



Holy Family Parish

20th Sunday in Ordinary Time (Year C)

Sunday 18th August 2019

FIRST READING :Jeremiah 38:4-6,8-10

The king's leading men spoke to the king. 'Let Jeremiah be put to death: he is unquestionably disheartening the remaining soldiers in the city, and all the people too, by talking like this. The fellow does not have the welfare of this people at heart so much as its ruin.' 'He is in your hands as you know,' King Zedekiah answered 'for the king is powerless against you.' So they took Jeremiah and threw him into the well of Prince Malchiah in the Court of the Guard, letting him down with ropes. There was no water in the well, only mud, and into the mud Jeremiah sank. Ebed-melech came out from the palace and spoke to the king. 'My lord king,' he said 'these men have done a wicked thing by treating the prophet Jeremiah like this: they have thrown him into the well, where he will die.' At this the king gave Ebed-melech the Cushite the following order: 'Take three men with you from here and pull the prophet Jeremiah out of the well before he dies.'

RESPONSORIAL PSALM :Psalm 39(40):2-4,18

R. Lord come to my aid!

I waited, I waited for the Lord, and he stooped down to me, he heard my cry. R.

He drew me from the deadly pit, from the miry clay, He set my feet upon a rock, and made my footsteps firm. R.

He put a new song into my mouth, praise of our God. Many shall see and fear, and shall trust in the Lord. R.

As for me, wretched and poor, the Lord thinks of me, You are my rescuer, my help, O God, do not delay. R.

SECOND READING : Hebrews 12:1-4

With so many witnesses in a great cloud on every side of us, we too, then, should throw off everything that hinders us, especially the sin that clings so easily, and keep running steadily in the race we have started. Let us not lose sight of Jesus, who leads us in our faith and brings it to perfection: for the sake of the joy which was still in the future, he endured the cross, disregarding the shamefulness of it, and *from now on has taken his place at the right of God's throne*. Think of the way he stood such opposition from sinners and then you will not give up for want of courage. In the fight against sin, you have not yet had to keep fighting to the point of death.

GOSPEL : Luke 12:49-53

Jesus said to his disciples: 'I have come to bring fire to the earth, and how I wish it were blazing already! There is a baptism I must still receive, and how great is my distress till it is over! 'Do you suppose that I am here to bring peace on earth? No, I tell you, but rather division. For from now on a household of five will be divided: three against two and two against three; the father divided against the son, son against father, mother against daughter, daughter against mother, mother-in-law against daughter-in-law, daughter-in-law against mother-in-law.'

"Your tears were collected by the angels and were placed in a golden chalice, and you will find them when you present yourself before God."

~Padre Pio

"My brother, give yourself to God before death comes upon you. Detach yourself instantly from everything which removes, or can remove, you from God. Let us instantly renounce the goods of this earth, before death strips us of them by force. (Preparation for death, pg.23)

- Saint Alphonsus Ligouri



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"As a mother feels no disgust in dressing the sores of her child, so Mary, the heavenly infirmarian, never refuses to care for sinners who have recourse to her."

- St. Alphonsus Liguori

Do not worry over things that generate preoccupation and anxiety. One thing only is necessary: to lift up your spirit and love God.

- St. Padre Pio -

SIMON O'CONNOR – NATIONAL - TĀMAKI



Thank you, Mr Speaker. I'm sad and disappointed, but not surprised, to have to take a call today. Topics of death have a strange thrall, if you will, for humans, and as a Parliament, in as many weeks we're here talking about issues of life and death again, last week around the sick, the elderly, and the disabled and this week we talk about unborn children.

I oppose this bill—that's no surprise to the House—and I always will, but the fundamental reason I oppose this bill is I believe in human rights, and human rights are for all. They're for mums and they're for babies, and where rights start to occur for some and not for others, we no longer have human rights. Across history, we as humans have a very sad legacy of where regimes have sought—often when they're in positions of power—to remove the rights of others. These regimes of the past, and certainly in recent centuries, always start by defining a category of people as non-human, as not the same as us. Once that change of definition is done, that denial of human rights is done, the abuses start.

So for me this debate is simply really a question of whether the unborn child is a human or not, and I stand with those who say that it is, for it can be none other. Consequently, the unborn child has human rights. In fact, it has the most fundamental of all human rights, and that is the right to life. My wife said to me that every pregnant woman gives birth to a human, nothing else. She is pregnant with a human being, and this is incontrovertible. Those in favor of terminating the unborn work exhaustively to avoid this fact, but, as I say, what develops at conception is simply each and every one of us—just a little bit younger. As some have said, they're just cells in the womb. Oddly, too, we are cells—just a little older.

The sad irony of this debate is those who proclaim their love of human rights are actively seeking to remove it from some. It has been said, "I've noticed that everyone who is for abortion has already been born." I think the sort of statement of those born and advocating abortion would be what progressives call the position of privilege, where those with power exercise it over those without. I think those who call themselves progressives in this Parliament will find themselves in the uncomfortable position in the debate of the unborn of actually being the privileged, the people of power and those who can dominate others. They already have rights, but they are open and willing to remove them from others. The unborn child is, arguably, the most vulnerable of all human beings, those with disabilities and those who are unborn girls even more so. For us to say we believe in human rights, then the truth of what is said comes down to whether such rights apply to those who need them most, and I would argue, in this case, the unborn.

As a colleague of mine in Australia has said recently, the best chapters in our history have been when we have recognized the innate dignity of others, but our worst have been when people with rights have decided that others should not have them. I always have and always will stand and speak for those who promote human rights for all. I'll always stand with those who speak without a voice. I'll always stand and always will with the unborn and those who are becoming mothers. I'll always stand with the most vulnerable in our community and challenge those who use their power against them. I will always stand with those who struggle to be themselves in a society that demands able uniformity. And I'll always stand behind those hundreds of thousands of New Zealanders working every day to promote the rights of all human beings—mothers and babies; not just those deemed worthy. And so I turn my final comments to those on the side of right—of full human rights, of those who long for the best chapters of history. I cannot use the term "you", so excuse my talking in the third person. But these people are amazing who fight for the most vulnerable, who use their voice to speak for those who have none, who sacrifice their time to help others, and fight every day to promote human rights—not for themselves but for those who have none; those who fight not for themselves but against those who seek to deny the rights of others. They suffer much abuse and, with increasing complicity of the media, have their voices and stories ignored and silenced. But I can offer some hope in what may seem another day of darkness in this Parliament for I've spoken of history and right. That which is right will always win for the light will never be extinguished. And history shows that just when those who promote and celebrate death think they have won, life triumphs. END.

Do not let the past
disturb you, just leave
everything in the Sacred
Heart and begin again
with joy.

MOTHER TERESA

"OUR COURTEOUS LORD DOES NOT WANT HIS SERVANTS
TO DESPAIR EVEN WHEN THEY FALL OFTEN AND
GRIEVOUSLY INTO SIN. FOR OUR FALLING DOES
NOT HINDER HIM FROM LOVING US."

-ST. JULIAN OF NORWICH

"IF ANYONE COMES TO ME,
I WANT TO LEAD THEM TO HIM."

SAINT TERESA BENEDICTA OF THE CROSS

Trust in the Lord with all your heart,
and do not lean on your own understanding.

PROVERBS 3:5

You cannot morally preach
"CO-EXIST" as you're
demanding the right to rip a
living human being limb-by-
limb from their mother's
womb.

– Gloria Sheppard,
Unplanned Parenthood

"If God gives you an abundant harvest
of trials, it is a sign of great holiness
which He desires you to attain. Do you
want to become a great saint? Ask
God to send you many sufferings. The
flame of Divine Love never rises higher
than when fed with the wood of the
Cross, which the infinite charity of the
Savior used to finish His sacrifice. All
the pleasures of the world are nothing
compared with the sweetness found in
the gall and vinegar offered to Jesus
Christ. That is, hard and painful things
endured for Jesus Christ and with
Jesus Christ."

~IGNATIUS LOYOLA

AGNES LOHENI - NATIONAL



Thank you, Mr Speaker. The Abortion Legislation Bill is before us. It will be contentious, as this issue always is, and it will be strongly and robustly debated. No matter which way one tries to dress this up, we are discussing the termination of a life. We can play tug of war and quibble over whether we are talking viable life, six weeks, 12 weeks, 20 weeks, actual life, or

life not until it's born, but at least we are talking about the life of a baby facing termination.

So to dress this bill in euphemistic language that talks of health issues is disingenuous. The vast majority of abortions are performed as a result of unintended pregnancies. The most common reasons cited are that pregnancy would interfere with education, work, or an ability to care for existing children. Financial stress also plays a part, as does the realization that a mother felt her family was already complete. I understand that. I was shocked to find out that I was pregnant with my fifth child after my husband and I agreed we would stop at four. You go through a range of emotions with a shock unexpected pregnancy. But for most of us mothers, we very quickly get over it and proceed with our lives and our pregnancies, and I ended up with a beautiful son after having four gorgeous daughters.

In one of the very early media interviews that I did prior to being sworn in, I was asked about my views on abortion, and my response was that I value life, from the unborn child through to the elderly, sick, and vulnerable. The value I have on life, on human lives, is core to who I am and a fundamental pillar of the principles that I stand for. It should shock no one that I stand here today to advocate for the life of the unborn child.

So, back to the issue of abortion being about women's health. As the statistics show, abortion is overwhelmingly not about a mother's health, particularly in the first trimester; it is about a decision to terminate a life for lifestyle reasons. We should, as a society, have the courage to admit that. As for those families and mothers facing real health issues with continuing a pregnancy, I get it. This is an awful position to be in, and the provisions within the Crimes Act were designed to recognize this and allow for abortions in limited circumstances.

Whether for the rare instances of health-related pregnancies or for the more common reasons for terminating a life, I don't condemn women faced with this decision. I truly sympathize and empathize with a mother who has made the decision to end the life of her unborn child, because for so many mothers, this can be a shattering decision that leads to guilt and regret, and the health services in place to assist grieving mothers are thin, to say the least. The problem with mothers who do grieve their decision is that it doesn't fit the narrative that a woman's choice is easy and that it's just like any other medical procedure. It is not. These are individuals swept under the carpet by the pro-abortion movement as an inconvenience to the narrative the movement has sought to create.

So I stand today to call out the hypocrisy of the proposed changes as being about women's health. This is a euphemism to justify the proposed changes and to make it more palatable. The reality is that for the vast majority of mothers who choose to terminate the life of their unborn child, the impact on their material lives is the overwhelming reason.

But there is a health issue that does need addressing, and that is post-abortion support for mothers who have undergone the procedure. I am a strong advocate for increased health resources in this area. It is a rare mother who takes the decision to terminate their unborn child's life lightly. It is a hefty decision that can have lifelong consequences. I stand in support of greater healthcare for these mothers who experience a natural trauma post their termination decision. I stand to support vulnerable children, whether inside or outside the womb. The provisions of the Crimes Act protect unborn children and they protect vulnerable mothers from abusive situations they may find themselves in. So section 182(1) must stay and not be watered down. It must continue to be against the law to kill an unborn child.

Equally, section 182(2) of the Crimes Act clearly anticipates that a mother who has gone through the mandated process to get an abortion is exempt from the provisions of the Crimes Act.

CONTINUED IN NEXT COLUMN...

I continue to struggle with how this can be interpreted as making a mother feel like a criminal for lawfully terminating her unborn child's life, because at the end of the day, our society values life to the extent that in all but exceptional cases, it's against the law to end a life. The exceptions generally relate to self-defense, war, capital punishment, and abortion. Society places a high value on life both born and unborn, and we should be weary of watering that down or losing that fundamental, innate human drive to protect human life, whether born or unborn.

If there's one thing I'm clear on, abortion is overwhelmingly not about a health issue; it is about impact on life. Our society has deemed it allowable to end an unborn life for those reasons, but has also recognized the gravity of its decision to allow lawful abortion. Hence, we women are asked to consider carefully our decision, and yes, to go through a focused process to ensure our decision to end the life of our unborn child is done with all the information at hand and with the full knowledge of what we are doing.

To medicalize abortion is to deceive ourselves as to what we are deciding to do. This is not a cancer we are cutting out of our bodies. It is not a collection of cells akin to those, say, in our finger, that a quick cut will eradicate. It is a distinct human life with its own DNA, heartbeat, and brain function. The child is both part of us and distinct from us, and it needs us to help him or her into the world and requires us to be ongoing in the child's care once it arrives. All mothers know that moment we find we are pregnant, and our hand goes instinctively and protectively to our stomachs—that we have a life inside of us. So I take exception to the idea that wanting to protect the unborn child somehow is archaic, medieval, uncaring, or old-fashioned. It is not progressive to want to speed up the process of termination; it is regressive and anti the value we place on life both unborn and born. Good laws serve to protect the vulnerable in our society. How could it ever be out of date to want to protect the life of an unborn child? What little protections the unborn child currently has must not be let go. The act of aborting a child is a serious act. It should be treated with the utmost gravity. It should ordinarily be the path least taken. It should ordinarily be rare, and it should be subject to an informed process that requires each and every one of us to question our decision before we choose a path that is permanent and may lead to lifelong consequences. I am clear that the law as it stands serves mothers and their unborn children. I oppose this bill. END.

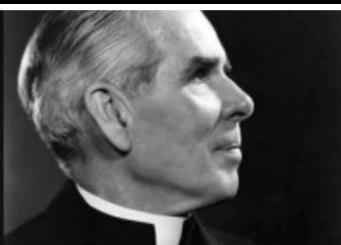
"God will not allow you to be lost if you persist in your determination not to lose Him."

- St. Padre Pio

"Wash the plate not because it is dirty nor because you're told to wash it but because you love the person who will use it next."

- St. Teresa of Calcutta

"If the Church marries the mood of the current age, it will become a widow in the next."
— Fulton J. Sheen



"ANGER IS AS A STONE CAST INTO A WASP'S NEST."

POPE ST. PAUL VI

PROCESSIONAL HYMN:

The Church's one Foundation is Jesus Christ her Lord; She is his new creation by water and the Word: From Heav'n he came and sought her to be his holy bride; with his own blood he bought her, and for her life he died.

Elect from ev'ry nation, yet one o'er all the earth, her charter of salvation
One Lord, one faith, one birth; one holy Name she blesses, partakes one holy food, And to one hope she presses, with ev'ry grace endued.

Though with a scornful wonder men see her sore oppressed. By schisms rent asunder, by heresies distressed, Yet saints their watch, are keeping, their cry goes up, "How long?" And soon the night of weeping shall be the morn of song.

'Mid toil and tribulation, and tumult of her war, she waits the consummation of peace forevermore; till with the vision glorious her longing eyes are blest, And the great church victorious shall be the church at rest.

OFFERTORY HYMN:

O thou, who at thy Eucharist didst pray that all thy Church might be for ever one, grant us at every Eucharist to say with longing heart and soul, "Thy will be done." O may we all one Bread, one Body be, through this blest Sacrament of unity.

For all thy Church, O Lord, we intercede; make thou our sad divisions soon to cease; draw us the nearer each to each, we plead, by drawing all to thee, O Prince of Peace; thus may we all one Bread, one Body be, through this blest Sacrament of unity.

We pray thee too for wand'lers from thy fold; O bring them back, good Shepherd of the sheep, back to the faith which saints believed of old, back to the Church which still that faith doth keep; soon may we all one Bread, one Body be, through this blest Sacrament of unity.

So, Lord, at length when sacraments shall cease, may we be one with all thy Church above, one with thy saints in one unbroken peace, one with thy saints in one unbounded love; more blessed still, in peace and love to be one with the Trinity in Unity.

COMMUNION HYMN:

Godhead here in hiding, whom I do adore, Masked by these bare shadows, shape and nothing more, See, Lord, at thy service low lies here a heart. Lost, all lost in wonder at the God thou art.

Seeing, touching, tasting are in thee deceived: How says trusty hearing?

that shall be believed; What God's Son has told me, take for truth I do; Truth himself speaks truly or there's nothing true.

On the cross thy godhead made no sign to men, Here thy very manhood steals from human ken: Both are my confession, both are my belief, And I pray the prayer of the dying thief.

I am not like Thomas, wounds I cannot see, But can plainly call thee Lord and God as he; This faith each day deeper be my holding of, daily make me harder hope and dearer love.

O thou reminder of Christ crucified, Living bread, the life of us for whom he died, Lend this life to me then; feed and feast my mind, There be thou the sweetness man was meant to find.

Jesus, whom I look at shrouded here below, I beseech thee send me what I long for so, Some day to gaze on thee face to face in light and be blessed for ever with thy glory's sight.

RECESSIONAL HYMN:

Let us sing to you, O Mary, disciple first and best, Join our voices sing with every age that loves to call you blest. Blessed you among all women, first in faith, in hope, in love, Blessed you who believed in the promise from above, Chosen Woman, through obedience untied the knot of Eve, Holy Virgin, fruitful Mother of all who believe.

Hail His Palace! Hail His Tabernacle! Hail His Ark! His Shrine! Hail His Home! His Throne! His Servant! His Mother and mine! Consecrated by the Father, before time had e'er begun, And prepared by the Spirit to mother the Son, Spotless Ark, conceived immaculate and spared from every sin, Full of grace, you won God's favour, enfleshed the Word within.

At the cross, a sword of sorrow would pierce your loving soul, As your Son is opened with a lance and Blood and Water flow. Hail Model of the Church newly created from His side, Called to mother Christ's children and be His holy Bride, And His words: "Behold your mother," And "Woman see your son," Are his gift to His disciples while endless ages run.

To the Father, faithful daughter, We join with you our praise, To your Son, O Blessed Mother, Our worship we raise. To the Spirit by Whose power you conceived The living Word, our profound adoration will always be heard, Turn your eyes, O Holy Mary, Look lovingly and bless, Take our prayer, in love transform it, Unite it with your "Yes!"

NEXT SUNDAY:

25 August 2019

21st Sunday in Ordinary Time (Yr C)

Is 66:18-21; Heb 12:5-7, 11-13;

Lk 13:22-30;

LITURGY ROSTER

Readers: J. Bright, R. Cardoza

Prayers of the Faithful: F. Xavier

Offertory: Murrell Family

Special Ministers: S. Molloy

CHURCH CLEANING ROSTER

Stowers - Subermani Family

SUNDAY CUP OF TEA ROSTER

Murrell/Kaufman Families

ANNIVERSARIES THIS WEEK

18 Aug: Margaret Boyle,
Marie Therese Palman

19 Aug: Fr Eugene O'Sullivan,
Bernedine Rutten, Georgina Fairlie

20 Aug: Faumuina Ioane

21 Aug: Leonora Stephens, Francis Wilson,
Julie Vonk

22 Aug: Godfrey Fawcett

24 Aug: Harry Allen, Monica Shaw

PARISH FINANCES

Parish	\$ 1,158.50
Priests	\$ 579.30
Total Cash	\$ 1,737.80

HOLY FAMILY NEWS

Altar Server's Practise

TODAY

(Sunday 18th August)

straight after the 9:30am Mass.

Saturday 31st August: Please note: there will be **NO Reconciliations** at all on that Saturday as Fr Jeremy will be attending an Ordination in Hamilton.

Sacramental Programme: First Holy Communion classes start 19th October 2019. Register with Ellen on 8346677 or Erin on 8320258 **Please note: to register for First Holy Communion your child would need to have received the Sacrament of Reconciliation earlier this year.**

Bonds of Marian Love - Consecration to Jesus through Mary starts 28 August 2019 (Every Wednesday) in the Bugler Centre at 7:30pm. In these classes, you will learn about the role of Our Lady and devoting yourself to Christ through His Beloved Mother. Everyone is welcome to join. Please bring Bible, Rosary, and Notebook to take notes.

Legion of Mary - Auxiliary and Open Day, Sunday 25th August at 2pm, in the Bugler Centre.

DIOCESAN NEWS

Abortion Law Reform Bill: was given its First Reading on 8 August and now is being considered by a select committee. Please think about writing a submission opposing this bill for further details and a Submissions Guide - www.voiceforlife.org.nz. Submissions close on 19 September.