church that she always puts herself under the scrutiny of the Gospel. If not: Jesus might say to the Church what He said to the Pharisees in today's Gospel.

Here in NZ we talk about the "Tall Poppy Syndrome." Don't we skite when one of us achieves world ranking in something? But we're the first to devalue our heroes and lop off the tall poppies.

Popes, Bishops and priests are public figures and have a high profile. Everything they say and do is watched and noticed. Though, by and large, the clergy are revered and respected, they nevertheless cop a fair bit of criticism. You can't please everyone. The criticism may be incorrect, but it is criticism nonetheless.

Over the years I heard a lot of grumbling: He is arrogant." He's boring." He's too fanatical." He's too goody-goody." "His homilies are too long." "His homilies are too

short." "He's too old." "He's too young." etc etc. Sometimes the diametrically-opposed complaints are about the same person. Which is why I'm convinced that even if Jesus Himself returned to to be a priest in one of our churches, there would be plenty of pious Catholics complaining behind His back. "He's too young." "His hair is too long." "He talks funny." "He's too weird." It is easy to read today's Gospel and start pointing fingers at the clergy but it is important that we see how it applies in our own life. The Gospel is always addressed to ME. And today I need to hear what it is saying to me now. Of course, I can point a criticising finger at all the officials I know, political, religious or otherwise, but am I so different? How touchy am I about how people treat me, especially if I have some title or responsibility, even if it is just that of a parent or schoolteacher? Respect cannot be demanded but only earned.

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