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**RĀTAPU RUA TEKAU MA RUA
O TE WĀ NOA O TE TAU
22nd Sunday in Ordinary Time
Year B**

**Miha Māori kei Te Unga Waka
ia Rātapu ia Rātapu 11^{am}**

Weekdays Mass 12 midday exc. Sat

HAPPY FATHERS DAY

**The role of Dad, Papa, Father, Matua
Tāne of the family is crucial to the
future life of each child. Nō reira, we
pray especially for you today kia pai
kia kaha kia tika koe hei taurira. May
you tautoko them with your interest
with your advice and your good
example.**

ANNIVERSARIES OF DEATH

Remembered at Mass at Te Ūnga

Waka on the anniversary days.

29th August Pa Kereti Mertens mhm,

Pa Hoane van Tilborg mhm,

Eunice Onaiki Hustler

31st August - Anastasia Locke

7th Sept - Neta Maierhofer, Kathy Allen

8th Sept -Fr. Huub Nederhof mhm, Daniel

Morunga

10th September - Aterea (Ted) Rāpira,

Toi Rāpira

17th September - Wally Te Wake.

*mhm = Mill Hill Missionaries

*There are several anniversaries in
August of people who were great
supporters in the early days of Te
Ūnga Waka. At our weekday Mass it
was very touching to see Phillip light a
candle and put it in front of Millie
Bradford's photo on the 'Kaumātua
Wall' during the Mass in her memory.
As a child he had been at school with
Millie. Here is Te Ūnga Waka report
from 2013 of her passing: AMELIA
MILLIE BRADFORD died at home aged
84. Millie and her late husband Johnny
were a feature in the early days of Te Ūnga
Waka. She was the jazz singer and all her
children were performers. She was a
Taurira Tawhito of St. Joseph's Māori Girls
College, Napier. The family brought her
body to Te Ūnga Waka for the Requiem
Mass yesterday before taking the long trip
to Mitimiti. Hinewehi Mohi sang for her.*

INOI MŌ NGĀ TŪRORO

Brother John Paul* Pā Anton Timmerman, Pā David
Whelan, Pā Sean O'Brien, Pā Tony Brown, King
Tuhetia, Tony Zac Smith, Agnes Cherrington,
Andy Pivac, Anna Haines, Arahī Ashby, Basil
Brown, Bella Wade, Bernard Hotere, Billy
Raymond Te Wake, 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, Jerome Noa, 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, Maraea Matthews,
Margaret Paparua, Marie Louise, Margaret (Irene)
Stinnato, 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 and
Pearl, Nan Thomas, Nikau Gardiner, Patricia Millar,
Paul Hughes, Paul Lundon, Paul Tukere, Pauline
Matiu, Percy Davis, Peter Peita, Peter Te Wake,
Phyllis, 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

*Brother J.P. is in Auckland Hospital. Hāto Petera
Old Boys 1960s and 70s, go and pay him a visit - he
was the greatest principal of your kura - and he has
never stopped working to inspire youth. Ask for
him at the desk under the family name of Wilson.

Message from Pāpā Werahiko

*(Kei te mamae tonu te ngākau o to tātou
Pāpā mō te mahi mōrikarika o ētahi
pirihi me ētahi Kaimahi o te Hāhi nā
rātou i mahi kino ki ngā tamariki, i ngā
tau kua pahure. Anei tētahi kupu whai
whakaaro nāna mō tēnei wā.) A heap of
copies of Pope Francis' letter have been
placed by the Notice Board. Please take
a copy home so that you can read it
carefully and understand and join him in
spirit.*

**“Looking ahead to the future, no effort
must be spared to create a culture able
to prevent such situations from
happening, but also to prevent the
possibility of they're being covered up
and perpetuated.”**

KATEKITA COURSE CONTINUES

THIS WEDNESDAY

Remaining dates **Wed. 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

LIFE TEEN INFO EVENING

Youth Leaders, priests, parents and PPC
members are invited to the Life Teen info
evening on this coming Friday at 7pm at
Pompallier Diocesan Centre in Ponsonby.
Randy Raus, CEO of Life Teen USA, will share
how their resources and camps lead teenagers
and their families into a deeper relationship
with Jesus Christ and His Church. **RSVP to
Rochelle 022 309 2022**

Here are some ironic words of Wisdom and
Guidance from Pa Tony :-

HOW TO RAISE A DELINQUENT

- 1. Give** a child everything they want from
infancy. That way they will grow up
believing the world owes them a living.
- 2. When** children pick up bad words,
laugh at them. It will make them think
they are cute.
- 3. Never** give children any spiritual
training, cultural observances or
knowledge. Wait till they're 21 and let
them "decide for themselves."
- 4. Avoid** teaching children what is right
or wrong. You don't want to give them a
guilt complex. Better condition them to
believe, every time they're caught
stealing or whatever, that society is
persecuting them.
- 5. Pick up** everything after children:
books, shoes, clothes. Do everything for
them so that they will always make
others responsible for the consequences
of their actions.
- 6. Let them** read any printed matter and
see any TV programme or DVD they
want to. Make sure the clothes, cutlery,
crockery, rooms, house, backyard and car
are clean, but let their minds feed on
epravity, pornography, violence,
intolerance and hostility.
- 7. Quarrel** and fight frequently in front
of your children. That way they will
know that arguing and swearing are the
best ways to communicate.

*Here are the kupu Māori for the
Fruits of the Holy Spirit*

Love - He Aroha

Joy - He Hari

Peace - He Rangimarie

Patience - He Ngākau Pai

Kindness - He Ngāwari

Goodness - He Pai

Trustfulness - He Pono

Gentleness - He Ngākau Māhaki

Self-control - He Peehi Hiahia

Gifts of the Holy Spirit

Wisdom - Whakaaronui

Understanding - Māramatanga

Maia - Courage

Knowledge - Mātauranga

Reverence - Manaaki

Right Judgement - Whiriwhiri Tika

Awe and Wonder - Wehi

First time father is in awe of the baby and
the dextrous way his wife cleans and
changes baby. "Your turn" she says. "Oh
oh - next time." he stammers. A couple
of hours later: "Okay, your turn" "Oh I
meant next baby!"

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Readings for 22nd of Ordinary Time Yr B

ENGLISH TEXT: CEV

MĀORI: Pa Hoane Papita me ona hoa kaumatua o te Tai Tokerau. Hitoria Poto 1908.

TUHITUHI TAPU TUATAHI

Tiuteronomi Ūpoko 4^{1-2, 6-8}

Moses said: Israel, listen to these laws and teachings! If you obey them, you will live, and you will go in and take the land that the LORD is giving you. He is the God your ancestors worshipped, and now he is your God. I am telling you everything he has commanded, so don't add anything or take anything away. If you faithfully observe them when you enter the land, you will show other nations how wise you are. In fact, everyone that hears about your laws will say, "That great nation certainly is wise!" And what makes us greater than other nations? We have a God who is close to us and answers our prayers.

Ko te kupu a te Ariki. **Wakamoemiti**

WAIATA WHAKAUTU 14 / 15

Wā. Kei te noho te hunga tika ki te aroaro o te Ariki. The just will live in the presence of the LORD.

Who may live on the holy mountain of the LORD? Only those who obey God and do as they should. They speak the truth and don't spread gossip. *Wā. Kei te noho te hunga tika*

They treat others fairly and don't say cruel things. They hate worthless people, but show respect for all who worship the LORD. *Wā. Kei te noho te hunga tika ki te aroaro o te Ariki.*

They keep their promises no matter what the cost. They lend their money without charging interest, and they don't take bribes to hurt the innocent. Those who do these things will always stand firm. *Wā. Kei te noho te hunga tika ki te ...*

TUHITUHI TAPU TUARUA

Hākopa (Hēmi) Ūpoko 1^{17-18, 21-22, 27}

Every good and perfect gift comes down from the Father who created all the lights in heaven. He is always the same and never makes dark shadows by changing. He wanted us to be his own special people, and so he sent the true message to give us new birth. Be humble and accept the message that is planted in you to save you. Obey God's message! Don't fool yourselves by just listening to it. Religion that pleases God the Father

must be pure and spotless. You must help needy orphans and widows and not let this world make you evil. Ko te kupu a te Ariki. **Whakamoemiti**
Areruia: Nā tūna ake anō hiahia i whānau ai tātou, nā te kupu o te pono kia waiho ai tātou hei mātāmua.

RONGO PAI Maaka 7^{1-8, 14-15, 21-23}

Nā, ka whakamine ki a Hēhu ngā Pārihi me ētahi o ngā Kaituhi i tae mai i Hiruharama. Ā, tō rātou kitenga i ētahi o āna ākongā e kai taro ana me te noa anō ngā ringaringa, arā, kīhai ngā ringa i horoia, ka whakahē rātou. *Ekore hoki ngā Pārihi me ngā Hūrai katoa e kai, ki te kāhore i maha ngā horoinga o ngā ringaringa; e pupuri ana hoki i te waihotanga iho a ngā kaumatua.* *Ekore anō rātou e kai i to rātou hokinga mai i te marae-hoko, ki te kāhore i mātua horoia ngā mea i hokona.* Ā, he maha ērā atu mea kua tukua iho kia puritia e rātou, ngā horoinga o ngā oko, o ngā kākahu, o ngā ipu parāihe, o ngā nohoanga.) Na, ka ui ngā Pārihi me ngā Kaituhi ki ā Hēhu, "He aha ō ākongā tē haere ai i runga i te waihotanga iho a ngā kaumatua? Heoi, e kai taro ana me te noa anō ngā ringa?" Na, ka whakahokia e ia, ka mea ki a rātou: "Tika rawa tā Ihaia i poropiti ai mō koutou mō te hunga ngutu kau, i tuhituhia hoki: 'Te iwi nei kei ngā ngutu te whakahōnore ki a au, tawhiti noa atu i a au ō rātou ngākau. Otirā, maumau noa to rātou karakia ki a au. Ko tā rātou nei hoki e whakaako ai, ko ngā whakaakoranga, ko ngā ture a te tangata.' E whakarere ana hoki e koutou tā te Atua ture, ā, puritia ana ko te waihotanga iho a te tangata." Na, ka karanga anō a Hēhu i te mano, ā, ka mea ki a rātou, "Whakarongo koutou katoa ki a au, kia mātau ai hoki koutou. Kāhore he mea o waho o te tangata e tapoko nei ki roto ki ā ia, e āhei te whakanoa i te tangata, ēngari ngā mea e puta ana i roto i te tangata, mā ēnei ka noa ai te tangata. Nō roto hoki, nō te ngākau o ngā tāngata te putanga o ngā whakaaro kino, o ngā pūremu, o ngā moe puku, o ngā kōhuru, o ngā tāhae, ā, o ngā apo taonga, o ngā tutū, o ngā hīanga, o ngā tikanga whakarihariha, o te

kanohi kino, o te kōrero kino ki te Atua, o te whakapehapeha, o te wairangi. Ko ēnei mea kino katoa e puta ake ana i roto, ā, e whakanoa ana i te tangata. Ko te Rongo Pai a te Ariki. **Kia whakanuia rā koe e te Ariki**

GOSPEL Mark 7^{1-8, 14-15, 21-23}

Some Pharisees and several teachers of the Law of Moses from Jerusalem came and gathered around Jesus. They noticed that some of his disciples ate without first washing their hands. *The Pharisees and many others obey the teaching of their ancestors. They always wash their hands in the proper way before eating. None of them will eat anything they buy in the market until it is washed. They also follow a lot of other teachings, such as washing cups, pitchers, and bowls.* The Pharisees and teachers asked Jesus, "Why don't your disciples obey what our ancestors taught us to do? Why do they eat without washing their hands?" Jesus replied, "You are nothing but show-offs! The prophet Isaiah was right when he wrote that God had said, 'All of you praise me with your words, but you never really think about me. It is useless for you to worship me, when you teach rules made up by humans.' You disobey God's commands in order to obey what humans have taught." Jesus called the crowd together again and said, "Pay attention and try to understand what I mean. The food that you put into your mouth doesn't make you unclean and unfit to worship God. The bad words that come out of your mouth are what make you unclean. Out of your heart comes evil thoughts, vulgar deeds, stealing, murder, unfaithfulness in marriage, greed, meanness, deceit, indecency, envy, insults, pride and foolishness. All of these come from your heart, and they are what makes you unfit to worship God.

The Gospel of the Lord.

Praise to you Lord Jesus Christ.

**22nd SUNDAY IN ORDINARY
TIME Year B****Deuteronomy 4. 1-2, 6-8**

God's laws are a form of guidance for his people. - so that Israel might have life

James 1. 17

We need to act on God's word, not just hear it

Mark 7. 1-8,14-15,21-23

The Pharisees value pious display more than sincerity of heart

After five weeks of reflecting on the 6th chapter of John's gospel and the theme of Jesus as the Bread of Life, we return today to continuing our readings from Mark's gospel.

As for today's second reading we began reading from the letter of St. James and we will continue doing so for the next few Sundays.

This letter of James is very down to earth and practical, filled with the spirit of the Wisdom literature of the Old Testament. Martin Luther hated this Epistle, saying "it was a things of straw" because it kept stressing that believing is not enough, you have to be doing good things. It is more of a sermon than a letter. Today James tells people that it is important to listen to Jesus, but it is a big waste of time if you don't live it. We are called to live out our faith. Faith that is never put into practice is dead.

St. James will remind us of that over the next several weeks.

You can't say you are a believer and do nothing with it. That is not faith. To suggest that all that is necessary is to believe in God would be like saying that all that is necessary for a successful marriage relationship is for each person to believe in the existence of the opposite sex.

The short phrase in today's letter '*Be doers of the Word not hearers only*' seems to sum up all our readings today, because all the readings today deal with the nature of true religion.

In today's gospel Jesus quotes from the prophet Isaiah, "*This people honours me with their lips but their hearts are far from me. Their worship is useless, the doctrines they teach are mere human regulations. They put human traditions before the commandment of God.*"

These words seem directed not against the Pharisees as such but against rigidly doctrinaire Jewish members of the Christian community at Mark's time and against similar people among our own communities today.

People today in many ways have changed very little from those of Jesus' time. We are still influenced by the most basic emotions.

How distorted religion can be – and in all too many instances this includes our own Catholic religion.

From all the way back in the time of Jesus, even to today, the tendency has been to make religion merely a matter of measurable external practices. That is even manifested in our very way of speaking, when, for example, we refer to some as a practicing Catholic.

Religion is made to be nothing more than a system of laws and legalities, of rules and regulations, of observances and obligations, of doctrines and dogmas – and all of this imposed, by law, under the pain of penalties and punishments. Laws are laid down and people are measured accordingly; if you keep the law you are good and will be saved; if you do not, then

you are bad and will be lost.

Take the Sunday obligation, for example: you must attend Mass on Sunday under the pain of mortal sin – keep the law and you are in the state of grace; break the law and you are in the state of sin.

There is a strong attraction for some to have a religion of laws and regulations.

The question on their lips is often: "*Is this a sin?*" "*Is it a mortal sin or 'only' a venial sin?*" The main concern of such people is to know what they can get away with or to be free from feelings of guilt.

But these are not the questions to ask. Our real concern should be: "*Is this what God wants me to do?*"

It is possible to keep all the laws and rules perfectly (as pharisees of all kinds do) and yet be very far from the spirit of Jesus and the Gospel.

The law-keeper is primarily concerned with "*saving one's soul*", with "*being in the state of grace*". Even when he shows "*charity*" to others it is often simply to get "*merit*" for himself. Obviously in our Church and wherever people have to work and to live together, we have to have rules. But they are only means to help us work together more smoothly, to help us live together more harmoniously. Once the rules start dictating to us then we are in trouble. There is a lot of truth in the statement, "*Rules are made to be broken*". Jesus himself often broke the law in the interest of compassion for others.

Laws are meant not to restrict but to maximise the freedom of individuals and groups without detriment to others. We often swear at the traffic lights when

they turn red against us but we swear even more when they break down - because of the chaos that follows

In our human ignorance and weakness we have made law and morality the same thing. If it is according to the law, then it is good and moral; if it is not according to the law, then it is bad and immoral.

But Jesus teaches us that this is absolutely wrong.

He taught us that the law of the land is not absolute, the law of the church is not absolute, only the law of God is absolute, and Jesus has reduced that law to the love of God and neighbour according to how our conscience sincerely sees and dictates.

That is why James writes in the 2nd reading, "*Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their affliction and to keep oneself unstained by the world.*" And

what St. James speaks about, is not just a code of laws or doctrines or dogmas. Rather, it is the presence of the Holy Spirit within us, inspiring us to know what God wants us to do according to God's own word in Scripture, and giving us the courage and power actually to do it.

The Gospel is not a code of laws. It provides a vision of a truly human life lived for God among other people. It is focused on relationships rather than individual actions.

"Many older Catholics have grown up in a closed Catholic culture [1950s-1960s]. To put it crudely that was a world in which little was permitted and much was obligatory. They experienced the Sixties as Liberation. Young people today

have grown up in another world, a permissive society, in which much was allowed and little is obligatory.

It is not surprising that they look for greater structure, clarity and visibility.

For them the main thing is not liberation but identity".

Today's readings tell us that that identity is not to be found in laws and regulations but in the spirit of God himself. I always think of God's laws as our fences which keep us going steady along the road of life.