

Marriages

Contact Fr Roy OR Fr Rivan Narang.

Booking St. Anthony OR St. Therese Church for Wedding 275 5401

SACRAMENT OF BAPTISM SCHEDULE

September St. Anthony Saturday 14th at 9am. Sessions 10th & 12th St. Therese meeting room 6pm.

October St. Therese Saturday 12th 9am. Sessions 8th and 10th St. Therese meeting room 6pm.

ST. THERESE PARISH PASTORAL COUNCIL.

Parish Priest Fr Roynaldo Noeng, C.SsR

Assistant Priest Fr Rivandi Narang, C.SsR

Chairperson Luamanuvae Chanel Alataua

Finance Chairperson/Maintenance Coordinator Vaimalama Fuimaono

Secretary Ella Skudder

Vaiongo Patterson

Andrew Ifi Youth Representative

Vaitava'e Moe Fund raising rep

Hila Tuli Multicultural Mass coordinator

Samoan Community Representative Satuala Christopher Oleva Tanuvasa Media

Cook Islands Community Representative Marcel Papa

Tongan Community Representative Una Filo

Other Ethnic Communities Representative Hector Zinck

ST. ANTHONY PARISH PASTORAL COUNCIL.

Parish Priest Fr Roynaldo Noeng, C.SsR

Assistant Priest Fr Rivandi Narang, C.SsR

Chairperson Kalolo Toleafoa

Vice Chairperson Anthony Antao

Secretary Gloria Salanoa

PPC Member Rosalina Pauga

Fund raising Chair Leau Peter Skelton

Samoan Community Rep & Multicultural Mass coordinator Telesia Maiava Setefano

Multicultural Mass coordinator Ulualo Pouhila

LITURGY COORDINATORS

St. Therese

Cantor Paongo Havili Tea

Altar Server Vaimalama Fuimaono & Saviga Taumata

Musician Chanel Alataua

Readers Hila Tuli

Safety Officer Francis Sio

Communion Marcel Papa & Laki Peni

AV Operators Ana Taumata

Communion Minister to the Sick Talava Toomata

St. Anthony

Cantor & Musician Maliana Ioane

Altar Server Pale Fidow

Readers Sia Maiava & Gloria Salanoa

Safety Officers Kalolo Toleafoa

Communion Ministers Vaofilifili Fidow

AV Operators Konesetasia Pauga

Safeguarding Team

St Anthony Parish

Kalolo Toleafoa

Vaofilifili Fidow

Anthony Antao

St. Therese Parish

Chanel Alataua

Vaimalama Fuimaono

Francis Sio

Teresa Ah Wa Coordinator both parishes.

Mangere Catholic Parishes

Pastoral Team

Parish Priest. Fr Alfonsus Roynaldo Noeng, C.Ss.R ☎0212696311

Assistant Priest. Fr Nathanael Rivandi Narang, C.Ss.R. ☎02108154804

Presbytery ☎275 3559 Parishes' Office: Parishes' Secretary ☎275 5401



The Mangere Catholic

960

Diocese of Auckland

Bulletin of the Parishes of

St. Anthony **St. Thérèse**
20 Kirkbride Road 10 Wickman Way

Mangere Bridge Mangere East

www.mangerebridgecatholic.org.nz www.mangereeastcatholic.org.nz

Facebook: Mangere East Catholic Parish

Parish Office 10 Wickman Way • Mangere East • ☎ 275 5401 •

PO Box 59027 • Mangere Bridge • Auckland 2022 • office@mangerecatholic.org.nz

Presbytery • 20 Kirkbride Road • Mangere Bridge • ☎ 2753559

St Anthony Family Support Trust

St Anthony Food Bank: 0273533537

SCHOOLS IN THE PARISHES

St Mary MacKillop Primary Years 1-8 • McNaughton Avenue ☎ 257 1435 ☎ 257 1436

De La Salle College • Years 7-13 • Gray Avenue ☎ 276 4319 ☎ 276 7992

THIS WEEK AT A GLANCE

MONDAY <i>PSALTER W.1</i>	29th July.	FRIDAY	2nd August.
	<u><i>St. Martha (m).</i></u>		<u><i>17th Week of Ordinary Time Year B.</i></u>
1 John 4:7-16	Psalm 34	Jeremiah 26:1-9	Psalm 69
John 11:19-27		Matthew 13:18-23	
St. Anthony	Mass 9am	St. Anthony Anointing Mass 9am	
TUESDAY	30th July.	SATURDAY	3rd August.
	<u><i>17th Week of Ordinary Time Year B.</i></u>		<u><i>St. Dominic, priest (m)</i></u>
Jeremiah 14:17-22	Psalm 79	Jeremiah 26: 11-16,24	Psalm 69
Matthew 13:36-43		Matthew 14:1-12	
St. Therese	Mass 9am	St Therese Novena & Mass 9am	
WEDNESDAY	31st July.	SUNDAY	4th August.
	<u><i>St. Ignatius Loyola, priest. (m)</i></u>		<u><i>NEXT WEEK Psalter W.2</i></u> <i>(18th Sunday of Year B)</i> <i>Exodus 16:2-4,12-15; Psalm 78; Ephe-</i> <i>sians 4:17,20-24; John 6:24-35</i>
Jeremiah 15:10,16-21	Psalm 59		
Matthew 13:44 - 46			
St. Anthony	Mass 9am		
THURSDAY	1st August.		<u><i>St. Anthony Parish Mangere Bridge.</i></u> Saturday Vigil 5pm Mass. Sunday 9am Mass. Samoan Mass 4th Sunday 10:30am.
	<u><i>St. Alphonsus De Liguori B.D. (m)</i></u>		<u><i>St. Therese Parish, Mangere East.</i></u> Sunday Masses 8am, 10am and 6pm. August Samoan Mass 3rd Sunday 12pm.
Isaiah 61:1-3	Psalm 89		
2 Timothy 2:1-7	Matthew 11:28-30		
St. Therese	Mass 9am		

CHURCH AND GROUNDS

CLEANING IN BOTH PARISHES.

St. Anthony.

Thank you to all the volunteers for looking after the Church and grounds each week.

St. Therese

Thank you to the Legion of Mary for looking after the Church cleaning each week. Please we need more volunteers to help with the church cleaning. Thank you to the Samoan community for the church grounds cleaning this weekend. Other Ethnic community's turn next Saturday the 3rd of August.

BAPTISM ST. THERESE.

Sessions at St Therese Tuesday 6th & Thursday 8th 6pm. Please bring your child's birth certificate for enrolment to the evening sessions. Baptism on Saturday 10th August at St Therese, 9am.

VOLUNTEERS NEEDED FOR ALL MINISTRIES IN BOTH PARISHES.

Please contact the parish office if you are interested.

SAMOAN MASS ST. THERESE.

Samoan Mass on the 4th Sunday of the month at St Therese is now moved to the 3rd Sunday the 18th for the month of August only.

PREFERENCE FORMS.

Preference for enrolment form for school, all enquiries are directly to the priests. Please contact Fr Roy OR Fr Rivan Narang for an appointment or for further explanation. Priest's contact numbers on page 4 of the bulletin. Please send a text message only.

ANOINTING MASS IN AUGUST.

The next anointing Mass will be at St. Anthony Parish on Friday the 2nd of August at 9am.

SEMINAR THOLOGY OF THE BODY.

5-week guided book study on Dr Mary Healy's Men and Women are from Eden - a meditation on Pope Saint John Paul II's Theology of the Body. Wednesday evenings 6.30pm - 9pm, Hillsborough, Auckland. Light supper included. Starts Wednesday 7th August. Registration closes 1st August. For more information and to register please visit: theologyofthebody.nz

SAFEGUARDING

Catholic Diocese of Auckland Ten Commandments of Social Media The Catholic Diocese of Auckland (CDA) recognizes that in today's environment, the use of social media and other networking, communication technologies and applications assist in the pastoral and evangelical mission of our church. Parishes are encouraged to use social media and technologies to accomplish their ministry.

The Diocese also has an obligation to ensure responsible and safe use of these technologies, reflective of the teaching and mission of the Catholic Church. Online engagement with others should facilitate a growing relationship with Christ.

7. Stay within the legal framework

Whilst sharing thoughts and reflections with friends or followers via social media can seem personal and private, it is not. By law, if one or more people can access it, content is classed as published, in the public domain and subject to legislation around libel, defamation, copyright and data protection. If you would not say something in a public meeting or to someone's face or write it in a newspaper or on headed paper – don't say it online.

8. Confidentiality

Use of social media does not change the CDA's understanding of confidentiality. Within the life of the parish there are private meetings and conversations, particularly in terms of pastoral work. Breaking confidentiality is as wrong as it would be in any other context. Arguably, it is worse as via social media a broken confidence could spread rapidly and be impossible to retract. Remember: Is this story mine to share? If in doubt, don't. **To be continued in the next bulletin issue**

ST. MARY MACKILLOP FEAST DAY

The school will be celebrating their Feast day Mass at St. Therese on Thursday the 8th of August at 9:15am.

DIVINE MERCY DEVOTION AND MASS

Devotion and Mass will be on Friday 2nd August 7:00pm at St Mary's Parish, 20 Kintenui Ave, Mt Albert. Exposition of the Blessed Sacrament, Chaplet of Mercy Sung, Benediction, Mass, followed by veneration of St Faustina's relic. All Welcome.

Sunday 28th July, 2024 17th Week in Ordinary Time Year B. Psalter W. 1

TODAY'S READINGS 2 Kings 4:42-44; Psalm 145; Ephesians 4:1-6; John 6:1-15

The victorious cross

St Jerome said: "Ignorance of Scripture is ignorance of Christ." On the back cover of my Bible, this famous line is printed beneath an image of the fourth-century hermit-saint in his study. Scriptures in Hebrew, Greek, and Latin are open on desks behind him. He seems to be taking a break from his translation project to pull the thorn out of the lion's paw.

One thing Jerome meant is that understanding the New Testament requires deep familiarity with the Old Testament, the original Scriptures. The New is contextualized by the Old. The Evangelists wrote in such a way as to embed the story of Jesus in the biblical horizon. We could therefore elaborate on Jerome's words and say: Ignorance of the Old Testament makes the New Testament opaque.

The story of Christ's feeding of the five thousand is an example of Jerome's principle. Having John 6 set beside the story of Elisha's miraculous feeding from 2 Kings 4 is useful. We can see that the gospel author emphasises parallels between Jesus and Elisha. Barley loaves are used in both miracles; incredulous disciples in both stories are commanded to feed the people; and there are plenty of leftovers in each.

The first part of Elisha's wider story chronicles seven key miracles; and John organises the first part of his story of Jesus with seven miraculous "signs." Elisha and Jesus both cure the blind, heal lepers, and raise the dead. Both are betrayed by the love of money. Even their names are similar in Hebrew: Elisha means "God is salvation," and Jesus means "Yahweh is salvation."

When you see the similarities, the differences between the stories become more important: Elisha feeds one hundred with food enough for twenty; Jesus feeds five thousand with a lot less. Elisha feeds with bread; Jesus feeds with bread and fish; Elisha's story says "there was some left over;" Jesus' story says there were "twelve basketfuls" in excess, an incredible amount of abundance from out of such a small beginning. And the people fed by Jesus realise how much more he is than a miracle-working prophet: he is "the Prophet," they exclaim, the savior-king whom Moses told them to wait for. They even try to make him king by force.

Elisha's prophetic role was to hold unfaithful kings of Israel accountable to God for their abject failure in administering justice and steering God's people away from idolatry. Elisha apparently failed: the story shows Israel falling into greater and greater apostasy that culminates in national disaster. Yet the suffering of Israel becomes the seedbed of their salvation.

The gospel story intensifies the role of the miracle-working prophet, Jesus, to the point of something truly new: the prophet is himself the expected king, and yet his kingship is unexpected. John portrays Jesus' elevation on the cross as his enthronement! An apparent failure that is actually victory. Jesus embodies the story of Israel and transforms it.

W Chris Hackett

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