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A MAGAZINE OF THE CATHOLIC DIOCESE OF HAMILTON

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SO I LEAVE MY BOATS BEHIND

BISHOP STEVE LOWE

On December 18 2021 Pope Francis appointed Bishop Steve Lowe as Bishop of Auckland.



Seven years ago, on the 13th of February 2015, I processed into the Cathedral of the Blessed Virgin Mary as a priest and processed out as a bishop, your bishop. Over the last seven years you, the people of the Diocese of Hamilton, the laity, religious and priests, have helped shape and form me as a bishop as I tried my best to respond to the Lord's call to me in the various encounters, moments and challenges of the seven years.

There is no such thing as a perfect bishop as there is no such thing as a perfect person. I have tried my best within the limits of my gifts, limitations, foibles, faults and personal sinfulness. Often when confronted with various people or situations I have struggled with what is the right thing to say or do. I'm no different to anyone else as we all try to

engage in the various relationships of life. Sometimes we get things right, and sometimes we get things wrong in this age where the expectation is that we always do the right thing and everyone has to agree with what we think. At the same time a weakness of mine is to allow fear and resentment to take root in my heart and thinking and this impacts on my ability to speak, act and love as Christ calls me to speak, act and love.

So if along the way over these past seven years I have hurt or harmed you, *in my thoughts and in my words, in what I have done, and in what I have failed to do*, whether intentionally or unintentionally, please accept my sincere apology. It is never my intention to hurt or harm any one of you and so I humbly ask for your forgiveness.

At the same time there have been so many encounters and moments that have made my heart soar and I thank you for these. I have truly loved being your bishop. I have loved you, the clergy, religious and people of the Diocese of Hamilton. Thank you for the blessing you have been to me and for all the encouragement, challenge, support and joy you have been. I have loved praying with and for you and working together with you in the Lord's vineyard. Through you I have learnt so much more of the wonder and wonders of our God of love.

When I was appointed the Bishop of Hamilton I chose for my motto, *Ko te Ariki tōku Hēpara - the Lord is my Shepherd*, for the Lord is the one who has shepherded me throughout my life. At my ordination as your bishop I chose the same Gospel I had at my priestly ordination at Hokitika in 1996 where Jesus asks Peter three times, do you love me?, and where Jesus three times instructs Peter to feed and look after

his flock. The image of the shepherd and the sheep is an image of the wilderness for in the Gospel imagery that is where the sheep live. Even today the shepherds of the Holy Land are seen each morning leading their sheep out into the desert to find pasture and water with the shepherds calling their flock and the sheep following his call. This is the vocation of us all to listen for the call of Christ the Good Shepherd and to follow him with generosity and trust.

In December I received a phone call from the Nuncio with the request from Pope Francis that I accept a new appointment as the Bishop of Auckland. When many years ago I was asked to go overseas to study, my mother, who was becoming more frail in her old age, said to me, "I want you to do what the Church asks of you - you are not to consider me in your decision." It reminds me of another mother who said, "Do whatever he tells you." Indeed, all through the Scriptures and the lives of the saints, we see the model of discipleship is to respond generously to the Lord's call. What I hadn't picked up till later that day when I celebrated Mass, was that the psalm of the day was "The Lord is my Shepherd." Once again, I knew he was walking before me calling me onward. As I left my home town of Hokitika for the Seminary, the recessional hymn at Mass was the Galilee Song, *So I leave my boats behind! Leave them on familiar shores! Set my heart upon the deep! Follow you again, my Lord!*

On Sunday the 13th of this month, seven years to the day after I processed into the Cathedral of the Blessed Virgin Mary as a priest and processed out as your bishop, I will again process into and out of your Cathedral but this time as the Bishop of Auckland before moving north. In the meantime you may see me occasionally as I have been appointed Apostolic Administrator of Hamilton until such time as a new bishop is appointed. Please pray for the process that will lead to the appointment of a new Bishop of Hamilton.

As I move, I will hold the Hamilton Diocese within my heart, grateful for the blessings I have received with and from you. As I go, *I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God* as I will certainly pray for you. •

+ *Steve Lowe*.

Prayer for a new bishop

Praise to You, Lord our God,
Our eternal shepherd and guide.

In your faithfulness,
grant to the Diocese of Hamilton
a shepherd whose watchful care
and kindly zeal
will continue the good work of his
predecessors.

In your love for us,
give us as shepherd one who will
lead us
in being Christ's heart of mercy,
voice of hope
and face of compassion
for our world today.

Help him to fill our minds and
hearts
with the truth of the gospel, the
power of the sacraments
and the desire to build up your holy
Church.

We ask this through our Lord Jesus
Christ,
Your Son, in the unity of the Holy
Spirit,
God for ever and ever.
Amen

BASKET OF STORIES

We are so grateful for the people who write articles for us.
Here's a bit of background on our contributors in this issue, and we also asked them to answer the question from our last Basket of Stories section: What is a favourite hymn for you?

Dawn de Witt

Dawn is a psychologist, spiritual director, and Secular Franciscan living in Tauranga with her husband Denis. Dawn has a keen interest in spirituality, faith sharing, and creative activities. She settled in New Zealand twenty-six years ago, finding a spiritual home in the parish community of St Mary Star of the Sea in Gisborne, and currently she is a member of the Parish of St Thomas Aquinas, Tauranga.



She writes:

My stand-out favourite is Nathan Pacheco's rendition of the Kari Jobe song *Forever*.

Nathan's wholehearted rendition draws me in as the lyrics paint the picture and the music highlights the drama of the Easter events.

Perfect love poured out for us. Forever. The power of hell broken. Forever. The Lamb has overcome. Forever. "Forever, he is glorified / Forever, he is lifted high. / Forever, he is risen. / He is alive! He is alive!" My appreciation deepens: our resurrected king is alive. Forever. Perfect love that cannot be overcome. Never ends. Nor changes. Nor goes away. Is poured out for us. With goosebumps, I respond in agreement: "We sing alleluia! We sing alleluia! We sing alleluia!"

Fr Richard Laurenson

Fr Richard has been a priest of the Hamilton Diocese for

twenty-six years and is presently the pastor of the Parish of All Saints by the Sea, Papamoa Coast. He holds a couple of extra roles in the diocese, namely the Vicar for Marriages and the Diocesan Chancellor, and is a member of the Tribunal of the Catholic Church. As a priest he has served overseas in the New Zealand Army, and spent three years in Rome gaining an advanced degree in canon law. Best experience: driving tanks.

He writes:

A favourite hymn of mine is *Godhead Here in Hiding*. Written by the brainbox of the church, St Thomas Aquinas, who was not only deeply intellectual but very mystical. The tune was composed at the same time, probably by St Thomas also. The words are deeply meaningful, the tune is haunting, and it has to be sung rather than merely listened to or "bopped" to.

One of the biggest problems we face with hymns is having good music and good (true) words combined. When they do come together like they have here they inspire generations of Catholics to come closer to God.

Richard Turnbull

Richard came from England to New Zealand twenty-nine years ago and since then he has worked in hospitality, education, and now mental health. His current parish is St Pius X, Melville.

St Vincent de Paul has been, and continues to be, a very important part of his life and he treasures both the friends he has made in the Society and the opportunities it has given him to serve others. His greatest love is literature, followed by horticulture and swimming.

He writes:

Who Would True Valour See is one of my favourite hymns. It is found in Bunyan's *Pilgrim's Progress*, which Bunyan

began writing in the Bedford (England) jail where he was imprisoned for twelve years for his Calvinist faith. (The Anglican Church, recently restored, proscribed such sects). The hymn tells of the difficulties that all Christians must contend with if they are to reach the Celestial City. In the original the pilgrim fights with lions, goblins, and foul fiends but (unfortunately) the modern



Christian cannot stomach such strong meat and the version you more usually encounter runs: "No foes shall stay his might / Though he with giants fight / He will make good his right / To be a pilgrim." The opening lines have also been changed: "He who would valiant be / Gainst all disaster / Let him in constancy / Follow the Master." The music for it was composed by Ralph Vaughan Williams and captures something of the fierce evangelical zeal that characterises all of *Pilgrim's Progress*.

Fr Gerard Boyce

Fr Gerard Boyce is a priest of the Hamilton diocese. He won the Junior Poetry Prize at St John's College, Hamilton, in 1985.

He writes:

As sacramentality is the decisive ordering principle of the Church, so it should be for the individual:

Gerard Boyce

Born July 29 A.D.1970

Baptised August 22 A.D. 1970

First Holy Communion October 7 A.D. 1979

Confirmation July 30 A.D.1986

Ordained deacon December 7 A.D. 2002

Ordained priest September 13 A.D. 2003

A favourite hymn is *Veni Sancte Spiritus* - the Sequence for Pentecost Sunday. It offers a dense and beautiful theology of the Holy Spirit, where the Spirit is called upon and invoked under various titles - comfort, rest, enlightenment, healing, direction, peace and joy. It proclaims the Spirit under these titles, but also reminds us that we need the seven-fold gifts

of the Spirit through consolation and desolation.

There is artistry in its composition as well and the scholars tell us it is a wonderful piece of Latin poetry. For Pentecost, the seventh Sunday of Easter, each verse has three short phrases, each phrase has seven syllables, syllables seven and fourteen are the same in each verse, and each verse ends -ium.

Generally it is a solo from me at Mass on Pentecost Sunday, but it is truly a chant for us all, and a means for an intelligent meditation on the work and presence of the Holy Spirit. •

EDITOR'S DESK

SAMUEL HARRIS

Our cover kupu this quarter is whanaungatanga. This word means "relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging" (maoridictionary.co.nz) and the magazine's content this issue reflects some of this as we again head into Lent. Essays on participating



wholeheartedly in the shared experience of the Mass, on breaking bread - or pancakes - together, on looking to the saints for inspiration, on using the help the Church offers us to find a way through the suffering of marriage breakup, and on committing to listen well to those around us - along with this there's reflection on the power of stories to move our hearts closer to God. Bishop Steve reflects on his time here in the diocese in his final Kete Kōrero letter. He's leaving us but the connection, the whanaungatanga, between him and his people here in this region will, in a new form, remain as he heads north to serve the people of the Auckland Diocese.

As always, we welcome your feedback as we look to produce this magazine for you - send it through to one of the email addresses inside the front cover. •

TO BE REFUGE AND LIGHT: PAT JACKSON

An ongoing series of profiles - part of our basket of stories - in which we talk to Catholic lay people in the diocese about their day-to-day life and work in light of the call of the laity to "consecrate the world itself to God, everywhere offering worship by the holiness of their lives" in "the mission of the whole Christian people in the Church and in the world" (Lumen Gentium).

As told to Samuel Harris.



Well, I'm the second child (of five) of Nancy and Tame and yeah, we were a Catholic family. My dad worked on the railways, so we lived in a railways house in Frankton. A three-bedroom house - I shared with my brothers and that was probably really good for us!

I remember praying the Rosary as a family. Mum used to lead that. I never really went to Catholic schools. I did go to CCD, the old catechetical programme for children. I've always gone to Mass my whole life. But I haven't known Jesus my whole life.

▲ Pat and Paul Jackson, with their son Samuel Jackson

As a kid I used to go to church and we used to have Fr D. and ooh boy he was scary. I used to think God was like Fr D., and I thought if God's like Fr D., I don't like God much - but I still used to go to Mass. When I was about fifteen the rest of the family stopped going to Mass because Mum and Dad stopped going - something happened in our family - but I just kept going, and doing and being.

Some years later, when I was teaching at my first teaching job a Catholic mission group called ICPE came, and they did a drama and it touched my heart right then - it was meant to be for the kids but it was for me too. And that took me on a journey. At the end of the year I did a summer school with ICPE for a month, in Wellington at St Gerard's monastery, and then the following year I took a year's leave and went to Germany and did another ICPE school for four months. We ended up in Poland on an outreach - and talk about being stretched and growing! God did so much in that time. It's often the point I go back to when things are tough. You know, we believe in God's blessing every day and his provision, and God is with us all the time, we know that, but if there's times that are hard I often reach back to those times and think, "If the Lord was with me then, and he took me through that, he's going to take me through this stuff." So I think that trip was the big turning point for me.

Then I came back, and I was very restless, for a long time. Because when you live in a community like that, full-on for God 24/7 and then you come out ... I came back to Hamilton and I didn't feel like there was anybody around who was likeminded. So I moved to Auckland. Got a job up there, got involved in the planning team for the Hearts Aflame summer school for Catholic young adults, and then I met Paul. We got married, left Auckland. Paul wasn't Catholic at the time, and for a while we went to two services on Sundays - to Mass and then to a Pentecostal community. Paul reckons he was "just waiting for her to give up that Catholic nonsense"!

We lead the youth group at Cambridge Elim, and some people couldn't understand how we could go to a community like that. But, you know, we were trying to think of what we would call my faith and we came up with "orthodox pentecostal Catholic." I wonder if the biggest thing missing in the Catholic Church is that we don't know

who the Holy Spirit is and what the Holy Spirit does. The Holy Spirit leads and guides us every day. Sometimes the Holy Spirit places things on our hearts - words of knowledge, the Bible calls it - about people which means then that you can have empathy and compassion for them, and be in communion with them.

We have a son, Samuel - he's adopted. Straight from the beginning, when Paul and I first started dating, we told each other everything, and I had PCOS, and I said, "I don't think I can have children" - because I think you shouldn't get into a relationship unless you think it might lead to marriage. Paul said, "Well I'm marrying you, I'm not marrying our children." So we got married and were just open to miracles - we prayed. We'd decided as a couple that we had to be complete in ourselves, and that if God provided children, that was up to him. About four years in I sort of got a word from God that we'd have a son and that his name would be Samuel, and about that time we decided to go for adoption, and went through the whole process. We waited for four years and then just before Christmas 2004 we got a call. We went to Tauranga to pick the baby up - and the Mass readings were from the first book of Samuel: "... the barren woman will bear a son." So Samuel's a gift, an answer to prayer. Paul was in RCIA during this, and then he and Samuel were received into the Church at Easter that ▶



Pat in her element - in her shed. ▶



year - really special.

Sometimes you're not sure why God leads you places. I finished a teaching job at St Paul's in Ngāruawāhia at the end of 2020, feeling like my time as a primary school teacher was finished, like that season was ended. I can only teach for about three years in a row and then I'm done - because I give my whole self and then it completely shatters you and I just can't do it for a couple of years. I'd been a principal before that, and thought I might be a principal elsewhere, so applied at other schools - and none of the applications came off. It felt like I'd got so trained up as a teacher and school leader and there are so many Catholic schools that need faithful and professional teachers, but it felt like that wasn't where God wanted me to be. It was a bit confusing as to why that was but I had prayed about it all, and I trusted God. Obedience is really important to us. I have a little business selling secondhand furniture, and that was picking up at the time. I trusted that I was walking where God wanted me to be, at home with my parents - they came to live with us a little while back - and running a little business.

I sold a lot of stuff during lockdown last year, but not much later. It doesn't really earn much. It does provide a chance to share things with people who come here - you might spend an hour chatting to a customer. Some people who

come in here are very withdrawn but by the time they leave they genuinely say, "Oh wow, thanks for that chat!" So it is something that I really love, and Paul often says to me that it's my ministry - being with people, sharing the love of God. Not necessarily talking about God but if you walk into my shed there's so much Catholic stuff - not for sale, I just say, "That's mine, I'm Catholic" - that often leads to a conversation where you might just pop a word into somebody's heart or head and they'll go away and think about it, and a lot of change can happen. Sometimes, around lifestyle choices and sin and belief and so on, we Catholics should know better because we know Christ - but we do sometimes expect a lot of people who don't know Christ. And they're not going to want to if we keep pushing them away all the time. I think sometimes we probably do need to open the doors a little bit more. Jesus would have invited people in, taken them by the hand. But truth is part of evangelisation too, definitely. Truth and love. Being bold and brave. I'm a bit feisty - I'm very much a mother-protector but I'm not afraid to tell it like it is. Sometimes if it's just nicey-nicey, lovey happy, it's not actually reality and it doesn't help people to change. You know, Jesus wasn't nice all the time - sometimes he had a really stern word to somebody. I won't be stern, I'll just put it like a question: "Is that really what you want to be doing?" or "Do you believe that God would have that of you?"

My prayer is up and down. I've been outside in the garden a lot over the last year, and a lot of my prayer has just been during the day as I work. It used to be I'd sit down for an hour. I still read my missal and do reflect on the scriptures of the day for about fifteen minutes, think about how they might affect what I'm going to do today. We sometimes pray the Rosary - not as much as we should. I often pray in the car when on road trips to pick up stuff. Praise music, singing, the usual stuff. Just trying to be in communication with God during the day. And at the end of the day, I think about what's gone on during the day, talk to God about it.

You asked about the secret of a successful marriage. Having good role models is important. My parents have just had their sixtieth wedding anniversary. They got engaged within three days of meeting each other, and then they separated - Mum was visiting Kawerau with her sister and my Dad had just happened to come in from

the railways, and he knew a guy who said, "Come home and meet my sister-in-law," so Dad came home and met her on the first night, on the second night they went to the movies, on the third night they got engaged. Then Dad had to leave and Mum went back to Whangārei. Six months later they got together again and got married. Our parents have been a huge influence on me: I am who I am because of them. There's no two ways about it. The determination and sacrifice I've seen from Mum. The faith I've seen from Dad. After he'd stopped going to Mass it took a while for healing to happen, but it did, and he came back. He's such a prayerful, faithful, humble man. His ability to treat everybody exactly the same. If a gang member came in here to the shop, or a little old lady, I'd treat them the same - sure, you'd relate to them slightly differently, but with the same respect - and I've learnt that from my father.

Also, in marriage, sacrifice. Decision - we decide to love each other, even when we don't feel like it at times. We put the other person first. A shared purpose. Passion. You've got to have passion - if a couple don't have passion it's like, "Oh, for goodness' sake!" Sometimes in the Church when it comes to sex people say, "I don't want to talk about that," but God created sex, it's actually good! A gift. Passion is really important. And really good conversation. We're fortunate, we think alike on a lot of things. But that shared purpose, that's the main thing. Our purpose would be to be the light of Christ. We are a Catholic family, people know it. We want to be a bit of refuge for people, to have people visit, or a family to stay in this big house. Mum and Dad live in a unit here with us, so they're our mission at the moment, sharing life with them.

It's funny, Dad's humility and simplicity: he would be happy with just a scrap of bread every day, and he'd say, "That's the best thing I've ever eaten!" That's the secret - to be happy wherever God places you, whether it's with a lot or a little. There's been so much turmoil in our country and Church about different things, and the endless debate and discussion can take our focus away from Jesus. We need to let it go and get back to what's important. When you stop putting your security in material things, or systems, or your job or house, and put it in Jesus and in his providence you think, "I'm actually quite free."

We just want to share that idea, and be good stewards of all that God has given us, and be generous. God is so good! •

SIX QUICK CATHOLIC QUESTIONS

1. In his latest film, actor (and soon-to-be New Zealand burger chain owner) Mark Wahlberg plays a what?
a) policeman b) priest c) paramedic d) plumber
2. What links the town of St Jean Pied-de-Port, France, and the city of Santiago de Compostela, Spain?
3. Finish this line from Bishop Pompallier's lyrics for the hymn *Mo Maria*: "Kia kaha rā tatou ..."
4. What was the name of the prophet who "worshipped night and day with fasting and prayer" and after meeting Jesus spoke about him "to all who were awaiting the redemption of Jerusalem"?
5. Chapter 14 of the *Book of Daniel* is known as the story of Who and the Dragon?
a) Abel b) Bill c) Bilbo d) Bel
6. What is the name of the cathedral for the Diocese of Palmerston North?

Answers on page 29.



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CROUCH. HOLD. ENGAGE!

DAWN DE WITT

How to listen well.

Listen is such a little word, as Margaret Guenther says in her book on spiritual direction. “To listen” suggests a skill mostly untaught and somewhat taken for granted. Yet we’re doing it all the time, often oblivious to its amazing power.

We learned its power from experience. Some may have had that sobering realisation: *They’re not listening ... not interested. I don’t, and my story doesn’t, matter.* Thoughts

that left a hollow, empty feeling or gave way to burgeoning inner protest.

Others may have been blessed with an experience of being truly listened to. Like the moment when you and your story mattered. Were held. Gently. Respectfully. That moment when you felt accepted and had a sense of belonging, knowing: I’m OK – and it’s OK to just be.

Listening has the power to change lives. It enables us to



connect and relate; to negotiate our way through difficulties and differences; to avoid or resolve conflict - and to heal and restore hurt relationships.

Lessons from rugby

I learned a lot about listening well from the game of rugby. As a rookie enthusiast, I quickly sensed that the scrum was serious business. A critical point in the game. When the outcome hangs in the balance. I believe an act of listening is a bit like a scrum. Beautiful, exciting and satisfying when it works well, but quite messy if it's executed badly.

But it's the ref's words at the start of the scrum that get my attention and are likened to the art of listening: "Crouch. Hold. Engage!" These words set the tone for what's to come.

Crouch

"Crouch" tells the forwards to drop into a low position. To listen well, we need to get down to the level of the speaker, kanohi te kanohi, face to face or eye to eye. In this position we are alert, attentive, attuned - and fully present to the one being listened to.

Hold

"Hold" or "Pause" is about fostering play and creating safety. It's a reminder that the aim is to get the ball away, to keep the game alive, rather than to push the opponents backward.

So much depends on our ability to "hold" when listening. We put ourselves aside, suspending our thoughts, opinions, analyses, and judgments - as if we're "putting brackets" around our own concerns as we listen, as Elizabeth Liebert puts it; not losing them but just pausing our own narratives in favour of listening to the other. We set aside defensiveness and let go of our intent to reply.

Engage

Unlike rugby, listening well is a collaborative affair. In an age of texting, emails and messaging, it's easy to forget how intimate listening is - and how interactive, alive, fluid and mutual it is, even if the listener says nothing and no-one

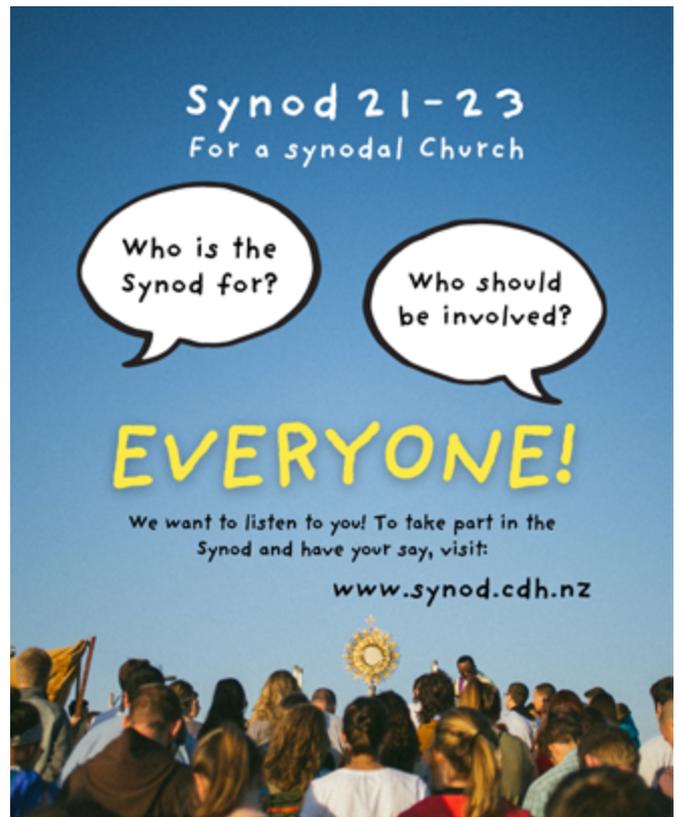
moves a muscle.

When we've dropped down low and put ourselves aside, we listen as naïve and curious amateurs. This creates a holy stillness within - a hospitable space for receiving and connecting with the mystery that is another person. We open ourselves to receive not only what's said, but also what's behind the words and what's not being said. We touch the mystery - and we offer ourselves as gift in return.

Contemplative listening

In the inner stillness, we listen attentively to the Holy Spirit, heeding the Spirit's nudges and promptings. Listening thus transcends the ordinary or functional and becomes sacred.

Listening contemplatively in daily life promises to soften some of the brittleness of pandemic times. The expression of its gift is imperative as we journey together as a Church, as families, as workmates. May we respond wholeheartedly to the Holy Spirit's invitation to listen, and may we be the change the world awaits today. •



GOD WANTS TO BRING US BACK TO HIM

SAMUEL HARRIS

To be converted is to orient ourselves to Christ - who is true north.

“Bring us back to you, Lord! Bring us back!” cries the author of the Book of Lamentations. We’ve probably all experienced the feeling of a sudden rush of realisation, in a clear moment in the midst of the flux and drama of life, that - by a little or a lot - we’ve turned away from our God. In that realisation is the pang of loss: we know deeply that something our heart longs for has gone. The Christian life is one of ongoing conversion: we’ve heard and accepted Christ’s words - “The kingdom of God is at hand; repent, and believe in the gospel” (RSVCE) - but, let’s face it, that life of repentance and faith is hard: often, it’s

really, really difficult. “This is the struggle of conversion,” it says in the sacraments section of *Catechism of the Catholic Church*. A struggle for what? For “holiness and eternal life.” Holiness both as a sign for others, to draw them to Christ, and as peace and wholeness for oneself, and eternal life as an extension of what we choose here on earth - the choice to orient our lives towards love, love of God and of neighbour: “a radical reorientation of our whole life, a return, a conversion to God with all our heart, an end of sin, a turning away from evil ... with hope in God’s mercy and trust in the help of his grace.”



So it's hard, but yet it's easy: all we have to do (all we have to do?!) is have hope, faith and trust in God: all we have to do is wade into the paradox of "working out our salvation in fear and trembling," as St Paul puts it, while coming to grips with the reality that everything is a gift from God. Faith, hope, virtue, grace, are all gifts - we accept them and then our part is to nurture them by action: deliberate, intentional, daily, action.

An essay at Catholic website aleteia.org titled *3 Habits of the Saints to Imitate*, by Theresa Civantos Barber, suggests that when it comes to that radical reorientation of our heart and that struggle to keep listening to Christ's "resounding call to conversion," perhaps it's not that complex. As different as the saints are, there were common themes in what they did to respond to that call, and Barber urges us to pick up these themes and apply them to our own lives.

The saints chose to be disciplined in and faithful to prayer. Barber says, "Conversation with God is the defining habit of saints. Love for God is the first step to holiness, and how can you love someone you don't know?" St John Paul II put it this way: "It would be wrong to think that ordinary Christians can be content with a shallow prayer that is unable to fill their whole life." How do we deepen our prayer life? By praying: prayer is an art and like any art we learn it by doing it. Start where you are, build gradually, and just keep going!

The saints cherished the sacraments, Barber goes on. "Christ left these sacraments for us to grow in grace, and the saints realised how important these channels of grace are." Be faithful to the obligation to attend Mass on Sundays, try to get to a weekday Mass or two regularly, make a habit of seeing a priest regularly to receive the sacrament of Reconciliation. Along with these regular channels of grace, most of us have received the "one-off" sacraments: we should reflect on the sacraments of baptism and confirmation in our life, and of marriage (for many of us) or holy orders; read about them, support our friends in living them in their own lives, learn more about them, lean into them.

The third common theme, Barber says, is that the saints served the marginalised. They saw "who in their society was downtrodden and oppressed. Then they went out of their way to serve and help those people." I heard a story recently of a person who visited one of her neighbours

regularly during lockdown. She'd noticed this older neighbour was lonely, and so she went to her home, with one or two of her kids, and they talked to the neighbour through her kitchen window: a simple, deliberate and profound act of love - noticing someone in need during a time of trouble and doing something about it.

That scripture in the opening line is from the *Good News Bible* - the old Douay-Rheims translates it like this: "Convert us, O Lord, to thee, and we shall be converted." We should remember that God will answer this prayer. He knows the deepest desires of our hearts, our struggles, our frailties, and he is ever ready to give us the grace we need. He wants to welcome us with mercy as we turn back to him again: "the movement of return to God ... touches the past and the future and is nourished by hope in God's mercy." We're loved, and we are held in God's hand, and, as we open our hearts to receive his gifts, and respond to them in faith, he will bring us back to him. •



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DRAWN DAY BY DAY INTO UNION WITH GOD

ALEX BAILEY

Are you a silent spectator at Mass?



Situated in the parish pew, the words of the Mass seem to pass you by - like reading a paragraph of a novel only to arrive at the end without even the slightest comprehension of the text. The rote responses depart your mouth lacking intention and intonation while your thoughts wander listless and unchecked into the day ahead. Inactively standing, sitting, and kneeling, you notice a feeling of tiredness that begins in your limbs and intensifies

until you raise your hand to stifle a yawn. Then a toddler's shrill whining disrupts the empty silence and commands your attention, and you watch, amused, as the parents exchange anxious glances. It looks as if it will be the father who will remove the child shortly. You hear the familiar bells and cast your eyes up towards the sanctuary.

Perhaps you can identify with some of the experience

described above? It's common, even though as Catholics we are called to, as Vatican II puts it, "fully conscious and active participation" in the Mass. Moreover, Bishop Steve in the diocesan pastoral plan highlights full and active participation in the Eucharist, the source and summit of the Christian life. What is conveyed by the term "fully conscious and active" participation? On the face of it "participation" might bring to mind becoming "involved" in Mass: "involvement" meaning, for many people, taking on the role of reading, or being an Extraordinary Minister of Holy Communion, saying the Prayer of the Faithful, bringing forward the gifts for the offertory, or being an altar server. A more broader understanding should also bring to mind a better understanding of the congregation's involvement: all of those present at the Mass "take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes." Nevertheless, not wanting to become merely broad-minded, there is a deeper meaning to uncover.

Covid 19 has at best been an inconvenience to parish life. Periods of lockdown, limited seating capacity, refraining from singing, and the removal of holy water from stoups, among other things, no doubt has caused us to pause for deeper reflection. Should I attend Mass? Can I participate in Mass without being involved as a reader or extraordinary minister of Holy Communion? Can I participate in Mass without song? Given the various restrictions, perhaps what Covid 19 has inadvertently uncovered for us is the importance of an interior life, a life of prayer. While we cannot shake hands at the sign of the peace, we can still enter into full, conscious, and active participation in the Mass. For our participation in the Mass is fundamentally prayerful.

Father Matthew Gibson writes:

The Holy Mass is the great gift that Jesus left to his Church. It is the worship that Jesus offers to his Father in the Spirit, and it is the worship which he invites us to participate in. In the Mass Jesus takes our humble offerings and unites them to his great saving work of the cross. The protagonist [the "main character"] of the celebration is Jesus Christ, not us. For this reason, active participation means receiving the gift of God, giving thanks for the gift of God, loving God the Father and making an offering of our lives back to the Father with Jesus. What is most important is to be united with Jesus



in his praise and worship of the Father. Our participation in the Mass will be fruitful to the degree that we allow him to transform us, because the work of God is that we believe in the Son he has given. Believing in Jesus will make us want to live the same life that he does. [Abridged]

Prayerful participation in the Mass is uniting ourselves to Christ's offering. *Sacrosanctum Concilium* from Vatican II further describes participation:

The Church earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration. By offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves; through Christ the Mediator, they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all. [Abridged]

The challenge for us all is not only to be present but also active and fully conscious in our participation. The anecdote at the beginning of this article describes someone attending Mass distracted and tired with their mind on other things, inwardly noisy. The best antidote for a distracted mind is a particular form of silence.

The priest then invites the people to pray, saying, with hands joined, Let us pray. All pray silently with the priest for a brief time. •

HOW THE CHURCH EXAMINES A MARRIAGE

FR RICHARD LAURENSEN

The work of the Marriage Tribunal of the Catholic Church for New Zealand

The Church has always held marriage in high regard. She believes people when they profess their "I do." She believes that people say what they mean and mean what they say. She believes that marriage is precious and is to be protected; however she understands that sometimes and often in spite of our best effort there are certain things that prevent the human effort to marry from achieving the level of marriage that God intended.

Some people are "discovering" the Tribunal process of a declaration of nullity or "annulment" when things change

in a new relationship which has followed on from the breakdown of a previous marriage. Perhaps they or their spouse have become serious about becoming Catholic. Sometimes they want to marry a Catholic. Sometimes they married years ago and now they or the spouse wants to renew their practice of the Catholic faith.

For some people, it can be painful to see that the Catholic Church takes marriage very seriously and that we follow the clear teaching of Jesus in this matter.

With marriage failure and divorce a sad common fact of our present age, what are we to do? We can't ignore our Lord and master, we can't contradict him, and at the same time we cannot simply look the other way.

The Catholic Church has a long and deep understanding of what marriage properly is, how it comes about, and how we are to keep it healthy. It has long experience of marriages that have gone awry. The Tribunal is one aspect of our care for those whose marriages have failed, and where people wish to try again with the blessing of God. (You can read a summary of what we believe about marriage in the *Catechism of the Catholic Church*. Google "CCC marriage" to read it online.)

The reason we need the Tribunal is because of what Jesus says in the Gospels (Mark 10, Matthew 5 and 19, Luke 16) that to divorce and remarry is to commit adultery. Jesus went on to say "What God has joined no one is to tear



apart.” Because Jesus taught us very clearly what marriage is and is not, we need to take a careful look at the previous marriage and see if it was brought together in the way Jesus intends marriage to be constructed.

The investigation may finish with a finding that the marriage was properly constructed, the two spouses are bound to each other until death, and so are not free to marry again. In other words the separation they are now living falls into the “worse” part of their vows.

On the other hand if the investigation says this marriage was not joined by God the tribunal can issue what we call a declaration of nullity, an annulment.

What is the Investigation about?

Simply put the investigation is a careful look at the way the first marriage was put together, established, and what factors led to the breakdown of the marriage.

Building a marriage is like building a new house. The wedding is the day the keys to the house are handed over. A lot goes into the lead-up to that day. When we build a house we need expertise, planning permission, good design, proper materials, and great construction.

In establishing marriage we need the right things also. “Expertise” is where the spouses need a certain level of maturity. For “planning permission” they need at the very least Government permissions, but also (if a Catholic) the Church’s participation. For a “good design” they need a proper understanding of what marriage really is. For “materials” they have the “correct intention,” for construction methods, a time of evaluation, good marriage preparation (which is not the same as planning the wedding day) and a deliberate decision: “Yes, I can marry that particular man/woman, especially the bits that annoy me.” There are other things as well but an analogy can only take us so far.

What are the steps in the investigation?

Step One: Fill out a detailed application form. There are a lot of pages but the more we can do here the easier it is for us later. This can be done with the help of your priest or deacon.

Step Two: We organise an interview with you. This is a detailed interview, covering all sorts of areas of your relationship with family and your former spouse. It needs to be detailed, as most situations are not legally obvious and we have to follow a legal process. A judge will read the interview and other information and decide if there is sufficient evidence to accept the case.

Step Three: If the case is accepted the former spouse is invited to take part in the investigation. Sometimes they are happy to take part, sometimes they are unhappy and tell us so, sometimes they never respond at all. If they do not respond or tell us to “go away” we continue without them.

Step Four: Other witnesses are interviewed and when ready the whole case is sent to an expert called the Defender of the Bond. The task is to ensure that the former spouse has had his/her rights respected, and secondly to propose to the tribunal the reasons why the marriage might be valid.

Step Five: Three judges read the case carefully and decide together what decision is made. Three judges are normal because marriage is important. The decision is then communicated to both former spouses.

Step Six: If one of the spouses objects to the decision they have a right to appeal to a higher tribunal. If there is an appeal then we have to wait for the Appeal Tribunal to hear the case. If no one appeals then after a month the decision made in Step Five comes into effect, and if there is a declaration of nullity - that is, that what appeared to be a real marriage was in fact null - each spouse from that relationship is then free to go on to enter into a marriage with someone else in the Catholic Church, if they so desire.

It is important to remember that a declaration of nullity does not affect any civil status in New Zealand. It is unrelated to civil concerns such as illegitimacy, child custody, alimony, visitation rights, or division of property. •

Do you have any questions? Contact your parish priest, or the marriage tribunal at marriages@cdh.org.nz

PANCAKE TUESDAY

BRIGID CONROY

A deliciously delightful way to prepare for the season of Lent.

The Church is a family. Like all families, the Church has a number of customs or traditions, that although they are not official “must dos” are nevertheless great ways to bring greater meaning to celebrations, to create memories and to foster a greater sense of belonging. Many customs in the Church have arisen as a result of ordinary families and communities taking the initiative to evangelise and make the faith living and active in their everyday lives.

One such custom is having pancakes on the day before Ash Wednesday, which marks the beginning of Lent.

Formerly known as Shrove Tuesday, this day historically marked the last opportunity to use up eggs and fats before starting the Lenten fast, and pancakes are the perfect way of using up these ingredients, hence the nickname Pancake Tuesday.

The day also goes by the French name Mardi Gras - literally, Fat Tuesday.

The word shrove comes from the word “to shrive” which means to hear confessions. Shrove Tuesday is the last day of what used to be called “Shrovetide,” the week before the start of Lent. The word, Shrovetide, the English equivalent for “Carnival,” comes from the Latin *carnem levare*, meaning “to take away the flesh” (or “farewell to meat”). Shrovetide was a time to cast off things of the flesh and to prepare spiritually for Lent. This is a great reminder that none of us here are perfect and that Lent is a great time to go to the Sacrament of Penance to receive our loving Father’s mercy and grace.



This is quite possibly the easiest Catholic celebration to get your friends and family involved in apart from Christmas and Easter. One of my fondest memories as a university student was our annual celebration of Pancake Tuesday - not all my flatmates were Catholic, however they were very obliging and took part in this custom with shared enthusiasm. Earlier in my career as office manager and unofficial social club captain, I took it upon myself to introduce Pancake Tuesday at breakfast as an annual social club event: a great way to get everyone to work early and start the day off on a positive note as a team. Many of our Catholic schools celebrate this day in a variety of creative ways which must be for sure a perk of going to a Catholic school (I have heard of pancake races, breakfasts and fundraisers being held on this day across the diocese).

So mark Tuesday March 1 in your calendar this year as a great day for pancakes: a deliciously delightful way to celebrate, reflect, and prepare for Lent.

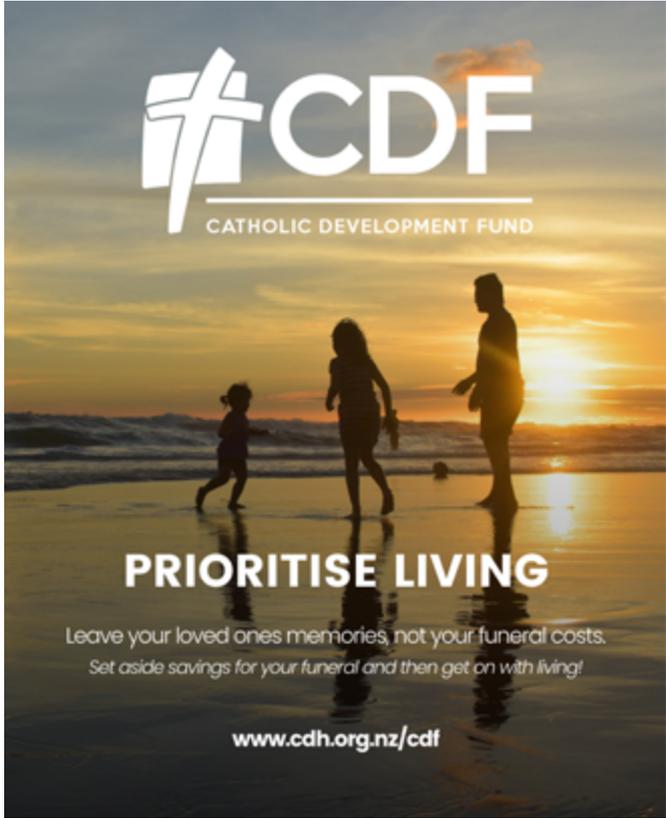
Pancake recipe

- 1 cup self raising flour
- 2 tbsp white sugar (optional)
- 1 cup milk
- 1 egg, lightly beaten
- 30g butter, melted, and extra for greasing pan

Sift the self raising flour and white sugar into a bowl. Make a well in the centre of the dry ingredients. Add milk, egg, and melted butter and whisk to combine. Heat a large non-stick frying pan over medium-low heat and grease lightly with butter.

For each pancake, place 2 tablespoons of batter into the pan. Cook until bubbles burst on the surface and the edges start to go dry. Turn and cook the other side until golden brown.

Serve with sliced bananas, fried bacon, and golden or maple syrup, or classic lemon juice and icing sugar. •



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ART & ARCHITECTURE: ST JOSEPH'S, TE PUNA

TAILA BURTON-GOLLOP

*We begin a series which will look at different churches around the diocese.
If you'd like to write about your parish church, drop us a line.*

Standing inside St Joseph's, Te Puna, just north of Tauranga, I feel a million miles away from the churches that I usually visit for Sunday Mass, but in the same breath, couldn't feel more like home.

This church holds a special place in my heart. Though it may not be my parish nor has it ever been, it is the church where my beloved Grandad and late Grandmother said

their marriage vows in front of God and all their family. It became my Gran's favourite church, and was where she asked her children to take her for Mass when she became too ill to take herself. My Gran passed away eighteen months before I got to meet her, but I feel as though she is with me when I am sitting in the pews of St Joseph's.

St Joseph's boasts beautiful taonga all throughout, with the ►





"come
let us
adore
Him"





most noticeable trimming the edges of the stained glass depiction of our Lord Jesus Christ. The obvious care and devotion that has gone into this building is obvious - though it's not over the top. It is a beautiful place of both reverence and joy. With the light casting itself through the stained glass and through the array of open windows down either wall, the Lord is most definitely here.

The carved wooden tabernacle, designed to resemble a whareniui - a meeting place, a home - has a gold door, a stunning juxtaposition of our Māori culture and the sacred presence of our King. The whole of St Joseph's reminds me of a marae - it is warm and welcoming, while still holding its standard of sacredness.





This church was opened on January 1 1900 and has withstood the test of time in the last 122 years. It stands a mere few hundred metres from the sea yet is surrounded by farmland. I couldn't think of a more perfect representation for the Bay of Plenty than the placement of this church where it is.

Down the walls, the Stations of the Cross are depicted in magnificent paintings. The rear corners of the building each hold a figure, with Our Lady on the right and Our Lord on the left, and towards the front, St Joseph holds an infant Jesus and watches over the congregation.

The pews are wooden and hard, there is no air conditioning, and not a single microphone in sight, yet Mass here could not be more fulfilling and wonderful.

As much as I adore my usual places of Mass, I thoroughly enjoyed visiting a smaller, more "old school" church for a change, and I can't wait to return. ●

Photos by Taila Burton-Gollop



HUMOUR AS A DOOR TO ENCHANTMENT AND THEN TO THE SACRED

RICHARD TURNBULL

Comic jewels in the stories of P.G. Wodehouse.

Bishop Robert Barron's comment in one of his recent videos that humour is "a route of access to sacred things" got me thinking about the writer P.G. Wodehouse. God has endowed us with a capacity for enchantment but we often lose this when the vicissitudes of life, such as pandemic and lockdown, overwhelm us. Hence God has also provided us with the means to renew that capacity, and one of these means is humour.

For literary humour, P. G. Wodehouse, an Englishman (though he spent most of his life in the States), is a go-to for me. His gift was a genius for style. He wrote from the 20s up until his death in 1975, and was most well known for his creation of Jeeves and Worcester, along with the innumerable TV, film, and theatre productions that have canonised them.

Wodehouse was primarily a novelist, but he has nothing in common with a Barry Crump or a Maurice Gee, nor, for that matter, with a Ronnie Morrieson, who comes closest. To read Wodehouse is to exchange the real world for a world of naïve and innocent fantasy, a world without original sin and therefore without tragedy and ecstasy. Rather, there is the sorrow which comes from disappointed expectations and the happiness which comes from their attainment. A typical example of sorrow is in *Mulliner Nights* (1933): the refusal by the Earl of Brangbolton to allow his daughter, Lady Millicent, to marry detective

Adrian Mulliner, on the grounds that Adrian is not rich and that he, Lord Brangbolton, has already arranged for her to be married to the financier, Sir Jasper Addleton, O.B.E; and a typical example of happiness is the decision by Sir Jasper - conscious of certain irregularities in his financial affairs that a detective, and especially one with a grievance, might discover - to present Adrian with a wedding gift of \$100,000 plus an assurance that the notion of marrying Millicent had never crossed his mind; and a further happiness (consequent upon the first) is the enthusiasm with which Lord Brangbolton, now apprised of Adrian Mulliner's means, confers his blessing upon the betrothed.

In this world the reader is never baffled by the characters for all of them - a Gussie Finknottle, a Mordred Mulliner, a Lady Sprockett-Sprockett, a Galahad Threepwood, and more - possess the psychological depth of a tadpole and therefore wear upon their sleeves not only their hearts but their minds also. The reader has no difficulty distinguishing the one-dimensional goody from the one-dimensional baddy, nor their feelings, interests and motives. Every ending is a "happily-ever-after" one because the good and the bad always get what they deserve.

If you are unfamiliar with P.G. Wodehouse you might conclude, having read the above, that this is one author you could do without; but you'd be wrong: for Wodehouse



"The child remained there, drinking Cyril in for about half a minute; then he ▲ gave his verdict: 'Fish-face!'"

is a genius with words, a genius which manifests itself in two directions – parallelism and dialogue. By parallelism I mean the perfect (given the context) comparison. Here are some examples:

Musical comedy is the Irish stew of drama. Anything may be put in it, with the certainty that it will improve the general effect. (The Man with Two Left Feet, 1917)

A melancholy-looking man, he had the appearance of one who had searched for the leak in life's gas-pipe with a lighted candle. (The Man Upstairs, 1914)

Aberdeen terriers, possibly owing to their heavy eyebrows, always seem to look at you as if they were in the pulpit of the church of a particularly strict Scottish sect and you were a parishioner of dubious reputation sitting in the front row of the stalls. (Stiff Upper Lip, Jeeves, 1963)

Such is Wodehouse's fertility of imagination that there is barely a page in his finest books where you cannot find one such comic jewel, and often two or three.

As for dialogue, he is perhaps the most theatrical of novelists; a casual flick through the pages of any of his stories will reveal that dialogue accounts for most of the contents. But this is more than a playwright's script, which always seems to require a couple more rehearsals and a score of emendations at each; rather it's the finished thing, where every prop, exit, entrance, and line is spot on.

But for examples of *that*, you'll have to make your own discovery. Happy reading! ●

Photo: Strand Magazine illustration by A. Leete of the P. G. Wodehouse short story "Jeeves and the Chump Cyril" (Public Domain)

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GOSPEL COMMENTARY IN STORIES

FR GERARD BOYCE

Discovering the wonders of Catholic literature.

Years ago when in Form 1 I somehow came across a copy of *Ulysses* by James Joyce. It is a long and large book and I merely read the first lines:

“Stately, plump Buck Mulligan came from the stairhead, bearing a bowl of lather on which a mirror and a razor lay crossed. A yellow dressing gown, ungirdled, was sustained gently behind him by the mild morning air. He held the bowl aloft and intoned: - Introibo ad altare Dei.”

and then put it aside.

My mother translated the Latin and told me it was the beginning of the psalm that the priest said at the start of the old Latin Mass: “I will go in to the altar of God.” This impressed me, but she also said that Joyce was a Catholic who had left the church, which was not as impressive. The Irish nun at school, thinking my surname Joyce, had, prior to this, declared him “Very Wicked.”

Catholic or not, wicked or not, years later at university a flatmate’s girlfriend would tell me these lines were all a parody of the Mass. The bowl of lather was the chalice, the dressing gown was the priest’s chasuble, the razor suggested the pain the church had caused and causes, and the mirror was a sign of a self-absorbed, narcissistic church in Ireland.

Despite Joyce’s commentary on the church in Ireland, when my ordination approached in 2003 I chose the Latin from *Ulysses* to appear on my ordination card. I liked the line,

and the truth the words announced, and made them my own on ordination day.

These days, when asked about a literature that is Catholic, my thoughts begin here with *Ulysses* and the Latin of the Mass.

But these thoughts go elsewhere too. The Prologue of John’s Gospel should also be considered: “And the Word became flesh and dwelt among us” (Jn 1:14, RSV). However



Fr Gerard Boyce (left) with James Joyce, Dublin 2018. ►

battered and baffled we may be, the assurance is that the Father's saving Word, his Son, is near to us. We Catholics live in, and out of, an incarnational view of the world. If God has entered human history as a man then everything must flow from that.

Still attending to the Gospels there is the account of finding the boy Jesus in the Temple (Lk 2: 41-52), recently heard for the Feast of the Holy Family. If we think in symbols, the doctors in the temple represent the mind of Israel. Christ is beginning with the mind, appealing to the intellect, appealing for a conversion at that level. Christ the youth allows himself to be noticed and engages with the thinkers.

And then there is an old friend, Evelyn Waugh, and *Brideshead Revisited* where there is this exchange between Charles the not-yet-Catholic agnostic, and Sebastian, the tormented Catholic:

C: I suppose they try and make you believe an awful lot of nonsense

S: Is it nonsense? I wish it were. It sometimes sounds terribly sensible to me.

C: But my dear Sebastian, you can't seriously believe it all.

S: Can't I?

C: I mean about Christmas and the star and the three kings and the ox and the ass.

S: Oh yes, I believe that. It's a lovely idea.

C: But you can't believe things because they're a lovely idea.

S: But I do. That's how I believe.

I take this as a remark about the beauty and the loveliness of our faith. Years ago, when I was a Jesuit novice in Australia, I remember Fr Peter Steele SJ, academic and poet, urging us all to be better and more telling celebrants of the loveliness and beauty of the faith.

So, the parodic Mass of *Ulysses*, which so affected me, the incarnation, the life of the mind, and the loveliness and celebratory nature of our existence: I offer these as the coordinates of a literature that is Catholic.

To put it more simply, a literature in this vein, is, like the lives of the saints, a commentary on the Gospels.

Lists are necessary, and so are word limits and strict editors, so the reader might find the following helpful.

J. R. R. Tolkien - *The Lord of the Rings* trilogy, needing no introduction.



Flannery O'Connor - two novels, many short stories, and a volume of her correspondence. Her work is often unsettling. She said of her own efforts: "I have found, in short, that my subject is the action of grace in territory largely held by the devil." Insightful commentary on her writing by Stephen Sparrow, a Kiwi, and others, can be found at flanneryoconnor.com/on.html

Evelyn Waugh - *Brideshead Revisited* and his *Sword of Honour* trilogy.

In *Brideshead*, watch for Cordelia Flyte, the youngest family member, who I believe is the key to the novel. Do watch the 1981 mini-series, but avoid at all costs the 2008 film adaptation. *Sword of Honour* explores the idea that God has created each of us for a specific purpose.

Graham Greene - *The Power and the Glory*, *The End of the Affair*, *The Heart of the Matter*, *Brighton Rock* and, on a lighter note, *Monsignor Quixote*. A convert and a strange sort of Catholic, his works, often adapted to film, are a compelling chronicle of sin and grace and hope and despair.

Sigrid Undset - Catholic convert and Nobel Prize winner: her *Kristen Lavransdatter* trilogy is set in fourteenth-century ►

pre-Reformation Norway, and tells the story of the life of a daughter, wife and mother, and much pain, prayer and pilgrimage. (The Tiina Nunnally translation is more accessible.)

Katherine Hulme - *The Nun's Story*. A novel about interiority. Hard to get, and beautifully adapted to film by Fred Zinnemann in 1959, starring Audrey Hepburn.

Alessandro Manzoni - *The Betrothed*: in seventeenth-century Lombardy, Renzo and Lucia are in love and wish to marry, despite many obstacles. Flannery O'Connor called this the great Catholic novel.

G. K. Chesterton - anything of his, but the novice could begin with his *Father Brown* stories.

Honourable mentions:

Robert Hugh Benson - *The Lord of the World* and *Come Rack! Come Rope!*

Willa Cather - *Death Comes for the Archbishop*

Georges Bernanos - *Diary of a Country Priest* and *Under the Sign of Satan*

J. F. Powers - many short stories, and two novels. Lots of priests.

John Henry Newman - *Loss and Gain*

Gerard Manley Hopkins - poetry

dappledthings.org - Catholic art and literature in a world thirsting for beauty

leavenmagazine.ie - from Ireland, intelligent Catholic commentary on everything

thelampmagazine.com - the same, but from the USA

catholicpoetryjournal.com

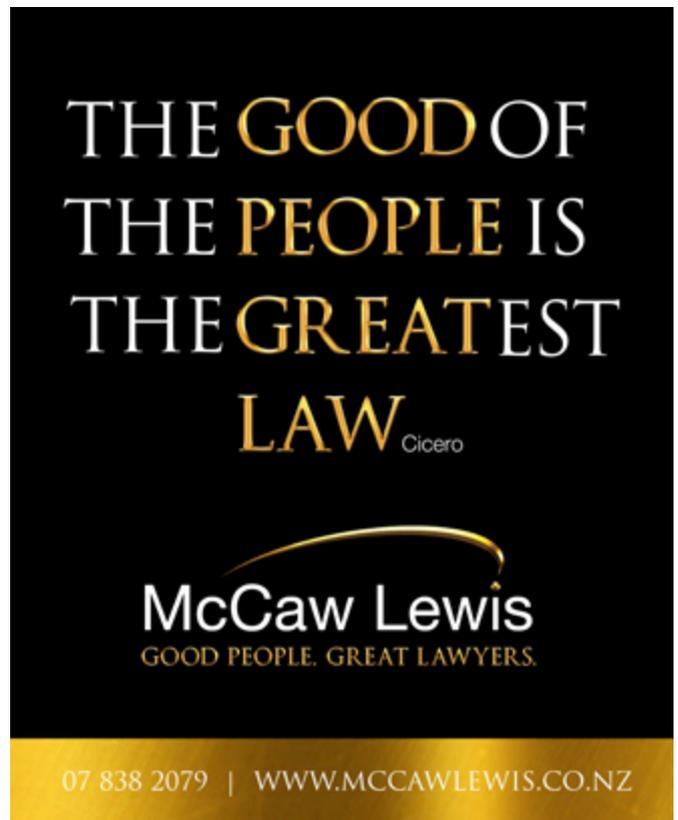
jamesmatthewwilson.com

danagioia.com

reidsreader.blogspot.com - Nicholas Reid, reviewer, historian, bibliophile, Catholic, local. Not always, or even often, on Catholic themes, but very good when the need arises.

And do read this from 2013:

danagioia.com/essays/writing-and-reading/the-catholic-writer-today •



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SAINTS & SOLEMNITIES

FEBRUARY

- 21 - St Peter Damian
- 22 - St Peter's Chair
- 23 - St Polycarp

MARCH

- 2 - Ash Wednesday
- 7 - Sts Perpetua and Felicity
- 8 - St John of God
- 17 - St Patrick
- 18 - St Cyril of Jerusalem
- 19 - St Joseph
- 25 - The Annunciation

APRIL

- 2 - St Francis of Paola
- 4 - St Isidore
- 7 - St John Baptist de la Salle
- 10 - Palm Sunday
- 14 - Maundy Thursday
- 15 - Good Friday**
- 16 - Holy Saturday
- 17 - Easter Sunday**
- 24 - Divine Mercy Sunday
- 26 - St Mark, Evangelist
- 27 - St Louis de Montfort
- 28 - St Peter Chanel
- 29 - St Catherine of Siena

This is not the full or official liturgical calendar for New Zealand - it's a list of some highlights, some members of the communion of saints to pray with and be inspired by.



KIDS

M O T H E R Y L I M A F J N R
 T K F A T H E R V L E Y A I W
 P F V H A E H L C O W Z C S G
 S I S T E R H W H A N A U U P
 D Z L D U Y X Y K K Q S K O V
 S M O T S U C E K J R G O C I
 S P I H S N O I T A L E R W E
 P Q T K F H B R G P A U M K L
 R T Z R G R F M Z S P S A F C
 A O X Z O F K L E N T C K U N
 Y V S T N E R A P D N A R G U
 E T H H T U E S D A Y J Z J U
 R E O G X N B B P G T I U X J
 R L K T D B R H Y T N U A A Q
 Y F O S U B A B Y X W O G K U

RELATIONSHIPS

- MOTHER
- FATHER
- BROTHER
- SISTER
- BABY
- UNCLE
- AUNTY
- COUSIN

GRANDPARENTS

- FAMILY
- WHANAU
- PANCAKE
- TUESDAY
- CUSTOMS
- LENT
- HOLY
- PRAYER

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QUIZ ANSWERS

1. b) priest - the film's title is *Father Stu*, directed by Rosalind Ross.
2. The pilgrimage route known as El Camino de Santiago or the Way of St James. There are many starting points to the route but the French one is the most popular.
3. "... kia nui te aroha" - "Let us be strong, let there be great love."
4. Anna - Luke 2.36-38.
5. d) Bel
6. The Cathedral of the Holy Spirit.

Ā to mātou Mātua i te rangi,
kia whakapua tōu ingoa
kia tae mai tōu rangatiratanga
kia whakaritea tōu hiahia
i te whenua kia pera ano i te rangi.

Homai ki a mātou aianei
he taro mā mātou mō tenei rā,
whakakāhoretia o mātou hara,
me mātou e whakakore nei ngā hara
o te hunga e hara ana ki a mātou;
kama mātou e tupua kia whakawāia
engari whakao rangia mātou i te kino.

Āmēne.

