

MARIST MESSENGER



August 2022

\$7.00

Focus:
Up, up to heaven

Feature:
Ko Hāta Maria

Feature:
Seven Spiritual
Lessons from a Thief



Marist Messenger

ISSUE: 93 August 2022

NATIONAL CATHOLIC MONTHLY
ESTABLISHED 1929

PUBLISHER:

Marist Messenger Ltd
Registered Charity # CC51215

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Telephone: (04) 499-6546
Website:
www.maristmessenger.co.nz

SUBSCRIBER RATES:

Cover price \$7.00
Within New Zealand:
\$60 per year (incl GST)
Australia:
\$70.00 (AUD) (includes airmail)
Pacific and elsewhere overseas:
\$75.00 (NZ) (includes airmail)

PLEASE ALLOW 6 WEEKS
FOR CHANGE OF ADDRESS.

PRINTER:

Streamline Print & Mail
Feilding

Cover: *Ko Hāta Maria, te Matua Wahine o te Atua (Holy Mary, Mother of God).*

The recently commissioned artwork for the National Shrine of Mary Assumed into Heaven at St Mary of the Angels, Wellington. An explanation of the artwork can be found on pages 12 to 15.

High Flight

I have slipped the surly bonds of Earth
And danced the skies on laughter-silvered wings;

Sunward I've climbed, and joined the tumbling mirth
of sun-split clouds, — and done a hundred things

You have not dreamed of — wheeled and soared and swung

High in the sunlit silence. Hov'ring there,
I've chased the shouting wind along, and flung

My eager craft through footless halls of air...

Up, up the long, delirious burning blue
I've topped the wind-swept heights with easy grace

Where never lark, or ever eagle flew –
And, while with silent, lifting mind I've trod

The high untrespassed sanctity of space,
Put out my hand, and touched the face of God.

John Gillespie McGee

See Focus p 4

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FOCUS

Up, Up to Heaven

I can remember watching the first moon landing. It was probably a few days after the event. There was no capacity to stream live TV in New Zealand in 1969. Someone had to fly to Australia to get a copy of the video for broadcast. The lunar landing grabbed our attention and that of the whole planet. From that moment many thought that the 'final frontier' would be conquered and we would travel to other planets and solar systems. Programmes such as Star Trek and films such as Star Wars opened our imagination to other worlds. We wanted to be taken out of our humdrum lives and go to other places, other worlds, other existences. Human beings have always had a bit of an obsession with the heavens – and of escaping this world:

*"I have slipped the surly bonds of Earth
And danced the skies on laughter-silvered
wings..."*

Royal Canadian Air Force pilot John Gillespie McGee wrote his poem 'High Flight' a few weeks before he died in a mid-air collision during World War II (see inside cover).

Humankind has always sought God in the heavens, in space, in the vastness of our solar system and the universe. This is, after all, God's creation. Upwards is where



Fr Patrick Brophy SM

heaven is. Heaven is in the heavens. We know this to be not entirely accurate, but to our limited intellect it seems apposite.

*"And, while with silent, lifting mind I've trod
The high untrodden sanctity of space,
Put out my hand, and touched the face of
God."*

Human beings have always wanted to be with God, up there in heaven, within touching distance. In the Old Testament Enoch walked with God, presumably taken up into heaven. Elijah was taken up to heaven in a fiery chariot. In Islam, Mohammed leapt to heaven – leaving his footprint on a rock still venerated in the Al Aqsa Mosque in Jerusalem. For non-monotheistic religions, prophets and holy men and women go up to where the gods dwell. Wanting relief from the grind of our world seems to be a universal human desire. And, of course, Jesus ascended to heaven, to his Father.

In this month of August we celebrate the Feast of the Assumption of Mary into heaven. Mary is taken body and soul into heaven. New Zealand was consecrated to

Mary, assumed into Heaven by bishop Jean-Baptiste Pompallier on the 13th of January, 1838 at the first Mass celebrated in Aotearoa-New Zealand. Its importance for the nation is underlined by the feast remaining a Holy Day. The Assumption of Mary is significant in the life of our nation.

Beyond a historical event, why is the Assumption of Mary so important? Is being taken to heaven body and soul solely an honour we think God affords to the greatest saint that ever lived?


Mary was so honoured because she is the mother of Jesus, the Son of God. Her relationship with the divine person, Jesus Christ, is real, through motherhood. It is not a spiritual adoption such as we enjoy. It is about the flesh! Mary was assumed body and soul into heaven. If only her soul had gone to heaven, she would be no different from all those other souls admitted to heaven.

We are not angels – no, I don't mean we're not always well behaved. Angels are pure spirit; they have no physical body despite popular depictions of them. We do have a body. Mary's assumption reminds us God's salvation is holistic. God saves all of our humanity, body and soul. The resurrection is a physical one. We know that Jesus bodily rose from the dead and bodily ascended to heaven. Mary's assumption to heaven underlines that the resurrection of the body is not limited to the Lord. If Mary, body and soul, can get to heaven then so can we! There, we too,

hope to be among those who have *"wheeled, and soared and swung, high in the sunlit silence... and touched God's face."*

The Assumption has implications beyond heaven. As St Paul commented: "...creation will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God." Our faith is not just concerned with the heavenly realm. We are earthy creatures but, along with creation, destined for wholeness in heaven. Our bodies and our world are important here and now; here on this earth. Respect for our bodies and creation; how we treat them, how we care for them, flows into not just making sure they last us here on earth, but also because we will have them, suitably glorified, in heaven! In the Assumption we are reminded that the duality of heaven and earth is really one existence.

The Assumption of Mary into heaven also meant our spiritual mother achieved that wholeness. She is uniquely situated to intercede for us, to help us to grow as adopted sons and daughters of her Son, Jesus; to enter into wholeness.

Mary, with a mother's touch first caressed the face of the divine person, her baby Son Jesus. Later God enabled Mary to *"slip the surly bonds"* of the cares and limits of this world, tread *"the high untrodden sanctity of space"*, *"and touch the face of God."* 



Francis Speaks



Do not be afraid

In these days, news reports and scenes of death continue to enter our homes, even as bombs are destroying the homes of many of our defenceless Ukrainian brothers and sisters. The vicious war that has overtaken so many people, and caused suffering to all, has made each of us fearful and anxious. We sense our helplessness and our inadequacy. We need to be told, “Do not be afraid.” Yet human reassurance is not enough. We need the closeness of

God and the certainty of his forgiveness, which alone eliminates evil, disarms resentment and restores peace to our hearts. Let us return to God and to his forgiveness.

A third time the angel speaks to Mary and says, “The Holy Spirit will come upon you” (Lk 1:35). Again, the first time he says, “The Lord is with you”. The second time his words are, “Do not be afraid”. Now, he says, “The Holy Spirit will come upon you”. That is how God intervenes in history: by giving his very Spirit. For in the things that matter, our own strength is not enough. By ourselves, we cannot succeed in resolving the contradictions of history or even those of our own hearts. We need the wisdom and gentle power of God that is the Holy Spirit. We need the Spirit of love who dispels hatred, soothes bitterness, extinguishes greed and rouses us from indifference. The Spirit gives us concord because he is concord. We need God’s love, for our love is fragile and insufficient. We ask the Lord for many things, but how often we forget to ask him for what is most important and what he desires most to give us: the Holy Spirit, the power to love. Indeed, without love, what can we offer to the world? It has been said that a Christian without love is like a needle that does not sew: it stings, it wounds, and if it fails to sew, weave or patch, then it is useless. I would dare to say that this person is not a Christian. This is why we need to find in

God's forgiveness the power of love: the same Spirit who descended upon Mary
Homily on March 25th, 2022. Penance and Immaculate Heart of Mary

The Path of Holiness

Holiness does not consist of a few heroic gestures, but of many small acts of daily love. "Are you called to the consecrated life? Then be holy by living out your commitment with joy. Are you married? Be holy by loving and caring for your husband or wife, as Christ does for the Church. Do you work for a living? Be holy by labouring with integrity and skill in the service of your brothers and sisters, by fighting for justice for your comrades, so that they do not remain without work, so that they always receive a just wage. Are you a parent or grandparent? Be holy by patiently teaching the little ones how to follow Jesus. Tell me, are you in a position of authority? Then be holy by working for the common good and renouncing personal gain" (Gaudete et Exsultate, 14). This is the path of holiness, and it is so simple! To see Jesus always in others.

Homily May 15th, 2022. Canonization of New Saints

The Holy Spirit brings Goodness

Then again, whenever you feel troubled by bitterness, pessimism and negativity – how many times have we fallen into this! – then it is good to remember that these things never come from the Holy Spirit. Bitterness, pessimism, sad thoughts, these

never come from the Holy Spirit. They come from evil, which is at home with negativity. It often uses this strategy: it stokes impatience and self-pity, and with self-pity the need to blame others for all our problems. It makes us edgy, suspicious, querulous. Complaining is the language of the evil spirit; he wants to make you complain, to be gloomy, to put on a funeral face. The Holy Spirit on the other hand urges us never to lose heart and always to start over again. He always encourages you to get up. He takes you by the hand and says: "Get up!" How do we do that? By jumping right in, without waiting for someone else. And by spreading hope and joy, not complaints; never envying others. Never! Envy is the door through which the evil spirit enters. The Bible tells us this: by the envy of the devil, evil entered the world. So never be envious! The Holy Spirit brings you goodness; he leads you to rejoice in the success of others. 🙏

Homily – June 5th, 2022. Feast of Pentecost



Marist Spirituality: An Introduction - Part 4

The Central Marist Motif: Mary in the Church



By Fr David
Kennerley SM

This is a series by Fr David Kennerley, who was formerly Novice Master for the Society of Mary and later served as the New Zealand Provincial. He is now involved in spirituality ministry in Hawkes Bay.

Key Themes

Marist spirituality has a number of key themes. We have already reflected on the images of Fourviere, Cerdon, Bugey. These names are not simply historical places or events but also living, evolving moments in the development and growth of our own love and service of God. Assisted by Mary, they represent an entire quest for God: a movement from interest to commitment, prayer to personal interiorisation, an openness to people that leads to service of others that then bears fruit in a life-giving expansion of one's own mind and heart.

Historically, the various branches that became the Marist tree, the Marist Laity, Marist Teaching Brothers (FMS), Marist

Sisters (SM), Missionary Sisters of the Society of Mary (SMSM's) and Marist Fathers and Brothers, all trace their origins back to Fourviere and the inspiration behind the 1816 pledge. However, when the idea of a single congregation, united under one head, was presented to Rome for approval in 1834 it was rejected as too vast and unwieldy.

However, this still means that today all our Marist branches acknowledge Mary as taking an enterprising initiative in 1812 for these our times. We all rejoice in bearing the same name, refer to the same motto and hold Mary as our founder, leader and inspiration. So, although history has meant that each branch has had to stand alone, we continue to share a substantial common heritage. Today though, we also do well to nuance Marist spirituality as, for instance, Champagnat Marist spirituality or Colinian Marist spirituality. Essentially in what follows I will talk about aspects of the spirituality bequeathed to us, both religious and laity, by Jean-Claude Colin.

Of all our Colinian themes, none is older, nor as significant for us, than Mary in the Church. Mary, present alongside us, wanting something. In a sense, it is the sun in our spiritual galaxy, around which all the other themes revolve and thereby receive their own particular light and significance. Listen out then for the echo of this theme, its telling reverberations in Colin's thoughts and words.

A PRAYER TO MARY

Mary, to be Marist, is to live the Gospel as you did: generous and open to God, ever ready to be a source of support and hope to those in need, watchful yet unobtrusive.

Help us to recognise the longings that fill the hearts of those around us that we might bring light and hope to them, really be 'Gospel People,' Good News for others.

An Insight

"For Marists, Mary is not the object of one's private devotion. Rather, we find in Mary a better understanding of the relationship of the Church and the world, thus shedding light on our lives and work and the specific needs of the times."

Fr Jean Coste SM, *Fr Colin and Marist Tradition*,

The Call for Marists Today

1. To make our own the concern of Mary for the Church of our time.
2. To be present in the Church in Mary's way by learning to love the Church as it is while at the same time being an agent of its renewal and unity.

Fr. Colin referred to this theme frequently and saw it as especially rich and meaningful:

“Yes, [his tone became very solemn] I do not mind repeating once more: the words, ‘I was the support of the new-born Church; I shall be again at the end of time’, served us, in the very earliest days, as a foundation and an encouragement.” FS.152.

Our Marist existence and spirituality begins then with the acknowledgment that Mary has intervened saying that she “wants a Society of Mary,” men and women who are “Marists” (her name for us!), in order to do her work of supporting and building up the Church in our time! There is here, the sense of a call, a “gracious choice.”

There is great encouragement then to be taken from Mary’s initiative. If Mary has chosen us, and it is her work, then she really must help us! So, as Marists, we put our trust in her choice and presence. Even when faith and love are tough to live out, we can, (indeed we must) demand that Mary helps us!

Marists’ also see a second crucial angle to this theme. Given the ‘allergies’ many people have to faith today, Mary’s presence and particular way of relating to others will give the Church a new face. To this extent, as Marists, we hope for, and seek to be, a ‘new’ Church, the fragile and nascent church coming into being here and now in our time!

The Practice

“Having confidence in Mary is not something we have for dessert after the main courses of planning and organising. It is at the heart of our Marist life. We became Marists by a personal intervention of Mary: the call of Mary. We are carried by a personal relationship to Mary: our confidence in Mary. We are called to join in her mission: the work of Mary.”

Jan Hulshof SM, *With a More Lively Confidence*.



QUESTIONS TO PONDER

1. Faith must be put into practice in order to grow. So too with our Marist life. Being “Mary in the Church” in your life amidst the many varied commitments you have, what might that look like? Primarily think family, street, work, but don’t forget parish and even diocese.

2. Simply turn to Mary and tell her what grace, what gifts you need so that you might be more like her, especially in her way of being ‘in the Church’?

Messenger Briefs

On August 15th, the icon of Ko Hāta Maria, te Matua Wahine o te Atua (Mary, Mother of God) will return to St Mary of the Angels' church in central Wellington. There a place is being accommodated for the shrine where the artwork will be venerated. The icon has been travelling the country on a pilgrimage called Te Ara a Maria - the Way of Mary.



Pā Henare Walmsley says a karakia over the icon on the steps of St Mary of the Angels in 2021

THE EYES AND EARS OF CONSCIENCE

LESSONS OF ENCOURAGEMENT



The Eyes and Ears of Conscience - Lessons of Encouragement by Fr Tom Ryan SM has been recently published by St Pauls Publications Australia and is available online:

<https://secure.stpauls.com.au/strathfield/the-eyes-and-ears-of-conscience.html>.

Are you expecting someone like me?



Confide your unborn child to the care of Mary, the Mother of Good Hope.

You are invited to join members of the Marist Family in daily prayer to Mary for the mother and her unborn child.

Please send a stamped addressed envelope with name(s) of parent(s) so a prayer card can be sent to them as confirmation of your request.

Marist Laity, PO. Box 108027, Symonds Street, Auckland 1150

Praying in 3D

A popular trend at the movies has been 3D. You can watch movies on your own, but it is better in a group. You can pray on your own, or in a group.

The Rosary is really a 3D prayer:

1. Hands – fingers and thumbs plying the beads.
2. Mouth – verbalising the prayers.
3. Mind - focusing on the Mysteries of the Rosary, on your intentions and trying to shut out distractions. It is not an easy prayer to pray (I find), but that doesn't mean don't try!

M.O'D

Ko Hāta Maria, te Matua Wahine o te Atua

Holy Mary, Mother of God



To celebrate the rededication of Aotearoa New Zealand to Mary, Mother of God, Assumed into Heaven, the Bishops of New Zealand commissioned a new artwork.

They wanted a depiction of Mary that connects her to our country. The piece challenges us to see her as a woman of incredible strength and the place she holds in our hearts and our community today.

The artist, Damien Walker, worked with Anthony Kemp, the Māori advisor, to develop something that highlighted the journey of the Catholic faith to the Māori, via the first French missionaries. The image presents the fusion between a traditional Māori outlook, built around marae (place of belonging), whanau (family), whakapapa (ancestry) and kaitiaki (carers/guardians), and the Catholic faith, centred on the whanau of God, with its own marae, whakapapa and kaitiaki. The duo wanted to capture and share the theme of unity. The artwork itself aims to encourage a shared desire for us all to live in harmony together.

The Overarching Marae

For tangata whenua (people of the land), the marae is our home – it is where we belong. It is where our whakapapa is, our past, present and future.

It is an expression of our whole being and a fulfilment of our journey, bringing

us back to our whanau as a whole. By framing the image within a marae, with the Holy Spirit at the top, and the evangelists on the side, we are reminded of the deep truth that our ultimate spiritual home is the house of God, expressing the depths of our being and our radical connection to all in the whanau of God across history. The four evangelists are the enduring witnesses of the Good News of Jesus, and here they are seen as stylised kaitiaki, the traditional carvings of guardians and protectors, for they guard the truths of faith and point us toward the heart of the mysteries of God.

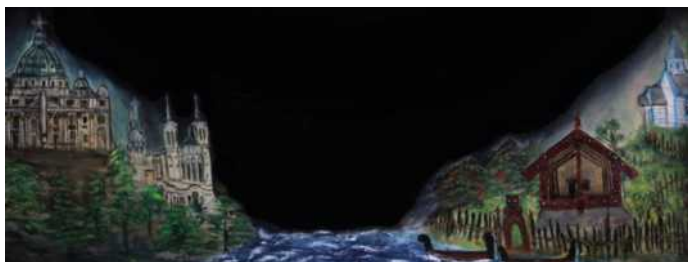


The Lion: one of the four kaitiaki

The four creatures that symbolise the four gospels are taken from the book of Revelation. They are four spotlights on the mystery of Christ: the Lion, shows Christ's victory of love on the cross; the Ox evokes his sacrifice; the face reveals the merciful

gaze of Christ incarnate; and the soaring eagle portrays Christ's contemplation of the Father. The Evangelists are depicted here in a ghostly light. They are ever ancient and yet shine anew in every age, thanks to the mysterious 'holy breath' of the Holy Spirit.

The Four Whare Rūnanga



At the base of the painting there are depictions of four locations, represented by four houses of meeting or whare rūnanga.

The first is the Papal Basilica of Saint Peter in the Vatican showing the unity of the universal Church, where Christ is the cornerstone and Peter the rock on which the Church is built. This spot also marks the martyrdom of Saints Peter and Paul, who have pride of place in the whakapapa of the Church at the beginning of her mission. The second is the basilica of Our Lady of Fourvière in Lyon, from where Bishop Pompallier, Saint Peter Chanel and the early Marist missionaries dedicated their mission to Oceania. Mother Aubert, whose mother was healed at this shrine, would join Pompallier in a later journey

and dedicate her life to the same mission. The third location is Te Tii, Waitangi. Here Bishop Pompallier, during the signing of the Treaty of Waitangi, would insist upon the rights of Māori to remain Māori in their religious freedom, and not have to adopt a religion in order to be in partnership with the Queen. We also see the chapel of Motuti, where Bishop Pompallier set up the first mission and where his remains now rest.

Mary and Jesus - the central figures

Mary and Jesus occupy the foreground. Mary is honoured with a great korowai, in the magnificent colour of the pukeko, reflecting also the great oceans that were traversed by those who settled in New Zealand. Her cloak is rimmed with the poutama, the ascending pathway to heavenly knowledge, for she is the seat of wisdom, leading us to Christ who is the Way, the Truth and the Life. The golden band at the top of her korowai represents the flax that was traditionally used as the base of these cloaks. It reflects the fact that she is overshadowed by the Holy Spirit, wrapped in charity as one 'clothed in the sun.' For this same reason, her dress is a royal red. It is decorated by the fleur-de-lis, a French royal symbol, which is one of the oldest representations of the Virgin Mary, and also reminiscent of the Holy Trinity who dwells in her.

Korowai and fleur-de-lys



This symbol has been stylised to evoke the koru (fern frond), which commonly represents New Zealand. The pattern on Mary's belt mixes the traditional weaving pattern that represents family, with twelve smaller triangles inside the central diamond, to show the twelve apostles of the Lamb. As Queen of the Apostles, she holds a twelve-pronged fern in her hand. Hanging from her belt is the mere (a short, broad-bladed weapon), next to the rosary, which is the spiritual weapon she offers her children in the battle against evil. She also wears a tiki (stylized sculpture of a person), a symbol of her divine motherhood, for she conceived the Word within her womb and her heart, and brought Him to birth. Jesus is wearing the very rare kahu kiwi, or kiwi-feathered cloak, to show his unique mana. He is the eternal Word, which is symbolised by the lectionary He carries, whose cover is based on Pompallier's own prayerbook.

Manaakitanga - hospitality/ showing love

Mary stands in front of the central marae, calling us on. Her karanga (a formal chanted call of invitation) and her hand raised in wiriwiri (trembling of the hands representing the world around), beckon us to approach Christ her Son. Her penetrating gaze is unashamedly fixed on the viewer. Each person entering this marae by contemplating this painting is her child and invited to personally encounter her divine Son. Christ's hand is raised in blessing, with His two fingers indicating His two natures: divine and human, and the other three showing the Holy Trinity. His gesture is one of haere mai, welcoming us into the heart of His divine life, in which we find our true home.

Te Hīkoi Wairua mo Te Ara a Maria

Ko Hāta Maria, te Matua Wahine o te Atua (Holy Mary, Mother of God) was unveiled in Wellington on Sunday 15 August 2021. The artwork has toured New Zealand as part of Te Hīkoi Wairua mo Te Ara a Maria. At the conclusion of the tour the artwork is to be permanently housed in a shrine created at St Mary of the Angels, Boulcott Street, Wellington. The shrine will be accessible to the public. It will make an excellent destination for anyone contemplating a pilgrimage in New Zealand. 🙏

*Thanks to Catholic Discovery NZ.
www.tearaamaria.nz. Photos: Joe Serci*

Mary belongs to us and we belong to her

Ko Hāta Maria, te Matua Wahine o Te Atua



**Fr Gerard
Whiteford SM**

In Aotearoa - New Zealand, in Māori culture, meeting houses (whare nui or whare puni) are symbols of tribal prestige and are often named after, and seen as the embodiment of, a tribal ancestor. The structure itself is seen as an outstretched body, with the roof's apex at the front of the house representing the ancestor's head. The main ridge beam represents the backbone, the diagonal bargeboards which lead out from the roof are the arms and the lower ends of the bargeboards divide to represent fingers. Inside, the centre pole (poutokomanawa) is seen as the heart, the rafters reflect the ancestor's ribs, and the interior is the ancestor's chest and stomach. Whare are richly carved, and these carvings will be particular to the local tribe (iwi), and will declare "this is our house."

At Pukekaraka in the township of Ōtaki, an hour north of Wellington city, there lies a meeting house which shares its whenua (land) with the Catholic Church. Things are different at Pukekaraka. There is a

meeting house (wharepuni) which has been there since 1905, and there is not a carving in sight! The meeting house follows the same design as wharepuni throughout the country, however the whare is bereft of carvings. The name of the meeting house is “Hine Nui o te Ao Katoa”, and in the name is the reason for no carvings. Translated the name means ‘Mother of All the World’. In other words, no one iwi (tribe) or whanau (family) can lay claim to Mary as “our” ancestor. She (Mary) does not belong to us, we belong to her! What I find of great interest here is that the Marist Māori Mission was established at Ōtaki in 1841. In 1894 the Sisters of St Joseph had established a school there to teach (and board), local children. The whare was built in 1905. Within 60 years the local people had a sense of Mary belonging to everyone, ‘o te ao katoa’.

On the 15th of August, 2021, at the initiative of the New Zealand Bishops’ Conference, the country of Aotearoa/New Zealand was rededicated to Our Lady Assumed into Heaven. The country was originally dedicated by Bishop Jean Baptiste Pompallier when he celebrated the first Mass on the whenua known as Aotearoa on 13th January 1838. Mary, the mother of Jesus, was never a Roman Catholic, we have however laid claim to her and made her ours! This rededication is not a rededication of Catholic New Zealand; that was not Bishop Pompallier’s intention, nor is it the intention of our present Bishops. This is a rededicating of our land and its people to the care of Mary, the Mother of God. Pukekaraka is the birthplace of the Church of Wellington so it is fitting Ko Hāta Maria, Te Matua Wahine o Te Atua [Mary, Mother of God] began her journey (Te Ara a Maria) at Pukekaraka. 🍷



Words and God's Word

'Thank You'



Fr Tom Ryan SM

Part 7 of 10



Like ‘please’, saying ‘thank you’ is an essential lubricant in our lives.

Without it, the wheels of living with others will be clunky, will stop and start and, at times, might (unfortunately) grind to a halt.

Such can be the case with someone who considers they are always entitled; when it comes to a word of thanks or a gesture of appreciation, they are tone deaf.

When we say ‘thank you’, it is not just courtesy, showing good manners. These two words of gratitude will often convey how I feel. But beneath that, they signal an attitude of mind and heart, namely, a virtue.

In other words, I am thankful for all that I have: what I’ve been given; what I may have been able to achieve; and, importantly, for those people who have made that possible.

Those two simple words can even reflect something deeper—a way of seeing life and the world. David Steindl-Rast suggests the word ‘gratefulness’. It is the sort of experience many of us can have walking by the sea shore or on a hill top at sunset or gazing at the stars at night.

It brings a sense of ‘cosmic belonging’ but also an awareness that this is not a belonging that is deserved. We are ‘truly blessed’.

Which reminds us that it’s not just about counting our blessings: it’s about

sipping them slowly, savouring each one. Importantly, to share them with others as much as possible.

As G. K. Chesterton once said:

“Nothing taken for granted; everything received with gratitude; everything passed on with grace.”

The words ‘grateful’, then and ‘gracious’ go hand in hand.

Consider the word gratitude. It comes from the Latin word *gratia* which means ‘favour’, ‘grace’, or ‘gift’. Why is gratitude significant? Because it is sign of self-transcendence, namely, the capacity to step out of ourselves.

To foster it means we need to look for the good in others, and that all life and creation itself is gift. Gratefulness helps us to be a little more like God in our lives.

Which brings us to the next step in our reflection.

God’s Word and Being Thankful.

Giving thanks is a frequent phrase in St Paul’s letters.

His awareness of others is part of his gratitude to God:

“We have never failed to remember you in our prayers and to give thanks for you to God, the Father of our Lord Jesus Christ.” (Col. 1:3).

Jesus himself gives praise and thanks:

“I thank you, Father, Lord of heaven and earth, because you have hidden these

things from the wise and intelligent and have revealed them to infants.” (Matt 11: 24, NRSV version)

But what about during Jesus’ ministry? What clues can we find there about gratitude?

There is a striking incident in Luke 17: 11-19, the healing of the ten lepers. They keep their distance (to ensure the Jesus was not physically or religiously contaminated). From ‘far off’, they plead: “Jesus! Master! Take pity on us.”

Jesus responds by telling them to go and show themselves to the priests. While they were on their way, they are healed.

One of them stopped, turned back, praised God at the top of his voice and, throwing himself at Jesus’ feet, thanked him. He was the only one to do so and he was a Samaritan.

The way the rest of the incident is told clearly suggests that Jesus was not only puzzled but was hurt. He acknowledged the man who said ‘thank you’ and, unexpectedly, that he was a Samaritan.

It was the outsider who saw and understood that he had been healed. More importantly, he found God’s salvation.

The others, however, had still kept ‘their distance’. They did not even bother to say ‘thank you’. “The other nine, where are they?” asks Jesus.

Sadder still is that the other nine received the cure but missed the miracle.



They had faith but there was something else needed, which was not simply that they lacked gratitude.

Their failure to say ‘thank you’ suggests a numbed sense of wonder about the world around them.

Importantly, they did not perceive nor understand that their healing was God’s work and a sign of salvation; a new era had arrived.

Finally, being grateful for that gift of belonging noted earlier, reminds us that nature is both a pointer to God beyond us but also mediates God as close and reassuring. There is, then, a healing side to nature.

In *A Sense of Wonder*, Rachel Carson points out that:

“Those who contemplate the beauty of the earth find reserves of strength that will endure as long as life lasts...there is something infinitely healing in the repeated refrains of nature – the assurance that dawn comes after night, and spring after the winter.” 🌿

Next month: the most important word— ‘we’.

The Passion of St John the Baptist

29 August



John the Baptist by Alvise Vivarini

This celebration commemorates the death of John the Baptist, which was in many ways a precursor to the death of Jesus. From the time of their birth, the lives of Jesus and his cousin are closely linked. From the very beginning John paves the way for Jesus. There are similarities about their birth, their work and their death. Yet, as John always insisted, he was just preparing the way for Jesus, the thongs of whose sandals he was not worthy to loosen.

There is a key word in the Gospel which goes like a refrain right through it. That is the term 'handed over'. The Greek word is *paradidomi* and it means 'to hand over'. In Latin it becomes *tradere*, from which we get the words 'tradition'

(handing on of customs and wisdom of the past) and 'traitor' (the treacherous handing over of a person into the hands of another).

The whole of the Scripture is 'tradition' in that first sense and we use the word 'traitor' for people who treacherously betray some good person or good value. The verb 'hand over' is used in the Gospel of John the Baptist, of Jesus and of his most faithful disciples. It was something of which Jesus spoke several times. And it continues to our own day. Today we remember the 'handing over' of John the Baptist into the power of people who were totally against what Jesus stood for.

Source: livingspace.sacredspace.ie/ 

And Just Who is my Neighbour?



Br Hemi Ropata SM



Homeless people sleeping rough at Roma Termini Station

Roma Termini is the main central transport hub in Rome, and as such it tends to attract many of the city's unwanted – migrants, the homeless, and the otherwise destitute. Many of these people 'camp' in the piazzas and streets around the station. On Saturday evenings, students from the Society of Mary's Theologate go to Termini to distribute food and coffee to these people.

It was on a particularly cold February evening that I met him. We were in a stairwell entering Piazza dei Cinquecento. It was there that I first saw him. He watched us from the top of the stairs. This is not uncommon – a group of students from diverse continents praying over containers of rice casserole tends to draw some attention. I paid him no mind, and he carried on his way. We worked our way through the piazza, moving from camp to camp and person to person giving small aluminium cartons of rice and small plastic cups of Italian coffee, stopping to chat with those who wanted it and moving on quickly from those who did not. The camps, much like the people that are encamped there, vary widely. From tidy and self-contained, to disorganised and sprawling, the biggest camps carry the scent of stale white wine and urine. The people are oftentimes drunk, usually thankful, sometimes indifferent, but they are always hungry. As we moved from one site to another I saw him again, watching us from across the piazza. I noticed this time that he had a shopping bag with him. We finished with all of the people in the piazza so we had a decision to make – did we have enough food to service the north side of the station where it is more sheltered and so there are usually more of the poor? Or was it a better idea to go to the colder, more exposed south side near the Basilica of Mary Major? Hot food on a cold night is always in high demand, so we

could never have prepared enough. We judged that we should go to the less populated area, lest we run out of food and someone might have to miss out.

I saw him for a third time, on via Giovanni Giolitti, across the road from a McDonalds under the shadow of the Basilica. He was young – no more than 17 years old, well dressed though he had only a thin coat to guard against the threat of snow. He had a style of haircut popular among the youth of Rome – short on the sides with long curls atop. He was both strikingly good looking and also rather nondescript, the kind of look that will draw your attention in a crowd and then be quickly forgotten as you both carry on with your lives. He carried himself in a slight slouch. His eyes were large and brown, with a kind of sorrow that he desperately wants to hide from you. There was another detail that I realised only later





– he was alone. Roman teens tend to hunt in packs, with all of the brazenness and life of youth. But he was alone, like a deer buck that has been banished from his herd, lost and confused with nowhere else to go. I had just handed a food parcel to an old man under a large woollen hat and 3 heavy blankets, sitting on a small deck chair which kept him off the cold ground. The old man bid me a good evening, which was my cue to leave. And almost suddenly, he was there in front of me.

He took a hesitant half-step in my direction and then he seemed to think better of himself. Instinctively I took a full step forward, inclined my head so that he could hear me better and said to him quietly ‘vuoi una qualcosa?’ – would you like some? With his eyes to the ground, he nodded a silent yes. I reached into my bag and produced a small aluminium parcel

with a plastic fork. ‘E vuoi un caffè?’ – and would you like a coffee? His head snapped up and his eyes reached past me to the brother carrying the coffee, his face full of anxiety and something approaching fear. I raised the palm of my hand toward

him ‘aspetta’ – please wait. I turned around, and filled a plastic cup. I returned with the drink, sugar and a small stirring spoon. He received it gratefully. I realised that he no longer had the shopping bag. With an almost silent ‘grazie’, he turned and crossed the street. I never saw him again.

The Lord tells us what will happen at the coming of the Kingdom. He will sit in judgement, and sort humanity into goats and into sheep. To the sheep he will say “blessed are you, because you fed me, you invited me in, you clothed me and you visited me.” And to the goats he will say “cursed are you because you did not” (Mt 25:31-46). Both the sheep and the goats appear to be confused – “when did we, or when did we not do this?” they ask. “It was when you did it to the least of my brothers and sisters”, Jesus will reply. This seems

simple enough. We carry in our minds and in our hearts the image of the poor and destitute. Of the hungry and thirsty. Of the unclothed, and of the prisoner. We know what they look like and our hearts break at the sight of them. But my friend from Roma Termini has taught me a very important lesson: we do not, in fact, know what they look like. Sometimes they are drunk and covered in urine, and sometimes they are handsome and well dressed.

In another Gospel episode, the parable

those on the margins. For the ostracised and the excluded. But in doing so, he might have accidentally created a false dichotomy. It implies that there are insiders and outsiders; that the insiders are doing OK, and that the outsiders are not. This is not accurate. Certainly, we proclaim the primacy of the poor; but to struggle is part of the human condition – we go mourning and weeping in this valley of tears after all. So, the command to do this to the least of His brothers and sisters encompasses all of humanity. For the considerate Christian, this should be at

“Love is patience and kindness, it is generosity and humility, it is the abhorrence of evil and rejoicing in truth.”

of the Good Samaritan is precipitated by a lawyer standing up to test Jesus (Lk 10:25-37). He asks Jesus what he must do to inherit eternal life. Jesus replies that the answer is in the Law – to love God, and to love neighbour. “And who is my neighbour?” he asks. Scripture tells us that the lawyer asks this question only to justify himself, but the question is pertinent: Who is my neighbour? What does he look like? What kind of haircut does he have? Is he ugly and broken, or is he young and attractive?

Pope Francis has made it the hallmark of his pontificate to create a church for

least a little terrifying: How am I to know the state of my neighbour, and if I do not show them sufficient charity, am I to be numbered amongst the goats? The answer to this is in the discourse with the lawyer. In order to inherit eternal life, all we have to do is love God and love our neighbour. The lawyer thought that the key was in identifying who qualifies as his neighbour, when in fact what is important is what qualifies as love. The lawyer should never have asked “and who is my neighbour?” rather he should have asked “and what is love?” St Paul tells us exactly: love is patience and kindness, it is generosity and humility, it is the abhorrence of evil and

rejoicing in truth. Love always perseveres. Love never fails (1 Cor 13:4-8a). Jesus does not ask us to identify the least of his brothers and sisters, he only commands us to love. I can safely say that I never intended to offer charity to that young man from Termini, but perhaps it was instinct, or perhaps it was the movement of the Holy Spirit that moved me. It just never occurred to me to offer him anything; and yet there I was, watching him cross a busy street with nothing but the thin clothes on his back and the promise of a warm meal in his hands. A small, inadvertent act of love?

I never saw him again, but he has haunted me ever since. What series of terrible events led this young man to taking my charity? He was so hesitant, as if he were an unpracticed novice trying for the first time. What happened to the shopping bag he was carrying? What was the sorrow that he carried in his eyes? What was the fear that he carried in his face? He is a question-mark-shaped-ghost that lives on in my soul. But even for only a few minutes, and even if only by accident, I was able to love him, and I wonder if, when the day comes, that will be to my benefit. 🙏

Hemi Ropata SM is a 5th Year seminarian, currently studying Theology at the Pontifical University of St Thomas Aquinas in Rome. He was raised in South Auckland, and is of Ngāti Raukawa, Ngāi Tai and Ngāpuhi heritage.

MM 50 years ago

A Candle Meditation

A candle at the celebration of Mass burns toward God. We are like these candles and must allow God to light the wick of our souls so that we may be consumed and transformed into the warmth of the flame that soars to God.

In our world which by the fall of Adam and Eve lies below Heaven, the dwelling place of God, we are so often content to nurture the growth and shaping of the wax casing that we forget that our true destiny lies in the liberation of the flame which carries all to God.

The flame is nurtured by God's glorious grace, a strength that we must learn to grow upon, for it is absolute completeness, and the weakness of our fallen nature cannot readily thrive in such abundance.

The light that spreads from the flame penetrates into surrounding darkness and so the reflected glory of a soul growing strong in the life of God passes to others in darkness the warmth of faith, hope and charity.

This light, which has God as its source and sacrifice of Christ as nourishment, is a charity with our Lord in the redemption of the world. 🙏

Gaylene Wait on the occasion of the final profession of two Dominican Sisters in Dunedin in 1972.

Daily Reflections



By Fr Barry Malone SM

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## Monday 1 August

**ST ALPHONSUS LIGOURI**

*Jeremiah 28: 1-17; Psalm 119: 29, 43, 79, 80, 95, 102; Matthew 14: 13-21*

### Feeding five thousand

Sometimes it seems that the impossible is being asked of us. We feel our resources are insufficient. The task seems beyond our abilities. But if the Lord really wants us to do something He will help us and give us all the resources we need. He gives grace in abundance. After all, the scraps were collected to fill twelve baskets. Lord, help me to trust you more.

~~~~~

Tuesday 2 August

ST PETER JULIAN EYMARD

Jeremiah 30: 1-22; Psalm 102:16-21, 29 & 22-23; Matthew 14: 22-36

Walking on water

Often, we kid ourselves that we are trusting in the Lord when in fact we are trusting in ourselves, in our own abilities or in the resources at our command. The realisation of our own incapacity and the absence of any visible help can help us

turn to the Lord in our poverty. When was the last time I really put my trust in Him?

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## Wednesday 3 August

**ST DOMINIC**

*Jeremiah 31: 1-7; Canticle Jeremiah 31: 10-13; Matthew 15: 21-28*

### Appearances can deceive

How often our prayers seem to be ignored. Indeed, things can seem to be worse. Our Lord appears to reject the poor Canaanite woman's plea but in fact He leads her to a deeper faith that the Lord is moved to praise. "Woman great is your faith." Lord, I do believe help my unbelief.

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Thursday 4 August

ST JOHN MARY VIANNEY

Jeremiah 31: 31-34; Psalm 51:12-15, 18-19; Matthew 16:13-23

Writing on their Hearts

God Himself leads us to know Him. He speaks within us. We call his voice our conscience. We can grow to recognise his voice and to understand better what He calls us to do. When did I last recognise his voice?

Friday 5 August

*Nahum 2: 1, 3, 3: 1-3,6-7;
Canticle Deuteronomy 32:35-36, 39, 41;
Matthew 16: 24-28*

Take up your Cross

God did not place us on earth just for a holiday. We need to grow as people, to learn how to love and leave aside selfishness. It is not easy, there is work involved. But there is a grace too and the inspiring example of Jesus who carried the cross for us.



*Transfiguration of Jesus,
by Carl Bloch, 1872*

Saturday 6 August

THE TRANSFIGURATION OF THE LORD

*Daniel 7:9-10, 13-14; Psalm 97:1-2, 5-6, 9;
Peter 1: 16-19; Matthew 17: 1-9*

Listen to him

Something of the Lord's glory breaks through the ordinary dimensions of life. There is a moment of light, of wonder, of consolation. The disciples are being prepared for the great events to come. The memory of this day will help them. What moments of grace can I recognise in my journey so far? Memory. Thanks. Hope.

Sunday 7 August

19TH SUNDAY ORDINARY TIME

*Wisdom 18: 6 – 9; Psalm 33: 1, 12, 18-20, 22;
Hebrews 11: 1-2,8-19; Luke 12: 32-48*

Waiting

Waiting is harder when we start wondering if the expected one will really arrive. Have we misunderstood the arrangements? Has something happened? But waiting seems to be part of God's plan for each person. We have to wait to be born, to grow, to acquire skills, to understand. We have to await the arrival of Spring. It is OK to wait. Our waiting is part of God's plan. Waiting can help us grow in trust.

Monday 8 August

ST MARY OF THE CROSS MCKILLOP

Colossians 3: 12-17; Psalm 32:2-8; Matthew 6: 25-34

Your Father Knows

Fear is not a sin, but it is a situation in

which we are very vulnerable to temptation. The opposite of fear is trust and today's Saint had this in spades. But her trust and confidence were not in her own talents nor in other people so much as in God our loving Father. Her trust was such that she let God use her for the great tasks He had for her in Australia and New Zealand. We were blessed by God through her trust and generous spirit.



Tuesday 9 August

Ezekiel 2: 8 – 3:4; Psalm 119: 14, 24, 72, 103, 111, 131; Matthew 18: 1-5,10-14

Who is the greatest?

Competition can be fun. It can add some spice to a game or a social moment. It can help us be motivated in our tasks. But it can be a poison when it takes over and replaces cooperation, mutual help and encouragement. Who is better or more important becomes a distracting question. Instead, we can ask ourselves: who needs what from me today?



Wednesday 10 August

ST LAWRENCE

2 Corinthians 9: 6-10; Psalm 112: 1-2, 5-9; John 12:24-26

Giving Cheerfully

How cheerful we are in our giving is a good sign of our motivation. Our giving of work, of money, of time, of our listening ear is doubled in value and effect when we manage to give cheerfully. Cheerfulness is also rather infectious, and joy can be quite palpable. Joy is linked to the Holy Spirit.



Thursday 11 August

ST CLARE

Ezekiel 12: 1-12; Psalm 78: 56-62; Matthew 18: 21-19:1

Forgiveness

How interesting that the Lord uses the imagery of the forgiveness of debts when speaking about the forgiveness of offences and sins. Debts can trouble people for years but can be forgiven so quickly. It is the same with offences and sins. They can trouble us for years or we can give and receive forgiveness in no time at all. Do we want to be forgiven? Do we want to forgive?



Friday 12 August

Ezekiel 16: 1-15, 60-63; Canticle Isaiah 12: 2-6; Matthew 19: 3-12

When I forgive you

Sometimes the harsh reality of our sin hits us and we cannot kid ourselves any longer. We see ourselves as we really are. It hurts but it is a graced moment. Then is the time to recall the purpose of the Lord “I forgave you everything you have done.”



Saturday 13 August

Ezekiel 18: 1-13, 30-32; Psalm 51:12-15, 18-19; Matthew 19: 13-15

He laid his hands on them

In many societies there is the beautiful custom of elders blessing the young. Such blessings are sought and cherished and given lovingly. Our lives affect the others about us. We are affected by others

ourselves. May our presence, words and actions be real blessings for others on the journey, especially the young.



Sunday 14 August

20TH SUNDAY OF ORDINARY TIME

*Jeremiah 38: 4- 6, 8-10; Psalm 40: 2-4, 18;
Hebrews 12: 1-4; Luke 12: 49-53*

Divisions



Divisions occur often among people. The divisions can be trivial or serious. They can be brief or longer lasting. Divisions can lead to conflict and even war. We can be agents of peace, unity and reconciliation. We can learn the skills that promote mutual respect and acceptance. “Lord, make me an instrument of your peace.”



Monday 15 August

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

*Apocalypse 11: 19; 12:1-6,10
Psalms 45: 10-12, 16; 1Corinthians 15: 20-26; Luke 1: 39-56*

Mary in Glory

Her mission accomplished Mary is assumed body and soul into the glory of heaven. There she intercedes for us before the throne of God. She is where we hope to go. She is how we hope to be. We are

grateful for her prayers for us. We treasure the memory of her as we still plod along. We confide ourselves and all humanity to her motherly care.



Tuesday 16 August

*Ezekiel 28: 1-10; Deuteronomy 32: 26-28, 30;
Matthew 19: 23-30*

Everything is possible

The task before us as a Church seems impossible. How to help the world know God and his Son whom He has sent? Often the sheer impossibility hits us like an avalanche. But the history of Grace is one of Grace overcoming overwhelming odds, of love prevailing and of obstacles being dislodged. “For God everything is possible.”



Wednesday 17 August

*Ezekiel 34: 1-11; Psalm 23:1-6;
Matthew 20: 1-16*

I am generous



We have learnt to watch over our resources. We can be generous but sometimes it pays to hold back. We must not let our calculated giving colour falsely our understanding of the generosity of God. Like the sun, God’s generous love shines on all with full abundance.



Thursday 18 August

Ezekiel 36: 23-28; Psalm 51:12-15, 18-19; Matthew 22: 1-14

Wedding Garments

What a strange parable. It is easy to accept how everyone is invited to the wedding. But the wedding garment that is required is part of the story. Being at peace with God and being clothed in the good works of charity does fit into the complete picture. We are invited to the wedding as guests. The King makes all the arrangements.



Friday 19 August

Ezekiel 37: 1-14; Psalm 107: 2-9; Matthew 22: 34-40

The Greatest Commandment

We are on earth to learn how to love. It seems so simple, yet we know it can be constantly demanding. We seem to have so many tasks and responsibilities. It is helpful to recall the greatest and the second commandments and thus get a good perspective on all that life is asking of us.



Saturday 20 August

Ezekiel 43: 1-7; Psalm 85: 9-14; Matthew 23: 1-12

The greatest among you

Among chickens there is a pecking order. It is fascinating to watch. We can slip into this mentality so easily, and it is not worthy of us. We are not perfectly equal. We are given gifts very unequally, but all

gifts are to help us serve. All our personal gifts are for the common good. We need to learn how to serve. God can allot the points.



Sunday 21 August

21ST SUNDAY OF ORDINARY TIME

Isaiah 66: 18-21; Psalm 117: 1, 2; Hebrews 12: 5-13; Luke 13: 22-30



Knocking on the door

Door knocking can be a fascinating exercise. Sometimes no-one answers even though we are sure someone is there. There can be outright rejection. There can be the door half-open

that reveals suspicion. But there can be the joy of a warm welcome and the invitation to enter. It is a sobering thought to remember that we shall be knocking on the Lord's door one day.



Monday 22 August

THE QUEENSHIP OF MARY

2 Thessalonians 1: -5,11-12; Psalm 96: 1-5; Matthew 23: 13-22

Worthy of his calling

Mary fulfilled her calling with great faith and love. Thanks to her we have the story of salvation as God planned it. Now she shares in the glory of her Son and in his prayer to the Eternal Father for all of us. Holy Mary Mother of God pray for us.

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**Tuesday 23 August**

*2 Thessalonians 2: 1-3, 14-17; Psalm 96: 10-13; Matthew 23: 23-26*

**God chose you**

I might never have won selection as an All Black or a University Blue. But the Lord has chosen me to be part of the community of faith and part of the rich story of salvation. There is a time to renew one's identity before God and before others – to take up one's mission once again and renew our sense of being called and sent. What does God ask of me today?

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Wednesday 24 August

ST BARTHOLOMEW

Apocalypse 21: 9-14; Psalm 145: 10-13, 17-18; John 1: 45-51

A precious jewel



The Apostles treasured the memory of their time with Jesus. They shared their knowledge of Him and the news of his Resurrection. But they also held fast to a hopeful vision - of the new Jerusalem coming down from heaven like a precious jewel. 'Lord, I too hope in you for grace and for glory because of your promises, your mercy and your power.'

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**Thursday 25 August**

*1 Corinthians 1: 1-9; Psalm 145: 2-7 Matthew 24: 42-51*

**Stand ready**

Life is full of surprises. Things can happen and we find ourselves quite unprepared. But the life of faith leads us to expect the Lord to help us, to speak to us, to guide us. We can cultivate such an attitude by reflecting on how the Lord has blessed us recently. Gratitude can lead to readiness.

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Friday 26 August

1 Corinthians 1: 17-25; Psalm 33: 1-5, 10-11; Matthew 25: 1-13

Stay awake

I like to think that each grace we receive prepares us to receive well the graces that are to come. We are invited to expect the Lord and his graces. Our difficulty is forgetfulness – we tend to forget the basic truths of faith so easily and to put them to the periphery of our awareness. A deeper livelier faith awakens us to God's loving action. Lord, I believe, help me believe.

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**Saturday 27 August**

**ST MONICA**

*1 Corinthians 1: 26-31; Psalm 33: 12-13, 18-21; Matthew 25: 14-30*

**The Talents**

Some talents are more visible than others. Some talents seem to be valued more than others. Talents are distributed unevenly but all come from a wise and loving God. Do I appreciate the talents I have been

given? Am I using the gifts God gave me? Do I value the talents God has given to others? Do I encourage others in the use of their talents?



**Sunday 28 August**

**22ND SUNDAY OF ORDINARY TIME**

*Ecclesiasticus 3: 17-20,28-29; Psalm 68: 4-7, 10-11; Hebrews 12: 18-19,22-24; Luke 14: 1-14*



**Invite the poor**

Our practical love of the poor is a good standard by which to evaluate our spiritual health. Who are the

poor that I can help? What have I got to share? How free am I to move out of my comfort zone? How would a poor person regard me? “I was hungry, and you gave me to eat.”



**Monday 29 August**

**PASSION OF JOHN THE BAPTIST**

*Jeremiah 1: 17-19; Psalm 71: 1-6,15,16; Mark 6: 17-29*

**The gift of Martyrdom**

All the martyrs show us something of the great battle between good and evil. It is a battle within each of us. It is a battle in our societies. It is a battle in our world. Evil sometimes appears to gain the upper hand. But victory is with God, with the triumph of love and truth. The martyrs share in Christ’s apparent defeat, and they share in his triumph and victory. Blessed be God in his Holy Martyrs. St John the Baptist pray for us.



**Tuesday 30 August**

*1 Corinthians 2: 10-16; Psalm 145: 8-14; Luke 4: 31-37*

**Astonishments**

How often the people are astonished at Jesus’ words or actions. We sometimes take so much for granted and forget how much that Jesus taught and did was extraordinarily new and astonishing. Perhaps we need to cultivate the whole dimension of wonder and let ourselves be captivated by God’s creation, the beautiful things about us and the amazing story of salvation and grace. O Lord my God, when I in awesome wonder .....



**Wednesday 31 August**

*1 Corinthians 3: 1-9; Psalm 33: 12-15, 20-21; Luke 4: 38-44*

**Who is for Apollo? Who is for Paul?**

Every society has its differences. So does the Church but differences in culture, theology, ethnicity or social standing must not get in the way of a united loving faith that we all share. We need to learn how to deal with differences, to dialogue, to listen and accept that different theologies and viewpoints are about. Christian unity is not uniformity. Differences can be uncomfortable, but they can create much beauty. That they may be one.

*Fr Barry Malone spent 30 years as a missionary in Brazil. He is now enjoying semi-retirement in the Parish of Christchurch South*



# The Telephone Call



By Anne Kerrigan

*"Follow your conscience and sleep well."*

Frank Sonnenberg, American award-winning author and well known advocate for moral character and personal values.

*"Man cannot suffer more than from a guilty conscience."*

Eraldo Banovac, Croatia educator.



It was a lovely spring day, and my husband was outside mowing the lawn. It was the mid 1980's and, after twenty years in our house, we were still struggling to maintain a decent lawn. I was busy inside, in the midst of some heavy spring cleaning when the phone rang. It was a neighbour from a few

blocks over, and I was surprised to hear from her. I only knew her casually from church, so I thought she might be calling me to tell me some news from the parish. After some casual conversation, I was still wondering why she had called me.

"Anne, I am calling to ask your forgiveness."

Now, I was really confused. I had absolutely no idea what she was talking about. I even considered that she had called the wrong person.

"Excuse me?" I said. "I really don't understand."

"When you had those children living with you, I was very upset. I said terrible things about you to a lot of people. Please forgive me. I am not hanging up until you forgive me."

She went on to say that when my husband and I had the foster children in our home, she was very upset. She said she complained to many people, expressing her anger and frustration with us for “invading her neighbourhood.” I can only guess that she had seen us in church with our African-American babies and was not happy about the situation. Now, at that time, having minority children living in West Islip<sup>1</sup> in the 1960’s might have been a shock to the system for some, but most people had been politely curious. At least I thought they were being politely curious! Who knows? But, I was not naïve. I did anticipate that some people would not be happy with our foster care arrangements, but the reality was that I didn’t care. Let them talk, gossip, rant and rave. I knew we were doing the right thing by caring for these beautiful babies, so let the chips fall where they may. Yet, this telephone call was a total surprise especially since it came almost ten years after our last foster child, our beloved Freddie, left us. Whatever she said about us must have really been bothering her! I really was almost speechless. She kept asking for my forgiveness, and I told her that of course I forgave her. Her sigh of relief was almost palpable.

I actually don’t recall many specifics about that conversation, but I do recall that it was friendly and positive; social noise intermingled with a few laughs.



Over the years, I often saw her at church and occasional parish social functions, and our interactions were always positive and friendly.

That phone call was an exchange which I have never forgotten. In my opinion, it was very courageous of her to initiate contact after so many years. In her mind, she had offended us and it still bothered her, years later. She could easily have let it slide, but obviously she wanted to correct the situation. In retrospect, I am very grateful she did connect with us. I feel that the very positive exchange was helpful for both of us; for me, it was an example of moral courage and for her, peace.

Years and years later, she is in heaven and I am left with the sweet memory of that brave telephone call. 🙏

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<sup>1</sup> Long Island, New York where 96% of the population identified as white in the 2020 census

# Silence and Sound



**Bridget Taumoepeau**



A profoundly deaf person faithfully attends Mass in our parish every week. It makes me wonder what it must be like to be in a silent world all the time. It also caused me to reflect on the role of silence in my own life. Since being introduced to

Ignatian spirituality and silent retreats, elective silence has become something I treasure.

One of the advantages of silence is that one becomes so aware of other sounds that normally one might miss or ignore.

Over the summer time I was able to spend the first hour of the day in the garden in what seems like a little grotto, sheltered by the branches of a tree. Each morning I would be joined by a thrush, who would make herself known by a gentle scratching sound as she fossicked amongst the leaves on the ground. If I stayed still, she would be there for some time quietly keeping me company.

Years ago, when on retreat in Wales, I would walk to a point overlooking a distant motorway where I could hear the sound of traffic. Far from upsetting me it made me think of the distance that I had put between myself and the world, for those few days. The blessedness of silence and the opportunity to concentrate on my relationship with God, without distractions. Even the traffic sound did not intrude, as it was far away and of no consequence to me.

Later when I made the long Ignatian retreat, my husband was impressed that I

would undertake a period of 30 days of silence. He remarked that it was 'fuoloa tapui ke leā' (a long time to be forbidden to speak). But it was not forbidden, 'ko eku fili ke u tapu lea' (It was my choice not to speak.)

Mother Teresa wrote extensively on silence, including reminding us that "We need to find God, and he cannot be found in noise and restlessness. God is the friend of silence. See how nature grows in silence; see the stars, the moon and the sun, how they move in silence... We need silence to be able to touch souls."

There is beauty too in sounds; sounds that we cherish – the voice of loved ones; the laughter of children; music and song; the sound of the sea. So, like so many things in life, it is the balance between silence and sound that is precious. Creating that balance, which will probably mean increasing the periods of silence, is a task to be embraced, as it brings us closer to God. 🙏

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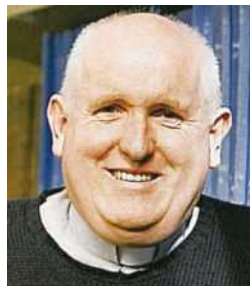
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# August Saint

**Saint Monica - August 27th**



**By Fr Mervyn Duffy SM**



There is a church in Rome called S. Agostino (St Augustine's). It is easy for a tourist to find because it is very close to Piazza Navona which is on all the tourist maps. At one end of this fascinating, beautiful piazza there is an passage way that leads out to the street and across the pedestrian crossing there is another archway beside a McDonalds leading into the narrow Via di S. Agostino. The church it is named for is only a few metres down the street. Many tourists visit it because

there is a large Caravaggio painting on display – the Madonna of the Pilgrims. But I want to direct your attention to the altar at the front of the left aisle of the church. The Latin inscription declares “Here lies the body of St Monica.” I was fascinated to find her remains, because I had grown up in Nelson and had wondered at the stained glass window of Monica in St Mary's Church, Manuka Street.

Monica was from Thagaste in North Africa. She was brought up to be a strong



Christian. Her family arranged her marriage when she was quite young to an official of the town called Patricius. He did not share her faith; he followed the old Roman gods. Together they had two sons and a daughter – Augustine, Navigus and Perpetua. Patricius is described as a man with a violent temper, of dissolute habits, and not always faithful to his wife.

When Augustine was ill as a child, Monica convinced Patricius to let her have Augustine baptized, but, when he recovered, Patricius would not let him be brought up Christian. As a young man, Augustine explored all sorts of religious ideas and led a lifestyle that horrified his mother. At one stage she banned him from the family home.

Monica told her local bishop of her fears for her son, and he remarked as she was leaving “Go in peace. The son of so many tears will not perish.” This assurance was a great comfort to Monica and she repeated it often enough that Augustine includes the story in his autobiography.

Monica eventually saw her son grow from a rebellious teen into an influential Bishop. He was beside her deathbed at Ostia, the Port of Rome, which makes the remains in the Church of St Augustine likely to be genuine – something that cannot be said of every revered relic. Also genuine is the devotion to St Monica. It is usually women who pray before her tomb and light the devotional candles there.



St Monica stained glass window  
from St Mary's in Nelson

I bought some of the holy pictures of St Monica to send to a friend of that name. I was struck by the prayer on the back. This is my translation from the Italian:

## Prayer to St Monica

**O**xemplary wife and mother,  
Saint Monica.

You have experienced the joys and  
troubles of married life.

You succeeded in bringing to the faith,  
your husband, Patricius, from being a  
sharp-cornered character and libertine.

You have cried many tears and you have  
prayed night and day for your son,  
Augustine.

You never abandoned this child of yours,  
not even when he misunderstood you  
and fled from you.

Intercede for us, O great Saint,  
in order that our families  
know to instil the Faith;

in order that we may love always  
and achieve peace.

Help us to know also how to generate  
in our children the life of Grace;

Comfort us in the moments of  
bitterness, and obtain for us from the  
Holy Virgin,

Mother of Jesus and our Mother,  
to reach the life of the blessed.  
Amen.



Church of Sant Agostino

# On the Synodal Journey



**By Fr. Hayden  
Powick sm**



*Adapted by the author from his article in the St. Mary of the Angels Parish Newsletter on Pentecost Sunday.*

For a synodal Church  
communion | participation | mission

As Catholics, we believe that the Holy Spirit continues to guide the Church into a fuller understanding of the divine mysteries of Christ's life, death, and resurrection. Jesus himself tells us as much: "the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you

of all I have said to you." It is in the heart of the Church that the Holy Spirit continues His work of reminding and teaching. It is only in the heart of the Church, in union with the successors of the Apostles, that we can be sure of resting in the single fountain of divine truth.

Our secular New Zealand culture is at odds with this claim. Many people have given up on the possibility of a shared 'continent' of Truth and content themselves with a number of disconnected 'islands' of little truths. Conflicting religions, moral systems, and ideologies are seen as all equally valid and people arbitrarily choose whatever 'truth' tickles their fancy.

This subjective mentality can creep into the Church too. Catholics can drift away from the heart of the Church and strand themselves on little islands of extreme 'conservatism' and 'liberalism'. I believe

that Pope Francis was (and is) concerned about the growing fragmentation and polarisation within the Church and instituted the Synod on Synodality to help restore visible unity. For our secular culture, the solution to resolving conflict appears to be a sort of managerial dialogue. We visit each other's 'islands' like tourists and try to appreciate 'the other side.' The end goal of the dialogue is merely 'getting along' while

minimising violence and vitriol. However, because our ideological islands are all that are stopping us from drowning in the sea of nihilism<sup>1</sup>, this sort of dialogue can never really critique; the criticism of a particular ideology becomes an attack on someone's very identity. This explains the paradox of intolerance and 'cancel culture' in a society which lauds itself on inclusivity.

*"To hold a 'synod' means to walk together. I think this is truly the most wonderful experience we can have; to belong to a people walking, journeying through history together with their Lord who walks among us! We are not alone; we do not walk alone. We are part of the one flock of Christ that walks together."*

(Pope Francis, Feast of Francis of Assisi,  
4 October 2013)

The solution is not secular dialogue, but a return to the shared search for the fullness of the Truth. The danger is that we dialogue and listen to each other, but never budge from our isolated little islands. The Synod on Synodality, or any discussion within the

Church, is not about shouting our own rhetoric or even about simply getting along, but about trying our best to stay at the heart of the Church, which we believe is guided and nurtured by God Himself. It is only attached to the vine of Christ's body that we will bear fruit. 🍷

1. Nihilism is the belief that all values are baseless, nothing can really be communicated and that life is essentially meaningless.

# Becoming Holy



**Fr Kevin Bates SM**

These August days we are surrounded by images of real holiness. We will celebrate this month, St Mary of the Cross MacKillop, our first canonised Australian Saint. We also celebrate the Assumption of Mary into heaven. In between these two we celebrate other notable Saints in our weekday liturgies such as St Lawrence, a Roman martyr from the third century.

In each instance we see God's hand at work in hearts that listened and

responded as God called them to lives of great holiness.

In the case of Mary, the Church has always believed that she was blessed from the time of her conception and that through her life she knew no stain of sin. We needed her to be the perfect vessel for bringing God's Word into the world.

Having said that, I'm really looking forward to having a good chat with her when we meet face-to-face. There are so many questions that cry out to be answered.

For instance, how did she manage that difficult pregnancy in such a highly structured and controlled society? How did she cope with all the travelling she endured so close to the time of Jesus' birth and then their flight into refuge in Egypt? How did she and Joseph resolve their issues when they forgot Jesus and left him behind at the temple for a couple of days?

Her grief at the foot of the Cross must have been overwhelming and must have put



**St Mary of the Cross - Mary MacKillop**



her perfect holiness to its ultimate test. Unfortunately, by the time I get to chat with her face-to-face, I won't be in a position to give you any feedback on our conversation!

What we do know is that Mary is the first believer, our sister in faith, along with all the other titles with which we've blessed her. As the first believer, she has much to teach us as our faith journey unfolds and struggles towards the holiness that is the goal for each of us.

This is where Mary MacKillop and our other Saints come in handy. They were all born with the same human frailties as the rest of us and their paths to holiness invariably involved the same kinds of struggles that beset us.

They were all as prone to the seven deadly sins as us! They were often eccentric, neurotic and struggling as they worked out their paths to holiness. Their sinful selves became integral parts of their path to holiness as they came to terms with whatever it was that burdened them.

They are wonderful reminders to us that God never lets go of us and that God's grace can accomplish so much when welcomed into hearts who find a moment to recognise the hand of God at work in them.

It could be a moment, such as St Paul's conversion or St Ignatius Loyola's encounter with God, or it could be born of a long and even painful journey through darkness and uncertainty.

The lockdown here in Sydney felt a bit like one of these protracted journeys without any obvious sign of coming to an end. Who knows what grace God is offering us when we hunker down, keep safe and endure the isolation and limitations that isolation imposes on us.

We could well hope that if we play our cards right, we'll grow into something of that holiness that is the destiny of every person.

God's grace is never beyond our reach. Nor is the possibility of each one of us living a truly holy life.

If now and then we can lift our eyes beyond the struggle, the inconvenience, the isolation, and listen for where God's hand may be at work in us, new saints may well be on the way!

We pray that Mary and our other favourite Saints keep an eye on us during these uncertain days and months. The great Litany of Saints that we sing on special occasions may then need an exciting update! 🙏



Artist: Tim Langenderfer

# Seven Spiritual Lessons from a Thief



By Victor  
Parachin



During the 18th century, Rabbi Zusya of Hanipol (1718-1800) was travelling through the Ukraine on a unique and important mission. He was carrying a significant amount of money with which he planned to release captive Jews held prisoner by Cossack militias. En route, he stopped at an inn for the night. Because the innkeeper had stepped out for a few minutes, the Rabbi walked through the public rooms and, in one, saw a large cage containing a variety of birds. Studying



them carefully, he realised the creatures wanted to be free.

Reflecting on his mission which was to free enslaved Jews, Rabbi Zusya spoke to himself: "Here you are walking to free prisoners but what greater ransoming of prisoners can there be at this present moment than to free these birds from their prison." So he opened the cage and birds eagerly flew out into freedom.

When the innkeeper returned and saw what the Rabbi had done, he became enraged screaming: "You fool! How could you have the stupidity to rob me of my birds and make worthless the good money I paid for them?" Rabbi Zusya, knowing the innkeeper to be an observant Jew, responded: "You have often read and repeated these words in the psalms, 'The Lord is good to all, he has compassion on all he has made.' " (Psalm 145:9, New International Version) That response only further infuriated the innkeeper who physically attacked the Rabbi before throwing him out of the inn. The account

concludes that Rabbi "serenely" continued on his way.

Rabbi Meshullam Zusya was an early and highly influential Hasidic Rabbi. Though he never authored a book, his teachings were collected and recorded by his students who appreciated his unique ability to glean lessons from all aspects of life - the good and the bad. On one day when he learned that a synagogue had been burgled, Zusya met with his students and used that incident to teach them seven spiritual lessons from a thief. Here are the Rabbi's seven spiritual lessons from a thief.

**1. Be discreet.** Just as a thief works quietly without others knowing, developing one's spiritual life requires activities which are largely solitary: prayer, meditation, study, reflection, meeting privately with a spiritual teacher. When time is not made for these spiritual practices, there will be no spiritual advancement. This view is supported by Jesus who said: "When you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you." (Matthew 6:6, New International Version)

**2. Be fearless.** Just as a thief is willing to take risks and place himself into an uncomfortable situation, spiritual evolution requires courage. Spiritual growth is greatly facilitated when we move

out of our safe, familiar comfort zones. Psychiatrist Abigail Brenner, MD, notes: “Challenging yourself pushes you to dip into and utilise your personal store of untapped knowledge and resources. You have no idea what you’re made of unless and until you venture outside of your own familiar world. Taking risks, regardless of their outcomes, are growth experiences. Even if you make mistakes or don’t get it right the first time those become experiences you can tap into in the future. There really is no such thing as ‘fail’ if you get something out of the experience.”

**3. Be mindful.** Just as a thief pays attention to specifics, it is being mindful to the smallest of details which can result in

bodies, our minds, our spirits, Christ will work. As the Psalmist promises, ‘He searches us and knows us and will point out any wayward way within us.’ (Psalm 139) Decluttering our thoughts makes room for God to speak.”

**4. Be patient.** Just as a thief can take months evaluating and preparing before seeing results, spiritual growth is a gradual, cumulative, experience. Patience is a sign of wisdom just as the ability to wait for a desired result is an indicator of spiritual maturity. Bishop Fulton J. Sheen writes: “Patience is power. Patience is not an absence of action; rather it is ‘timing,’ it waits on the right time to act, for the right principles and in the right way.” And, St.

*“When we sit at God’s feet and open up space in our bodies, our minds, our spirits, Christ will work.”*

the largest spiritual gains. Regina Chow Trammel, a social work professor at Azusa Pacific University, a Christian university in Southern California defines mindfulness as the “awareness of the present moment, being still, and practicing meditation” and says mindfulness is an antidote to the often frenzied pace of life that has emerged with new technologies. Trammel encourages Christians to incorporate mindfulness as part of their spiritual practice. She explains: “When we sit at God’s feet and open up space in our

Francis de Sales reminds us: “Have patience with all things, but first of all with yourself.”

**5. Be enthusiastic.** Just as a thief is eager, excited by the results his activity will produce, commitment to spiritual evolution must be combined with enthusiasm for the process. Enthusiasm is promoted in scripture. Some examples include: Colossians 3:23 - “Whatever you do, work at it with all your heart.” Ecclesiastes 9:10 - “Whatever your hand finds to do, do it with all your might.”

Romans 12:11 - "Never be lacking in zeal, but keep your spiritual fervour."

Enthusiasm is important for several reasons. It powers us to push through life's challenges; it generates motivation to take action; it sustains focus and commitment.

**6. Be optimistic.** Just as a thief is completely confident he will succeed in his endeavour, pursuing spiritual expansion ought to be based on the strong foundation of self-confidence and trust in

the Almighty will crown our efforts with success." - William Wilberforce

- "If you can't fly then run, if you can't run then walk, if you can't walk then crawl, but whatever you do you have to keep moving forward." - Martin Luther King, Jr.
- Do not abandon yourselves to despair. "We are Easter people and hallelujah is our song." - Pope John Paul II

## *"We are Easter People and hallelujah is our song"*

God. "Nothing paralyses our lives like the attitude that things can never change. We need to remind ourselves that God can change things. Outlook determines outcome. If we see only the problems, we will be defeated; but if we see the possibilities in the problems, we can have victory" says Rev. Warren Wiersbe.

**7. Be persistent.** Just as a thief tries again and again when one attempt doesn't work out, the same perseverance must be applied to spiritual growth and especially when it feels dry and empty. Persistence is a powerful virtue consistently acknowledged by those with spiritual wisdom. Some examples include:

- "Our motto must continue to be perseverance. And ultimately I trust

- "You may encounter many defeats, but you must not be defeated. In fact, it may be necessary to encounter the defeats, so you can know who you are, what you can rise from, how you can still come out of it." - Maya Angelou

Rabbi Zusya's lessons from a thief are a powerful reminder that the world is our teacher. We are here to learn from everything life brings us and through those experiences grow, evolve and experience freedom. Master Cheng Yen offers the same perspective when she states: "Everything in this great universe is a lesson for us to learn. Everything is part of the dharma and moral cultivation." 🙏



# The Word was Made Flesh and Dwelt Amongst Us

## Part 4 of 4



By Sue Jones

A person growing the Monday to Saturday habit of Lectio Divina needs that prayerful habit to be fed during the celebration of Sunday Eucharistic. It is from the Eucharist that a person comes to know his or her self as a person made in the image of God's love, a Catholic person called to be sacrament - to live a life which sacramentalises every aspect of God's creation.

When God calls a person into his love more nearly through the habit of Lectio Divina he does not uproot them from family and parish life into a more spiritually, sophisticated or educated way of being a Catholic. But the habit of Lectio Divina has a tradition in the Church of revealing God's will to the person who prays reflectively. God's will for a person can be unsettling. It may not be in accordance with a person's plan. It can at times seem to demand a depth of love

which the person does not have or to demand a change which a person feels he or she could do without.

Hearing the call from God into our lives may feel in some degree like having the ground beneath oneself cut away. Obeying the call to come closer to God usually results, after a period of intense prayer and mental anguish, in a change of lifestyle and habit. And so a young man might go off to be a priest or brother, a young woman may join a religious congregation. But the adult lay person called into the habit of *Lectio Divina* stays rooted in the domestic, Sunday, sacramental life of the Church tilling new life into it, forming a little, lay spirituality in his or her life for the life of the world.

Vatican II thought the laity had the life style and the numbers to share in God's life in an informal, but quite spiritual, charismatic way, both in domestic and universal environments. The two evangelising environments are deeply connected. If a person can evangelise his or her children then a person, through the habit of *Lectio Divina* and the habit of Sunday Mass will, through the grace of God, be able to evangelise the world.

Laity have the lifestyle to evangelise ad hoc outside of the domestic Church but we may not have the necessary Catholic spirituality. The situation of finding ourselves alone in a sticky situation without knowing instinctively how to be



"Catholic identity...almost evangelised for us"

sacrament to another person in need is a tragedy.

In former times the laity had a strong Catholic identity in the world. Living full sacramental lives had much to do with that identity. It may have had much to do with rule keeping but this identity almost evangelised for us.

Today the world is against us and the Catholic, sacramental story of love of God, neighbour and self has become infertile. We do not need a new identity, neither do we need the old one back. We have tried and lived through so much change but seem to be getting or going nowhere except into more of the same, with different buzz words at different sorts of meetings. Perhaps we need now a period of prayer - goodness knows we have tried every other sort of change.

The private habit of *Lectio Divina* could turn us around to face God once more and help us find out what it means to be a

person made in the image of God's love. When enough people are discovering that, then we will have a new identity in the world.

The acid test of a lay spiritually at work in the world is the same as it was in Jesus Christ's time. It is the ability of the religious individual to recognise and respond to the need of the stranger who comes to me out of the mist of the created order having experienced some disorder of its goodness. Meditating and reflecting on the Word, coming into a Samaritan depth of holiness would be a goal in the Catholic lay tradition of prayer.

The story of the Good Samaritan tells me that many can recognise the need of the stranger. Responding to that need is a different story. It tells me that having a hard-edged, lifeless cultural or religious identity in the world can be a barrier to God's divine love being shared through a Catholic person in an ad hoc way.

Since Vatican II the laity have been moving away from our old identity in the world towards a new more spiritual identity which works better through a person than an institution. The old identifying features of Catholic life, whilst good are simply not flexible enough around the edges to infiltrate and heal the



anti-Christian world. Edges of Catholic life which are broken open by Eucharist and Word have the necessary sensitivity to work well with the immediacy of God's Holy Spirit in tight situations.

The Good Samaritan in Jesus' parable managed, without having time to think, to love God and his neighbour and be true to himself all in one immediate, prayerful, practical act of love. This ordinary person going about his business in the world restored and healed God's created order, which unknown, un-judged people had violated. 🙏



## Can You Bear It?

A driver got a speeding ticket and went to pay the fine.

The police clerk issued a receipt for payment and the annoyed driver said, "What am I supposed to do with this?"

"Keep it," the clerk advised. "If you collect enough of them, you get a bicycle!"

A guy bought his wife a beautiful diamond ring for her birthday.

A friend of his said, "I thought she wanted one of those jazzy 4-wheel drive vehicles."

"She did," he replied. "But where in the world was I going to find a fake jeep!!"

Stephen King has a brother named Joe. I'm not joking, but he is.

The golfer sliced a ball into a field of chickens, striking one of the hens and killing it instantly. He was understandably upset, and sought out the farmer.

"I'm sorry," he said, "my terrible tee-shot hit one of your hens and killed it. Can I replace the hen?"

"I don't know about that," replied the farmer, mulling it over. "How many eggs do you lay a day?"



### Getting OLD and other things

I used to be able to do cartwheels.  
Now I tip over putting on my underwear.

I told my wife she should embrace her mistakes... so she hugged me.

At my funeral, take the bouquet off my coffin and throw it into the crowd to see who is next.

The officer said, "You drinking?" I said, "You buying?" We just laughed and laughed.... Now I need bail money.

Scientists say the universe is made up of protons, neutrons and electrons. They forgot to mention morons.

Wi-fi went down for five minutes, so I had to talk to my family. They seem like nice people.

If you see me talking to myself, just move along. I'm self-employed; we're having a staff meeting.

# Crossword by Max

The winner of the Marist Messenger prize for the June Crossword was **Carole Brajkovich** of Auckland

**Solution for July**

**Across:** 7 Christ the King, 8 Festival, 9 Naos, 10 Atheism, 12 Kyrie, 14 Curse, 16 Opus Dei, 19 Vice, 20 Ceremony, 22 Fear of the Lord.

**Down:** 1 Shoe, 2 Virtue, 3 Atavism, 4 Shale, 5 Skinny, 6 Unionise, 11 Thurifer, 13 Eparchy, 15 Shears, 17 Simple, 18 Sci-fi, 21 Nerd.

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**Clues**

**Across**

- 1 A very old CIA arch destroyed! (7)
- 5 Capone's acidity with a dominate position! (5)
- 8 The track of a mushroom seed, I hear! (5)
- 9 Decorative fabrics presented in drabs! (7)
- 10 There is no room there at Christmas time. (3)
- 11 Unusual schematic presentation of the Catholic faith! (9)
- 13 Delivered in a church on Sunday, and in a cruiser, Monday! (6)
- 14 Despite renewed pleads, faith fell into disuse! (6)
- 16 My senator destroyed a religious house! (9)
- 17 One politician who's likely to cause trouble! (3)
- 19 Halt elf discovering Original Sin! (3,4)
- 21 Captain of the Golden Hind. (5)
- 22 Head of state with some transformation becomes a prophet! (5)
- 23 Hard to understand how my tyres flattened! (7)

**Down**

- 1 Musical notation shows Aquinas said 'very' in Italian! (5)
- 2 New corn crisps demolished by heir to throne! (5,8)
- 3 Crooked actor's IOU appalling! (9)
- 4 An assistant priest may organise a collection? (6)
- 5 White liturgical robe found in disorganised lab! (3)
- 6 Roman procurator in Judaea 26-36AD, throws out Paul's petition! (7,6)
- 7 Medusa's transformed and taken up into heaven! (7)
- 12 Scylla's partner is cautious, with beady eyes, it is said! (9)
- 13 A medical indication Tom discovered after half of an orchestral performance! (7)
- 15 A fine parchment marvellously revealed when royals were expelled! (6)
- 18 First type - random devotion! (5)
- 20 Balaam's mount (3)

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Remembering Our Dead

The Eucharist is celebrated each month by the editor for those whose names occur in this list. To add a name, write or send an email to the secretary. Each name is published for three years, after which the name must be re-submitted. Please, no more than three names at a time.

Recently Deceased:

Annette Driscoll, Geradine Mollo, Maureen Marlow.

In Memoriam:

August 1st Roger Joseph Ryan, Cecilia Franich, Sister Walburga DOLC, Irmgard Cucumber, **2nd** Kathleen Alison, Douglas Knight, Christine Fairweather, Bishop Stuart O’Connell SM, Margaret Vaughan, John Martin Taylor, **3rd** Patrick Mellor, Joseph Williams, Norman D’Souza, **5th** Margaret Penny, Marie De Joux, **6th** Doris Wilkinson, **7th** Eileen Hall, William Paul Silverwood, **8th** Ann Fraser, Bill Quinn, **9th** Doreen Howat, Colleen Therese Hall, Edgar Hall, **10th** Denis Clarke, Giuseppe Muollo, **11th** Mary Brown, Mary Rita Egan, Michael Ryan, **12th** Mary Breeze, David Leicester Shroff, William Murphy, James Sidney (Sid) McCann, **13th** Mary Kilmister, Kraft D’Souza, **14th** Joseph Kasper Kuriger, Laurence Lynch, **15th** Rosalind Halpin, **16th** Maria Especiosa Cordeiro, **17th** India Mae Woods, Kathleen



Mary Fahey, **18th** Mick Bakulich, Bernard Coleman, Gary Story, **19th** Bill McNicholas, Eileen McNicholas, R McOviney, Maureen Pereira, **20th** Beatrice Wildermoth, Mark Alford, Colleen Aben, Jeanette Corcoran, Monica Ryan, **21st** Robin Adair, Norah Flynn, **22nd** Brian John Glover, A F Ryan, Everarda Suyker, Felix Rebello, **23rd** Josephine Hawtin, Julie Pereira, F J Conroy, **24th** Red Prendergast, Denis Joll, Peter Lawrence Hewlett, **25th** Kenneth Alexander Mackie, Vincenzina Damiano, Barbara Erskine-Shaw, **26th** Joan Lysaght, Mary Cullen-Walsh, Philip Desmond, **27th** John William Faulkner, David McDonogh, Peter Van Duren, **28th** Eileen Tooman, Fr John O’Neill SM, Philip Dolan, Anthony Nazareth, **30th** Blanche Savage, Vera Grofski, Maire Ethel Murphy, Francesca Muollo, Michael Steiner, **31st** Patrick Joseph O’Brien, Angeli Machado, Virginia Madigan, Mary Drake, Colleen Love, Fruto Noblejas.




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St Lawrence, Deacon and Martyr
Feast day: August 10th.