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**RĀTAPU TEKAU MĀ IWA
O TE WĀ NOA O TE TAU
19th Sunday in Ordinary Time
Miha Māori kei Te Unga Waka
Ia Rātapu ia Rātapu 11^{am}**

Weekdays Mass 12 midday exc. Sat

Pope Francis:

Never tire of encountering Jesus in prayer, in listening to the Word of God and in receiving the Eucharist.

A MORNING THOUGHT

A companion is one who 'shares bread' with us as we journey towards the future. [com=with / panis=bread]
The prophet Elijah was half dead from hunger and exhaustion, but God gave him bread to continue his journey for forty days and forty night. Christians are offered the living bread of Christ on the journey ki ngā paerau, ki te huinga o te Kahurangi - through the hundred horizons of happiness to be with the Blessed. *The prophet was so weak he could hardly pick up the loaf, but he did!*
Kia pērā hoki tāua. Haere tonu mai ki te Ūkaritia Tapu.

HE AITUA

ELI WHERO JOSEPH MACEL TOKO JOUST LEEF. Ko Aleash Joust Kake me Benjamin Leef nga matua. Ko te grand-nephew tenei o Pa Tony. Pa baptised him in emergency at Auckland Hospital after a difficult caesarian birth 3 months ago. But he passed away last Tuesday at 4am. I mate i te Whangarei Base Hospital after a tough fight for life. For an infant who never spoke, his mana karanga was widespread as they took him to the lower marae Te Tii at Waitangi for his mother's side and a kawē mate to Omanaia for his father's side. *Haere e tama. Kua mutu tou whawhai i tenei ao, haere ki te wahi pai o ou matua tupuna. Haere haere haere.*

ANNIVERSARIES OF DEATH

Remembered at Mass at Te Ūnga Waka on the anniversary days.

12th August Bella Ripeka Macfarlane

14th August - Dickie Thomas

20th August - Pike Rapira - First anniversary will be remembered at the midday Mass Monday 20th.

22nd August - Polly Keogh

24th August - Martha Cash

25th August Piki Daniels, Alex

Sadlier

26th August - Helen Tuala-Howard,

Sonny Johnson, Ron Finlay

27th August - Suria Kanara

INOI MŌ NGĀ TŪRORO

Pā Anton Timmerman, Pā David Whelan, Pā Sean O'Brien, Pā Tony Brown, King Tuheitia, Tony Zac Smith, Agnes Cherrington, Anna Haines, Arahi Ashby, Basil Brown, Bella Wade, Bernard Hotere, 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, **George*** and Dot Houghton, George Stephens, Gloria Nightingale, Grace Henry, Henry Tepania, Hēmi and Hine-Mei, Hilda Tumata, Hine Wikaira, Hone Mautairi, Janet Greeks, John Te Pania, Joseph Tepania, Joe Te Whiu, Joe Morunga, John Hancy, John Moynihan, Judy Rogers, Kaleb Savelio Thompson, Katarina Jamieson, Kevin O'Brien, Labby Matthews, Lawrence Kelly, Leo Lloyd, Lorraine Knutson, Lorraine Sutherland, Louise Katene-Riwhi and sister Joy, Margaret Paparao, Marie Louise, Margaret (Irene) Stinninato, Martha Henry, Martha Lundon, 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, Nikau Gardiner, Patricia Millar, Paul Hughes, Paul Lundon, Paul Tukere, Pauline Matiu, Percy Davis, Peter Peita, 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, Vincent Martin and Wesley Henry

***George is very near the end of his life's journey. He is the husband of Pa Ryan's favourite cousin Dot.**

KATEKITA COURSE CONTINUED last Wednesday with a roll call of 15 men and women studying the changes in Church karakia and covering a lot of ground with still more Maori Spirituality to be studied following Pa Henare's publications.

3 Remaining dates at Te Unga Waka:

Wednesday: August 22nd Sept 5th & 19th

When the tenth week of the course comes, we will have a commissioning at our Sunday Mass 11am led by Bishop Pat 16th September.

Rangi Davis: rangi.davis@gmail.com

Wiremu Smith: wiremu.smith@sus.co.nz

**CLERGY JUBILEE MASS
WEDNESDAY**

Nine Priests celebrated their special Jubilees of of Ordination with Bishop Pat and Bishop Browne. The Ellerslie church was filled with all the Auckland clergy and friends and the school children of St Mary's. Fr. Martin Bugler, celebrating his Diamond Jubilee, preached a great sermon. He caught the interest of the children also by referring to the Saint of the day St. Mary of the Cross, Mary McKillop our newest saint and a teacher and founder of the Sisters of St Joseph.

HUI O TE ROPU WHAKAMAORI KATORIKA tomorrow Monday and Tuesday. This is a recording session at Pompallier Centre, so Pa will be able to say the midday Masses at Te Unga Waka.

**NEXT SATURDAY 18TH AUGUST
E TORU HUIHUINGA**

1. PRIESTHOOD VOCATIONS - 1.00pm at Pompallier Diocesan Centre
Any of our young men who think deeply of their future life - here is an opportune time to check the future - is God calling me to the vocation of married life, parenthood or perhaps to the vocation of an apostle, either in NZ or perhaps ki tāwāhi in distant places, as a priest of Christ Jesus. It's good to talk it through.

2. ALL CATECHISTS - HAERE MAI
Welcome to the Annual Gathering of Catechists for Networking and Formation, Fellowship and Fun which will be held on Saturday 18th August 10am - 3pm at St Columba Centre, 40 Vermont Street, Ponsonby.

**See Colour poster on Notice Board "Celebrating God's Love"*

Formation this year from Sr. Ann Gilroy, a Sister of St. Joseph of the Sacred Heart who is the current editor of Tui Motu. She will explore with participants the devotion to the Sacred Heart. The day will also provide an opportunity for Catechists to network and prayerfully reflect on the call to Mission. All Catechists and those in training or just interested will be very welcome to come. No cost but bring your own lunch.

Reply to re.team@cda.org.nz

RSVP before 6th August

3. AT BRUCE MASON CENTRE
Next Saturday 18th August - 7 pm
AUCKLAND CATHOLIC CHARISMATIC RENEWAL
IN ASSOCIATION WITH JESUS THE GOOD SHEPHERD GROUP, PRESENTS

BREAKTHROUGH

THE BATTLE RAGES ON BUT THE WAR'S ALREADY WON

*Featuring Fr. Chris Skinner,
Jesus the Good Shepherd Band
Christian Youth Revolution*

Fusion Youth Band

*DRC NZ Praise Band: TICKETS AVAILABLE AT
TICKETMASTER WWW.TICKETMASTER.CO.NZ*

**LAUGHTER IS THE BEST
MEDICINE**

A boy is looking through the family photo album: "Who is this guy with all the muscles and curly hair?" "That's your father." Then who's the old bald, fat man who lives with us now?

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READINGS FOR 19TH Sunday of Ordinary Time Year B

ENGLISH TEXT: Contemporary English Version
KUPU MĀORI: Pa Hoane Becker 1909

TUHITUHI TAPU TUATAHI

Pukapuka tuatahi o ngā Kīngi 19⁴⁻⁸
Elijah walked another whole day into the desert. Finally, he came to a large bush and sat down in its shade. He begged the LORD, "I've had enough. Just let me die! I'm no better off than my ancestors." Then he lay down in the shade and fell asleep. Suddenly an angel woke him up and said, "Get up and eat!" Elijah looked around, and by his head was a jar of water and some baked bread. He sat up, ate and drank, then lay down and went back to sleep. Soon the LORD's angel woke him again and said, "Get up and eat, or else you'll get too tired to travel." So Elijah sat up and ate and drank. The food and water made him strong enough to walk forty more days. At last, he reached Mount Sinai, the mountain of God. Ko te kupu a te Ariki.

Whakamoemiti ki te Atua

WAIATA WHAKAUTU 33 / 34

Wā: **Whakamātauria kia kite ai tātou i te pai o te Ariki.** *Taste and see that the LORD is good.*

I will always praise the LORD. With all my heart I will praise the LORD. Let all who are helpless listen and be glad. *Wā:* **Whakamātauria kia kite ai tātou i te pai o te Ariki**
Honour the LORD with me. Celebrate his great name. I asked the LORD for help and he saved me from all my fears.

Wā: **Whakamātauria kia kite ai tātou i te pai o te Ariki**

Keep your eyes on the LORD! You will shine like the sun and never blush with shame. I was a nobody, but I prayed, and the LORD saved me from all my troubles.

Wā: **Whakamātauria kia kite ai tātou i te pai o te Ariki.**

If you honour the LORD his angel will protect you. Discover for yourself that the LORD is kind. Come to him for protection and you will be glad. Honour the LORD! You are his

special people. *Wā:* **Whakamātauria kia kite ai tātou i te pai o te Ariki.**

TUHITUHI TAPU TUARUA

Ki te hunga o Epeha 4³⁰-5²
Don't make God's Spirit sad. The Spirit makes you sure that someday you will be free from your sins. Stop being bitter and angry and mad at others. Don't yell at one another or curse each other or ever be rude. Instead be kind and merciful, and forgive others, just as God forgave you because of Christ. Do as God does. After all you are his dear children. Let love be your guide. Christ loved us and offered his life for us as a sacrifice that pleases God. Ko te kupu a te Ariki.

Whakamoemiti ki te Atua

Areruia: **Ko ahau te taro ora i heke iho i te rangi; ki te kai tētahi i tēnei taro, e ora tonu ia. Areruia, areruia.**

RONGO PAI

Hoane 6⁴¹⁻⁵¹
Na, ka amuamu ngā Hūrai ki a Hēhu, mōna i mea: Ko ahau te taro ora i heke iho i te rangi. Ā, ka mea rātou: "Ehara oti tēnei i a Hēhu tama a Hōhepa, e mōhio nei tātou ki tōna pāpā rāua ko tōna whaea? Ā, ka kī nei ia, i heke iho ahau i te rangi." Na, ka whakahokia e Hēhu, ā, ka mea ki a rātou: "Aua e amuamu i roto i a koutou. Kāhore he tangata e āhei te haere mai ki a au, ki te kāhore ia e kumea e te Matua i tonoa mai ai ahau; ā, māku anō ia e whakaara ake a te rā whakamutunga. Kua oti te tuhituhi i roto i ngā poropiti: Ā, tērā he hunga rātou kua whakaakona katoatia e te Atua. Ngā tāngata katoa kua rongo ki te Matua, ā, kua ākona e ia, ka haere mai ki a au. Ehara ia i te mea kua kite tētahi i te Matua, ko ia anake i puta mai i te Atua, ko ia kua kite i te Matua. He pono, he pono tāku, ka mea atu nei ki a koutou. Ko ia e whakapono ana ki a au, he oranga tonutanga tōna. Ko ahau te taro o te ora. I kai *manna** o koutou mātua i te koraha, ā, kua mate. Ko te taro tēnei e heke iho ana i te rangi, kia kai ai te tangata i ā ia, ā, kia kua e mate. Ko ahau te taro ora i heke iho i te rangi. Ki te kai tētahi i tēnei taro, e ora tonu ia, ā, te taro e hoatu e ahau,

ko tōku kikokiko, hei oranga mō te ao. Ko te Rongo Pai a te Ariki. **Kia whakanuia rā koe e te Ariki e Hēhu Karaiti**

**Manna = he kupu reo Hūrai mō te kai i i puta ia rā ki te whāngai i a rātou i te koraha.*

HOLY GOSPEL

John

6⁴¹⁻⁵¹

The people started grumbling because Jesus had said he was the bread that had come down from heaven. They were asking each other, "Isn't he Jesus, the son of Joseph? Don't we know his father and mother? How can he say that he has come down from heaven?" Jesus told them, "Stop grumbling! No one can come to me unless the Father who sent me makes them want to come. But if they do come I will raise them to life on the last day. One of the prophets wrote, 'God will teach all of them.' And so everyone who listens to the Father and learns from him will come to me. The only one who has seen the Father is the one who has come from him. No one else has ever seen the Father. I tell you for certain that everyone who has faith in me has eternal life. I am the bread that gives life! Your ancestors ate manna in the desert, and later they died. But the bread from heaven has come down, so that no one who eats it will ever die. I am that bread from heaven! Everyone who eats it will live for ever. My flesh is the life-giving bread that I give to the people of this world. The Gospel of the Lord.

Praise to you Lord Jesus Christ.

19th SUNDAY IN ORDINARY TIME Year B

1 Kings 19. 4-
8 Ephesians 4. 30 -
5.2 John 6. 41-51

INTRODUCTION.

All through this year we listened to Mark's Gospel and all over a sudden we now hear a Gospel story as was written by John. Why this sudden change-over? The answer is simple. Mark's Gospel is too short to cover all the Sundays of the year.

Why is Mark's Gospel so short in comparison to the Gospels as written by Matthew, Luke or John? By the look of things Mark's intention was to let his reader find out for himself who Jesus was. For that purpose Mark doesn't mention anything about the Annunciation, the birth of Christ, the appearance of the angels at his birth, the shepherds, the magi etc. All these instances might let the cat out of the bag, might provide the reader with an answer from the outset. The reader had to find things out for himself. Mark starts his Gospel with the public ministry of Jesus and his Gospel is to the point, stark and short. It puts before the reader only those things that the reader would need to come to an adequate assessment of who Jesus really is, nothing more nothing less. That is why

Mark's Gospel is so short in comparison to the other Gospels.

People sometimes complain that sermons are too long. The Gospels by Matthew, Luke and especially John are more like sermons and explain why and what they understand about the man Jesus; more than man, Jesus was God made manifest in the flesh and dwelling among us.

Today's Gospel by St. John, and the entire chapter 6 in his Gospel, is really important. It is the heart of John's Gospel, the core of Jesus' message given us through John.

Today's Gospel is not an easy pericope on which to preach and the temptation might be to spend most of the sermon on the 1st reading, the Elijah story, which is a nice companion piece.

SERMON.

Today's first reading is about Elijah, a spectacular prophet, who lived about 800 years before the birth of Christ. Single-handedly he took on all the prophets of Baal and called down fire from heaven to light a sacrifice to the Lord. This got the attention of the king, so he repented and returned to God. Then Elijah slit the throats of the prophets of Baal. This got the attention of Queen Jezebel and she swore to kill Elijah. So he fled. Today's first reading catches him a day

into his exile. When we meet him in that reading today, Elijah is exhausted. He is depressed. He is discouraged and he is asking for one thing: he wants to die. "Bring me death, Lord. Let me die". And what God does is give him a piece of bread and a jar of water and a word of encouragement. And that is all. God doesn't change the situation. The Queen and the Royal Forces are still out to kill him. He still has to preach to disbelieving crowds. But he receives from God a piece of bread and a word of encouragement.

Our God is not a magician. Our God doesn't do magic. Our God is not a fairy godmother. Rather, our God is a companion. In fact, the word 'companion' comes from 2 Latin words: 'cum' (with) and 'panis' (bread). The one who breaks bread with you or is bread with you, is your companion. Our God is our companion, and Elijah finds out, that's enough. With God as our companion, That's enough.

The link between the first reading and today's Gospel is only too clear.

Today's Gospel starts with the sentence, "*Then the Jews began to complain about Jesus because he said, 'I am the bread that came down from heaven'*". They focus on their absolute commitment to monotheism. Anything that even hinted of attributing divinity to a human being would be anathema to

Jewish people. The complaining of the people had to do initially with the discomfort with Jesus' words about coming down from heaven. From the sacred words of the Torah, Israel's faith was expressed in the "Shema Israel." (Hear Israel). "Hear, O Israel: the LORD our God, the LORD is one." [Deut. 6:4] For a devout Jew in the first century, hearing the words of Jesus would come uncomfortably close to blasphemy.

"I am the bread that came down from heaven". The reference to the Holy Eucharist is very strong and very clear, however that is not meant in the first instance, it means 'the teaching of Christ'. 'Bread' is used here as a figure of speech for Jesus who does indeed nourish us. In the gospel's Jesus is often named as 'the Word', 'the Light', 'the truth', 'the Way', or 'Bread from heaven'.

"How can that be?" they ask. "This is a local kid. We know his parents. What is he talking about? Come on, how can he claim 'I have come down from heaven'. We know him". The crowd's reaction that 'he is just like one of us' proves that when Jesus was a boy he was not different than anyone else. He did not do startling, miraculous feats. He grew up in Nazareth just like anyone else.

"Jesus answered them, "Do not complain among yourselves. No one can come to me unless drawn by the

Father who sent me; and I will raise that person up on the last day. It is written in the prophets, 'And they shall all be taught by God'. Everyone who has heard and learned from the Father comes to me".

It is wonderful to hear how patiently Jesus repeats himself again and again, trying to break through the confusion, the puzzlement, the uncertainty, the doubt that was in the hearts of the people. But Jesus also says a very remarkable thing, and that is that there must be a further inward enlightenment by the Father. Hearing about Jesus is not enough. There must be an inner opening of the eyes and the ears of the soul, so that we begin to understand the implications of his life. This inner opening may happen suddenly or it may happen slowly. It may happen very painfully. It happens not only to non-believers in order to draw them to the point of faith and conversion, but it happens also to Christians who need continually to be taught of God. Many have had the experience of hearing something they had known for years but had never really understood until something suddenly opened their eyes and they saw what it meant.

"Not that anyone has seen the Father except the one who is from God; he has seen the Father. Very truly, I tell you, whoever believes has eternal life".

Jesus says we must believe. There is only one authorized spokesman for the Father, and that is Jesus. We must believe him, and in him, because he is the only one, "the only mediator between God and man," (1 Timothy 2:5).

I heard it said that 'to believe' means to listen with your heart. That is true of many things. 'To love' is to listen with your heart. 'To trust' is to listen with your heart. When it comes to our deepest values and truths that really matter in our lives, it means we have listened with our hearts. But believing is more than that. It means not just our hearts. It means our heads too, because we end up with doubts and questions. We end up trying to figure things out. Our faith is always seeking understanding. That's the way we are. So, to believe we must use our hearts and also our heads. And even that is not enough. Even that is not enough! To truly and fully believe as a people, we have to be people who listen with our hearts, who use our heads and who carry our belief in our hands. "To carry our belief in our hands" means to be people of compassion and concern and service and care for others. And if, as a people, a community, we put that together, if we are a people who listen with our hearts, but also use our heads and our hands for our belief, then Christ's words really ring true. Those who believe shall have life that really lasts.

That brings us to this gathering in this church today.

We have gathered together to hear the word of Jesus about eternal life. We have gathered together to be nourished by the Body of Jesus, the bread of eternal life.

Jesus Christ, the Son of God, the fountain and wellspring of eternal life, is present with us right now.

Jesus is with us in his word. What he said 2000 years ago to the people, is what he said to us a few minutes ago in today's gospel.

And Jesus is with us in the sacrament of the Holy Eucharist. It was concerning this sacrament that he said in today's gospel, "I am the bread of life..... If anyone eats this bread, he will live forever."

All we can do in the face of such a great mystery is to pray:

God our Father, you have given us so much. Forgive us if we ask for one more thing. Give us the faith to recognize the spirit of your Son in the hearts of our brothers and sisters in this church right now. Give us the faith to recognize the voice of your Son in the word we have just read and heard explained to us. But above all, give us the faith to recognize the Body of your Son in the bread we now prepare to break and share. We make our prayer

through Christ our Lord, through whom, with whom, and in whom we will one day live with you and the Holy Spirit for ever and ever.

