



Diocese of
Palmerston North

Our Lady of Lourdes Catholic Parish

Palmerston North (1951)

Te Pariha o te mātou Wahine o Ruata



Priest Ministers

Fr Joe Grayland (Pastor)
Fr Peter Carde SM
Fr Kevin Neal
Presbytery: 06 358 3667
Cell: 027 777 8096
ololpastor@xtra.co.nz

LOL MASSES

5:30pm Vigil (Saturday)
9:30am Sunday
Mon Liturgy of Word & Communion
Tues—Sat 10:00am

SACRED HEART RONGOTEA

9:00am: 1st, 3rd & 5th Sundays

ST MARY'S FOXTON MASSES

10:30am Sun
10:30am Thurs

ST JOSEPH'S SHANNON MASSES

9:00am 1st, 3rd & 5th Sundays

RECONCILIATION

Sat 10:30am—11:00am
and on request

EUCCHARIST ADORATION

Fri: 10:30am—Noon
7:00pm—9:00pm

20th Sunday in Ordinary Time—19th August 2018; Year B / Weekdays Year 2

Psalm Response: Taste and see the goodness of the Lord.

Prayers of the Faithful Response: Whakarongo mai ra kia matou.

Hibernian Catholic Benefit Society –

St Patrick's Branch 400 Second Quarterly Meeting: 4.00pm, Monday 20th August 2018, Gathering Area, Cathedral of the Holy Spirit. Visitors or anyone interested in becoming a member are most welcome. Contact: Secretary, Kevin Frost, 3577844, kfassociates@xtra.co.nz.

PN Interfaith Group 20th August, 7:00pm at Diocesan Centre. Thomas Nash will address the following: "A discussion on the role of Aotearoa New Zealand in the world"

Thomas Nash:

- Is the inaugural Social Entrepreneur in Residence at Massey University & Adjunct Lecturer in Politics.
- Co-founder of NZ Alternative, an independent organisation promoting a progressive role for Aotearoa NZ in the world.
- Led the global campaign to ban cluster bombs, set up & directed London-based disarmament group Article 36
- Served on the board of the Nobel Prize-winning International Campaign to Abolish Nuclear Weapons.

Joshua Men's Group next meeting Tuesday

21st August, 7:00pm St Mary's church foyer.

Speaker Fr Robin Kurian. Prayer, praise, worship, fellowship. Supper to follow. All welcome. For information contact John 027 6887750 www.joshua.org.nz.

Aglow evening session - Thursday 23rd August
2 Boronia Court, Milson, PN. 7:00pm-9:00pm.

Aglow monthly meeting - Thursday 30th August
Bridge Club Rooms, cnr Cook & Cuba Sts, PN
9:30am morning tea; 10am programme.

Posters for both events on notice board.

Enabling Communities

**A Social Justice Week Workshop,
Diocesan Centre, Saturday 25th August.**

To register contact Joanna Viernes, 0800 22 10 22, joannav@caritas.org.nz, or register direct using Google Forms: <https://goo.gl/forms/7vPuAw3ODoqMosVB2>.

Society of Mary Priests and Brothers:

If you know someone who might consider life as a Marist priest or brother there is an information and prayer weekend 24th-26th August. www.maristseminary.org.nz or facebook.com/marists. Email Fr Pat Breeze SM at vocations@smnz.org.nz

**ON SALE NZ Catholic \$4; Tui Motu \$7,
GREETERS please collect your new roster.**

Māori Education Special Collection

This annual collection has growing support. Thank you. An investment in something that works well rightfully brings a sense of inner satisfaction to our hearts. Successful educational outcomes for young Māori are good for all New Zealanders. All of our Catholic schools serve Māori students well. In our Diocese we are also blessed to host the nation's 2 Catholic Māori Boarding Schools: Hāto Pāora College and St Joseph's Māori Girls' College. They achieve outstanding results with the students they nurture, teach and form.

There is a desire which resonates deep within all New Zealanders to foster educational achievement among all families of our nation. All of us – as a community of believers, as iwi whakapono – can contribute to this vision and make it real. For this reason the annual special collection for education of our young Māori is something that I hope will appeal to everyone.

Your donation, no matter the amount, is an investment for a vibrant, working, diverse, faith-filled NZ. May I also take the opportunity to thank those who support families of other ethnic groups including of course Pākehā struggling to pay school attendance dues. Thank you.

+ Chellie

Coming up in the Parish:

LOL Parish/School Mass

9th September 9:30am

Eucharistic Ministry preparation

LOL Church 7:00pm Thursday 20th September

Anointing Mass and morning tea

Wednesday 26th September 10:00am

Passionist Family Groups 30th birthday

Celebrations—weekend 13th/14th October.



SVDP and our recipients wish to thank Manawatu Parishioners for their generous donations, be it of food, clothing, furniture & other household items, they are always much appreciated. There are a number of PN residents trying to keep warm—if you have firewood to donate or would like info on becoming a member of SVDP please phone Mike Keenan 358 6318/021 1858 969.

It is not too late to volunteer if you would like to be involved in one of the following Ministries—training will be given.

- Readers 5.30pm Mass
- Eucharistic Ministers
- Liturgy Committee
- Communion to the sick & housebound
- Cleaners
- Lawn mowers

Thank you to those who have already volunteered. Please contact the parish office 358 3667; ololpn@xtra.co.nz if you can help.

The Annual Marist Club Mass: The Club Mass will be celebrated at 9:30am on Sunday 26th August at The Cathedral of the Holy Spirit.

Men's breakfast. After the successful launch of the men's breakfast this will continue on the first Friday of the month. **Next breakfast Friday 7th September, 6:45am to 8:00am, LOL meeting room.** Cereal, toast etc supplied. All welcome. Info John Hammond 0276887750

YOUTH, YOUNG ADULT, & YOUNG FAMILY MINISTRY IN THE DIOCESE OF PN 2018 INFORMATION PACK - AVAILABLE ROLES
Palmerston North - Young Families Minister, Part-time (20 hours) To find out more detail, to apply (by **22nd August 2018**), ask some questions, and/or request an Information Pack, contact: Nick Wilson **06 350 3824 / 021 822814;** nwilson@pndiocese.org.nz.

While Fr Joe is away in Germany the Cathedral priests will be looking after our 4 communities for Masses & pastoral care. Please contact the parish office or the Cathedral office for help.

We Pray for the Sick: Philippa Frost, Mark Richards, Sheila Evans, Tony Keenan, Gary Meyer, Bridget Dorn, Barbara and Graeme Younger, Michael Eades, Vinnie Carroll, Joan Lambourne, Evie Feierabend, Mary Jefferies, Marie Hubbard, Vanessa Farrelly, Mikulas Oros, Ann Fairclough, Louis Heynen, Braxton Prentice, Katherine Denby, Anne & Bill Bethune, Trevor Wilson Toshi Sekizaki, Oliver Gillespie, Guiseppina Dujany, and Siobhan Thomson.

**Died Recently
James Kett**

Requiescant in Pace

Paul Andrew, Cheryl and Megan Hunter

From the Pastor's desk

John's Gospel wants to take us deeper into our consideration of what it means to call Jesus the Bread of Life and what it means to "eat his body and drink his blood". Clearly, we must remember the multiple traditions we're working with. From these traditions we can allow a structure of understanding to evolve that allows the Eucharist to give life.

Firstly, we have Pre-Jewish, Jewish, Greek and Roman traditions:

- A tradition of sacrifices, offered to the gods to appease them, to get something, or to ensure something, like long-life, productivity, etc.
- A tradition of blood sacrifices when blood was the clearest sign of faithfulness. Blood was sprinkled over the participants and thrown on the altar of sacrifice to remind them of this.
- Human sacrifices, food sacrifices and blood sacrifices were all strong reminders of a world of violence where blood was regularly spilt to ensure peace.
- A tradition of eating and drinking food offered in ritual sacrifices, as a ritual act. The priests in the temple ate the food offered in rituals food was regularly used as a sacrificial offering. Meals, like the Seder meal (Friday night of the Sabbath and other holy days) celebrate past events and make them real and present again, using *zikaron*-memory.
- In many traditions food was given to the dead and placed in their graves, so that they had something to eat for the final journey.
- In the Roman tradition, at the burial and on the anniversary of a person's death, the family would gather at the grave and have a party and get drunk with a libation to lessen the boredom of death.

Secondly, we have a Jewish-Christian tradition:

- For the earliest Christians the Cross was a sign of failure. It was a symbol of horrific loss, death and violence.
- The fellowship of the table was constant practice of Jesus – where they recognised Jesus in an action that was so clearly his – "come eat with me whoever you may be!" This is attested to in the Emmaus story the breaking of the bread.
- The early Christian-Jews focussed their worship on the synagogue with its liturgy of Word and the table Blessing and they avoided the temple worship, because it was associated with sacrifice, blood, violence and emperor worship.
- Early Christians from the Jewish diaspora had to find a way to retain their Seder-cup worship traditions, with its origins in the blood sacrifice-tradition, while at the same time saying that Jesus had gone beyond the sacrifice-tradition and had completed it.

Thirdly, we have a Greek-Christian tradition:

- The Greeks want to understand things from the point of "being" – what IS a thing? How does it operate? What makes *this thing* different from *that thing* over there?

- The Greek speaking Church developed a more sophisticated understanding of God as trinity, and Jesus as Son, and of the death of Jesus as an event in God.
- They must answer the critique that Christians are cannibals and that they eat their young, or that they eat flesh from one of the believers.
- They develop the concept of anamnesis and with it the understanding that, the meal of the Last Supper and the meal of the Jewish Seder and the meal of the House Church is the same meal, because Jesus is both the host and the meal itself.
- This deep active, real memory of Christ at the heart of the Eucharist is the memory that makes the bread Christ's body and the wine, Christ's blood and the memorial of the sacrifice that need never be repeated.

Enter St John –

"Your ancestors ate Manna in the desert and they are dead" – the tradition of meals and food as acts of salvation is established. This meal of Jesus and by Jesus, for us, is established in the tradition of salvation history. It is part of the tradition and so it is not new, but it is different. It is different because it didn't happen, unseen, during the night (like the manna). It began at night (last supper) and continued throughout the day of the crucifixion.

"My flesh is real food and my blood is real drink" – This meal, this death, this faithfulness unto death, is all about Jesus, on multiple levels. Here we move from just a physical reality (body) to a reality on several levels (my flesh). The body is food for those who will kill me. Death, violence, power needs a body – something to kill. Sacrifice needs to be fed, and Jesus' body is the food that feeds the sacrifice. The body will be killed (eaten by the sacrifice), but the flesh will feed people forever because it is greater than the sacrifice. Because his body feeds the sacrifice it will end all sacrifices. Sacrifice and violence don't realise what they've taken on and how it will change them for eternity. In this instance the body is more powerful than the violence that seeks to command it. The sacrificial food is greater in its simplicity than the sacrifice is powerful in its complexity.

"Whoever eats me will live forever" – Jesus as the food that overcomes violence can never be overcome! Death has no power over God; no power over Christ; no power over his body as sacrificial food. Whoever eats of the body of the one who has overcome the deepest violence of evil can never die! Death, in the theological sense becomes impossible. God simply won't allow it!

We take bread and wine, a group of people who believe, a minister with authority to preside and the tradition of the Apostles and we form this as the meal of Eucharist – the meal of thanksgiving and *anamnesis*. In the centre of this meal Christ is present in an actual, real and full reality, under the signs of bread, wine, community, leadership and readings.

This, together, is the real presence.

Fr Joe

PARISH OFFICE

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ololpn@xtra.co.nz

www.lourdesparish.nz

Secretary: Mrs Catherine McNamara

Parish Pastoral Council

Chair: Mrs Leigh Basile

 **Our Lady of Lourdes School**
Principal: Mrs Jacinta Cousins
06 358 9727
www.ololschool.nz

 **St Peter's College**
Principal: Kevin Shore
06 354 4198
www.stpeterspn.school.nz

NEXT WEEK: 26th August 2018

Readings: Joshua 24:1-2, 15-18; Eph 5:21-32; Jn 6:60-69.

ROSTERS: August

Church Cleaning: (August 20th) Kathy McKenzie and Maree O'Donoghue.

Counting: (Tues 21st) Selwyn Brown.

Greeters: Vigil 5:30pm Catherine and Tom Edwards

9:30am Jenny King

Readers: 5:30pm Janey Bishop, Jane Charlton, Roselle Gouwland

9:30am Kath Rooney, Fina Ta'ala, Ebele Ezepue.

Extraordinary Ministers of Holy Communion: 5:30pm Dennis Jones, Pat Curran, Martin and Judith Wall, Raymond Jones

9:30am Denis and Margaret Beckett, Eileen O'Connor, Mary Dorn, Tino Pakome.

9:30am **Flowers:** Mary Dorn.

Altar Servers: 9:30am Gabriel Josafat and John Garrovillo.

Children's Liturgy: Colleen and Madeline McHardy.

Hospitality: 9:30am Clare Devito.

Religious Goods/Library: Diane Baucke.

Lawns: (August 18th) Raymond Jones.

Linen: (August) Mary Dorn.