

The Anchor



We have this hope as an anchor for the soul, firm and secure. Heb. 6:19

St Thomas Aquinas Latest Edition

Once you choose
hope
anything is possible.

~Christopher Reeve

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where love and learning go hand in hand

St Thomas Aquinas

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April 2020

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Mass Times

St Mary's: Saturday Vigil: 5.00pm Sunday: 8.00am & 10.30am

St Joseph's: Sunday: 9.00am

Parish Priest: Fr Philip Billing

Korean Priest: Fr Peter DaeJoong Kim

Asst. Priest: Fr Arnold Punzalan

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Message from Fr Philip: *Brokenness, Blessing, and Hope* *Sacinandana Swami, "The Cracked Water Pot"*

A water bearer in India had two large pots, each hung on one end of the pole he carried across the back of his neck. One of the pots had a crack in it, and while the other pot was perfect and always delivered a full portion of water at the end of the long walk from the stream, the cracked pot arrived only half full. This went on every day for two years, with the bearer delivering only one and a half pots of water to his master's house.

Of course, the perfect pot was proud of its accomplishment and saw itself as perfectly suited for the purpose for which it was made. But the poor cracked pot was ashamed of its imperfection and miserable that it was able to accomplish only half of what it had been made to do. After two years of what it perceived as bitter failure, it spoke to the water bearer one day by the stream. "I am ashamed of myself and I want to apologize to you." "Why?" asked the bearer. "What are you ashamed of?"

"For the past two years, I have been able to deliver only half my load because this crack in my side causes water to leak out all the way back to your master's house. Because of my flaws you have to work without getting the full value of your efforts," the pot said. The water bearer felt sorry for the old cracked pot, and out of compassion he said, "As we return to the master's house, I want you to notice the beautiful flowers along the path." Indeed, as they went up the hill, the old cracked pot took notice of the sun warming the wildflowers on the side of the path. The pot felt cheered.

But at the end of the trail, the pot still felt bad because it had leaked out half its load, and again it apologized for its failure. The bearer said to the pot, "Did you notice that there were flowers only on your side of your path, but not on the other pot's side? That's because I knew about your flaw and took advantage of it. I planted flower seeds on your side of the path, and every day while we walk back from the stream, you've watered them for me. For two years I have been able to pick these beautiful flowers to decorate my master's table. If you were not just the way you are, he would not have such beauty to grace his house.

<http://www.sacinandanaswami.com//en/s1a38/wisdom-stories/thecracked-water-pot.html>

I love this story. I discovered it in an Echo Magazine several years ago. It really resonated with me and I have since put it to memory. The point of the story is each of us has our unique flaws. We're all cracked pots. But if we will allow it, the Lord will use our flaws to grace his table. In God's great economy of salvation nothing goes to waste.

"We know that all things work together for good for those who love God"... Romans 8:28.

Our unique flaws, our mistakes, our sorrows, as well as our joys, are always put to a greater good by God. They are used to grace God's beautiful world! Leonard Cohen's song Anthem has the following chorus:

*"Ring the bells (ring the bells) that still can ring
Forget your perfect offering
There is a crack in everything (there is a crack in everything)
That's how the light gets in."*

I have come to see that my own flaws and vulnerabilities, once understood and embraced, can be an energy and wisdom I offer in my ministry when I am with another in their vulnerability. This can be helpful for the other to appreciate that God cares and understands. Our own wounds can be the instrument by which Christ himself, the wounded healer, helps others to be healed.

"The vision of compassion cuts through all boundaries. It is not shocked and does not easily take offense. It knows its own darkness, its own need of forgiveness, and having received mercy it can now pass it on."

Theologian Barbara Fiand, Wrestling with God

To God we will always be more than the total sum of our perceived mistakes. The compassionate face of Jesus found in others, or perhaps others have discovered in me, will be the catalyst to overcome many an obstacle life inevitably throws at us to diminish our sense of self-worth, bringing with it a conversion of heart full of blessing and hope.

From Fr. Philip

Editor's Message

Our April edition of Anchor has 'Hope' as its theme. Hope seems to be in short supply if you regularly read or watch the news. Climate change, corona virus, and a host of other ills can drain us of a sense of hope and optimism, and that does not take account of the varying degrees of personal distress that can beset any of us.

However, we are called to be people of hope. If we are hopeful then usually we are able to find ways to improve our circumstances or help another to improve theirs. A sense of hopelessness can lead to inertia and that dismal sense of 'there is nothing I can do'.

There are things we can do; we can pray, we can offer our time to assist with those causes we really care about and we can read this edition of Anchor. We begin with Pope Francis on the Resurrection – reminding us that we are not born to death but for Resurrection. We welcome Father Arnold to our parish with Jill Taylor's interview. Catherine Smalberger writes beautifully on how death need not be feared but can offer opportunities for a different kind of healing. Paul Mabey QC explains how the Justice system offers hope to those who have lost their way. We hear from Aquinas College, also from Fullstop – an organisation who feeds the hungry. May our Lenten efforts lead us to more hope and faith for the year to come.

Susan Mabey, Mary Parker, Father Philip, Jill Taylor and Mary Elmiger.

One Minute Life Strategies

Gratitude turns what we have into enough. *Aesop*

Gratitude can be a very useful strategy when you are experiencing doubt and struggling with a situation in your life. Doubt can keep you from stepping out into new things ... whether you are struggling with doubt in yourself, doubt in what is the right thing to do, or doubt in what the outcome may be. While gratitude doesn't remove all risk, it opens up new perspectives and clears your thinking processes. Looking for the things you are grateful for brings more balance and creates in you an openness to possibilities that hadn't existed before ... and when this happens, you experience more clarity and peace in each decision.

What changes do you notice within you when you apply gratitude to a situation?

By Mary Parker

Words from Pope Francis ... *reflections on resurrection*

We came into this world in order to be raised up; we were not born for death but for resurrection. As Saint Paul writes “our citizenship is in heaven” (*Phil 3:20*) and, as Jesus says in the Gospel, we shall be raised up on the last day (cf. *Jn 6:40*). Today we can ask ourselves: how does the thought of the resurrection affect me? How do I respond to my call to be raised up?

Help comes to us first from Jesus, who in today’s Gospel says: “Anyone who *comes to me* I will never drive away” (*Jn 6:37*). That is his invitation: “Come to me” (cf. *Mt 11:28*). To come to Jesus, the living one, in order to be inoculated against death, against the fear that everything will end. To come to Jesus: this might seem a generic and even banal spiritual exhortation. But let us try to make it concrete by asking a few questions. Today, in the files that I handled in the office, did I draw nearer to the Lord? Did I make them an occasion for speaking to him? In the persons whom I met, did I involve Jesus? Did I bring them to him in prayer? Or did I do everything while thinking only of my concerns, rejoicing only in things that went well for me and complaining about those that didn’t? In a word, did I live my day *coming to the Lord*, or was I simply orbiting around myself? And where am I headed? Do I seek only to make a good impression, to protect my role, my schedule and my free time? Or do I come to the Lord?



Jesus words are striking: “*Anyone who comes to me I will never drive away*”. As if to say that any Christian who does not come to him will be driven away. For those who believe, there is no middle ground. We cannot belong to Jesus and orbit around ourselves. Those who belong to Jesus live by constantly going forth from ourselves and towards him.

Life itself is a constant going forth: from our mother’s womb to our birth, from infancy to adolescence, from adolescence to adulthood and so on, until the day of our going forth from this world. Today, as we pray for our brother cardinals and bishops who have gone forth from this life in order to meet the risen Lord, we cannot forget the most important and difficult “going forth”, the one that gives meaning to all the others: that of going forth from our very selves. Only by going forth from ourselves do we open the door that

leads to the Lord. Let us implore this grace: “Lord, I want to come to you, along the roads and with my traveling companions each day. Help me to go out of myself in order to come towards you, for you are life itself”.

A second thought is that piety towards others opens the gates of eternity. To bow down before the needy in order to serve them is to be on the path to heaven. If, as Saint Paul says, “love never ends” (1 Cor 13:8), then love is itself the bridge linking earth to heaven. We can ask ourselves whether we are advancing along this bridge. Do I let myself be touched by the situation of someone in need? Can I weep with those who are suffering? Do I pray for those whom no one thinks about? Do I help someone who has nothing to give back to me? This is not to be sentimental or to engage in little acts of charity; these are questions of life, questions of resurrection.

Lastly, I would offer a third thought about the resurrection. I take it from the *Spiritual Exercises*, where Saint Ignatius suggests that before making any important decision, we should imagine ourselves standing before God at the end of time. That is the final and inevitable moment, one that all of us will have to face. Every life decision, viewed from that perspective, will be well directed, since it is closer to the resurrection, which is the meaning and purpose of life. As the departure is calculated by the goal, as the planting is judged by the harvest, so life is best judged by starting from its end and purpose. Saint Ignatius writes: “Let me consider myself as standing in the presence of my judge on the last day, and reflect what decision on the present matter I would then wish to have made; I will choose now the rule of life that I would then wish to have observed” (*Spiritual Exercises*, 187). It can be a helpful exercise to view reality through the eyes of the Lord and not only through our own; to look to the future, the resurrection, and not only to this passing day; to make choices that have the flavour of eternity, the taste of love.

Do I go forth from myself each day in order to come to the Lord? Do I feel and practise compassion for those in need? Do I make important decisions in the sight of God? Let us allow ourselves to be challenged at least by one of these three thoughts. We will be more attuned to the desire that Jesus expresses: that he lose nothing of what the Father has given him (cf. Jn 6:39). Amid so many worldly voices that make us forget the meaning of life, let us grow attuned to the will of Jesus, risen and alive. Thus we will make of our lives this day a dawn of resurrection.

vatican.va/content/francesco/en/homilies/Nov 2019



Commissioning Mass to Bless the New School Year

On 12 February, staff and student representatives travelled to the Commissioning Mass celebrated by Bishop Steve - a great way to have the new school year blessed. At the Mass, Donna Vincent and Teresa Rush were recognised for their Postgraduate studies: Graduate Certificate in Leadership and Catholic Culture, a two year study programme through the Australian Catholic University.



Staff Retreat

All school staff participated in a spiritual retreat led by Fr Carl Telford at the start of the year. The staff spent time reflecting on aspects of their lives they were grateful for and building their relationship through prayer with Jesus.

Powhiri and Welcome for James Murray and new students

The school had a lovely welcome for James, Karla, Callum, Hamish, Vaughan and Lachlan Murray, the new principal and family. James was supported by his previous school, St Joseph, Fairfield.



On 18 February, we had our New Families Liturgy where we welcomed and blessed 55 new students and families. It was also an opportunity for us to welcome Fr Arnold to our school community.

Classroom learning focus

This year, Caritas students will be learning about different countries and their needs. In Tika and Maramatanga (junior school), students will learn about the needs of those in Kiribati, the Holy Land and Timor-Leste.

In Whakaponono (middle school) students will learn about the needs of those in Cambodia, Tonga and Papua New Guinea. In Aroha (senior school) students will learn about the needs of those in Kiribati, Philippines, Tonga and Fiji.

26 February Ash Wednesday

The schools liturgical leaders, Mr Murray and Mrs Rush, attended the 8am Parish Mass where we were gifted the ashes for our school's Ash Wednesday liturgy. On Ash Wednesday all students received their ashes. Students had learnt about the significance and reason for the ashes in class.



Student leadership

Our Year Six students have been working hard on becoming the new leaders within our school. We have many different leadership roles in which students are trained and supported to learn skills to lead others such as; Liturgical Leaders, Chapel Monitors, Centre Managers, Techies, House Captains, Communication Ambassadors, Library Assistants, Sports Leaders, Movie Makers and many others.

The Liturgical Leaders have been busy sewing altar cloths for the classrooms on their new overlocker and leading weekly school liturgies. The Chapel Monitors now open the school Cluny Chapel once a week during morning tea and lunchtime so that students can spend time in prayer.

By Teresa Rush, DRS

The Light Within

"To hope is the way we are saved
But if we saw what we hope for
There would no longer be hope
How can we hope for what is already
seen

So we hope for what we do not see
and we will receive it through
PATIENT HOPE" Rom. 8: 24-25.

Lord when things are dark
And I cannot see
Fill me with hope

When I am fearful
And the way is rough
Fill me with hope

When I wallow in weakness
And my strength is waning
Fill me with hope

Lord let me find hope
In the smallest joy-filled moment
Sure of Your Presence indeed
When You come to walk beside me
and take my hand in Yours
Hopeful God, guide me

And in the silence of a friend
Your sacred touch enfolds me and
Hope speaks



In prisons as light enters darkness
In hospital wards where in some
redemptive way
We bring healing and wholeness

Lord may we see your signs of hope
With your eyes and with your heart
For you are full of deep compassion
Loving us through all our days

Sister Gabrielle O'Neill sjc



Aquinas College News

YEAR 11 Religious Education Discipleship Class: *Encounter Day with the NET team*

Our Year 11 Discipleship Religious Education class has had a great start to the year experiencing an Encounter Day with the new Hamilton Diocese NET team. NET (National Evangelisation Teams) is a peer-to-peer Catholic youth ministry based in Australia. The theme for the day was 'The Unexpected' where team members shared their experiences of God and invited us to "not be afraid to choose faith".



The day involved interactive games, activities and small group discussions, as well as a time for prayer and to reflect on our own relationship with Jesus.

We are looking forward to catching up with the team again when they join us for the Cross Walk and Easter Liturgy at the end of the term. Another key event in our class discipleship journey will be attending the Set Free Catholic Youth Festival in May which the NET team will also be helping to lead.

Student voices:

"The retreat was an awesome experience and opened my mind to a deeper meaning of faith." Samuel Rush

“It really opened my eyes to what my relationship with God could be like.”

Nina de Lange

“The NET team was so lovely. The reflection time really helped me to bond with God. I felt his presence possibly for the first time. It was amazing! Prayer works!” Emma Audas

“It was a fun day that was eye opening for everyone. We looked into our own relationship with Jesus and had an amazing team to support us.”

Emma Tran

“The day was incredibly humbling. Being able to witness others talking about their own experiences with God was an incredibly authentic experience for me.” Riley Elliott-Lowe

“This retreat was an eye-opening experience. It helped me to realise the importance of prayer and what it is like to experience peace. The NET leaders were welcoming and made the day feel comfortable and joyful.” Georgie Gash

“The NET team had a goal of strengthening my relationship with God. They definitely succeeded.” Joshua Pinto

“Overall the day was super inspiring. It was fun to explore our faith and grow as a class.” Paige McKay

“It was fun to get to know the team and come closer together as a class.”

Briarna McGrory



“The retreat was eye opening. I had a fun time learning about and getting closer to God with my friends.” Jude Farrell

“The retreat was a great way to fulfil my personal relationship with Jesus through interpersonal relationships with the class and the NET team.”
Nathaniel Barry

“The retreat was a good time. I learnt a lot about myself and my relationship with God.” Hamish Preston

Trip to Canberra for CSYMI Conference

I was offered a wonderful opportunity to attend the Catholic Schools Youth Ministry International Equipping School Conference in Canberra last week. I return to Aquinas College this week with a refreshed Spirit and renewed vision for our role in Catholic Education.

The Equipping School leads the participants through a model of evangelisation that proposes the gift of encounter with Jesus. There is no compulsion to accept, yet all the participants I spoke to found an overwhelming joy in this process and new passion for their personal walk with Christ. This was my own personal experience too.

CSYMI offers a pathway for our young to first encounter Christ in a new and personal way, to be nurtured and accompanied on their journey, and to then share this experience with others. There is the opportunity to train as a Youth Minister and to work in Catholic Schools, accompanying our students in their faith walk and relationship with Jesus. This is an exciting model and one we are looking to bring to our New Zealand Catholic Schools. We are embarking on the beginnings of this journey this year.

Laura Smith, who attended the Equipping School last year, was invited back to Canberra to be part of the CSYMI Youth Ministry Programme for 2020. The Equipping School initiated this programme and she will complete modules throughout the year while studying full-time. Laura will continue to support the Aquinas College Community at different times over the year.

By Leon Roberson

Father Arnold Punzalan - *our new Assistant Parish Priest*

Welcome, Father Arnold – we are delighted to have you join us in the Parish of St Thomas Aquinas.

Father Arnold hails from the Archdiocese of San Fernando in the predominantly Catholic Pampanga Province of the Philippines. He is the middle of three siblings, with an older sister and younger brother - their mother and father 'are already in heaven'.



Growing up in a family with a strong Catholic faith, a young Arnold served at Mass under the guidance of an inspirational parish priest. A curiosity in the priesthood was sparked and Father entered the Major Seminary at the end of his high school years. (In the Philippines, boys who have expressed an interest in the religious life may enter a Minor Seminary for their secondary education (more akin these days to a Catholic boys' boarding school) before graduating to a Major/College Seminary at around seventeen years of age.

After ten years' training, spending the last four summers gaining pastoral experience in parishes of his diocese, Father Arnold was ordained on March 11, 2008 – the first priest in his wider family. He spent two years in a large parish as assistant priest, before returning to the seminary as Prefect of Discipline.

In 2019, Father Arnold's bishop approached him – the contract of the Morrinsville's priest, Father JeLo Maghirang, also from the Philippines, was about to finish – and Fr Arnold was asked by his bishop to replace him. The bishop thought that it might help Father in his discernment of that invitation, to offer him a three-week reconnaissance visit to New Zealand.

We can presume Father liked what he saw because on 24 January this year, he began his time with us as our assistant parish priest, celebrating his 39th birthday a week into his stay!

Predicting a tough period of adjustment, Father has been pleasantly surprised to have quickly found his feet – thanks, he says, to everyone's warm welcome and the wonderful help of Fr Philip and our parish secretary, Margie Cooper.

When asked of his interests, Father said he loves reflecting on the Word of God. We saw that very early on in your stay, Father - who will forget the story of the Filipino Jeepney and the response to the exhortation to love one's enemies - "I will do my best!"

Father has become a fisherman – fellow Filipinos from his home province who live at the Mount emailed Father when they learnt of his St Thomas Aquinas appointment and invited him to join their fishing forays – you might spot them around Tauranga's shores of an evening, whiling away a pleasant hour or two at the end of a busy day.

And just to keep homesickness at bay, Father's two nephews from the Philippines, aged seven and ten, are in daily contact with Uncle Arnold and are mightily keen to visit him in New Zealand.

Welcome once again, Father – we thank God for sending another lovely priest to lead us in our spiritual lives and we wish you a happy and blessed time in our parish.

By Jill Taylor

The Parish Sacramental Programme

This programme began mid March, with over 70 children participating in the programme for preparation to receive the Sacraments of Reconciliation, Confirmation and First Holy Communion.



These young people will receive the Sacrament of Reconciliation in the beginning of April; the Sacrament of Confirmation will be with Bishop Steve on Sunday 17 May, 2pm at St Mary Immaculate Church. First Holy Communion will be at the end of June.

Please keep these young people, and their families in your prayers as they progress through the programme.

Flowers have an Important Role at Mass

The use of flowers contains multiple levels of spiritual symbolism that should not be forgotten.



In many Catholic churches flowers are the most commonly used decorations in the sanctuary. They can be found surrounding the altar at Mass, or in front of statues and other prominent works of art.

While they might seem like an “afterthought,” the Church actually has distinct rules and regulations regarding flowers and makes use of them for specific spiritual symbolism.

For example, the *General Instruction of the Roman Missal* explains, “Floral decoration should always show moderation and be arranged around the altar rather than on the altar table.” Additionally, “During Advent the floral decoration of the altar should be marked by a moderation suited to the character of this time of year, without expressing in anticipation the full joy of the Nativity of the Lord. During Lent it is forbidden for the altar to be decorated with flowers. Exceptions, however, are Laetare Sunday (Fourth Sunday of Lent), Solemnities, and Feasts.”

In this aspect, flowers are meant to express joy, and is why they are restricted during the sombre seasons of Advent and Lent. Additionally, flowers serve the purpose of reminding us of God’s creation and the beauty of his handiwork. Nikolaus Gehr in his book, *The Holy Sacrifice of the Mass*, elaborates on this spiritual meaning.

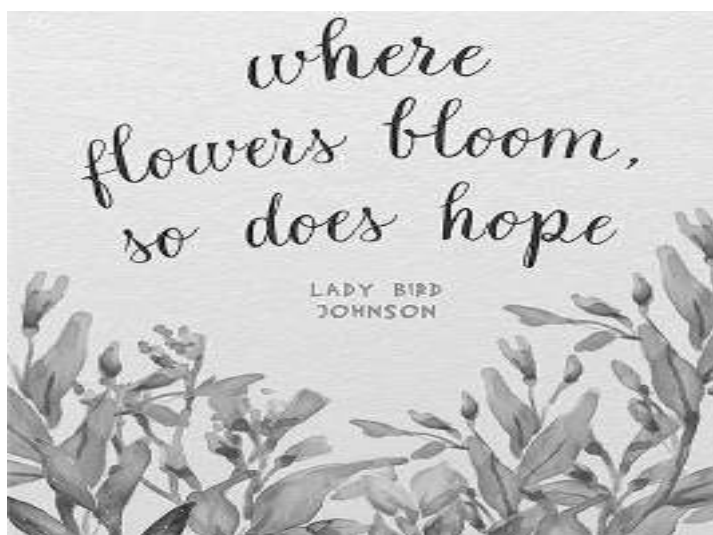
A holy religious, the Capuchin Francis Borgia, used to say: *“God has left us from Paradise three things: the stars, the flowers and the eyes of a child.”* In fact, flowers have in God’s creation a place entirely their own; they are on the globe of the earth what the stars are in the canopy of heaven — uneffaced traces of a former world, the earthly Paradise, the least affected by the curse of sin. In the splendour of their colours, in their fragrance, they are revelations of the beauty and goodness of God, emblems of His benevolence, images of His first, true designs (Isa. 25, 1).

Flowers also remind us of the spiritual life and the virtues we should acquire within our hearts.

Flowers also symbolise those supernatural prerogatives, graces and virtues with which the soul should be adorned; for the saints bloom as the lily and they are in the presence of God as the odour of balsam. Flowers, by reason of their freshness and beauty which they receive from the sun and which they turn towards it, are emblems of that innocence and holiness we derive from Christ, the Sun of Justice, and with which we again glorify Him as the Sun of our spiritual life. — The flowers on the altar signify, moreover, that the blossoms of grace, prayer and virtue unfold in the supernatural light and in the heavenly warmth which radiates from the sun of the Eucharistic Sacrifice.

The next time you attend Mass and see flowers adorn the sanctuary, recall the multiple levels of symbolism and raise your heart to God as you enter into the celebration of the Eucharist.

Philip Kosloski / Jan 2020 / <http://aleteia.org/>
(Submitted by Julia Stringfellow, parishioner)



A Reflection on the Eucharist

All my life as a Catholic, I have held the orthodox belief that the “Real Presence” of Christ is communicated in the bread and wine of the sacred meal (rather shockingly taught by Jesus in John 6:35-58). *This is not a magical idea, but simply the mystery of incarnation taken to its logical conclusion*—from creation itself, uniquely to Jesus’ body, to the human Body of Christ that we all are, and then to the very elements from the earth and human hands like bread and wine to serve as food for the journey. *Why believe the universal Presence is “Real” if it is not also real in one concrete ordinary spot?* (We are meant to struggle with this realisation, as we see in John 6:60-66.)



The very notion of presence is inherently and necessarily relational and also somehow embodied. Note that Jesus did not say “Think about this”, “Prove this”, “Look at this”, “Carry this around”, and, surely not, “Argue about this”. He just said, “Eat this . . . and drink all of you” (Matthew 26:26-27). As Augustine (354-430) would preach later, the message is that *you are what you eat and drink!*

We spent much of our history arguing about the “how” and the “if” and who could do what Catholics called the “transubstantiation” of the bread and wine, instead of simply learning how to *be present*. We made the Eucharist into a magic act to be believed instead of a personal transformation to be experienced. We changed bread more than people, it seems to me. We emphasised the priest as the “transformer” instead of the people as the transformed. We made “Real Presence” into a doctrine (which has its very good meaning!), but we seldom taught people how to be *really present* (which is contemplation). When you are really present, you will experience the Real Presence for yourself.

The Eucharist is an encounter of the heart, knowing Presence through our available presence. In the Eucharist, we move beyond mere words or rational thought and go to that place where we don’t talk about the Mystery; we begin to chew on it.

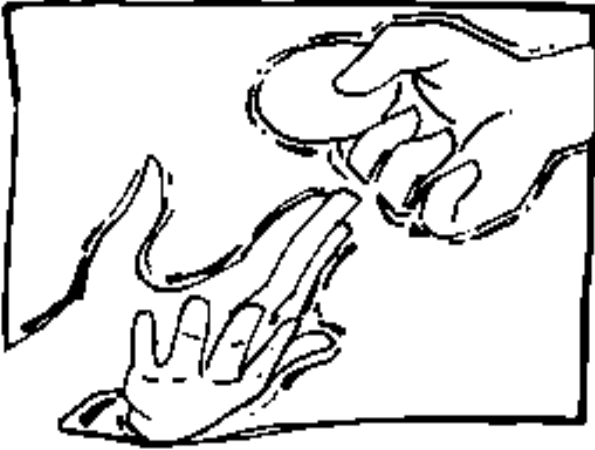
We must move our knowing to the bodily, cellular, participative, and unitive level. Then we keep eating and drinking the Mystery until one day it dawns on us, in an undefended moment, “My God, I really am what I eat!” Henceforth we can trust and allow what has been true since the first moment of our existence: We *are* the very Body of Christ. We have dignity and power flowing through us in our naked existence—and everybody else does too, even though most of us do not know it. This is enough to guide and empower our entire faith journey. If Christians did not already have Eucharist as our central ritual, we would have to create something very similar.

From Richard Rohr, A Spring Within Us: A Book of Daily Meditations (CAC Pub: 2016), 298-299. <https://www.ipswichcatholic.com/a-reflection-on-the-eucharist/>

Times of Adoration - St Thomas Aquinas Parish

Monday	7.30-8.00am	St Joseph’s
Tuesday	8.30-9.30am	St Mary Immaculate
Thursday	8.30-9.30am	St Mary Immaculate
Friday	7.30-8.00am	St Mary Immaculate
	11.00-12.00pm	St Mary Immaculate

Eucharistic Ministry to the Home-Bound



"I believe" (hand to heart).

"Beautiful" (kissing the sacred Host just before ingesting it).

"A long time coming" (after missing a week).

A cognitively impaired person, whose usual verbal communication was Yes", "No", or no response, reciting the Lord's Prayer before receiving Holy Communion.

These are just some of the moments that make taking the Eucharist to people at home/in rest homes a truly humbling and elevating experience.

It is an honour and a privilege to be admitted to people's homes for this purpose, and there is an increasing number who require this service - for this is what it is, service in Jesus' name.

Yes, there are times when I think, "Oh, dear, it's Communion Round today," but, as I collect the required number of Hosts from the tabernacle on a Wednesday morning, I say a special prayer asking for compassion and generosity of spirit to help me undertake the Lord's work. By the end of the morning I feel refreshed in spirit and confident that I have done His will to the best of my ability.

It is important for me to remember, that as I enter people's homes, this is their territory, their space. Sometimes we may discuss the state of the nation (or the world!), at others we may talk about the person's health leading naturally to an intercessory prayer relevant to that discussion.

If you believe that you have it in you to serve the Lord by taking Holy Communion to someone (or several someones) in their home, it is a truly worthwhile ministry, and you would be most welcome - especially if you are already an Extraordinary Minister of Holy Communion at Mass. All you need to do is contact Father Philip to arrange the next step.

God needs you, our people need you!

By Densie Green



Blessed Franz Jägerstätter: *layman and martyr. Feast 21 May*

Franz Jägerstätter was born on 20 May 1907 in St Radegund, Upper Austria, to Rosalia Huber, and to Franz Bachmeier, who was killed during World War I. After the death of his natural father, Rosalia married Heinrich Jägerstätter, who adopted Franz and gave the boy his surname of Jägerstätter in 1917.

Franz received a basic education in his village's one-room schoolhouse. His step-grandfather helped with his education and the boy became an avid reader. It seems Franz was unruly in his younger years; he was, in fact, the first in his village to own a motorcycle. However, he is better known as an ordinary and humble Catholic who did not draw attention to himself.

After his marriage to Franziska in 1936 and their honeymoon in Rome, Franz grew in his faith but was not extreme in his piety.

Besides his farm work Franz became the local sexton in 1936 and began receiving the Eucharist daily. He was known to refuse the customary offering for his services at funerals, preferring the spiritual and corporal works of mercy over any remuneration.

In the mid to late 1930s, while much of Austria was beginning to follow the tide of Nazism, Franz became ever more rooted in his Catholic faith and placed his complete trust in God.

While carrying out his duties as husband and bread-winner for his wife and three daughters, this ordinary man began thinking deeply about obedience to legitimate authority and obedience to God, about mortal life and eternal life and about Jesus' suffering and Passion.

Franz was neither a revolutionary nor part of any resistance movement, but in 1938 he was the only local citizen to vote against the "Anschluss" (annexation of Austria by Germany), because his conscience prevailed over the path of least resistance.

Franz Jägerstätter was called up for military service and sworn in on 17 June 1940. Shortly thereafter, thanks to the intervention of his mayor, he was allowed to return to the farm. Later, he was in active service from October 1940 to April 1941, until the mayor's further intervention permitted his return home.

He became convinced that participation in the war was a serious sin and decided that any future call-up had to be met with his refusal to fight. "It is very sad," he wrote, "to hear again and again from Catholics that this war waged by Germany is perhaps not so unjust because it will wipe out Bolshevism.... But now a question: what are they fighting in this country - Bolshevism or the Russian People?"

"When our Catholic missionaries went to a pagan country to make them Christians, did they advance with machine guns and bombs in order to convert and improve them?... If adversaries wage war on another nation, they have usually invaded the country not to improve people or even perhaps to give them something, but usually to get something for themselves.... If we were merely fighting Bolshevism, these other things - minerals, oil wells or good farmland - would not be a factor."

Jägerstätter was at peace with himself despite the alarm he could have experienced witnessing the masses' capitulation to Hitler. Mesmerized by the National Socialist propaganda machine, many people knelt when Hitler made his entrance into Vienna. Catholic Churches were forced to fly the swastika flag and subjected to other abusive laws.

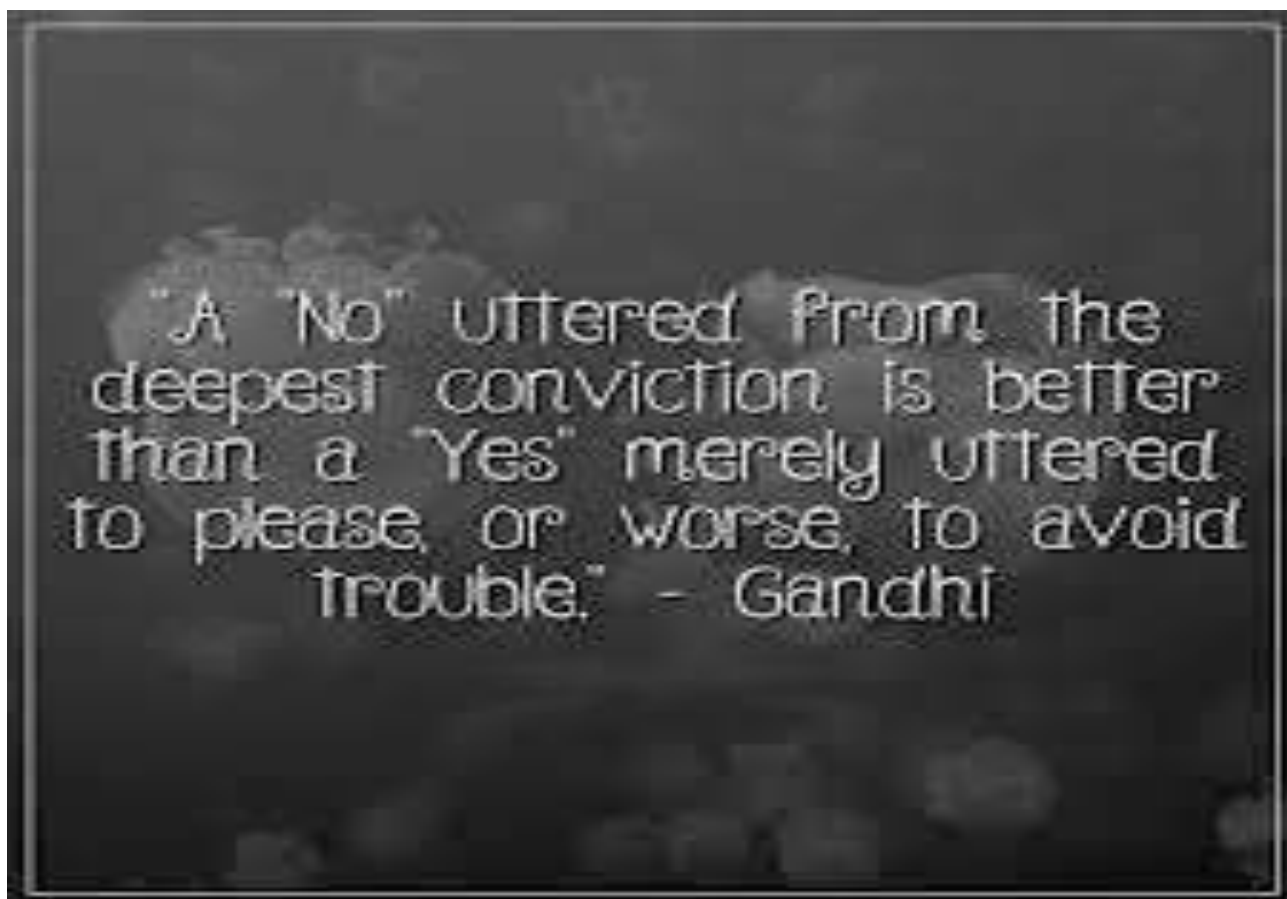
In February 1943 Franz was called up again for military service. He presented himself at the induction centre on 1 March 1943 and announced his refusal to fight, offering to carry out non-violent services: this was denied him.

He was held in custody at Linz in March and April, transferred to Berlin-Tegel in May and subject to trial on 6 July 1943 when he was condemned to death for sedition. The prison chaplain was struck by the man's tranquil character. On being offered the New Testament, he replied: "I am completely bound in inner union with the Lord, and any reading would only interrupt my communication with my God."

On 9 August, before being executed, Franz wrote: "If I must write... with my hands in chains, I find that much better than if my will were in chains. Neither prison nor chains nor sentence of death can rob a man of the Faith and his free will. God gives so much strength that it is possible to bear any suffering...."

People worry about the obligations of conscience as they concern my wife and children. But I cannot believe that, just because one has a wife and children, a man is free to offend God."

Franz was beheaded and cremated on 9 August 1943. In 1946, his ashes were reburied in St. Radegund near a memorial inscribed with his name and the names of almost 60 village men who died during their military service. He was beatified in Linz on 26 October 2007.



His "spiritual testament" is now in Rome's St. Bartholomew Church as part of a shrine to 20th-century martyrs for their faith.

www.vatican.va/news_services/liturgy/saints

Note: A movie on his life, "The Hidden Life", was made in 2019 and is well worth viewing.

Hope ... a Judge's View

Many people understand that the criminal justice system exists to punish offenders and that sentencing is all about retribution on behalf of society. That perception is widely held but wrong. Whilst punishment is one of the statutory purposes of sentencing, there are many others, including the need to assist an offender's rehabilitation and reintegration into the society against which he or she has offended. No civilised society could ever act upon retribution and punishment as the sole purpose of sentencing offenders

The Sentencing Act 2002 directs that imprisonment is a last resort and enjoins judges to have regard to the desirability of keeping offenders in the community as far as that is practicable and consonant with the safety of the community.

No judge that I know enjoys sending any person to prison. All judges that I know have regard to the purposes and principles of sentencing including rehabilitation of the offender.

Judges represent the community in which they serve. There is no room for bias, prejudice or emotion in the judicial function. Judges are not there to serve retributionists or those that decry any form of punishment at all. Judges must apply the law.

Of course, some people are beyond rehabilitation but they are very few. No person is born bad and society expects its judges, where possible, to provide hope and encouragement for the future with a view to rehabilitation.

Rehabilitation applies to the young and old but the law understandably provides that youths and young adults require a particular focus when it comes to rehabilitation.

Many of the young people we see in Court have had little hope from the day they were born. They commit offences at a young age and graduate to the adult Courts where they are liable for the full range of sentences available. Sometimes imprisonment is the only option and must be imposed but, as the law directs, imprisonment is very much a last resort.

Society is best served by attempting to reintegrate offenders, young and old, and one can never know what effect that words of encouragement or expressions of hope for the future given by the sentencing judge, to an offender in the dock, may have. It may well be that is the first time that he or she has heard any words of encouragement from anyone in authority. Who knows, but many of those we see in Court have lived a life without hope and it is only with belief in themselves and a hope for the future that they can turn the corner and avoid reoffending.

Judge Paul Mabey QC



Anchored in Hope: *Reflections on the Resurrection*

The Easter Season is a time of great hope as the Church celebrates the miracle of Christ's resurrection, rejoices in His promises, and receives the great gift of the Holy Spirit. Hope is born because of the Easter moment. The brilliance of Easter light has eclipsed the darkness of Good Friday. In the light of the resurrection, our faith finds an anchor, which is hope. In resounding alleluias sung with jubilation, God gives every believer hope in a future that includes eternal life with Him.

In the early Church, the anchor evolved as the symbol of Christian hope. It became important during the period of Roman persecution of Christians because it was used as a disguised cross and a marker to guide the way to secret meeting places where prayer and worship would occur. As first century Christians were tortured by their persecutors, they looked at the resurrection of Christ as their ultimate hope, trusting that their sufferings would lead to eternal life.



In Scripture, the letter to the Romans tells us hope is to be found in Jesus, who while we were yet sinners, died and rose to bring redemption.

The first letter of Peter is sometimes called the "gospel of hope". Written about 30 years after the resurrection of Christ, the author tells the early Christians that they have been "reborn to a living hope through the power of Christ's resurrection from the dead". The reason for real hope is that Jesus Christ is alive. The powers of death and darkness could not contain him, and with faith and hope, they will also not be able to contain us.

For a Christian hope is more than mere wishful thinking. In common speech we often say that we wish or hope something would happen or not happen. Hope is an eager expectation that something is certain to happen. If we consider the anchor as a symbol of hope, we can truly begin to understand hope and its connection to the resurrection.

An anchor keeps a ship from drifting away as it is moored to a port. True Christian hope ties us to God in whom we find rest and consolation. Hope keeps us anchored in God so that when the storms of life come our way, and we encounter turbulent waters, we are steadied and grounded.

Anchoring a ship allows it to stay at home after a long journey. If our souls are truly anchored in God, we too will one day be at home with him and have a share in the resurrection.

As we celebrate the Easter Season, let's recall that Christ is our hope, alive and active in the world. Our faith in the resurrection invites us to put our trust in the promises of God revealed in Jesus. Like the early Christians, we can set our sights on a glorious life beyond us with the certainty that God is with us. No matter how difficult we think the problems of today are, a glorious future awaits us. Celebrating the resurrection means that we have living hope, a guarantee of victory over darkness.

By Sister Joanne Suranni, <https://www.wnycatholic.org/>

Because of Jesus Christ's resurrection
we have hope for the future.



Update: *Rite of Christian Initiation of Adults*

As this is being written, this year's RCIA programme is making good progress through Lent, towards Easter and beyond. As it nears its climax, we are reminded we are hope-filled people because of the death and resurrection of our Lord Jesus Christ. Through RCIA we feel truly alive in our faith.

As the RCIA Team, we are privileged to walk alongside all those seeking to strengthen their faith in God as we all develop a deeper personal relationship with Jesus.

We began as a small group last August, meeting every Thursday evening, but our numbers swelled over the following months with many new Catechumens and Candidates.

The rite of acceptance marked the beginning of the catechumenate, a period of study and reflection on the faith.

We have learnt and prayed together following our new RCIA programme called "Journey of Faith for Adults" written by the Liguori Christian Initiation Program from the United States. This is well structured with a Leaders Guide, Participants Guide and references to scripture, CCC (Catechism of the Catholic Church) and all things Catholic.

Through this, our initial inquirers became "catechumens" or "candidates". Catechumens are those who have not been baptised and will receive this as part of joining the church. Candidates are those recognised as already baptised in another faith and now preparing for full membership in the Catholic Church.

At the start of Lent our Catechumens and Candidates went to a special Mass at the Cathedral of the Blessed Virgin Mary in Hamilton for the Rite of Election where they were presented (along with those from other parishes) to Bishop Steve and had their names recorded in the Book of the Elect.

Following this there have been three separate Scrutinies at parish Masses during Lent. It is a great delight to witness the faith journeys of our Catechumens and Candidates as they prepare to become full members of Christ's Paschal Body - the Church - at the Easter Vigil Ceremony.

As “cradle Catholics”, many of us have been born into and brought up in families strong in their Catholic faith. We risk taking this gift of faith for granted and don’t always appreciate the depth and breadth of everything it has to offer us. As a result of this we may not question our beliefs as we plod along.



It is refreshing to hear others asking searching questions about our beliefs. It’s a real opportunity for us to polish this precious God-given gift daily by reflecting on God’s Word, participating in the Eucharist and receiving all the other Sacraments as they are offered.

A significant transformation has been everyone’s commitment to seeking the true purpose and meaning in their lives as God intended. Initial sparks have been fanned and are now a bonfire is lighting up all aspects of their new selves.

We had this question posed part way through the RCIA process - *“Why shouldn’t children be left to make up their own mind and decide what religion they want to join?”*

As with all aspects of parenting, a parent’s job is to provide all things that will sustain health and growth of the complete person. Once their child is mature and independent, they can continue to grow with a good solid basis of healthy nutrition behind them. Giving our children a spiritual foundation to build on is an important parental responsibility. It has been encouraging to know many parents of young ones have been making their preparations for their child’s baptism as part of the parish baptism course.

We thank our priests for their contributions – especially Fr Philip, Fr Arnold, Fr Rico and Fr Carl Telford. Please pray and show God’s love for all our new Catholics.

By the RCIA Team

Talia: *a story of Hope.*

Not your everyday hope, the word we all use casually to greet another – ‘hope you’re well? ... hope you win! ... hope it doesn’t rain...’

This Hope is about the deep, powerful force inspired by faith and trust in God’s love and mercy; the Hope which can make the agony of a present moment less difficult to bear; the Hope that can make us stronger in pain, or in disappointment of a shock diagnosis.

This Hope can give us purpose and a passion for what seems an insurmountable challenge. Which brings me to my story.



Talia, ready for school, aged 6

Talia was born eleven years ago, second child to excited, attractive young parents whose hopes and dreams for her future were much like what we all have for our children: to be healthy, contented, and successful and be blessed with faith, hope and love. But Hope is not prophecy, as her parents discovered.

At six months, their cute, blue-eyed blonde baby began having frightening seizures. The neurologists and paediatricians were puzzled, her parents distraught and shocked, her extended family praying with them for a cure. Her three-year-old brother became anxious and bewildered.

Tests, x-rays and then an MRI followed and the seizures continued. Finally, a diagnosis was made and Talia was found to have a rare, incurable disease affecting the neurons in her brain which had failed to disperse throughout her brain at twelve weeks in utero. The prognosis was life in a wheelchair, no speech, little muscle control and an indefinite life span.

But the specialists hadn’t counted on the Hope, faith and prayers of these strong parents and their families. Talia grew and became a brave fighter. Her mother, a highly qualified neo-natal specialist nurse, began teaching her sign language, playing stimulating games and music.

Her engineer father built back supports for her to sit up, leg braces to stand, adapted low tables and chairs with seatbelts and her big brother sang to her and played beside her. Their Hope never wavered, their determination was awe-inspiring.

Talia crawled at two; she walked across the room to daddy at four; she has become her neurologist's "miracle girl". She went to Special school at five and since then has learned to speak basic sentences, make a sandwich on her own, print her first name, ride a trike and is learning to swim. She dances (like a robot) and sings sweetly, then claps herself, thumbs up and yells "Good job!" She has taught us all patience, unconditional love and bravery. After a bad seizure she will say, "It's OK. I'm better now, Mummy."

Saint Francis teaches us: "Where there is despair in life, let me bring Hope. Where there is darkness, only light. Where there is sadness, ever joy." That's Talia – our 'imperfectly perfect' gift from God.

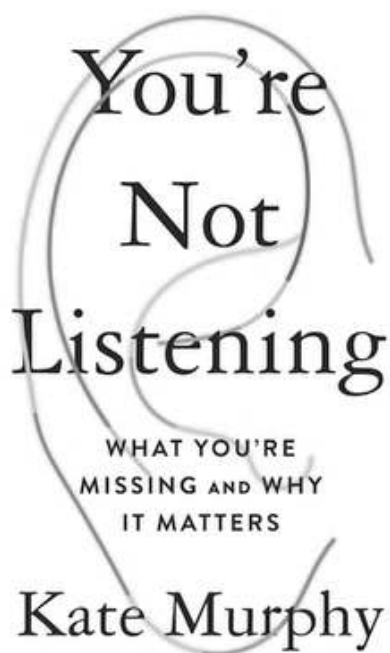


Admiring her dancing moves at preschool

JMB – a parishioner

We gratefully acknowledge
Stephen and Jill Kale of Kale Print
for generously printing the
Anchor

Listen Up! : *You're Not Listening* by Kate Murphy



My attention was caught recently by an article in praise of a book called “You’re Not Listening” by journalist Kate Murphy. I bought myself a copy of her book and I found it enlightening but sobering at the same time.

Murphy points out the obvious fact that our noisy world leaves little space for listening to others. Social media allows us to tweet or text our opinions whilst also giving us the ability to block out any views opposing ours. Looking around, we can see that many people are constantly plugged into their ear buds, absorbed in their own little world.

The ability to listen well is a skill well worth honing because it allows us to understand another person in a more compassionate and understanding way.

Often we label people very quickly - conservative or liberal, omnivore or vegan and so on. If we are not immediately in someone else’s camp, there can be a tendency to dismiss their viewpoint without understanding why they have come to that position - and they may feel the same way about us and our opinions. The opportunity to learn something is lost.

Murphy also points to the epidemic of loneliness and feelings of isolation that many in society are experiencing. Whilst we may well be ‘connected’ to the outside world, many are reporting a lack of real connection to the people around them.

In the chapter entitled “Listening to Opposing Views”, Murphy suggests that we only become secure in our opinions by allowing them to be challenged. Watching politicians shouting each other down on the evening news every night is certainly testament to a lack of listening skill.

We are all aware of the many challenges that we humans are confronting. If we could all learn to listen a little better and talk a little less we might find it easier

to come up with new and innovative solutions. At the very least we would find our personal relationships easier to navigate.

I recommend this book for the problems it highlights and the solutions it offers. Learning to listen well is a gift we can freely give to ourselves and others.

By Susan Mabey

If you are a procrastinator,
here's a prayer to the Holy Spirit
(and pray it now!)

Come, O Holy Spirit!

Enlighten my mind to know your commands; strengthen my heart against the snares of the enemy; inflame my will ...I have heard your voice, and I don't want to harden myself and resist, saying "Later ..., tomorrow."

Nunc coepi! Now I begin! In case there is no tomorrow for me. O Spirit of truth and wisdom, Spirit of understanding and counsel, Spirit of joy and peace!

I want whatever you want. I want because you want, I want however you want, I want whenever you want

Prayer by St. Josemaría Escrivá de Balaguer



Christian Hope: *A Vincentian Perspective*

In a morning Mass at Casa Santa Marta, Pope Francis used the following image to describe Hope: *"It is like throwing an anchor to the other shore."*

Pope Francis stated that for Christians to be people of Hope, they must not be attached to anything and live instead *"in tension"* towards an encounter with The Lord. Further, if a Christian loses this perspective, their life becomes static and things that do not move are motionless. Pope Francis illustrates this point by referring to a stagnant pool.

Understanding Hope is difficult. Pope Francis emphasised that Hope is *"the most humble of virtues that only the poor can have."* Pope Francis then expanded on this by commenting, *"If we want to be men and women of Hope, we must be poor, poor, not attached to anything. Poor. And Open. Hope is humble, and it is a virtue that we work at every day: every day we have to take it back, every day we have to take the rope and see that the anchor is fixed there and we hold it in our hands, every day we have to remember that we have security, that it is The Spirit who works in us with small things."*

For members of the Society of Saint Vincent De Paul, Hope is a fundamental building block of why the Society has existed for nearly two hundred years and why its member sisters and brothers (Vincentians) join together in Hope to do the Lord's work.

Being a Vincentian is living the message of Hope that Pope Francis so clearly defined in his homily. Vincentians join the Society because they know that by doing so they are not only demonstrating and undertaking their understanding of Hope but are practising their Faith and Charity.

But Hope has another dimension that Vincentians are very conscious of when they go about their Mission of helping those in need. This is the hands of the poor grasping the rope and begging for help to stay attached and afloat. Vincentians recognise these hands seeking help and are there to support the beseeching hands and arms to keep these people in need afloat.

The Society's logo clearly shows this with hands of the giver (Vincentians) and the receivers (those in need) as the centrepiece. Often the help extended by Vincentians is described as "a lifeline". This image is powerful and sits very comfortably with Pope Francis' picture of the rope and anchor.

Vincentians have been active in New Zealand for over 150 years practising Faith, Hope and Charity and living the Gospel message. Helping those in need in our country and around the world is fast-growing, with The Society doing its best to help our less fortunate sisters and brothers. Pope Francis' message is a strident call for all Christians to think about and practise HOPE.

By Tony Rogers / Ref Vatican Radio News



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A Spiritual Communion: *when unable to attend Mass*

It is planned to live stream Daily Masses at noon on the Diocesan website, www.cdh.org.nz. Alternately, you may have access to EWTN which often has Mass screened.

If you are watching Mass on TV or on your device, at communion time make a spiritual communion, which is a rich part of the Church's spiritual wealth for those who cannot receive Holy Communion. I want to suggest two parts to this – one is posture – one is prayer.

Firstly, posture. In the fourth century, in his Catechetical Instructions, St Cyril of Jerusalem (315-386) describes how we should receive Holy Communion. He writes...

"In approaching, therefore, come not with your wrists extended or your fingers spread, but make your left hand a throne for the right, as for that which is to receive a king. And having hallowed your palm, receive the Body of Christ, saying over it, "Amen." Then having carefully sanctified your eyes with the touch of the holy Body, partake of it, taking heed lest you lose any portion of it; for whatever you lose is evidently a loss to you, as it were, from your own members. For tell me, if anyone gave you grains of gold, would you not hold them with all carefulness, being on your guard against losing any of them and suffering loss? Will you not then much more carefully keep watch that not a crumb fall from your hand of what is more precious than gold and precious stones?"

Calling to mind this beautiful image, hold your hands in this posture as a sign of your hunger for the Eucharist and the graces the Lord bestows as you pray the following prayer.

My Jesus, I believe that You are present in the Most Holy Sacrament.

I love You above all things and I desire to receive You into my soul.

Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart.

I embrace You as if You were already there and unite myself wholly to You.

Never permit me to be separated from You. Amen.

✠ Steve Lowe, Bishop of Hamilton

Questions from Pope Francis about your relationship with your guardian angel



At a Mass at Domus Sanctae Marthae in 2014, Pope Francis recommended that we ask ourselves some questions about our guardian angels and our relationships with them.

In his homily, he warned against becoming rebellious with our guardian angels, since all of us humans — back to Adam and Eve — have the temptation to be independent and to disregard what's for our own good.

He said, “If you have this attitude of docility, this attitude of listening to advice, of an open heart, of not wanting to be the greatest, that attitude of not wanting to walk the path of life alone, you will be closer to the attitude of a child and closer to the contemplation of the Father.”

Francis also urged us to take the doctrine of guardian angels as truth, not as something “a little imaginative”. It is God himself who explains the presence of guardian angels, he noted, quoting Exodus: “I am going to send an angel in front of you, to guard you on the way and to bring you to the place that I have prepared. Be attentive to him and listen to his voice; do not rebel against him ...”

The Pope concluded his homily with some questions so that we can examine our consciences in regard to this gift from God:

1. How is my relationship with my guardian angel?
2. Do I listen to my guardian angel?
3. Do I bid my guardian angel good day in the morning?
4. Do I tell him: ‘Guard me while I sleep’?
5. Do I speak with my guardian angel?
6. Do I ask my guardian angel’s advice? Is my guardian angel beside me?
- 7.

Kathleen N. Hattrup | Oct 2019

Heni Pore – *a woman of profound purpose*

I wonder if any of you have taken a close look at the stone on which the holy water stands just inside the door at St Mary Immaculate. It is believed to be a representation of Heni Pore (Jane Foley), who, among many other things, gave aid to soldiers at the Battle of Gate Pa.

Compassion

This sculpture was carved by Peter Cramond (pictured), as part of the Sculpture Symposium on the Waterfront in November 2014. It was inspired by a day he spent at the 150th Commemoration of the Battle of Gate Pa, and depicts Heni Pore showing compassion to a fallen Imperial Forces soldier.



This is the prayer with which we blessed this sculpture on 30 November 2014, the first Sunday of Advent:

Lord God, we read in the psalms:

You will lift me high upon a rock.

We ask your blessing upon this rock, that as we bless ourselves each time we enter this, your house, we will know your protection. And as we leave from this place, may we be moved with the same compassion through which your daughter Heni Pore tended the wounded at Gate Pa, so near to this place. We ask this through Christ our Lord.

There are many versions of the story of Heni Pore. I have taken material for this article from a book in our church library entitled “Jane’s Story – a woman of profound purpose” by her grandson Alfred D Foley. Her full name was Heeni Te Kirikaramu/Pore (Jane Foley) also known as Jane Russell. Her mother, Maraea, was the daughter of a chief and with her aunt Mango, was captured by Hongi Hika as part of a much larger contingent and taken from Te Arawa north to Taitokerau. There she was brought up in the home of Hongi Hika, paramount chief of Ngapuhi. Being the daughter of a chief, she was treated differently from the other children.

Maraea was educated at a mission school and later she was summoned to the chief’s presence and introduced to a special guest, Captain Thomas William Kelly, master of an American whaling ship “Kiowa”. In due course, Maraea was told by the chief that she was being placed in the care of Captain Kelly who took her to stay on his ship anchored in the bay at Kororāreka. Her parting with her aunt Mango was heart-rending but she went, and her relationship with the captain developed into a warm and loving one.

However, the time came for the captain to leave and although he pledged his undying love and promised to return, Maraea was never to see him again. She was soon reunited with Mango and not long after, realised she was with child. With the help of the Reverend Matthews and his wife, who took them into their own home, Maraea was safely delivered of a daughter, Jane, who was to be baptised by the Reverend Henry Williams. Six years later, Jane was present at the signing of Te Tiriti o Waitangi.

Many years later, the former captives, including Jane, her mother and Mango, were returned to Te Arawa where they were welcomed with joy by their relatives. They settled in Rotorua. Maraea remained unmarried and Jane was adopted by Richard Russell, a refugee from Kororāreka. This accounts for her being known as Jane Russell.

Jane continued her education at the local mission school and her talents were further enhanced by her association with Catholic French missionaries which enabled her to become fluent in French.

As well, Jane was courted by a distant relative, Te Kiri Karamu, who she married in 1855 in the Mission Chapel at Three Kings. Jane subsequently gave birth to five children.


She resumed her work at the Mission school where she also became interested in politics. Her children were looked after by her mother, her husband found other pleasures and the marriage failed, while Jane became absorbed in other things. **“She was of sharp intelligence, ambitious and eager for advancement, discriminating and selective of social behaviour, a champion of the rights of women and the underprivileged.”* *[Jane’s Story – Alfred D Foley p73]

Jane’s involvement at the battle of Gate Pa began on the morning of 29 April 1864 as she recited Matins with other Christians in a small stockade below the main pa. Two of her companions were killed by a shell which came into the enclosure, narrowly missing her. The battle raged throughout the day with the Imperial Forces appearing to be in the ascendant until the Maori defenders retaliated and forced the attackers into a disorderly retreat.

Jane, who had engaged in the battle, observed the wounded and dying soldiers and remembered the words of Jesus in Romans 12:20 “If thine enemy hunger, feed him: if he thirst, give him drink.” Moved with pity, she abandoned her gun and took up a large can in which she carried water to the suffering soldiers, cupping it in her hands to bring it to their mouths. One of those men, Jane found out later, was Colonel Booth.

There is much more to Jane’s story but you will have heard enough to remind you of her kindness and bravery when you look at her image on the stone plinth in our church. May she rest in peace. Okioki te rangimarie.

By Peg Cummins



Goodness is about character –
integrity, honesty, kindness, generosity,
moral courage and the like. More than
anything else, it is about how we treat
other people.

Dennis Prager



Our Church Library

I have just completed my annual check-up in the church library. As I usually do, I removed books that had not been taken out during the past five years and went to put them in the FREE TO A GOOD HOME box located in the church supper room. To my disappointment, I found the box filled with the last lot I put in there. I can only conclude that reading books is no longer as popular as it was.

There is still a large number of books in the library, of recent vintage, which would appeal to a wide range of tastes. As well, I have left some of the classics there, such as the Imitation of Christ and Pilgrim's Progress. Perhaps I need to break the categories of books into smaller groups so people can more easily find what appeals to them. I would certainly appreciate hearing from library users about how the collection could be made more user-friendly.

In the meantime, if you have not taken a look at the library, which is next to the reconciliation room, maybe you could see if there is anything there which interests you. For such a large parish the library is very under-used. Feel free to browse at your leisure and if you do find anything that takes your fancy just remove the card, fill in the details (there is a pen in the green card box inside the grey library box in the corner) and take the book away. Happy hunting!

By Peg Cummins



Hope when Death is Close



I once looked after an old lady in the Hospice whom I have never forgotten. She had snowy white hair in a French plait and startlingly blue eyes, and she always wore a cornflower blue negligee around her shoulders. In the mornings she would greet everyone who came to her room with a brilliant smile and in her thick Dutch accent she would ask them, “How are you this morning, my darling?”

This lady has remained in my mind as an embodiment of hope. She forged relationships with everyone she met: not just friends and family but hospice staff and visitors as well. These

encounters fed back to her and gave her joy and hope. Like the other patients I remember for their shining hope, she had a wonderful smile.

Recently I completed a small study at the hospice, looking at what gives people hope when they are dying. Received wisdom is that the strongest source of hope is religious faith but New Zealand is not a religious country and 60% of my patients had no religious faith at all. Yet most of them were optimistic and hopeful in the face of death. It is true that those who did have a strong faith tended to be among the most hopeful of all, but the results of my study suggested that what really gave everyone hope was relationship. Relationship with friends, family, even pets – and most of all, with God – gave meaning and joy to life and helped reduce the fear of death.

Hope is more than just wishing something good would happen. Hope is dynamic, constantly changing and adapting to new circumstances. It involves trust and has a basis in reality: hoping for something that can never happen is just wishful thinking.

Hope has been defined as a “confident yet uncertain expectation of achieving good; realistically possible and personally significant”.

Most early studies about hope and death anxiety showed that people who did have a strong religious faith had much less death anxiety and tended also to live longer and to have easier symptom control. Although New Zealand is not a religious society these findings still seem to hold true for those who do have a deep faith. Even in my survey, people suffered doubts or questioned how God could have allowed this illness to touch them, but those who believed in God’s love for them were able to cling to him and work their way through to a peaceful acceptance of dying. Comments such as “I am comforted by the thought that I am going to meet my Saviour” were frequent and full of hope.

Enemies of hope in the dying are isolation and abandonment, uncontrolled pain and devaluation as a person. These are some of the issues we try to address in palliative care. No-one can die peacefully if they are in terrible pain so the first aim is always to reduce physical suffering, before the social workers and chaplain try to address pain due to isolation and loss of purpose.

Elderly people living alone, homeless people living hand to mouth, emotionally isolated people estranged from family and friends – these are some of the people I have seen suffering from fear of death and loss of hope.

But even among those who were loving and loved, the greatest distress came from losing relationships; comments such as “the impact on my family is the hardest grief to bear” are common. Many people also feel abandoned by the medical system. Even today I hear of people being told “There is nothing more we can do for you”, and a long association with a hospital department being abruptly ended, leaving the patient bereft and afraid.

One of the main tasks of palliative care is to reassure people that there is always something we can do and that there is always hope. But hope has to be realistic and we have to help people see it may not mean a cure. It may mean freedom from pain; energy and time to recognise the beauty in the everyday things around us; an appreciation of “the sacrament of the present moment.”

To heal rifts, to learn to forgive, to be able to say sorry and to learn to accept receiving help instead of giving it – these things are the work of the dying.

People may say they have no religious faith but God shows himself to us in hidden ways. He can reveal himself through our prayer for others, the effects being felt in unknown ways. “I have been bathed in prayer” as one man said – often prayer from strangers.

God works silently through the long, unselfish caring of spouses, partners, children and friends. The weeks and months of washing, toileting, feeding, laughing and crying are the visible signs of the invisible God.

Above all, hope is found through helping the dying to savour the love relationships they already have. Wonderful comments from my study such as “No regrets – I have had a wonderful marriage and a loving caring wife” or “I’m grateful for the wonderful time I’ve had” show dying does not have to be a time of fear and distress.

The most important source of hope is in relationships and the most important relationship is with God. For those who do believe in a loving God, dying is a time when this most precious relationship can be deepened and strengthened until it becomes the bedrock of hope, banishing fear and allowing a peaceful acceptance of death.

By Dr Catherine Smalberger (Byrne), Waipuna Hospice



LOVE AND COMPASSION ARE NECESSITIES,
NOT LUXURIES. WITHOUT THEM HUMANITY
CANNOT SURVIVE.
DALAI LAMA

Auckland Sunday 16 February 2020

As part of New Zealand's journey post the 15 March Mosque attacks, the Government organised Interfaith Communities Hui across the country in Dunedin, Christchurch, Wellington and Auckland. The purpose of each hui was to discuss, identify and agree on opportunities to promote greater social inclusion and wellbeing, and to counter racism, discrimination and religious intolerance in Aotearoa. The hui were run by the Office of Ethnic Communities / Te Tari Matawaka under the guidance of the Honourable Jenny Salesa, Minister for Ethnic Communities.

I was privileged to attend the Auckland hui as the Catholic representative of the Tauranga Moana Interfaith Council. It was awe-inspiring to gather with about 120 other people from such a diverse range of faith and ethnic backgrounds who were all connected with a common goal - to make New Zealand a world leader as a nation known for its peace, a nation that is welcoming and inclusive. We came to the hui with the understanding that the diversity and the strength that different communities bring to Aotearoa is a taonga for us all. What follows are some of the ideas expressed within the hui as well as some challenges for us all to think about.



- A fully socially-inclusive New Zealand is the goal we are all striving for.
 - How can we build interfaith interactions, collaboration and dialogue based around the understanding that we all bring core values of aroha and community that bind us together?
- Hate speech and divisive comments have no place in New Zealand.
 - We may not always see eye to eye but we can see heart to heart
 - Acknowledging and pushing back against racism when we encounter it is everyone's responsibility
 - In the absence of good voices other voices will dominate
- A socially inclusive society is a well society which:-

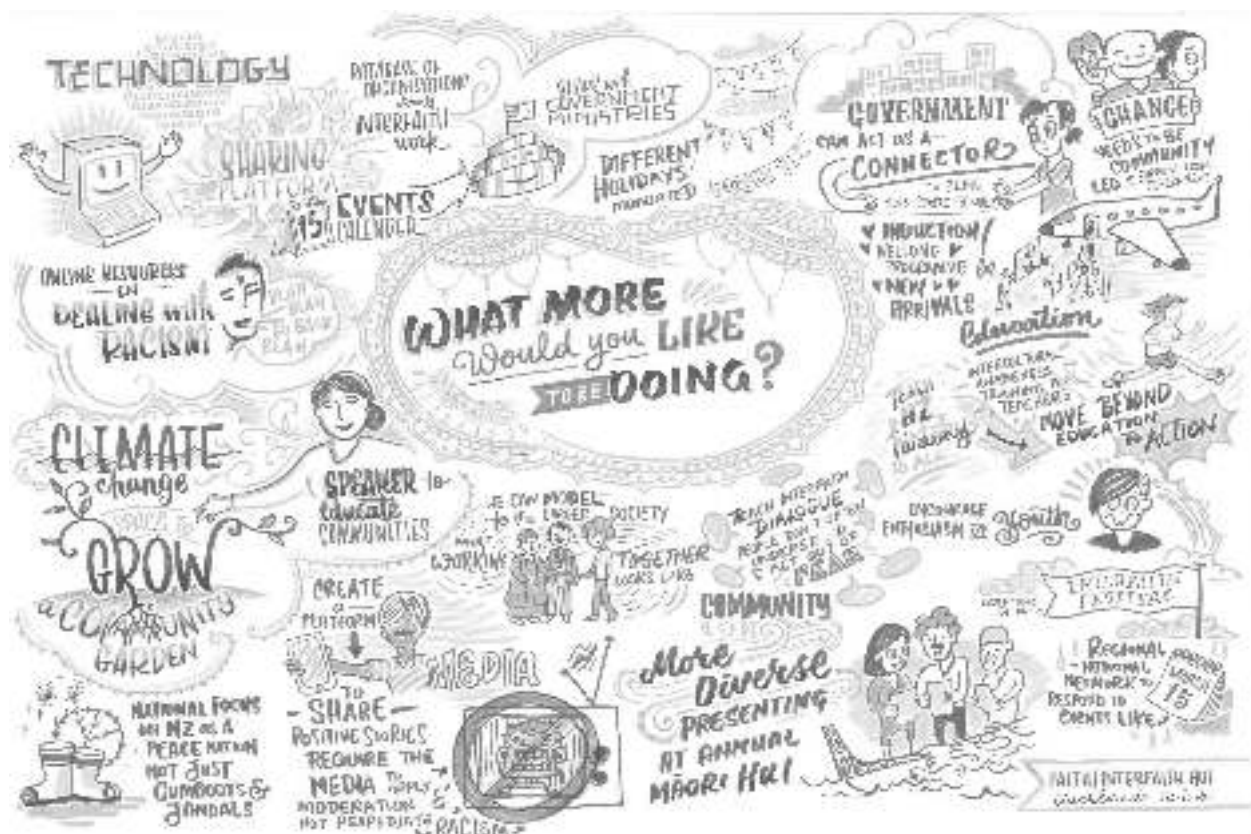


- Celebrates diversity
- Creates a sense of belonging
- Is one that is accepting and respectful
- Allows for personal identity
- Creates space for open-mindedness
- Acknowledges that we are all made from the same dust and that no one is above another

It is the responsibility of each one of us as individuals and as a wider church community to look at how we can improve current practices and find greater opportunities to support social inclusiveness.

It is the responsibility of the government to put policies and practices in place that support the changes we are striving for.

***Nāku te rourou nāu te rourou ka ora ai te iwi
With your basket and my basket the people
will live***



By Shona Woodhead

Above are sketches that were developed out of the conversations that were had at the meeting for Connecting Faith & Interfaith Communities.

Ugly Apple Story

I am privileged to be part of Fullstop's "Wednesday Delivery Team" whose run takes in the Merivale area.

I usually take a basket filled with various fruit from trees around our home which have included plums, apples, Nashi pears, feijoas, and mandarins – basically, whatever is in season.

I like to mingle with the children, giving them fruit and talking with them. They love the little Nashi pears as they can fit them in their pockets. Our apples aren't as popular as they don't look like the "ones in the shop" - our apples are stained and "ugly" as one of the boys said.



I really hadn't noticed how they looked but decided to tell him about our apples. I explained that he would never have an apple that tasted as good as our "ugly" apples; they were picked that afternoon so couldn't be any fresher; they were the sweetest, crunchiest and juiciest out. He looked at me as if I was crazy but I encouraged him to at least try them. In the end he did and agreed that it was the best apple he had ever eaten.

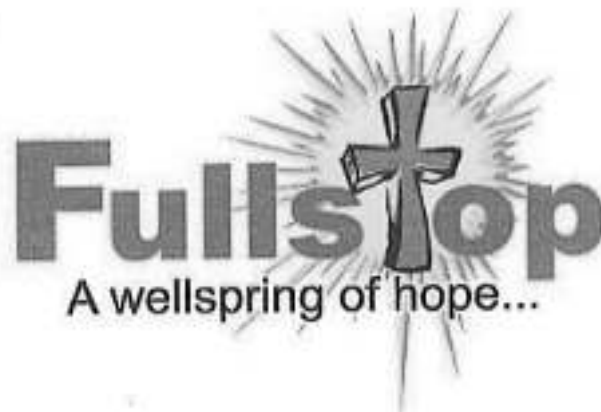
We talked about the **"ugly apple"** and how, just because it wasn't nice and shiny, it didn't mean it wasn't good. After all, you can't always tell what's on the inside by looks alone. We also talked about being careful not to pre-judge things and how easy it is to pass something over just because of its outward appearance.

For me, it's not only the food and drink that we take to the children. Every now and then a child touches us when we connect with them. The light I saw in this boy's eyes when he realized the deeper meaning of our conversation was priceless.

He is part of our community and country's future and he can see that there are people who care and are willing to give without a price attached.

The "Fullstop" family comes from many walks of life and contribute different things, whether food prep, distribution or administration, but importantly, each takes the time to "Share and Care".

One of the Fullstop volunteers



What Is *Fullstop*?

Fullstop is a St Vincent de Paul project reaching out to the community of Tauranga by way of a food van. Six nights a week, a dedicated team of volunteers pack up the custom-made van with soup, sandwiches, milo, juice, fresh fruit etc that the preparation teams have provided and hit the streets. Not all children who come to the van are hungry - we are there to help where we can and put caring into our community by offering friendship, a listening ear, and building of relationships. Over 143,000 people have visited our van in the 13 years ended June, 2019.

Volunteering

We have an urgent need of volunteers in both Food Preparation and Van Delivery teams.

If you have two hours to spare per month and are able to help, please contact: Meari 07 548 0398/027 373 1416 or email: fullstop@xtra.co.nz

Pastoral Services Team

Serve Parishes. Support the Bishop. Grow the Church.



Alex Bailey

This year the Pastoral Services Team will focus on proclaiming the Kerygma: “Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you” [EG 164]. 'Encounter the Kerygma' will be the underlying theme of events, initiatives, and resources. Understanding the primacy of the Kerygma, is a strong foundation for becoming a missionary disciple.

Most recently, I have been working on the 2020 schedule of Fr Richard Shortall SJ. Registration is now open for a number of retreats directed by Fr Shortall - visit cdh.org.nz/events

Brigid Conroy

Kia ora koutou, my personal highlight from the first couple of months has been meeting for lunch at Bishop Steve's with our Diocesan Marriage Educators. These couples do great work of evangelising to our young couples on their journey to marriage. On this note, Lou and Merriel Zampese, who have been doing this ministry for approx 25 years, are retiring. Please remember them in your prayers, giving thanks to God for their ministry.

The following weekend we began the first training in the new Diocesan Marriage Preparation Programme. We are using a programme called Prepare:Enrich, which mentors couples one-to-one with practical tools to build a strong foundation for their future life together. I am looking for new couples to help us in this area of ministry all across the diocese. If you are interested, please get in touch - 027 736 5514. This ministry has lots of added benefits for your own marriage, as you share your stories with young couples. Pope Francis is emphasising the importance of sharing one's story in his message for World Day of Social Communication.

I am working on some exciting events this year; here are some Save the Dates for your calendar, with more information and events being announced throughout the year:

- Encounter Pastoral Conference - July 10-11th
- Proclaim Music for Liturgy Conference - August 8th
- March for Life - September 13th
- Family Weekend - November 6-8th

Head to cdh.org.nz/events for an ever-updating list of events and retreats organised by our Pastoral Services Team.

Robert Garan

I've been working recently on monthly Catechists resources especially those that are for Sacramental preparations, where parishes line up children receiving Confirmation, Holy Communion and Reconciliation for the first time. Links to resources are available for everyone. Simply send me an email for a request of access. I will update it every now and then and will have you easily subscribed.

Please join in our Lent spiritual exercises this March 4 to 25, every Wednesday at 6:30 pm St. Mary's Chapel, Hamilton. We will have adoration, confessions and guided reflections on the Mysteries of Lent.

Check out our newsletters for more information on Wings-Nga Parirau, study and prayer series where I invite you to join in for free. Hamilton launch is on March-13. Also found in the newsletters, our free training for Parish RCIA leaders and Catechists on March-28 and April-4. If it sounds like it's you, please send me an email - robertg@cdh.org.nz

Hayden Graham

At the end of last year I finished the new Diocesan website and the Safeguarding resources! Now that those are done, I've been able to continue work on the Baptism Resource. I'm currently editing the videos and developing accompanying documents for this.

I'm making a series on what 'Kerygma' is and what it means for our lives.

Do you know someone who would love to share their testimony? This year we'll be releasing monthly episodes of 'On The Journey'. I'm looking for local parishioners to talk about their relationship with Jesus and share their story. If you know someone that would want to be involved please email me at: haydeng@cdh.org.nz

Last year I put out a survey to our Facebook audience, asking what topics they'd like to know more about. 'Church Teaching' and 'Everyday Holiness' were by far the most requested topics. In light of this, I've developed a podcast that will meet this need. I've commissioned someone to host it and recording will start next month.

We're going to host a conference for artists here in Hamilton! Our vision is to provide an opportunity for Catholic creatives to connect and pray. Date TBC In anticipation of these new resources, I've purchased new gear and have been developing the studio space!

Jil Miller

This month I'm making preparations for our NET team to arrive and start their ministry here in Hamilton. NET arrives on the 23 Feb and will be in the Diocese for nine months hosting retreats for young people in the colleges, helping with various youth groups, and they are also available to come and lead parish retreats for youth ages 11 and up. I am managing their calendar so if you're keen to book them for something, please email me. jily@cdh.org.nz

In addition to NET, I'm also working on Heaven Come prep. Our young adult festival is now accepting rego and is on the 20-22 March. Lastly, my other big project is Set Free which is the 1-3 May. While this still seems a little bit away, I'm well underway with planning. Save the date and be on the lookout for some rego info coming out in the next week.

Shana Llorando

I'm pretty excited for the year of ministry ahead. Currently, we are underway with preps for three big events; New Beginnings (Mass and BBQ at the Cathedral to welcome new students and young adults to Hamilton), our young adult festival, Heaven Come, and Set Free, our annual youth festival. At the same time, we are starting an initiative at the Cathedral to build a young adult presence there called Cathedral Connect. We have been running a four-week series on the 'Kerygma', our theme for the year!

2020 is looking awesome, with working more closely with Waicath and the university chaplaincy, putting on more Catholic Underground sessions and partnering up with The Serve. Can't wait to get stuck into it.

Welcome to



those in Years 6 to 13

When:

Every Friday, 5:30 to 7 pm

(except during school holidays)

Where:

St. Mary Immaculate Church - Supper Room

(its entrance is just past the main entrance of the church)

Who was Professor Jérôme Lejeune?

His life and commitment

Jérôme Lejeune was born in 1926, at Montrouge, in the suburbs of Paris. In 1952, after his medical studies, he joined the team of Professor Turpin at Saint-Louis Hospital. Professor Turpin asked him to take consultations for children with a condition that was known at the time as “mongolism”.

Sensitive to the distress of these mentally handicapped children, who were socially isolated, and their families, who were blamed for their condition, Jérôme Lejeune decided to dedicate his life to them.

Discovery of trisomy 21

In 1958, whilst working in the laboratory of Professor Turpin, Dr Jérôme Lejeune discovered the cause of “mongolism”: an extra chromosome 21. His scientific work was published by the French Academy of Sciences on 26 January 1959.

This condition, known as “mongolism” until this time and wrongly considered to be a sort of racial degeneration, was actually due to the presence of three copies of chromosome 21 in most or all of the cells of the body. For the first time in the world, a link was established between intellectual disability and a chromosomal abnormality. The parents of children with “mongolism” now knew that the disability of their children was caused by a genetic accident, referred to as trisomy 21 or Down syndrome.



In 1962, this extraordinary discovery was recognised by the awarding of the Kennedy Prize to Jérôme Lejeune, who received this award from the hands of President John F. Kennedy himself.

Subsequently, working with a number of collaborators, including Professor Marie-Odile Rethoré, Jérôme Lejeune discovered the underlying mechanisms of other chromosomal diseases, thereby founding the discipline of cytogenetics.

First Chair of Genetics

In 1964, Jérôme Lejeune was promoted to professor, the first ever Professor of Fundamental Genetics at the Faculty of Medicine in Paris. Whilst remaining highly accessible to the families of the disabled children he treated, he gave hundreds of conferences around the world.

As Head of the Cytogenetics Unit at Necker-Enfants malades Hospital in Paris, his consultation service became one of the largest anywhere in the world.

Together with his team, he studied more than 30,000 chromosomal abnormality dossiers and followed several thousand people with intellectual disabilities.

Jérôme Lejeune was convinced that any advance towards a cure for one of these diseases would be the key to treating the others.

An ambition: finding treatments to cure his patients

His preoccupation was to find, one day, a way of curing these patients who came to see him from all over the world. Jérôme Lejeune performed many research programs with this goal in mind. However, much to his dismay, even though the results of his research could have driven advances in medicine towards a cure, they were principally used to screen for children carrying these diseases in the womb, often resulting in their abortion.

In 1970, a draft law proposed by Peyret, a member of the French National Assembly, was discussed. This law aimed to authorize abortion “in cases of incurable embryopathy”, such as Down syndrome. Clara Lejeune, the daughter of Professor Jérôme Lejeune, recounts “One morning, a 10-year-old boy with Down syndrome came to a consultation. He was crying. His mother explained that he had seen a debate on the proposed law on the television the evening before. The child threw himself into my father’s arms and told him ‘They want to kill us, you must defend us!’”.

Jérôme Lejeune then decided to defend his patients publicly. This commitment to the service of the weakest caused much antagonism, but also lent him a certain standing, which persists to this day.

Defending life

Jérôme Lejeune gave hundreds of talks and interviews worldwide in defense of life. In 1974, he was nominated to the Pontifical Academy of Sciences by Pope Paul VI. In 1981, he was elected to the French Academy of Moral and Political Sciences. In 1994, he became the first President of the Pontifical Academy for Life created by Pope John-Paul II. Unfortunately, he was suffering from cancer, and he passed away on the morning of Easter Sunday, on April 3, 1994, 33 days after his nomination.

The Jérôme Lejeune Foundation and Institute

It was with the aim of continuing the action of Professor Jérôme Lejeune that the Jérôme Lejeune Foundation was created as a private association of public utility in 1996, with three missions: Research, Care, Advocacy.

One year later, the Jérôme Lejeune Institute was created by three of Jérôme Lejeune's former students, to continue his medical consultations and research work.

Jérôme Lejeune died on April 3, 1994, with the sad sentiment of having failed in his mission: "I was the doctor who was supposed to cure them and I am leaving. I feel like I am abandoning them."

He died on 3 April 1994, which was Easter morning. Lejeune's life has been inspiration to many and on 28 June 2007, his cause for canonisation was officially opened. Since then his cause has progressed and the *positio*, a synthesis of all the documents gathered about his life, was presented to the Vatican on May 5, 2017. Currently Lejeune is known as a "**Servant of God**," and the next step would be a declaration of heroic virtues, leading to him being named "Venerable."

<https://www.institulejeune.org/en/who-are-we/who-was-professor-jerome-lejeune.html>

Book review

Meditation Without Gurus

by Clark Strand

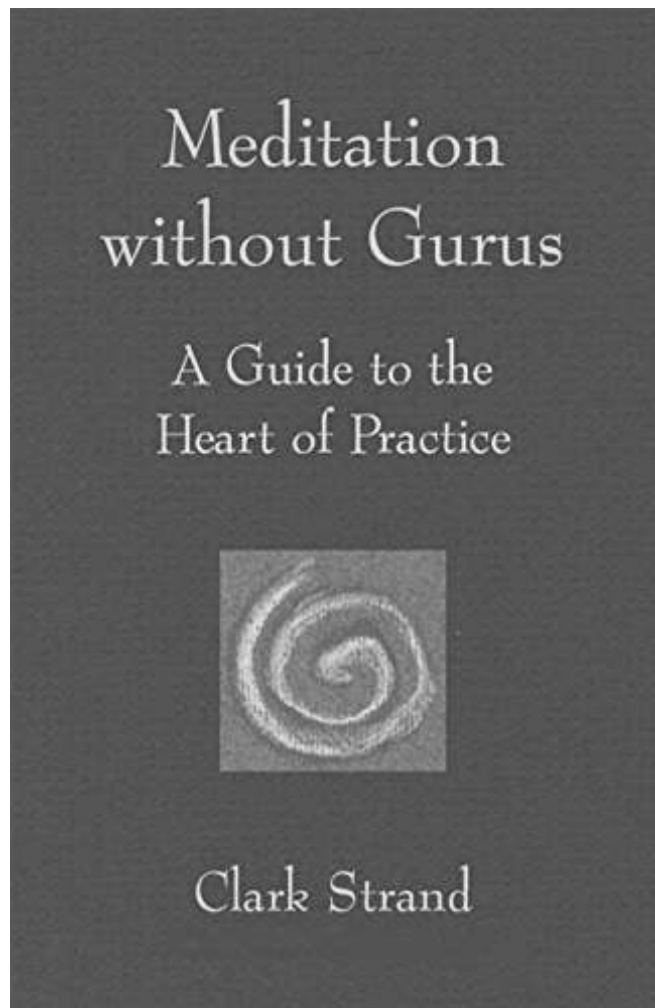
Another book new to the library is *Meditation Without Gurus* by Clark Strand. It is important to note that this is not Christian meditation but is based on Buddhist practice. However, it does explain various aspects of meditation such as posture, breathing and how to get started.

But wait, there's more. There is also a very helpful book on deeper prayer by Father Alan Roberts who visited our parish during the year to co-conduct a retreat. (And for older readers, who will remember such things, it even has an Imprimatur.) The book is a goldmine of helpful suggestions for those interested in contemplative prayer – time, posture, relaxation, breath and distractions.

Other topics include inner stillness, listening to God, silence, the Word of God and inner healing, and I have only skimmed the surface of available topics.

Father Roberts speaks as a local and includes many references to Maori practice and customs. I found this book inspiring, gentle and very helpful. It is designed to be used by groups and each section has a summing up at the end and suggestions for follow-up. But I found the book really works at an individual level as well. At the end of the book there are suggestions about how people can conduct their own retreat, how to access spiritual direction and a very comprehensive reading list. It is a treasure!

By Peg Cummins



Around the Parish



Baptisms

Jung-Han LEE, Dominic TARPEY, Ava STANNETT,
Rosa MORGENSTERN, Aaliyah KING,
Samantha DUYAPAT, Charlotte OLIVER-MARSHALL



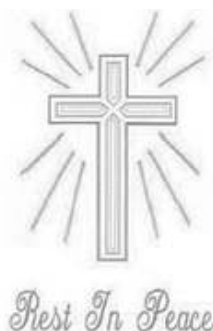
Marriages

Sarah WOOD and Vincent RINGROSE
Siobhan FERRIS and Joseph PAPAROA
Renee ALISON and Sam BREBNER
Prudence WATERMAN and Michael TUN



New Parishioners

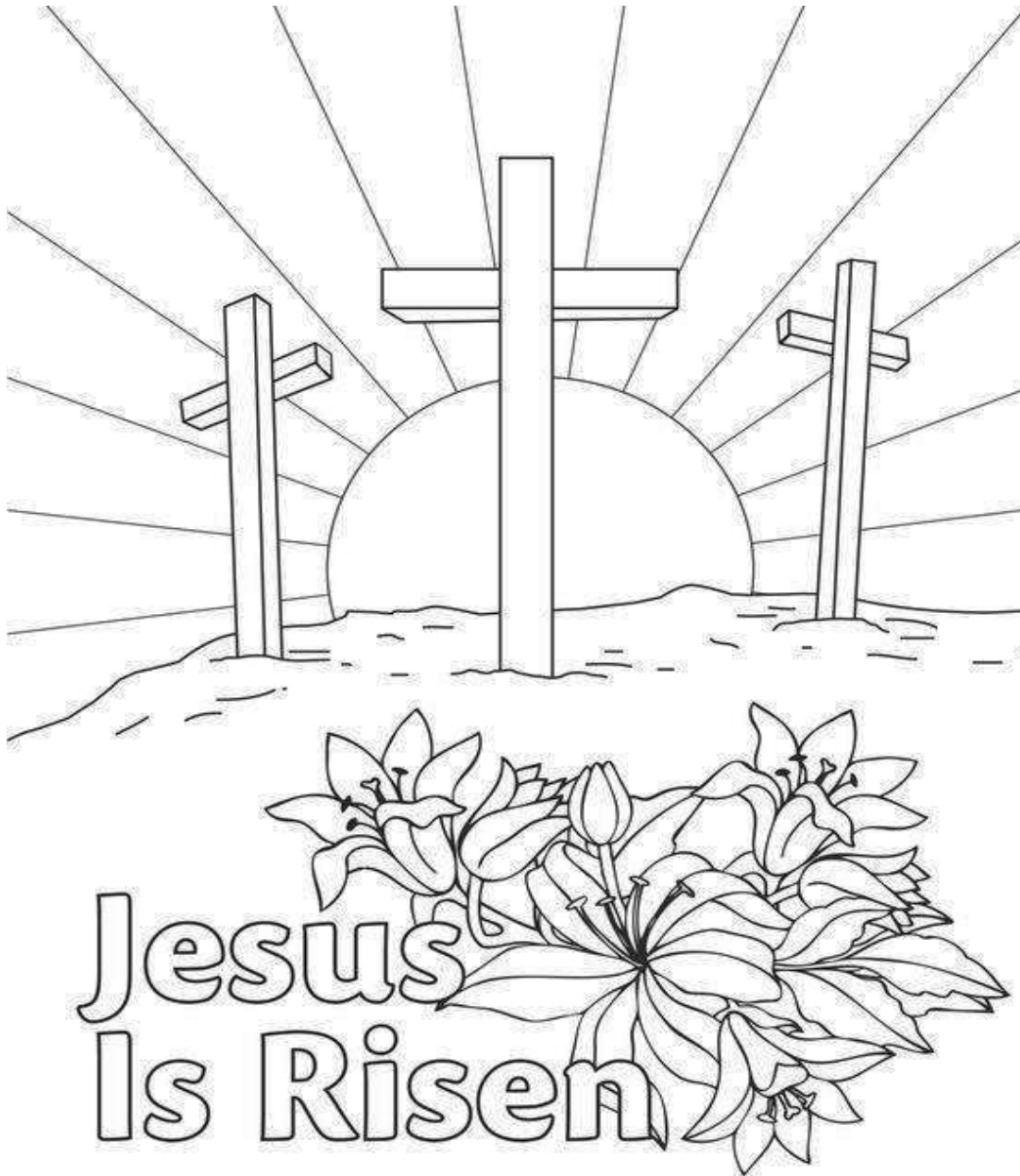
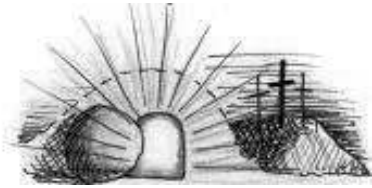
Mary, Denis, Crystabel and Joseph RENDELL
Jonathan, Lynne, Luke and Eva BRAYLAY



Deaths

Helen HARTER
James STRINGER
Giuseppe SORCE
Raymond HORSCROFT
Basil MCGLONE
Fanny Amokura ROLLESTON

Children's Page



Can you
unscramble
these Easter
words?

pheo

ielva

srsoc

snrei

bmot

yeptm

nSyuad

Easter Sunday is the biggest feast of our year – the ‘**Feast of Feasts**’ - when we celebrate the **resurrection** of Jesus. He rose from the dead! Easter Sunday marks the end of Lent and Holy Week [Palm Sunday, Holy Thursday (the Last Supper) and Good Friday (when Jesus died on the cross)], and the beginning of **the Easter season**, which lasts seven weeks, ending at **Pentecost**.

Parish Directory

Mass Times: St Mary's

Saturday Vigil 5.00pm

Sunday 8.00am and 10.30am

St Joseph's

Sunday 9.00am (1st Sunday at Bethlehem)

Reconciliation: St Mary's
St Joseph's

Fri. 11.15 – 11.45am Saturday 8.30am

7.30am Friday and by appointment at Te Puna

Priests:

Fr Philip Billing (Parish Priest)

Fr Arnold Punzalan (Asst. Priest) Fr Peter DaeJoong Kim

Deacons:

Deacon Ricky Kuka T. 021 241 5274

Deacon Sid Wells (Retired)

Deacon Don Beckett (Retired)

Parish Administrator & Pastoral Co-ordinator: Margie Cooper T. 07-578 6209 -
office@taurangamoanacatholic.nz

Parish Pastoral Assistant:

Cheryl Standring T. 07-578-6209

pastoralassistant@taurangamoanacatholic.nz

Parish Programmes

Sacramental Preparation:

Reconciliation, First Holy Communion and Confirmation
please contact the Parish Office

Baptism Preparation:

Information in weekly newsletter and on the parish
website, please contact the Parish Office

R.C.I.A.:

Rite of Christian Initiation of Adults. A programme for
those interested in knowing more about the Catholic
Faith. Enquiries to the Parish Office.

Engaged Couples:

(Marriage Preparation) Seven week course for all
preparing for marriage. Led by married couples. Please
see parish website for further information and contact
Peter Richardson on 07 856 6389

Service of the Liturgy:

Commentators — Readers — Servicers — Gift Presenters — Greeters — Music

All Masses— Volunteers are always welcome to join the
roster. Training is available. Please contact the Parish
Office.

Prayer Chain

St Mary's: Anyone requiring prayers for any intention
may phone one of the following numbers:

Maureen 07 578 8886 / 0275004518, Pauline 576 8570

St Joseph's Phone: Cushla 07 552 5643

Schools: Aquinas College
St Mary's School

Principal: Matt Dalton, **DRS:** Susan van Zyl T. 543 2400

Principal: James Murray, **DRS:** Teresa Rush T.578 8066

Website

www.taurangamoanacatholic.nz

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