

Parish Priest: Pā Mikaere Ryan pamikaere@gmail.com 7 Westminster Rd, Mt. Eden, Auckland 1024

Te Unga Waka Marae – Tumuaki Annette Hakaraia 027-6293357 Secr. Eva Morunga Cellphone 022-035-6950

Eva's home 527 8289 Email for the marae is teungawakamarae1@gmail.com

RĀTAPU TEKAU MĀ WHA O TE WĀ NOA O TE TAU

14th Sunday in Ordinary Time
Miha Māori kei Te Unga Waka
ia Rātapu ia Rātapu 11^{am}

No Weekday Masses this week
Pa is away on Retreat.

Pope Francis:

Countering "Fake News"

Lord make us instruments of your peace.
Help us to recognize the evil latent in a
communication that does not build
communion.

Help us to remove the venom from our
judgements.

Help us to speak about others as our
brothers and sisters.

You are faithful and trustworthy; may our
words be seeds of goodness for the world:
Where there is **shouting** let us practice
listening;

Where there is **confusion**, let us inspire
harmony;

Where there is **ambiguity**, let us bring
clarity;

Where there is **exclusion**, let us offer
solidarity;

Where there is **sensationalism**, let us use
sobriety;

Where there is **superficiality**, let us **raise**
real questions;

Where there is **prejudice**, let us **awaken**
trust;

Where there is **hostility**, let us **bring**
respect;

Where there is **falsehood** let us bring
truth. Amen.

ANIVERSARIES OF DEATH

8th July - Archbp James Michael Liston

10th July - Mihiteria Reddington (nee

Kereopa)

12th July - Bill Wire Davis

13th July - Watene Leef,

Morta Rangi Kōremo Tana of Moerewa,

Pā Nico Zeyen MHM

HE AITUA correction from previous
newsletter: Isobel Dalton's funeral was
conducted by Fr. Maliu-mo-e-Ao Tofu
'Otutaha. E moe, whaea, e moe, e
moe i roto i te Ariki.

PRIESTLY ORDINATIONS

SATURDAY, 4th AUGUST 11.30^{am}

AT THE CATHEDRAL

On August 4th Bishop Pat will ordain
Deacon Anthony Trenwith and Deacon
Tony King-Archer as priests. Please
join Bishop Pat in praying for our new
priests and seminarians, and for many
more men from our Diocese of Auckland
to follow the Lord in this vocation of love.

✠ Patrick Dunn, Bishop of Auckland

¶A beautiful poster is on our Notice Board

INOINGA 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,
Lorraine Knutson, Lorraine Sutherland, Louise
Katene-Riwhi and sister Joy, Margaret Paparoa,
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, 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

News from Rangi and Kingi Davis

Kua tae raua ki Munchen, Deutschland. I
te tuatahi he wa okioki hei whakaora i te
nenge rererangi. Katahi ko te Miha
Ratapu, he Reo Tiamani engari e rite ana
te wairua me te ahuatanga. They have
visited 8 churches so far. "This is a
wealthy country, looking at all the
churches and castles, with the decor
coated in silver and gold. And thousands
and thousands of pilgrims and tourists
trudging back and forth in and out by the
minutes and hours." Saturday night:
Bonjour from Vierye du Lac, France.
Visited another church yesterday morning
at Maurice. We attended a Diva Haka
session last night led by our son Kingi
and his wife Iris with 50 other people
from all over Europe. We will be here
for the next five days the weather is
beautiful. They allow dogs to stay in this
place. Keep warm and God bless.

Brother Denis SM & Pa Frank Bird

Na raua nga mihimihi ki te whanau o Te
Unga Waka. Everyone knows them for
their great work in Maori parishes over
many years They are now helping at the
Burmese migrant school. (The email
could not be printed out properly and Pa
accidentally hit the 'disappearing button').
They are 'roughing it in 30+° heat and
90+ humidity.'

Eva Morunga greetings from Scotland

Kei te toro atu a Eva ki te whenua o
Koterani ki tana Tamaiti a Ruka me tana
hoa wahine Itariana me nga mokopuna.
She says: "It's 8^{am} Sunday 1st July here in
Broughty Ferry, Dundee. Last Sunday
we enjoyed a lovely service at St. Bride's
Church, Monifieth. Very warm and
welcoming people. We are off to church
again later this morning."

KATEKITA COURSE CONTINUES

7 Remaining dates at Te Unga Waka:

Wednesdays July 11th & 25th

August 8th & 2nd Sept 5th & 19th

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

Rangi Davis: rangi.davis@gmail.com or
Wiremu Smith: wiremu.smith@sus.co.nz

Some good guidelines for new Katekita
and ministers of the Eucharist came this
week in Te Koropiko - newsletter of the
Liturgy Centre.

The June issue of *LITURGY* is also
available - ask Pa for a copy (Sorry there
are a couple of misprints in the Maori text,
e.g. they forgot the 'o' between ingoa and
Matua.; sack that proof reader!)

PA MICK'S BIRTHDAY PARTIES

Thanks everyone who helped to make the
90th Birthday very happy days. Thanks
for the Cards, all colourful, some mobile
and some musical and all very witty.
Thanks for the caps and shirts with motifs
and the warm winter woolly jackets.
Thank you, Mr Michael Otto editor of NZ
Catholic who came and took nice photos
of the occasion.

TE RANGATAHI - Remember next
Saturday and Sunday 14 & 15 July is our
biggest event. Phone Rochelle Dias to
find where and when - 0223092022.
1250 people already registered.

COUPLES MARRIED 1-5 YEARS Here is
an opportunity to take time out from the
busyness of life to nurture your marriage and
revisit key areas of relationship

Intimacy, Communication & Conflict

Date: Sunday 5th August Time: 1^{pm}-4.30^{pm}

Venue: Pompallier Centre, 30 New Street, St.

Mary's Bay Cost: \$20.00 per couple

To register please email: Sandra Armstrong,
Marriage Programmes Coordinator -
sandraa@cda.org.nz

TO ALL WHO RECEIVE THIS

NEWSLETTER BY EMAIL

The PDF version is better than the MSWord
because it's more faithful to the originally size
and pagination

New Sign to go up outside Waka:

THIS IS A CH - - CH.

What letters are missing?

Parish Priest: Pā Mikaere Ryan pamikaere@gmail.com 7 Westminster Rd, Mt. Eden, Auckland 1024

Te Unga Waka Marae – Tumuaki Annette Hakaraia 027-6293357 Secr. Eva Morunga Cellphone 022-035-6950

Eva's home 527 8289 Email for the marae is teungawakamarae1@gmail.com

Readings 14th Sunday
Ordinary Time (Year B)
ENGLISH TEXT: C E V
REO MĀORI nā Pa Honae
Pāpita Kawenata Hou

TUHITUHI TAPU TUATAHI
 Ehekiere Upoko 2²⁻⁵
 I heard the voice of the LORD speak to me, "Ezekiel, I want you to stand up and listen." After he said this, his Spirit took control of me and lifted me to my feet. Then the LORD said, "Ezekiel, I am sending you to the people of Israel. They are just like their ancestors who rebelled against me and refused to stop. They are stubborn and hard-headed. But I, the LORD God, have chosen you to tell them what I say. Those rebels may not even listen, but at least they will know that a prophet has come to them. Ko te kupu a te Ariki.
Whakamoemiti ki te Atua.

WAIATA WHAKAUTU 122/123
Whakautu: E titiro ana ō mātou kanohi ki te Ariki, kia tohu rā anō ia i a mātou. Our eyes are on the Lord till he show us his mercy.
 Our LORD and our God, I turn my eyes to you on your throne in heaven, just as servants look to their master. *Whakautu: E titiro ana ō mātou kanohi ki te Ariki*
 Just as maids look to their mistress, I will look to you, until you have mercy on us. *Whakautu: E titiro ana ō mātou kanohi ki ...*
 Please have mercy, LORD! We have been insulted more than we can stand, and can't take any more abuse from those proud conceited people. *Whakautu: E titiro ana ō*

TUHITUHI TAPU TUARUA
 Reta Tuarua ki Koriniti 12⁷⁻¹⁰
 Because of the wonderful things I saw, one of Satan's angels was sent to make me suffer terribly, so that I would not feel too proud. Three times I begged the Lord to make this suffering go away. But he replied, "My kindness is all you need. My power is strongest when you are weak." So if Christ keeps giving me his power, I will gladly brag about how weak I am. Yes, I am glad to be weak or insulted or mistreated or to have troubles and sufferings, if it is for Christ. Because when I am weak I am strong.
 Ko te kupu a te Ariki.
Whakamoemiti ki te Atua.

Areruia, areruia:
kauwhautia te rongo pai ki ngā rawakore, te whaka wāteatanga ki ngā herehere.

RONGOPAI
 Maaka Upoko 6¹⁻⁶
 Ka haere a Hēhu ki tana kāinga tupu; me te aru anō āna ākonga i ā ia. Ā, ka taka mai te Hāpati, ka anga ia, ka whakaako i roto i te hinakoha*. Ā, he tokomaha o ngā kaiwhakarongo i mīharo ki tana ako, i mea, "Nōhea ēnei mea katoa a tēnei tangata? He mātauranga aha hoki tēnei kua homai nei ki ā ia; me ēnei tū merekara hoki e mahia nei e ōna ringaringa? Ehara oti tēnei i te kāmura, i te tama a Maria, i te tuakana o Hākopa, o Hohepa, o Hūra, o Himiona? Me ōna tuāhine hoki, kāhore koia rātou e noho ana i kōnei i waenganui i a tātou?" Heoi, hē iho ō ratou whakaaro ki ā ia. Na, ka mea a Hēhu ki a rātou, "Kei tōna kāinga tupu anake, kei tōna whare, kei ōna whanaunga, ka kāhore he hōnora mō te poropiti." Ā, kihai ia i āhei ki te mea i tētahi merekara ki

reira, heoi anō ko te whakapā i ōna ringaringa ki ētahi tūroto torutoru me te whakaaro i a rātou. Ā, mīharo ana ia ki to rātou whakaponokore.
 Ko te Rongo Pai a te Ariki.

Kia whakanuia rā koe e te Ariki e Hēhu Karaiti.

***hinakoha:** ko te synagogue, he whare hui, he whare kura hoki.

HOLY GOSPEL

Mark Ch. 6¹⁻⁶
 Jesus left and returned to his hometown with his disciples. The next Sabbath he taught in the Jewish meeting place. Many of the people who heard him were amazed and asked, "How can he do all this? Where did he get such wisdom and the power to work these miracles? Isn't he the carpenter, son of Mary? Aren't James, Joseph, Judas and Simon his brothers? Don't his sisters still live here in our town? The people were very unhappy because of what he was doing. But Jesus said, "Prophets are honoured by everyone, except the people of their hometown and their relatives and their own family." Jesus could not work any miracles there, except to heal a few sick people by placing his hands on them. He was surprised that the people did not have any faith.
 The Gospel of the Lord.

Praise to you Lord Jesus Christ

14th SUNDAY IN ORDINARY TIME Year B

Ezekiel 2. 2- 5

2 Corinthians 12. 7- 20

Mark 6. 1-6

Tena koutou te whaanau
Haere mai ki te whakarongo ki
te kupu a te Ariki.
Welcome to come and listen to
the Message - ko te Kupu -
Maori vocabulary reminds me of
the Apostle John who begins his
Gospel talking about the Word.
To him the Message meant Jesus
Christ. He gives a whole
whakapapa - the family tree of
the Word or the Message or the
Bearer of the Word, Jesus.
We used to recite it at the end of
every Mass. So I would have
said it at least four thousand,
three hundred and eighty times -
4,380 times, from Ordination in
1953 till the Mass was
restructured at the Second
Vatican Council.

In Principio erat Verbum et
Verbum erat apud Deum -In the
beginning was the word and the
was with God and the Word was
God. It was ridiculous actually
the speed we used to say it at.

The Fathers of the Second
Vatican Council made the
reform of the Liturgy the very
first topic they discussed.
There were so many treasures in
the Sacred Scriptures which
were never heard. Not only
was the language changed for
people to hear these treasures in
words they actually used in
everyday conversation, but by
spreading it over a three year
cycle, much more could be
heard.

I mustn't spend so much time
over the introduction or we won't
have time to hear today's
message.

First of all - a quick look at
Ezekiel - Probably most of us
only know him from his famous
vision which was turned into a
popular Negro Spiritual - you
know I'm sure "Dem bones,
Dem bones, dem dry bones. ...
Now hear the word of the Lord."
He sees the people all lying
prone - dead - but not just dead,
in fact dried up bones all lying
strewn along the valley - and
suddenly the whole valley comes
alive as the Word sweeps over
them - they're electrified. He
was the first prophet to receive
his calling after the whole nation
were taken as slaves to Babylon.
Our First Reading today tells
how he was called - how the
spirit took hold of him and lifted
him up - "Ezekiel, I am sending
you to the people of Israel. ...
They are stubborn and hard
hearted.... Those rebels may not
even listen, but at least they will
know that a prophet has come to
them."

Then we get the Waiata
Whakautu - The Responsorial
Psalm. It's a community
lament - as they ask God to
forgive them -

Saint Paul in the Second
Reading which is his second
letter to Corinth - show in
practice what the call of the
Lord means. He doesn't want
his Corinthians to lose the
powerful message - just because
he has his weaknesses. The
word of Christ - he passes it on
to them "My power is strongest
when you are weak. ...

There's a clear theme running
through these choices of

Readings. Mark tells of what
happened when Jesus came to
the place he grew up. Mark
ends the second major chapter
in his Gospel: Jesus turns
gradually to the instruction of
his disciples as the Jewish
authorities and even his own
townsfolk reject him..

People of Nazareth were unable
to see the real Jesus. And in
some ways I suppose it would
have been easy for Jesus to just
say "forget about it. Let me
just fit in with the rest".
Being different meant rejection,
- it still means rejection. You are
on your own. And that does
require courage. It does
require courage to say 'no',
when every one is saying 'yes'.
You try for example to say 'no'
to a drink (you are driving),
when others are saying 'yes'.
You don't want to be unpopular!
It requires courage to withstand
the pressure, to be your own
person.

I remember a good example of
this when I was at Hui-Te-
Rangiora in Hamilton.
The very name of the marae is
special - Father Gerry Haring -
Pa Kereti - had consulted with
Queen Te Ata i rangi Kaahu and
she in turn had taken the
thought to Piri Poutapu who
thought about it for some days.
The special characteristic of this
marae he said, is that the priest
lives there. His main purpose is
to heal people spiritually. In
Maoritanga going far back in
history before we ever came to
Aotearoa - Our hapu had a
special way of reconciling people
who had been rejected by their
own hapuu. We created special
marae where a tohunga karakia
lived and on one special day in

Parish Priest: Pā Mikaere Ryan pamikaere@gmail.com 7 Westminster Rd, Mt. Eden, Auckland 1024

Te Unga Waka Marae – Tumuaki Annette Hakaraia 027-6293357 Secr. Eva Morunga Cellphone 022-035-6950

Eva's home 527 8289 Email for the marae is teungawakamarae1@gmail.com

the month - there would be a forgiveness day - Rangi Ora. When reconciliation could be brought about. And so Hui the Gathering Rangiora - of salvation

We had a very wise Kuia - a tuakana to the Queen - - she was also a Maori Warden who visited all the pubs and helped the Maori and Rarotongans to drink sensibly.

One day she came to my door when I was having breakfast and knocked - I called out Haere mai Kui. - She opened the door but wouldn't come in - she just stood there holding a parcel as though it was dangerous.

Well I'll cut to the chase - she told me this was stolen meat.

Her husband had started working at the Freezing works at Te Rapa. He was a lovely honest man and the thought of pinching anything was just not in him. But after a month or so a friend of his secretly placed a bag of this special export meat in his satchel. He was horrified - But his mate explained - Our mates here are uncomfortable with you - because you're so honest. They feel you're going to grass on them, when they do anything illegal. "But - If tonight you walk past the guard with this in your satchel - they will not be worried any more."

You only need to do it once.

Reluctantly he agreed. But when he came home to Judy and told her the story - she hit the roof.

So here she was standing at my door with the meat parcel.

What to do!!

My solution - Give it to me and I will give it to the cat. It was beautiful piece of meat and pussy lived on it for a week.

I've forgotten my point now - Oh yes -

The problem when trying to be tika in what you do.

- when there's a culture of doing wrong - you need God's help and faith in Jesus teaching - to keep you straight.

Ka nui tenei. Bucking the trend is something which it takes a lot of tika and pono in our lives to keep close to Christ's footsteps.