



To be on earth the Heart of God

# KIT @ Kippax



# Time out for reflection

AUSTRALIA DAY – 26 JANUARY

Celebrating Australia Day is more than acknowledging the arrival of the first fleet in 1788. It is about recognising and embracing the heritage of this ancient land. It is a day to reflect on how mature we are as a nation and if we are open minded enough to learn from this ancient culture.

Dreamtime is the foundation of Aboriginal religion and culture. It dates back some 65,000 years. It is the story of events that have happened, how the universe came to be, how human beings were created and how their Creator intended for humans to function within the world as they knew it.

What follows is one of the many creation myth stories from Aboriginal culture.

## The Rainbow Serpent

At the beginning of the Dreamtime, the earth was flat and dry and empty. There were no trees, no rivers, no animals and no grass. It was a dry and flat land.

One day, Goorialla, the rainbow serpent woke from his sleep and set off to find his tribe. He crossed Australia from east to west and north to south, stopping to listen for his people. He crossed every part of the dry, flat Australia but found nothing.

After searching for a long time, he grew tired and lay down to sleep.

The land he lay down to sleep on was not the same land he had set out to search for his people on, though. As he had looked for his people, his big, long body had cut great gouges into the land.

Goorialla lay in the sand all alone until he decided to create more life in the world. He called "Frogs, come out!" and frogs rose out of the ground with their bellies full of the water they stored. He tickled the frogs until the water burst from their mouth and filled the gouges in the land. These gouges made the rivers and streams we see today.

As the water flowed over the land, grass and trees began to grow and fill the land with colour.

Now that there was grass to eat and water to drink, Goorialla woke the animals. The kookaburra laughed, the goanna walked, and the wombat climbed out of her burrow, all for the first time.

Some animals lived in the sea, swimming back and forward. Some animals lived in the sky, flying with their friends to distant places. Some animals lived on the land, digging and playing in the sand. They were happy and gathered food and water to bring back to their own tribes.

The Rainbow Serpent made rules that all animals had to obey. He said "All animals that obey the rules will be rewarded by becoming humans.

The animals that disobey the rules will be punished."

Some animals followed the rules and were rewarded by being turned into humans. Other animals disobeyed the rules and were turned into the stone that makes the mountains.

One day, it started to rain. And it rained like it had never rained before. Rain fell for days and days and the world was becoming flooded with water. Two young men, Bil-bil, or the Rainbow Lorikeet brothers had no shelter and they came to the Rainbow Serpent. They asked for help sheltering from the rain.

The rainbow serpent was hungry and tricked the young men "I have no shelter, but you can hide in my mouth. You'll be safe from the rain in there." The young men climbed into Goorialla's mouth and he closed it shut, swallowing both men.

He soon realised that people would notice the young men missing and come looking for them. He knew they would find their track leading right into his mouth.

He didn't want to be caught and so decided to hide in the only place he knew he would be safe: the sky.

He hid in the sky away from the people chasing him and he saw their sadness at losing these two young men. He decided to try and make them happy again so turned his body into a big arc of beautiful colours.

Now, every time, just after it rains, you can see the Rainbow Serpent sharing his beautiful colours with the people on the ground as his way of saying sorry for taking those Rainbow Lorikeet brothers.





# The Rite of Introduction of a Parish Priest

On Sunday 17 January 2021 Fr. Kimi was acknowledged and welcomed in his new role of Parish Priest of St John the Apostle parish. Fr. Stephen Hackett msc, deputised for the Provincial Superior, Fr. Chris McPhee msc, who was unable to attend due to COVID-19 restrictions placed on the Greater Sydney region. In his welcome, Fr. Stephen told the congregation of Fr. Chris' dedication to the MSC mission in parish ministry and his disappointment at not being able to attend.

Fr. Stephen's homily follows.



## Homily at The Commencement as Parish Priest of Fr Iokimi Vunivesilevu msc

### 2nd Sunday in Ordinary Time

Near the centre of Tasmania, on the main highway that connects Hobart in the south and Launceston in the north is Campbell Town. Like many of the small townships that dot inland Tasmania, Campbell Town bears witness to the island state's convict past, with numerous bridges, roadways and buildings constructed by convicts sent to Tasmania in the eighteenth century from the other side of the world.

In a street to the east of the highway as one drives through Campbell Town, set back from the road, is a modest Catholic church, built in the 1850s, dedicated to St Michael. Behind the church, just beyond the rear of the sanctuary, there are three graves in which are buried priests who ministered in Campbell Town. One of these is a French Missionary of the Sacred Heart, Henri Chetail.

We Missionaries of the Sacred Heart had first come to Australia in 1885, to establish a base in Sydney that could serve as a stepping-stone to the new mission of the Society to Melanesia and Micronesia. The base in Sydney soon became more than that, and the Australian province of Missionaries of the Sacred Heart grew from it. In 1903, a new mission in Tasmania was accepted; to be followed just a few years later by another new mission, in the Northern Territory.

Henri Chetail was the first Missionary of the Sacred Heart to be sent to Tasmania, where he was to care for the Catholics of Campbell Town and the surrounding towns, seven churches in all. He was untiring in his ministry and went without for the sake of others. He became ill with an infection, and within a short time succumbed. His gravestone reads, "May the Sacred Heart of Jesus be everywhere loved. Pray for Rev. Father Henry Chetail M.S.H. who died March 15th 1904. The Good Shepherd gives his life for his sheep."

In enduring tribute, the Catholics of Campbell Town and district commissioned a stained-glass window that can still be found above the main door of St Michael's Church. In the upper part of the window is a traditional representation of the Sacred Heart of Jesus. Beneath is the motto that our founder, Father Jules Chevalier, gave to our Society, "May the Sacred Heart of Jesus be everywhere loved". The people wanted to commemorate Henri Chetail, yet not with a memorial to him, but to the mission to which he had given his life in response to the Lord's call, to proclaim the love of God revealed in the Heart of Jesus: "May the Sacred Heart of Jesus be everywhere loved" ... or in more contemporary parlance, "To be on earth the Heart of God". In fact, the same motto is found in two other stained-glass windows in churches in northern Tasmania.

Here are we today, 117 years after Henri Chetail went to Campbell Town, to formally mark the commencement as parish priest of another Missionary of the Sacred Heart. Much in our world, and our country and our Church has changed since the early 1900s; yet the mission remains the same: as parish priest here at St John the Apostle Parish at Kippax, Kimi, you are to proclaim the love of God revealed in the Heart of Jesus in how you live, and in what you do, and in all you say.

The word of God proclaimed for us this morning, from the first book of Samuel and John's Gospel, offers us significant moments of vocational awakening. For the young Samuel, whose God-given mission would mark Israel's transition from being

governed by judges to becoming a kingdom ruled by kings, the first two of whom he would anoint, the awakening moment is found in the recognition that the voice which has been calling to him belongs to none other than the Lord God. Samuel's response, learned from his master Eli, would become the hallmark of his life thereafter: "Speak Lord, your servant is listening".

Then, in the gospel, we have the calling of the first disciples of Jesus, who initially address him as "Rabbi" – teacher – but after just a day in Jesus' company are describing him as the "Messiah" – the saviour, the Christ. It is a short gospel text, yet it shows the longing, the desire of those first disciples for someone – much more than just a cause – who was worth committing their lives to; and on the part of Jesus, his profound insight into the stirrings of God in the lives of those first disciples: "What are you looking for?" asks Jesus ... "Come and see," he invites them.

There is much to be derived from both readings. Yet this morning, as the beginning of Kimi's ministry as parish priest is formally, liturgically acknowledged, I suggest that we ought to look not so much to Samuel, or to Andrew and Simon Peter, but to John the Baptist, who points Jesus out to those first disciples.

There is a risk for every parish priest that he will see himself as the centre of the parish, the one around whom parish life revolves, the one who makes it all happen. Sometimes parishioners see him in this light, too. But of course, this is illusory thinking.

The centre, the heart of every parish in Jesus Christ, who becomes present to us in each other, in the ordained ministers, and in the poor and those whom we serve; who gives himself to us in his Word, and in the Eucharistic sacrifice and the other sacraments.

Your ministry as parish priest, Kimi, is – not unlike the mission of John the Baptist – to point Jesus out to the people of this parish, Jesus who has made known God's love for us; to bring Jesus to this community of faith and to lead this community of faith to Jesus. I could say much more about how you might fulfil this ministry, but that would only serve to state the obvious about the spirit of co-responsibility and the sharing of diverse ministries that is already long-established in this parish.

Parish priests come and go; Christ alone endures. The measure of your ministry here as parish priest at this moment in the life of the Kippax Catholic community, Kimi, even with the particular obligations and responsibilities it involves, is the same as for every Missionary of the Sacred Heart in every ministry. It is the same as it was for Henri Chetail in Campbell Town parish in late 1903 and the early months of 1904: to proclaim the love of God revealed in the Heart of Jesus. Set your mind and your heart on doing that and everything else will find its place.

May the Sacred Heart of Jesus be everywhere loved. Forever.

**Stephen Hackett msc**





# Lent

Lent is a preparation for the celebration of Easter. For the Lenten liturgy disposes both catechumens and the faithful to celebrate the paschal mystery: catechumens, through the several stages of Christian initiation: the faithful, through reminders of their own baptism and through penitential practices.

General Norms for the Liturgical Year and the Calendar # 27

As a period of purification, Lent is not merely a period of bodily fasting. It is a period of general readjustment, of thorough renovation from the outer spheres of life down to the roots of its innermost fibres. We have only to glance at the chain of prayers which runs through the Lenten liturgy from Ash Wednesday to Easter to see the meaning of Lent. It is a chastisement of the body in order that the soul may grow. It is purification and liberation. It is a cure, and the fasts are meant to be medicinal. It is a sacred observance, nay, it is direct sanctification. It is the only route to freedom and fulfilment, for it loosens the grip of evil and leads us, worn and weary, to full and wholesome restoration.

**Theodore Wesseling**

Lent begins with Ash Wednesday with its stark dramatic ritual of signing the forehead with ashes. There is something about this ritual that speaks to us deeply: the acknowledgement of our human fragility and mortality and our need for reconciliation and conversion. Ash Wednesday marks the beginning of a journey: a metaphorical journey through the wastelands and ash heaps of our lives; a journey through the desert where our hunger and thirst for God is awakened anew; a journey through the wilderness of lurking dangers and luring temptations. All this needs to be traversed if we are to reach the Promised Land – where unimaginable dreams are realised. The hard and necessary task of our Lenten journey is rewarded by the joy of Easter.

Throughout these 40 days we are schooled in Christian virtue through the disciplines of prayer, fasting and almsgiving. In this, both the personal and social dimensions of Christian living are brought to the fore: “During Lent penance should be not only inward and individual, but also outward and social (Constitution on the Sacred Liturgy #110).

To this end Project Compassion – a work of the Catholic aid organisation, Caritas International – offers an effective way of showing our solidarity with those burdened by poverty and injustice.

Finally, Lent is a time to prepare for baptism: “In the liturgy and liturgical catechesis of Lent the reminder of baptism already received or the preparation for its reception, as well as the theme of repentance, renew the entire community along with those being prepared to celebrate the paschal mystery, in which each of the elect will share through the sacrament of initiation” (Rite of Christian Initiation of Adults [RCIA], #125.

## Mood

The mood of Lent is sombre as befits the penitential nature of this season. Music and the environment play an important part in helping to create the setting and mood. The environment needs to be stark and simple; the music sober and free from unnecessary embellishment. During Lent all our senses are engaged in fasting, this includes fasting from sight and sound as much as from taste.

## Readings

### Ash Wednesday

The readings for Ash Wednesday are the same each year. Together they set the tone for the Lenten season. The first reading from the prophet Joel functions as a summons: “Sound the trumpet in Zion! Order a fast, proclaim a solemn assembly.” The second reading from 2 Corinthians is likewise a call, a call to embrace a relationship in Christ: “This is our acceptable time.” The gospel reading is from Matthew’s account of the Sermon on the Mount. Jesus lays down the true meaning of prayer, fasting and almsgiving that will guide us throughout the 40 days.

### Year B

The first readings for Year B focus on the covenant love that God establishes with his people. This covenant is symbolized by the rainbow in the Book of Genesis that we hear proclaimed on the First Sunday of Lent. On the Second Sunday of Lent, we listen again from the Book of Genesis in which the covenant is maintained through the intervention of God in the sacrifice of Isaac. The theme of Covenant is continued in the accounts from Exodus and 2 Chronicles over the following Sundays. On the fifth Sunday of Lent the new covenant is prophesied in Jeremiah.

The Second readings offer a variety of New Testament authors: 1 Peter, Romans, 1 Corinthians, Ephesians, and Hebrews. Together they present a Christological focus for the season of Lent.

During Year B we begin with the gospel of Mark for the first two Sundays of Lent but then switch to John's gospel for the remaining Sundays.

## Passion (Palm) Sunday

This is the only Sunday in which two gospels readings are proclaimed. The first takes place outside the church as part of the Commemoration of the Lord's Entrance into Jerusalem. The second takes place within the Liturgy of the Word and is taken from the passion account according to Matthew, Mark, and Luke for the respective cycle of readings for Year A, Year B and Year C.

The first reading is what is known as the "third Servant song" in the book of Isaiah (the first and second servant songs will be read during Holy Week and the fourth servant song on Good Friday). The second reading is the Christological hymn "His state was divine" found in the letter to the Philippians. While the gospel readings are taken from Year A, B & C the first and second readings are the same for each year.

## Music

Lent includes aural fasting. We abstain from singing the Gloria and jubilant Alleluia – the Alleluia is replaced by one of the alternative forms of the Lenten Gospel Acclamation. We might also consider omitting the song of praise after Communion or the recessional song.

## Environment

Violet is the colour of the season with optional use of rose for the fourth Sunday of Lent – 'Laetare Sunday' – means to rejoice and takes its meaning from the opening words of Mass "Rejoice O Jerusalem" Flower may adorn the altar and the organ may be played. However, the colour abruptly changes to red for Passion Sunday, then resumes to violet for the remaining days of Holy Week.

## Sanctoral cycle

The Annunciation of the Lord is celebrated on March 25. This usually falls within Lent but if Lent begins early then it may fall within the season of Easter. Two important saints also have their feast days during Lent: St Patrick on March 17 and St Joseph March 19. In Australia both these feast days are given the rank of solemnity.

## Other celebrations

### RCIA

This is a time of intense preparation for the RCIA candidates. The Rite of Election takes place at the beginning of Lent. Although this rite usually takes place at the Cathedral, it is important that the whole parish pray and support the newly elect. The Scrutinies are celebrated on the third, fourth and fifth Sundays of Lent.

### Baptism

Easter is the season for baptism. The whole shape of the Lenten season is orientated to the paschal mystery celebrated in all its fullness at Easter. The celebration of baptism at Easter clearly illumines the paschal significance of this sacrament: our dying and rising to new life in Christ. It is therefore incongruent to celebrate baptism prematurely during Lent. There are always exceptions, of course, but these should be made for good pastoral reasons; otherwise, baptisms should be suspended during Lent.

## Way of the Cross

The Via Crucis (Stations of the Cross) is a popular and fitting devotion for lent. The Stations of the Cross are usually made up of hymns, procession, silence, and reflective readings.

### Reference:

*A Parish Guide to Celebrating Season of Lent*  
Gerard McCormick msc

### Sabina Van Rooy

LITURGY COMMITTEE

### Peace prayer of St Francis

Make me a channel of Your peace  
Where there is hatred let me bring your love  
Where there is injury, Your pardon, Lord  
And where there's doubt, true faith in you

Make me a channel of Your peace  
Where there's despair in life let me bring hope  
Where there is darkness, only light  
And where there's sadness, ever joy

Oh, Master, grant that I may never seek  
So much to be consoled as to console  
To be understood as to understand  
To be loved as to love with all my soul

Make me a channel of Your peace  
It is in pardoning that we are pardoned  
In giving to all men that we receive  
And in dying that we're born to eternal life

## Dear Philomena

You're doing so wonderfully well  
on your journey to heaven through the pathways of hell,  
your angelic family close by your side  
protecting, supporting any temptation to slide.

You're singing a difficult heroic song  
with strident sharp notes that don't belong.  
Pain, uncertainty, of what the day will bring.  
Fear, doubts, coping - winter not spring.

You're always so historically strong,  
faith of our fathers carrying you along.  
Your family and friends are pulling their weight,  
praying and trusting for a stay in your state.

You're a rock for justice, there's never a doubt.  
'Hang on', the saints, your cheer squad, shout out.  
The storm may get rougher, overwhelmingly scary  
but your barque's Divine Master is competently wary.

You will endure and joyfully get through,  
knowing why you were born and what you have to do.  
Basking in the knowledge of God's encompassing presence,  
you'll absorb and get strength from His powerful essence.

**Julie & David with love & God bless.**

**We pray each day for God to bless you with His strength, peace and healing.**

**Julie Ritchie**, a former St John's parishioner who now resides with her husband David in Wodonga, Victoria, recently wrote my mother a consoling and uplifting poem. We thought it would also be encouraging to all in our community who are suffering in any way. Please be assured of our love and prayers.

**Shane Murtagh**



## A Barbecue!

Homeless woman on the pavement,  
A human being just like me.  
"Is there anything you need?" I asked.  
The dark eyes in her sun-tanned face lit up.  
"I've been invited to a barbecue"! she said excitedly.  
"I've bought some coleslaw, but I need some meat, don't I?"  
Later, I bought her a tray of veal schnitzels.  
She looked at them in wonder.  
"Just like kangaroo!" she breathed, as if in awe.  
My heart swelled.  
It felt like the best thing I had ever done.  
I hope that she enjoyed her barbecue as much.....

**Kathy Teys – 30 November 2020**



# HEARTS IN ACTION

## MINISTRY PROFILE **Flowers**



### *The power behind the flowers!*

#### **The Flower Arranger's Prayer**

May God Grant that our hearts  
our eyes and our hands may  
receive His inspiration,  
enabling us to glorify  
his House with the beauty of  
of the leaves and blossoms  
which He has created.

Amen

The church flowers are arranged by a small group of dedicated women: Annie Leach, Lorraine Kwong, Agnes Pham and Kim Tien Le.

Lorraine, Annie, Agnes and Kim give generously of their time and talents to beautify the Sanctuary for the celebration of mass. They also arrange flowers for special occasions and weddings. The flower arrangements at Christmas and Easter are always a sight to behold and are gaining a reputation within the Belconnen region.

Over the 49 years of this parish's existence there have been many people involved in the flower ministry but special mention needs to be made of Anne Crossley who was a stalwart of this ministry for many years. Anne, we thank you for your dedication to this ministry and our parish, may you be blessed all of your days.

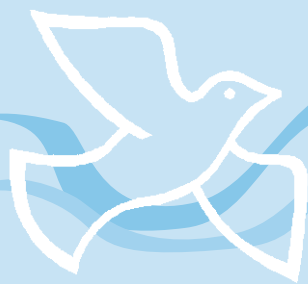
#### **What is the purpose of the flower ministry and how does one get involved?**

Arranging flowers as a ministry builds community and friendships among parishioners and presents avenues for expression of creative skills.

It is this ministry's purpose to beautify our sacred spaces to the glory of God, creating floral arrangements for our weekend and daily masses.

No arranging experience is needed, just a love of flowers, a creative eye, and a willing heart. Training is provided. Anyone interested in this artistic outlet may contact the parish office.





# January Baptisms

We welcome into the SJA Community of the Body of Christ the following children baptised during the month of July.

*Leon Qashaa*

Son of Aymen Qashaa and Basma Alajrab

*Amira Siya Ding*

Daughter of Kane & Vivienne

*Athena Micallef*

Daughter of David & Telisha

*Liliana Grace Givens*

Daughter of Benedict & Charmaine

## Baptism Iraqi Style

In the Iraqi culture, the child who is being baptized enters the church in normal dress. After the priest has anointed the child with the oil of chrism and blessed him/her with water, the child's parents change their clothes to a white dress to symbolise that the child is born again in the Christian community. Baptismal clothes are a part of the Iraqi traditional culture. Previously it was a unique dress for boys and girls and it looked like a girls' white bridal dress. Over time as the culture has changed the tradition has also changed slightly. Today boys are dressed in a gown in a similar style to what priests wear, however, the girls continue to wear a white dress.

This differentiates between the boy's and the girl's style of dress. Families have the freedom to choose their own designs and style of dress for their child but the idea is still same.



Leon Qashaa—Son of Aymen Qashaa and Basma Alajra 9 JANUARY 2021

## When we go

When we go - we'll all be free  
no more worries - only glee  
for our lifetime's work is done  
and the prize is surely won

peace and plenty - happy times  
all our songs, the words just rhyme  
no more taxes, no more bills  
joyous days with all the frills

freedom full of happy days  
for the Lord Almighty says  
home at last and welcome too  
heaven's home for me and you!

**Eamonn Murtagh**

## JANUARY Funeral



**Terry O'Gorman**

11 September 1940 –  
2 January 2021

Eternal rest grant unto him, O Lord,  
and let perpetual light shine  
upon him.

May he rest in peace.

Amen

# Social Justice News

## FEBRUARY CALENDAR

<b>2 Feb</b>	World Wetlands Day
<b>4 Feb</b>	World Cancer Day
<b>20 Feb</b>	World Day of Social Justice

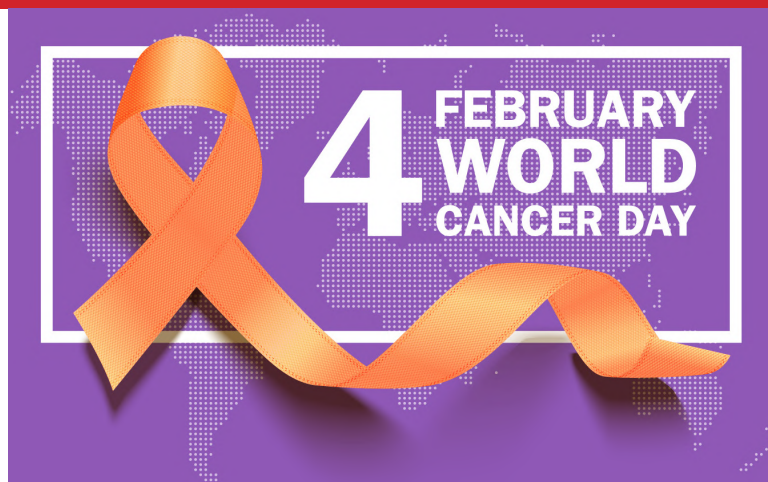
### 2 FEB World Wetlands Day

Wetlands occur where water meets land. They include marshes, lakes, rivers, floodplains, and swamps, as well as estuaries, lagoons and even coral reefs. This year's theme "**Wetlands and Water**" shines a spotlight on wetlands as a source of fresh water and encourages actions to restore them and stop their loss.

We need fresh water for drinking, sanitation, agriculture, transportation, electricity generation, and recreation. Wetlands are the planet's natural waste-water treatment facility and carbon-storing champions. And they're crucial for food security. Between 300 million and 400 million people live close to and depend on wetlands. They support the cultivation of rice, a staple in the diet of half the world's population. They also provide flood control, clean water, shoreline and storm protection, materials, medicines, and vital habitat.

Wetlands trap pollutants such as phosphorus and heavy metals in their soils, transform dissolved nitrogen into gas, and break down suspended solids to neutralize harmful bacteria.

Wetlands face threats from pollution, dams, agriculture and aquaculture, development and climate change. Upwards of half of the world's wetlands are estimated to have disappeared since 1900, despite their value to the human population.



### 4 FEB World Cancer Day

Cancer is a leading cause of death around the world second only to cardiovascular disease, and low and medium-income countries are harder hit by cancer than wealthier countries.

Australia has the highest rate of incidence of cancer, but has one of the lowest death rates from it. People living in countries like New Guinea, Central Africa, or some parts of Eastern Europe fare much worse.

In Africa, 29 of 52 countries have no radiation therapy centers. (Radiation therapy is the most common way cancer is treated.) These 29 countries are home to nearly 200 million people. By comparison, the United States has over 2,000 radiation therapy centers for its citizens.

Because wealthier countries can spend more on health care, less than half of people diagnosed in high-income countries die from their disease. But 66% of people with cancer in poor countries die from their disease.

Besides lack of equipment, the factors which affect a person's chance of surviving cancer or not include:

- Cost of and access to cancer drugs
- Small numbers of cancer specialists and other oncology professionals
- Patients with more advanced disease at the time of diagnosis
- Cancer not seen as a priority public health issue.





## Prayer for the Sick

God our Father, your love guides every moment of our lives.

Hear our prayers for the sick people, we know and love, and for all sick people.

In your kindness give them comfort and strength, and make them well.

We make this prayer through Christ our Lord. Amen

## Prayer for Carers of the Sick

Lord, we pray your blessing on all who care for the sick,

within their homes, and in hospitals.

May they be signs of your love and care for your people.

May they bring joy and hope to the people they care for.

Protect them and bless them for the service they offer.

We ask this through Christ our Lord.

**Amen**

For more information on social justice issues, the Australian Catholic Social Justice Council's website:

<https://socialjustice.catholic.org.au> contains a large amount of information in the form of statements, monthly briefings, leaflets, etc.

### Contacts

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## 20 FEB World Day of Social Justice

The World Day of Social Justice, initiated by the United Nations, guides us to work in a world where everyone is treated with justice and is offered access to the same opportunities. The day tells us that we should never allow any kind of hate, bias, or injustice to contaminate our diverse global world.

Catholics have a long tradition of commitment to social justice. Justice and equality are at the heart of the mission of Jesus and thus at the heart of Christianity and Catholicism.

Catholic principles of Social Justice:

- Uphold the dignity of each person as an equally valuable member of the human family;
- Embrace our right and responsibility to participate with others in our shared public life;
- Be in solidarity with those who are living in poverty in the struggle against structures of injustice;
- Bridge divisions, rising above individual interest for the good of the whole community;
- Unite with workers to build an economy that puts people, not profit, at the center;
- Nurture the earth, recognising that we are interdependent with the rest of God's creation.

**There are many social justice issues currently not being addressed by the parish community because we no longer have a committee.**

**If anyone is interested in meeting every few months, please contact us.**