



SYNOD '17



Archdiocese of Wellington SYNOD 2017

SYNOD MEMBER'S BOOKLET



SYNOD '17

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Dear Friends

The Synod participation process which took place across the Archdiocese from 7 May to 7 July resulted in input from an amazing variety of groups and individuals. People spoke honestly about their hopes, dreams and frustrations, and it was evident that there had been much prayerful reflection and discernment on the topics. For this I am most grateful.

In response to the input from the participation process, some changes have been made to the topics originally proposed for the Synod, with two new topics being introduced. You will find the reasons for the changes in the topic sections of this booklet, which contain analysis of the input.

The members of the Synod will be asked to consider the following topics during the weekend of 15-17 September.

Everyone will work on these **FOUR** topics:
Go, you are sent...to the peripheries of society
Go, you are sent...to develop a spirituality of service
Go, you are sent...to find leaders
Go, you are sent...to use your assets wisely

Everyone will choose **ONE** topic to work on from the list below. Synod members will be asked before the Synod to choose one of them:
Go, you are sent...to deepen your bicultural relationship
Go, you are sent...as members of the one Body of Christ
Go, you are sent...to your own peripheries
Go, you are sent...to care for creation
Go, you are sent...to other Christians
Go, you are sent...to accompany one another
Go, you are sent...to support marriage and families.

We have set ourselves a big task with so many topics, but the input made clear that we need to consider all of these topics if our Synod is to fully embrace our life together in the Archdiocese.

We have also made a change to the group process to be used at the Synod. As a Synod must result in recommendations to the Archbishop, we have added an extra stage to the process which was used by groups during the Synod participation process. This is explained in the section "Process for Synod Groups".

I am very grateful to all of the people who provided input to the participation process. You have collectively set an agenda for the Synod which is both exciting and demanding. Now the members of the Synod need your sustained prayer, prior to and during the Synod, so that we may be good listeners to one another and to the Holy Spirit.

With every blessing

✠ John A Cardinal Dew
Archbishop of Wellington



Decree convoking a Synod for the Archdiocese of Wellington in 2017

Pope Francis has given the Church inspirational documents to take us into the future. He personally inspires us and is admired by Catholics, other Christians and many people of other faiths. His leadership challenges us to think about how we can be a Church which goes out of itself and is of service to the world around us.

In the light of the challenges Pope Francis is placing before us, I have decided to convoke a Synod for the Archdiocese of Wellington in 2017. I have consulted the Council of Priests and the Archdiocesan Pastoral Council, and they have agreed that this is the right time for a Synod to take place.

The meaning of the word “Synod” is “journeying together”. It is a long established practice in the Church to use this term for decisive meetings at significant times, when members of the Church come together to review issues and to make decisions. It is ten years since the 2006 Archdiocesan Synod and fifty years since the Second Vatican Council. There are multiple challenges and opportunities facing us, and we are at a significant point in the Archdiocese’s history. It is our duty to discern carefully together what the Spirit is saying to the Church in Wellington, and agree on common directions and actions for the future.

In convoking a Synod I am mindful of Pope Francis’ desire that we advance along the path of “a pastoral and missionary conversion which cannot leave things as they presently are”. He explains what he means by “pastoral and missionary conversion” when he writes: “Pastoral ministry in a missionary key seeks to abandon the complacent action which says ‘We have always done it this way’”. It means being bold and creative in rethinking the goals, structures, style and methods of evangelization and service to the world in our Archdiocese with its diverse communities. In particular, it means taking on board his message to “go out” to the wider world.

As we set out towards the Synod, we entrust our journey to Mary on this Feast of the Immaculate Conception, the patronal feast of the Archdiocese. She is the mother and first disciple of Jesus, and her journey of faith is a model for all Christians. She reminds us to be attentive to the promptings of the Holy Spirit. She knows better than any of us where, in God’s grace and mercy, our journey is ultimately heading.

In accord with Canons 460-468 of the Code of Canon Law and the *Instruction on Diocesan Synods* (1997), I hereby decree the convocation of the fifth Synod for the Archdiocese of Wellington, to be held from 15–17 September 2017, on the theme “Go, you are sent”.

✠ John A Cardinal Dew
Archbishop of Wellington
8 December 2016

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Process for Synod Groups

Synod members will work on topics in groups of ten people. Each group will have a facilitator and a scribe.

A Synod needs to result in recommendations to the Archbishop. To achieve this the group process is in two parts. The first part involves the group in prayerful discernment, as was done in the participation process. In the second part, the group creates recommendations based on its discernment process.

As there will be a number of groups reflecting on a topic, the recommendations will go to analysts who will bring them together into one set of recommendations for each topic. The analysis process will be carried out during the Synod, with a report-back to the Synod before it ends.

After the Synod Cardinal John Dew will consider the recommendations, and issue a decree about the directions and priorities for the Archdiocese. Parishes, schools and organizations will then be able to plan the practical implementation of the directions and priorities in their local area.

A reminder about discernment...

The responses from Synod groups should result from prayerful discernment. Discernment is a process of listening to God and arriving at answers in a prayerful way.

How do we know that we are listening to God and following the movement of the Spirit within ourselves or in a group? A good discernment process brings clarity and inner peace. If there is unease or anxiety, personal issues may be getting in the way.

The freedom to follow the Spirit of God moving in the group means having an open mind and heart. Group discernment requires a commitment to listen attentively and to trust the intentions of others, together with a willingness to share our own experience and insights, and let go of our assumptions or biases.

Steps in the process for groups

First part

1. *Prayer*
Use the material provided for prayer.
2. *Clarifying what the group will do in the session*
The facilitator clarifies which topic the group will reflect upon in this session.

3. *Addressing a topic*

Each person in turn gives their thoughts about the topic.

The facilitator then asks: "What has someone said that is significant for you?" A time of silence before people begin to answer will allow them to discern what their response will be.

4. *Facilitator's summary*

The facilitator then summarizes the thinking of all. Participants are asked how they feel about the summary. If they are at peace with the summary then the group moves on to the next step. If there does not seem to be a satisfying result then facilitator may adjust the summary in accord with the group's input, or record that there was disagreement.

Second part

5. *Determining the subjects for recommendations*

The group takes some silent time to reflect upon the areas in which they might make recommendations.

Each group member in turn puts forward one or two areas in which they think recommendations should be made. These do not need to be fully developed recommendations.

The scribe writes the areas for recommendations on the whiteboard or chart as each person speaks.

The facilitator helps the group to prioritise between one and four areas in which they would like to make recommendations.

6. *Creating the recommendations to the Archbishop*

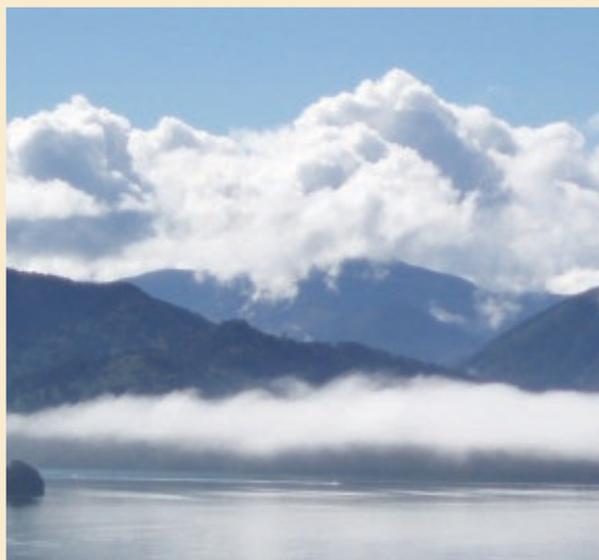
The group takes a few minutes to reflect on what their recommendations might be.

The facilitator helps the group to create a total of between one and four recommendations in response to the topic question, which asks about directions and priorities.

If ideas about practical actions come up, the scribe lists them. Practical actions do not need to be decided on or prioritised by the group, and there can be any number of them.

The scribe writes down the recommendations and reads them back to the group. Once the group is happy with them they are sent to the analysts by the scribe, together with the list of practical actions.

Topics for discernment



Everyone does topics 1-4
Each person does ONE topic from topics 5-11

1. Go, you are sent... to the peripheries of society

At the North and South Island Synod workshops participants were asked to reflect upon the question “What would a parish which had fully embraced ‘Go, you are sent’ look like?”. A very strong theme among the responses was the parish should be “welcoming”.

For many people “Go, you are sent” was interpreted as bringing people into the Catholic faith, understandable because the phrase is often associated with evangelization. A welcoming parish is very desirable, but it is not the central point in “Go, you are sent” as it is spoken of by Pope Francis. Going out of the parish to the peripheries of society is about service to people in need where they are, bringing the love of Jesus to them in their particular circumstances.

The “welcoming parishes” theme was much less prominent in the responses to the Synod Participation Booklet, with the emphasis being on service to people in need in the parish, and particularly in the wider community. Most workshop participants had not read the Booklet at the time of the workshops, and the shift is an indication that once even a simple explanation is available, people immediately grasp what Pope Francis is talking about when he speaks of those on the peripheries – “a Church which has been out on the streets” and “a poor Church for the poor.”

Respondents had no difficulty in identifying people who are on the peripheries of society. Those mentioned included the homeless, rough sleepers, the mentally ill, new migrants with inadequate incomes, beneficiaries, the addicted, the unemployed, prisoners and their families, the disabled, solo parents, refugees, families with low incomes, the shut-in elderly, young people not in education or work. One Foodbank volunteer noted that those on the peripheries are “across all genders, ages and ethnicities”.

The responses indicate that many parishes and groups are involved in supporting refugees, and while there are some issues with the restrictions imposed by the Red Cross, this activity is well-established. A desire to be more pro-active in promoting an increase in the Refugee Quota was expressed by a number of respondents.

Respondents from schools were very aware of the struggle families with children have in ensuring that the children’s basic needs are met. The “pride factor” for struggling families is strong, especially in schools where there is a wide range of socio-economic groups, and assistance needs to be managed sensitively. Poverty caused by housing difficulties and/or low wages is a common factor, and the costs of rent, food and electricity are pressure points.

“The struggling include many people whose income is simply insufficient for a decent life, and this is true of many in paid employment as well as those who are unemployed or unable to work. The struggling also includes those unable to access adequate and affordable housing.”

Some schools are carrying a huge burden in helping their families due to the socio-economic nature of their community. People asked how parishes can more effectively support schools in a consistent and sustainable way which addresses real needs, and how parts of the Archdiocese with more resources and less demand might assist those schools with a high proportion of struggling families.

Some respondents spoke about people on the peripheries who “are not visible to us”, such as the babies diagnosed in utero with a life-limiting condition or impairment, who are likely to be aborted.

There were blunt comments about Catholic blindness and insensitivity to the needs in our midst. These included poorer parts of parishes having difficulties accessing parish resources, low-income Catholic families being unable to enrol their children in Catholic schools due to the cost, priests living in the most affluent parts of parishes, glossy material seeking donations, empty presbyteries in the poorer parts of parishes when housing is a problem, transport problems for poorer people in amalgamated parishes, the “indulgence of the big sums of money being talked about for earthquake strengthening churches”, and our parishes being “clubs for the comfortable”.



There is enormous goodwill towards “going out” but uncertainty about how to do it, and how to do it in a way which respects the dignity of people in need. Being called to go beyond one’s comfort zone was mentioned a number of times, and people spoke of being nervous and unsure about what to do.

“Often we cannot tell who is on the peripheries, they are not visible to us, we have no experience of them, and we don’t know how to behave or what to do when we encounter them. Perhaps some teaching is needed beyond ‘Go to the peripheries.’”

“Peripheries can sometimes simply mean ‘outside the Church’. Going there involves taking risks and actually *doing* something... Going out to society’s peripheries will demand that we go to, and beyond, our own personal peripheries.”

“How do you distinguish between someone in need versus someone intent on doing harm?”

“The issues are a can of worms – we may be sent beyond our comfort zone.”

“Sometimes we feel we can’t approach people at the peripheries as it could be an invasion of privacy.”

This type of comment was often accompanied by resolve:

“The Pope is encouraging us to go out of our buildings and find those on the peripheries. The poor, the imprisoned and the sick are unlikely to come to us. We are to see the Lord in the marginalised and serve Him through our service to the marginalised. We are to go out and ‘do’; not stay in church and write reports.”

“It is hard to know where to start, but not sufficient to stay sitting in pews.”

“It would be good to have more guidance on how we can be more effective in going out and being sent forth.”

There was some comfort for people in the idea that they could “go out” with others as partners or in a team, especially with people who were already experienced. It was noted that “Jesus sent people out in twos”, and that this is also the approach of the St Vincent de Paul Society in its work.

The need to develop a response across the whole geographic area of the Archdiocese rather than just in the main centres is an issue. The geographic “reach” of Catholic Social Services (CSS) matters to people, as does the types of work it does and its capacity to train and inspire volunteers. The St Vincent de Paul Society’s submission indicates the potential they have for expansion, and their ability to operate at parish level across the Archdiocese. Passionist Family Groups were mentioned a number of times as neighbourhood structures within parishes which can respond to local needs, particularly if service to all those in the neighbourhood (not just Catholics) becomes more central in their activities.

Catholics are very open to involvement in organisations which are not Catholic, and many people are already doing this on an individual basis. Visiting dementia units, helping refugees with literacy, pregnancy assistance, work with prisoners, are just some examples of service people are already doing. Catholic support – volunteer or financial – for community organisations is clearly “going out”. It also indicates that there are individuals with experience in the Catholic community who would most likely be very happy to share that experience.

What are your recommendations to the Archbishop about directions and priorities in relation to “Go, you are sent...to the peripheries of society”?

List any practical actions your group comes up with.



2. Go, you are sent... to develop a spirituality of service

Specific provision was not made in the Synod Participation Booklet for input on factors which aid spiritual growth. This did not deter respondents, who inserted their thoughts on worship, prayer and spiritual growth into almost every topic, taking quite literally the instruction to not be limited by the questions in the booklet.

People said that “we are sent to do God’s work, not our own, and we can only do this if we have a real and growing relationship with Jesus”.

“To be empowered by the Holy Spirit requires a submission to God, a surrender of ego, a letting go of our own agenda. It requires much prayer. If we want to see real growth in our ministries, our outreaches and organisations, we must remember Paul’s words ‘For every house is built by someone, but God is the builder of everything’ (Heb 3:4).”

Some people were very definite in their belief that we must concentrate on prayer, the Eucharist, and the study of scripture, and that faithfulness in these areas will eventually lead to “going out”. Others felt that at every stage of growth there needs to be a “going out” element, no matter how small, which grows with our relationship with Christ, and that our response at any stage is not complete without that element.

The Missionaries of Charity provided an insight into their spirituality of service:

“... we try to live the charism entrusted to our Mother, St Teresa of Calcutta, by bringing Jesus to the poorest of the poor in our society, regardless of caste or creed. We do this in a simple way, first by recognising the face of Jesus in each person we meet and then reaching out to them by visiting the low-income families, the refugees and migrants, the lonely and the sick, the homeless, the neglected, and helping them in whatever way we can. We try to make the Church present in their lives by our little words and actions that make them feel they are cared for and wanted. This simple way – little words and actions – can be done by all parishioners.”

In terms of spiritual growth, worship matters to many people who responded, but there were strong indications that our liturgy may need to be “refreshed” (a commonly used word) because “people often seem to leave Catholic services feeling they have done their duty rather than being inspired and uplifted”.

The centrality of the Mass was not questioned, but there is also a desire for other forms of communal prayer and worship.

“With fewer priests and fewer Sunday Masses there is, in my experience at least, a uniformity of style to our parish liturgies, which is appealing to some, but not always to others...I hate to say it but Sunday Mass for me is increasingly a chore, a dark cloud that starts to gather on a Saturday afternoon.”

“We should have fewer Masses in the parish but make them spiritually powerful community events.”

“Missing...those who have become bored with the sameness of our liturgy...and have not found a welcoming niche.”

“Every Mass is the same old thing.” (*Youth response*)

“... there is a too narrow a church focus on ‘Mass’ rather than ‘ecclesia’ (gathering) as we see that form is more important than the practical aspects of the ‘call’ of the gospel. Following mantra, rubric and dogma leads to the safe practice of ‘doing’ religion rather than ‘service’ which responds to a call, ‘to go out’ and ‘be sent.’”

“Be like the other faith communities – not Catholic based – that regularly hold Praise and Worship Nights with the youth...”

“Mass isn’t the only way of being Catholic.”



Comments on homilies were conspicuous by their absence, apart from a couple of suggestions that perhaps they could sometimes be in testimony form and a way found to let trained lay people give the homily occasionally. Music on the other hand attracted many comments:

“We need vibrant joyful music..”

“I want to put in a plug for decent music.”

“I left my church because the music is so dire. I was afraid to push too much for different music...and the parish refuses to change the type of music. Occasionally there is a band but never good songs. The kind of awesome, God-fearing songs that Pentecostals have...”

“We need to open up to the modern times – lively music is played, open prayer is encouraged. More youth attend the Arise worship because they can relate to lively music, it is not boring, it is more fun.”

“I’ve also spoken to young people who have come into contact with traditional music and liturgy and fallen in love with it – they find it heavenly.”

Part of the desire for a new approach to music in liturgy comes from an appreciation of our bicultural society and the ethnic diversity in parishes:

“Introduce gradually and naturally Māori phrases, prayers and hymns...music is a powerful grace. New Māori hymns please...”

“Ideally we would include the music and languages of people present in the parish in the liturgy.”

“Learn their music (*referring to migrants*) ...most come from cultures where music is loud, harmonious, inclusive, and vibrant... We need to liven up our repertoire big time!!!”

Personal prayer was a recurring theme in the responses. It seems that there is a need for sustained and consistent formation which recognizes that people are at different stages in their relationship with God, and that prayer and service are related.

“We need more help with praying, being better able to incorporate praying into our daily lives.”

Adoration of the Blessed Sacrament has found a place in the prayer life of people in the Archdiocese, but there are issues with its availability, particularly for working people.

A desire for involvement in group study of scripture and sharing about what it means to be a Catholic was another theme in the responses.

“As a working man with a family I am conscious of how seldom the opportunity comes to have a real heart-to-heart about living life as a Catholic. It is an intellectual loneliness in part.”

The group approach was described variously as being “faith-sharing based on scripture”, study of the Sunday readings “extracting the meaning and messages behind the words and how they can be applied in everyday life”, and like “the programme called Renew, discussing scriptural topics and meeting new people.” Alpha courses and Life in the Spirit seminars were also credited with introducing people to scripture study and to one another.

Some respondents wrote about their experience in being part of scripture study groups established in Te Wairua Tapu Parish by the SVD community. The experience was described as “life-changing” by one respondent, and another wrote:

“We have been fortunate to be members of the four Bible study groups established by SVDs in Wairua Tapu...Big impact on spiritual and personal lives.”

The responses overall indicate that many of the respondents are looking for something they don’t currently have which will support their spiritual growth, build community, and enable them to discern what their response should be to “Go, you are sent”.

What are your recommendations to the Archbishop about directions and priorities in relation to “Go, you are sent...to the peripheries of society”?

List any practical actions your group comes up with.



3. Go, you are sent... to find leaders

Throughout the responses to the section on finding leaders there was a strong desire for “servant leadership”.

The people of the Archdiocese are seeking “servant leaders who delegate and support, listen, challenge others, listen and respond to minority groups, teach others to be leaders”, and who have “ways to handle differences without hurting one another or suppressing what is good”. People believe, above all, that leadership must flow out of a person’s relationship with Christ.

Power, domination and control were explicitly rejected as damaging forms of leadership. Leaders should be people with “qualities such as (but not limited to): faithful, prayerful, involvement in the community, commitment, fresh ideas, servant heart, responsive to needs, have initiative – among others”. Shared team leadership is a concept that many favoured, and recognition was given to those who lead in less obvious ways.

“There are different types of leaders – upfront leaders who are our clergy, presidents, chairpersons who guide our organisations. They are the Light of the World. There are also behind the scenes leaders who quietly use their own talents and encourage others to do likewise. They are the Salt of the Earth.”

From the comments of a number of respondents there seems to be a problem with leadership succession, particularly as there is often no job description or time limit for a role. The contribution of those who have served for a long time in a role is valued, but there is a call for roles to be defined and for a particular term. Developing a “flow-through” of leaders with some formation, and preparing for succession are seen as part of responsible leadership and service:

“Leaders emerge in response to an invitation and a need. A powerful way to invite new leadership is to celebrate and affirm those already in leadership roles, and to encourage those with long service to step back to allow others to step up. Fostering the expectation that leaders stepping back will mentor and support new

leaders stepping up will help create a positive cycle of succession, development, encouragement and appreciation.”

“Well-formed Catholics seem to be in short supply. A little knowledge is a dangerous thing when backed by wild enthusiasm.”

Others saw ways in which succession could be encouraged:

“As soon as someone takes up a leadership role they must start looking for their successor.”

“If you have a leadership role, invite others to participate. Share what you do to create interest.”

“Encourage the next generation to participate, and the older generation to accept and absorb the innovations of the young”.

There was sensitivity to the role of priests, and how aspects of their role have changed over the years. Priests can be very different in their ministry, and in what they expect from lay people or enable them to do in the parish:

“Over the years we have perhaps been a little unkind to our priests and often simply expected them to be our leaders and everything else Catholic within our parishes.”

“Focus needs to be given to clearly identifying the role of ordained priests... so that their responsibility in parish life is not confused. I do not believe that ordained ministers can be seen as ‘leaders’ of parish life any longer.”

“Priests need to be prepared to do some hand-over.”

A number of respondents stressed the need to work harder on the promotion of vocations to the priesthood – “Vocations promotion needs to go into much higher gear...”. Collaborative leadership involving priest and laity was seen as the most desirable option, with the priest being irreplaceable. There was substantial support for expanding the ministry of Lay Pastoral Leaders, even to the point of there being one in every parish.

Many respondents noted that the role of a new generation of volunteer lay leaders is to lead the response to “Go, you are sent” *in the wider community*, which is the lay vocation, and not simply to do more tasks within parishes.

“Lay people in the Church should be reminded that priests and pastoral workers cannot reach all areas of society – this is where the laity (in their professions and places of work, in the schools of their children) have an important and irreplaceable leadership role.”

“‘Ministry’ in the Church is often seen as solely the ‘rosters’ at Mass – proclaiming the Word, bringing up the offertory, being on morning tea, etc etc. How about if as well as rosters and named ministries inside the church building, we had more groups or rostered tasks focused away from the church building?”

“Leaders are not just within the Church doors, but must also lead outside the Church as well.”

There was some frustration expressed with existing models of leadership and organisation in parishes, with the underlying theme that we cannot just put new leaders into existing structures.

“The model of parish has changed...I envisage a parish where lay leaders (each in their specific call) take on responsibility for each of the Synod challenges...the lay leaders addressing these areas would be what we now call our Parish Pastoral Council...the ordained ministry would vitally support the spiritual welfare of the lay leaders. They would not direct the lay leaders’ activities.”

“Our initial comments could be best described as ‘fundamental or even existential frustration’. We feel the leadership of the Church in many parishes is too limited and we have priests and lay people who have had little or no formation in leadership, building community and encouraging faith-sharing and living the gospel. As parishioners our experience all too often is that there is too little energy for change or new pathways or outreach.”

“We need to have the humility to realise that the Spirit continues to empower both ordained and lay people to be leaven to the world without binding their vision within a narrow field of existing programmes and structures.”

The development of new outward-facing ministries in parishes may require parishes to rethink the way they are organised and led, and perhaps to learn from workplace organisation. The leadership and organisational skills which many people exercise in their occupations were felt to be under-used and not valued in parish life. Several respondents mentioned that a project management approach would be a familiar organisational tool for many people in the development of new forms of outward-looking service in a parish.

The need to bring young people into leadership positions, particularly in new activities, was a prominent theme. In its submission, the St Vincent de Paul Society said it is addressing this need through initiatives such as a Young Adults’ Special Works Conference, and initiatives involving the Young Vinnies in colleges and parishes.

The *Youth Allowed, Faith Aloud* (YAFA) initiative of a group of year 13 students from Catholic colleges was cited as an example of (young) lay leadership:

“Most are Young Catholic Leader graduates who wanted a gathering at which they could celebrate their faith. They started a monthly ‘youth group’, with strong support from RE staff. The students held their first gathering in June and just over 80 year 12 and 13 students took part. Each month a different college is to host the event and will plan proceedings in their own way.”

There is a consensus that young people need the opportunity (and support) to lead projects and new service initiatives which use their creativity and “fresh thinking”, a term applied often to young people in the submissions.

What are your recommendations to the Archbishop about directions and priorities in relation to “Go, you are sent...to find leaders”?

List any practical actions your group comes up with.



4. Go you are sent... to use your assets wisely

As with spirituality, buildings and community were not topics in the Synod Participation Booklet. However, questions about our buildings and how we use them were threaded through responses to a number of the topics.

Some respondents noted that discussion about buildings is too often just about the churches in amalgamated parishes.

The connection which people saw between buildings and building community was strong, as was the role of buildings in responding to “Go, you are sent”. Any discussion about buildings in parishes in the future needs to be set in these contexts.

“Our buildings need to be community spaces and not just churches.”

“What is our real sense of parish coherence, identity?... Perhaps part of the problem is the sense of ‘dispersal’, of lacking a centre from which to be ‘sent out’. We are, as Catholics, already somewhat dispersed into society, into mainly suburban and urban patterns of settlement and work. We often feel we don’t have much of a centre beyond the weekly parish Eucharist, or the satellite activities of those with children in our schools.”

“We have had a lot of reorganization of parishes with in the Archdiocese over the last couple of years... one result of the reorganization has been to have many communities feel quite dislocated. Many communities are really struggling to find their own identity within the new structures before they can look outside their situation to the needs of others.”

One person noted that we have buildings which we come to for one hour each week, and we can’t talk to one another for most of that hour. A church with a foyer for gathering and offices or meeting rooms included does not provide what people are looking for in their parish community, and building or renovating to this model is seen as looking to the past.

“For observers outside the walls, the inward-looking refurbishment and earthquake strengthening of church buildings must seem indulgent... Big money is spoken about and are the old walls where this money should be going? Or should communities be looking at a more modern church that ‘fits all needs’ and brings fractionalised community gatherings back together? We seem to be looking to our past church, not what our future church will be.”

“We are trapped by our buildings, they are preventing us moving into the future”.

“We have amazing property – is it being used in the best way?”

One respondent noted that “the Church community probably isn’t anyone’s primary community”. Others pointed out that many churches with growing congregations provide a much wider range of activities and services for their communities than Catholic parishes do, which means that the church has a greater integration with people’s lives. Respondents asked if parishes could have pre-schools, hang-out and games rooms for teenagers, a café, counselling services, rooms for scripture groups, places which could be bases for service activities, creches for people attending activities, spaces for different types of worship, and if presbyteries could be managed as emergency or social housing.

“I know of a parish (not in New Zealand) that doesn’t have a church. It has community centres... It has 1,000 parishioners, about 10 baptisms every week (adult and child), and an income of about \$500,000/year. Why? Because they have active youth, own social housing for refugees and migrants, provide respite housing. That’s the sort of action we need to grow.”

“Open up the church and hall to the community and turn these assets into a ‘Community Hub’ – a vibrant place that attracts different members of society to come to pray, to attend Mass, to join in on community classes/groups, to support one another.”

“We need spaces where people can worship in ways which are life-giving for them (which won't be the same for everyone), and to go beyond the Mass in our forms of worship.”

“People would be more attracted to church if churches were more like marae – do some community service, take in the homeless, clean up some graffiti.”

“I currently take my 2 year old to a playgroup run by the Salvation Army.”

Some things about the environment in our churches could be remedied immediately. In response to the question “Who is missing from our communities?” a number of people answered “young families” (even more often than “young people”). An insight into why that might be for some young families was provided by a mother who attends Mass by herself with her three young children. She wrote about church buildings which are not child-friendly:

“I have stopped attending Sunday Mass because it's too hard...my current church is one of the most hostile I have encountered for mothers of preschool age children. I am a member of a Marian Mothers group, and know my views are shared by the other mums (who also miss Mass most Sundays).”

Her suggestions include closing the doors or erecting kiddie gates so toddlers can't run into the carpark or road; providing breastfeeding-friendly pews so mothers are not frowned upon or told to go outside; having a nappy change table in the toilets as a change mat on the floor is unhygienic and difficult for pregnant mums; providing a safe toddler playground; removing the front pews and replacing them with mats for children; and providing Christian toys or books in in the church.

“I'd like to see some minimum standards across all parishes so that people like me are able to attend Mass, receive communion every time we attend, not worry that our children will run onto the road, and not feel guilty for the noise or need to breastfeed somewhere else.”

People living in the Hutt Valley commented (with some envy) on the new Arise Church building opposite Petone station. Because it is glass-fronted and a multi-purpose building, passers-by can see all the activities and spaces within it. Its openness to its surroundings was contrasted with Catholic churches which generally don't allow people to see in. Its size also seems to be attractive, and there were comments that we could “strengthen the parish by selling some properties” and building one centre, rather than retaining several churches in each parish.

The Arise building does not present as being primarily a worship space as most Catholic churches do, but as a hub for community activities which includes spaces for worship. Young people's comments indicate that the community nature of the Arise model is very attractive to them, whereas in the young people's parishes “the baby-boomers own the church and hanging out in the foyer with a cup of tea isn't very enjoyable”.

There is a desire for a greater integration of aspects of people's daily lives with their parish community, which challenges parishes to consider introducing some “non-religious activities” in the context of building the community.

“Our church and its surrounding space should be the hub of a community. Open the doors for different groups to use and build community this way.”

Overall the responses indicate that re-thinking parish properties in post-amalgamation times requires moving away from a focus on the churches in a parish, to become an inquiry into the relationship between buildings and the nature of community.

What are your recommendations to the Archbishop about directions and priorities in relation to “Go, you are sent...to use your assets wisely”?

List any practical actions your group comes up with.



5. Go, you are sent... to deepen your bicultural relationship

Both Māori and tauwi (non-Māori new Zealanders) responded to the questions in this topic.

The quotes below allow Māori to speak in their own words, and represent a major theme for Māori contributors:

“However, as Māori then there is the right to be Māori, accepted as such, together with associated values and beliefs. Such a stance must not separate us/take us out of Catholicism as a result.”

“That Māori be supported to function as Māori within Pākehā and Māori services. That non-Māori not be supported in practices at Mass and ‘other’ offensive to Māori eg Kawa/tikanga not upheld with a tauwi inappropriately dressed, and engaging in a Māori domain practice. Tauwi dictating to a Māori how they must do a Māori domain practice.”

“That Māori do not continue to be relegated to minority positions of tokenism.”

“Initiatives be promoted; by Māori, for Māori, as Māori.”

“Utilise the concepts of Manaakitanga, Kaitiakitanga, Kotahitanga, Aroha, Whakapono, Tumanako. As Māori we should be able to express ourselves in our faith, as Māori; all other cultures should also be able to express their cultures within this faith.”

“There is a concern that Māori will be minority voices at the Synod. A concern that it will be mostly non-Māori making decisions and having discussions *about* Māori rather than *with* Māori. The Synod is not a Hui open to all, as would be the case in Te Ao Māori. It appears that it will be run according to tikanga Pākehā.”

Māori respondents felt that their spirituality, beliefs and practices were not understood by tauwi, and they themselves were not known. They also identified differences in the understanding of biculturalism and its practical expression.

“Māori spirituality aspects are not always understood by non-Māori. There are Māori values and beliefs, perhaps strange to Pākehā thinking, which should not be discounted as inherently evil and being not of God. Māori have the right to be Māori, to be accepted as such, overall. Pa Max Mariu ‘I am Māori, Catholic and a Bishop.’”

“Biculturalism starts with relationships and knowledge of the other partner in the Treaty relationship. Many Catholics don’t know Māori in their communities, parishes and schools. Many Catholics are not conscious of the differences between Māori Catholic spirituality and other Catholic spiritualities. You can’t be bicultural with someone you don’t know.”

“Māori Catholics are bicultural all the time, and this generation has been patiently waiting for non-Māori to catch up. The next generation of Māori are watching less patiently, and are not willing to invest their time and energy in an institution where decisions are still mostly made by Pākehā.”

“Biculturalism is a dialogue between Māori and Tauwi (all non-Māori peoples in Aotearoa), not just between Māori and Pākehā. Many non-Māori, non-Pākehā New Zealanders are ready to recognise the place of tangata whenua.”

A small number of Pākehā respondents insisted that New Zealand is a multicultural society, not a bicultural society. Several others spoke of hearing this said and while not agreeing, they did not know how to answer it. Another respondent responded to the multicultural society argument in this way:

“Māori have no other land to call home. That is why biculturalism is important and different to multiculturalism.”

Many non-Māori respondents expressed the desire to improve and develop the bicultural relationship in parishes. There is great goodwill towards greater use of Te Reo and Māori hymns in the liturgy, and the

inclusion of Māori symbols, art and craft in churches and other parish buildings. There is also uncertainty about “getting it right” and a desire not to offend out of ignorance:

“A lot of Liturgy Groups attempt to include biculturalism in liturgies but may be culturally ‘wrong’ – not their fault. Better guidelines need to be produced to enable the bicultural relationship to be inclusive and aware. Liturgy groups need to be given better material explaining the cultural aspects and traditions so that they can be incorporated with confidence and knowledge.”

Both Māori and non-Māori respondents said that a more truly bicultural approach to liturgy needs to come from a deeper understanding:

“Within the Church it is vital any expression of Māori isn’t just tokenism, but a heartfelt expression of our culture within the Mass.”

“Recognition of Māori and commitment to biculturalism in the life and mission of the Church is not achieved by token Te Reo responses and Māori songs. While all of this is a great start to acknowledge our bicultural heritage, it is not the catalyst for change of heart. I believe that truly being a person who commits to biculturalism and the importance of Māori in our country today is when we are captivated by God’s goodness and love for us, his love overflows through our hearts to every other human being.”

“The Treaty of Waitangi is seen as a Covenant by Māori signed in the presence of God and witnessed by His Missionaries. It is a sacred irrevocable document. We are the descendants of those who signed the Treaty with an obligation to honour this Covenant in our lives. We have an obligation, Tau Iwi and Māori, before God, to seek the best for each other so that all can live lives of fulfilment and dignity within our cultural contexts.”

“Māori are orators of Te Ao – create talking and listening opportunities.”

“There needs to be a recognition that Catholic Māori have a different spiritual vision from Catholic Europeans.”

In seeking this deeper understanding and its practical expression, several respondents noted that there will be a small number of people who are opposed, which was the case among the submissions.

“Biculturalism is well intended, but what does it have to do with saving souls? What does it have to do with the Beatitudes or the Works of Mercy? Martin Luther King dreamed of a world in which no one gets special treatment because of the colour of their skin, I think we should honour his dream, as well as the words of St. Paul.”

“Māori need to recognise that Catholicism is one of the biggest things in the world and so they need to adjust to the teachings of the Church. Not the other way around. The Church hasn’t gotten into its strong world position by bowing to every minority that it’s come across, the minority has realised the superiority of the Church and bowed to it.”

Another respondent noted that when seeking to deepen the bicultural relationship “leadership needs to be able to tough out the resistance”.

Both Māori and non-Māori respondents noted that Māori are generally found in poorer parts of the Archdiocese, that many live on the margins of society and Church life, and that there is a need to address the poverty in the Māori community.

One Māori respondent spoke of needing funding and practical assistance to help other Māori so “if I as a Māori, need to help anyone, I can do so without running myself ragged and/or broke.”

There were also pleas for support for Te Ngākau Tapu (the Māori parish in the Archdiocese), a parish community that is probably the poorest in the Archdiocese. Te Ngākau Tapu struggles with an old building needing repairs, and as a relatively new parish, it has few resources.

What are your recommendations to the Archbishop about directions and priorities in relation to “Go, you are sent...to deepen your bicultural relationship”?

List any practical actions your group comes up with.



6. Go you are sent... as members of the One Body of Christ

Respondents universally welcomed the life, energy, numbers of parishioners and diversity which migrants are bringing to parishes in the Archdiocese. This experience is more intense in some parishes, especially those with larger and more diverse migrant populations. These parishes appear at ease with the situation, and recognize the huge contribution migrants are making to their community.

“Let’s be honest, our new immigrants are becoming the backbones of our congregations.”

“I really appreciate the input of our Samoan, Tongan and Filipino parishioners. To hear songs of praise to God in these beautiful languages – Samoan, Tongan, Tagalog – combined with a communal talent for singing (which we Pākehā rather lack) is to be again immersed in the joyous directness and unaffected naturalness of the faith. I welcome the variation and difference, within which the Eucharist binds us as one. We Pākehā are being replenished and invigorated by our migrant communities...as ethnic communities and as individuals, we complement each other and complete (perhaps) what the other lacks.”

“We are already conscious of the renewing energy and joy that the Filipino community brings to our places of worship, and the Tongan and Samoan communities. Inter-marriage too has brought new opportunities.”

A Samoan group gave this perspective on the multicultural nature of their parishes:

“Everyone loves their multicultural communities and it’s a joy to know and learn other people’s cultures in their parishes. We love to interact with fellow parishioners from other ethnic groups but would love to learn and understand more about their cultures.”

Numbers seem to matter, as some people from parishes with relatively few migrants spoke of their shyness and uncertainty in approaching people of other cultures, and the tendency of small migrant groups to be very close-knit. Some

sought the opportunity for a greater experience of migrant cultures than they have in their parish:

“It would be great if ethnic chaplaincies could in some way share the diversity they bring to our Archdiocese across our parishes, so that they don’t end up as silos.”

Several respondents pointed out that there is not uniformity of experience in the ethnic groups in our parishes. Migrants have been in New Zealand for different lengths of time and have integrated into the wider community in different ways.

“I think it’s helpful to remember that some immigrants are recent, and others have been longer in New Zealand. It is also important to remember the New Zealand-born children of immigrants in reflecting on this topic, and the range of contexts will be very considerable.”

It was noted that for some migrants who have been in New Zealand for a long time their chaplaincy is effectively their primary Catholic community. The use of a chaplaincy as a vehicle for culture, rather than as a Christian community, was questioned.

A dominant theme was a desire for parishes to be inclusive and welcoming of all ethnicities. Frustration was expressed at this being thwarted by a proliferation of Masses for ethnic groups and some migrant groups travelling from parish to parish to attend these Masses.

At the same time there was recognition that some parishes have a lot of work to do to make migrant parishioners feel at home. The development of a sense of belonging is helped by being part of the decision-making and activities in the parish, having roles in the parish, the parish celebrating feast days which are important to migrant groups, and by seeing aspects of one’s culture incorporated into the liturgy and the surroundings. Several respondents stressed the need to listen to what immigrants have to say and to give them opportunities for input.

Some parishes are already well down the track in the integration of the migrant communities in the parish, with this integration having been practised in one parish for the last twenty years:

“We have an integrated language mass... including English, Maori, Samoan, Tokelauan. We have one ethnic mass per month from the last three communities mentioned as the main Sunday morning Mass. This includes some English (homily can be ethnic language and English), all ethnic spoken parts have the translation on the screen so that everyone can follow the Mass. The most recent one was a Filipino ethnic mass (our first as the main Sunday morning Mass). This integration has occurred by our liturgy team having come to know the leaders of the different communities and subsequently the liturgy leaders (especially music) from those communities, and having a representative of each community in the parish liturgy team.”

Other parishes are new to the experience but rapidly developing shared activities and experiencing “the more devotional spirituality” of new migrant groups. For example, one parish said that on Good Friday they followed a Filipino tradition to visit churches.

The most significant question raised by respondents is the role of ethnic chaplains and chaplaincies in the Archdiocese. The view expressed most frequently was that ethnic chaplaincies have a particular responsibility for integrating new migrants into parishes, and helping parishes adapt to the cultures in their midst. Most respondents also saw a place for ethnic chaplains in providing spiritual support and keeping migrants in touch with their spiritual roots. These views were shared by respondents from migrant groups as well as other parishioners.

“Establish ethnic chaplaincies for larger ethnic communities to help support migrants, assist with their integration, and encourage their participation in their parishes (ie model it on the Filipino Chaplaincy).”

“Ethnic chaplains play an important role of keeping immigrants in touch with their own spiritual and cultural roots but this role can only be complementary to that of the loving welcome of the local church. It is within the local church and community that the new family will put down new roots of belonging.”

“Ethnic chaplaincies provide for the pastoral needs of migrants – to bridge and integrate new migrants into their new parish until they become comfortable.”

There were also a few respondents who took more divergent views about ethnic chaplaincies:

“I don't think we should have ethnic chaplaincies as we have so many cultures now.”

“(Ethnic chaplains) would be useful as an advisory group for the Cardinal. They could do with a change in name, or purpose.”

“Why can't we have Asian/Indian/Sri Lankan chaplaincies?”

“Ethnic groups could get together to seek our own chaplains. What's the process?”

There are obviously many migrants for whom a parish Mass which incorporates some aspects of their culture is now their preferred form of worship.

“It is possible to have one Mass in the parish. Each ethnic group can have a hymn in their own language during Mass. Each group can prepare one part of the Mass. For instance, reading the Bible, offertory or prayers of the faithful.”

“Having one Mass caters for all of our ethnicities. This creates an environment where everyone feels welcome. Songs, prayers and other aspects in other languages – all these little things add together and ultimately create one space where all of our cultures thrive and eliminate any segregation or other exclusive acts.”

Concern about the frequency of Masses in various languages and their potential for divisiveness and the creation of silos was expressed by migrants (especially those who have been here for some time) and non-migrants alike.

What are your recommendations to the Archbishop about directions and priorities in relation to “Go, you are sent...as members of the one Body of Christ”?

List any practical actions your group comes up with.



7. Go, you are sent... to your own peripheries

Responses indicate that groups who feel or are perceived to be on the peripheries of the Church include people who have been hurt in some way, or feel excluded because of their life situation, or who see themselves as “outsiders”.

Some people have encountered situations of conflict or hurt in their relationships within their faith community, with other lay people or with the priest. People in this situation have often been contributing time and energy to the community, and their hurt is deep.

The bonding effect of Catholic schools is normally very positive for those who attend those schools, but those who have not attended Catholic schools can feel excluded:

“You can be an ‘outsider’ because you didn’t go to Catholic school.”

In some cases people on the peripheries have become disillusioned with the Church as a result of the sexual abuse cases, which have shaken their belief in all things Catholic.

Some respondents pointed out that Māori are often on the peripheries, that there is often not a lot in a parish to make them feel it is their spiritual home, and they can be pushed aside by the emphasis on the new migrant cultures in the Church.

Those among the respondents who are separated or divorced spoke of the deep hurt caused by their circumstances and how difficult it is to find support within the Church:

“Currently, a separated/divorced Catholic in Wellington in need of healing and support, at a time of huge trauma and battered self-confidence, will need to muster up enormous courage to continue a faith journey, participation in church life, and search for the support needed for self and family.”

The Lazarus Experience is a programme for those who are separated or divorced, and it is under-resourced and under-promoted compared to marriage programmes, running on the goodwill of a few volunteers. The lack of resources for the programme is in itself hurtful, and it is often difficult

to find potential participants because they retreat from the faith community:

“Does the Church spend proportionally as much time and resources on looking after those affected by marriage break down as she does celebrating and promoting marriage?...Their care should not be pushed out to the margins.”

“Finding people is hugely time consuming and difficult, because the separated and divorced often feel excluded, shamed and stigmatised. They don’t attend Mass. If they do, they don’t want to be identified as divorced.”

It was noted that parishes offer ministry for grief and loss after bereavement, but there is a big difference between the grief following bereavement and the grief of marriage breakdown. As one respondent said:

“Marriage breakdown offers no “closure”, no sympathy cards, division among faith community and friends, blame and shame, financial hardship, legal battles, lifestyle changes, moving house, changing jobs, a struggle for survival, and the people affected feel stigmatised. As a consequence, the separated and divorced avoid familiar parishes.”

There appears to be a lack of good information among the separated and divorced regarding their continued inclusion in the parish, receiving communion, and marriage annulments, which can lead to people excluding themselves. This is particularly the case in some cultures, with Pasifika, Indians and Filipinos being mentioned.

There were very few responses from those who identified as divorced and remarried, which perhaps indicates their absence from the Catholic community. Some respondents certainly knew from family or friends that it is hard to stay in a parish after divorce and remarriage.

Amoris Laetitia has raised questions for some who are divorced and remarried:

“I am a divorced and remarried cradle Catholic... The principal thing I want from the Archdiocese about my sacramental status is clarity...I simply want clarity from the institutional Church so that

I can make decisions on the basis of an informed conscience... Please, please give me leadership on this matter.”

Among other respondents there were diverging views about the situation of the divorced and remarried.

“While the law of gradualness would inspire us to be welcoming; meet people where they are and offer them the face of kindness, it must be done in a way that accepts the person but is not confused as approval of sinful behaviour.”

“Those who have re-married after a disastrous first marriage – humans need companionship and shared responsibility for families. While I believe that marriage is a life-long commitment, there are some who are in a marriage which is harmful, instead of life-giving. Their needs are not met and they sometimes step outside the Church to find the support they need.”

“The rules need sorting, if too tight, they alienate people and embitter them – people are made to feel guilty and ashamed.”

“We are not given authority to change the Lord's commands for pastoral reasons, as attractive as that would be.”

While most respondents grasped the essence of the law of gradualness, some struggled to see how to apply it “without losing our sharpness”.

One priest respondent said that the law of gradualness “implies a change of mind-set for many Catholics (which) could be helped with a preaching module on this principle. This, in turn, would have to start with a renewal seminar for clergy and lay leaders.”

Lesbian, gay, bisexual and transgender (LGBT) Catholics did not offer responses which could be identified. Their family and friends spoke out strongly, often from positions of having felt the pain of their loved ones.

“The LGBT persons, if present in the parish, are usually invisible. LGBT persons are usually uncertain as to their acceptance within the Church and so blend in or hide the aspect of their life which they think may be problematic in the Church community.”

“... There are no obvious signs that LGBT persons are welcome as Church members... Are we comfortable in describing ourselves as an ‘inclusive Church’ when heterosexuality is the only ‘life style’ celebrated in the Church?”

“A lot have rejected the Church because they feel they are judged. Unfortunately many have received overt condemnation from outspoken Christian leaders and therefore rejected the Church outright... my (LGBT) friends also face stigma out in society and can be both hurt and angry. Some are openly campaigning to reduce stigma and are very courageous about speaking out about their experiences. Many live in hope for a better world.”

“I would like even more emphasis on affirming people in their lives, rather than a language of accompanying to an ideal. For instance, LGBT people are not falling short of an ideal! It follows that their intimate relationships must also be affirmed.”

A school said in its response that they welcome LGBT families and their children, and see them as no different to other families. A number of respondents felt that no matter how welcoming they tried to be to LGBT Catholics and to the divorced and remarried in a parish, their exclusion from communion tended to negate the community's welcome.

“The Synod booklet talks about people ‘believing their situation excludes them’ – it does, the teaching is clear! It's hurtful, and an embarrassment. And this doesn't mean that I don't support the sanctity and permanence of marriage, I do.”

“Somehow there has to be a way that divorced people in a new relationship can still know they are welcome in our communities, experience love and acceptance and be able to receive the sacraments. These people in particular need Jesus so much – why do we deny them the life giving Eucharist?”

What are your recommendations to the Archbishop about directions and priorities in relation to “Go you are sent... to your own peripheries”?

List any practical actions your group comes up with.



8. Go, you are sent... to care for creation

It was evident from the responses to the Care for Creation section of the Participation Booklet that the sacred dimension of creation is well understood by many Catholics.

“To be a follower of Christ is to be in right relationship with self, others, creation.”

“Any Christian approach to environmental issues will start with Christ: his gentleness, his sense of wonder, his awareness of how connected everything is.”

“Catholics recognise the moral imperative to respond to all of life with care because all of creation is graced with the sacred presence. To look beyond ourselves in solidarity with our human family, especially our future human family.”

“It is God’s creation so we have duty of care. We all belong to and are part of creation. This is our home.”

“Care for creation links strongly into our Catholic identity – we are an incarnation people, at our heart bread and wine become the Body and Blood of Jesus Christ – Emmanuel, God-with-us in creation.”

“Biblical mandate – we are overseers of God’s creation. This means our relationship is one of ‘stewards of the earth’. We need to help the students to grow appreciation for creation – looking all around them at the beauty of the world rather than at their phones.”

“As Catholics, we believe that God created us and the world we live in, therefore we have a moral obligation as stewards to care for the earth – God has entrusted as with care of all His creation.”

While respondents had no difficulty in seeing caring for creation as a moral obligation because creation is God’s gift, there were very few comments about the relationship between poverty in the world and the exploitation of creation. The relationship between inequality and the use of the earth’s resources is a prominent theme in *Laudato Si*, summarized in paragraph 51:

“Inequity affects not only individuals but entire countries; it compels us to consider an ethics of international relations. A true ‘ecological debt’ exists, particularly between the global north and south, connected to commercial imbalances with effects on the environment, and the disproportionate use of natural resources by certain countries over long periods of time.”

Some respondents noted that Māori give everyone a gift in their approach to creation, and that we should “learn from Māori tradition and come to a full understanding of our role as guardians of the land, and the seas and waterway, for future generations.”

Ways need to be found to deepen our understanding of the justice aspect of caring for creation. Input from schools showed that they are doing an excellent job in developing environmental awareness in their students, and adult respondents have a strong sense of the sacredness of creation. In a Catholic sense this will be incomplete if it is not accompanied by a focus on the social justice aspects of caring for creation.

One young person had strong views about the Church’s response to creation:

“As a young Catholic, I have been disappointed and frustrated at how little the Church has done to care for creation and reject the consumerist, capitalist culture that threatens the very life on our common home...I think we need to close the gap between what we believe as Catholics and what we actually do on the ground, and as a Church become revolutionary leaders of ecological conversion.”

Another respondent had a different view about the Church’s involvement:

“We are called to use creation and not abuse it. That is it. This current mania on the environment is nothing but a distraction from the fight against really serious moral issues that are prevalent in society today such as the widespread loss of faith, contraception, abortion, homosexuality and other such issues. Ecology is nice and wishy washy and ultimately irrelevant – it makes Church members feel like they are standing up

for something righteous while simultaneously enjoying the plaudits of the world. Very easy and very convenient.”

And another respondent made an interesting connection between care for creation and vocations to the priesthood:

“(We should) pray and work towards increased vocations for the priesthood as we now have to travel further geographically to attend Mass increasing our carbon footprint.”

A huge number of practical actions were listed by respondents. These included recycling, buying less, eliminating plastic bags, composting, shorter showers, adopting streams, planting trees, car-pooling, walking, public transport, reducing air travel, “decluttering our world instead of recreating it in plastic”, solar panels, insulation, becoming low waste-producing homes, schools and churches, tidying up neglected parts of our communities etc.

The practical suggestions fell into two overlapping groups, those to be done by individuals and those which might be done by a parish or school. The importance of influencing children was highlighted by a number of people:

“Influence the youngest amongst us – walk with them to find ways to restore and care for creation.”

“Everything starts with the young and we are never too old to learn.”

Schools are doing practical projects with their students, and most are involved in the Enviroschools programme. It was not clear from the schools’ input whether they are basing their Enviroschools work in a solid basis of Catholic teaching on the environment.

There were many suggestions about how parishes could be involved in caring for creation. Some people pointed out that any action by a parish needs to be grounded in a deeper understanding of *Laudato Si’* and other Church documents on the environment, without which “we might as well join Greenpeace”. People asked for homilies and workshops on these issues.

“Opportunities to study *Laudato Si’* will be important to gain a fully Christian understanding of environment care. This is already happening in schools, but probably not so much at parish level. The liturgical calendar provides many openings for preaching on this topic; also the

“environment” in which the liturgy is celebrated can also encourage respect and awe at the wonder of creation, and the gifts of God generally.”

A project approach in parishes was favoured by many, with a defined task related to caring for creation being undertaken by the parish each year. Some saw the project approach as a natural vehicle for parish-school collaboration which would draw in school families who are not involved in the parish.

Advocacy on issues to do with caring for creation was strongly supported, and all it seems to lack are catalysts and leaders. There was a very local aspect to the types of action people would like to take, with local councils, community boards and supermarkets being identified as the first targets. There was also a desire to be more organised in lobbying companies and government bodies, and seeking to influence national issues about water and land use. Learning from Māori about how to lobby councils and governments was suggested by several people. Advocacy as part of practical parish projects was also popular.

Overall the responses indicate that there is a lot of energy in the Catholic community for this topic, which was summarized in this comment:

“We should begin by challenging ourselves to bring our environmental destruction to the lowest possible as a Church community and as individuals, then put pressure on our country’s leaders and the rest of society. I am full of hope that as a church we can transform this global crisis through the love of Christ.”

What are your recommendations to the Archbishop about directions and priorities in relation to “Go, you are sent...to care for creation”?

List any practical actions your group comes up with.



9. Go, you are sent... to fellow Christians

Ecumenical activity has been growing in the Archdiocese and for many people it is a source of blessing and encouragement as they find out how much the Christian churches have in common.

“As Catholics we may feel that we are blessed with the full knowledge of Christ and the amazing support that the Church gives us. It is wonderful to see that the Catholic Church is extending ecumenically to all Christians – especially at the current time with the 500th anniversary of the Reformation. Reformation of the Catholic Church was needed then as it was at the time of Vatican II and as it is today. Let us join in prayer, fellowship and service to others with the wider community remembering that Jesus is ‘The Way, the Truth, and the Life’ and the way to heaven for us all.”

However practical ecumenism seems to have reached a plateau in many places in the Archdiocese with people unsure about how to go further.

Most parishes have joint services with other churches in their area, most commonly on Ash Wednesday and Good Friday with carol services in Advent. Some parishes have taken joint worship further:

“Already taking place in Otaki – Good Friday (walk/cycle between the churches with readings and reflection and prayers, ending with morning tea at St Mary’s), Easter Sunday (sunrise service followed by breakfast), Pentecost (items, plays, group singing at Presbyterian Church, birthday cake and supper) and Christmas (meal for less fortunate, those without families, carol service) joint events.”

Many people asked for more joint worship than they have at present:

“Without overburdening people, is there scope for a bit more than the annual Ash Wednesday service? Advent? Other major shared festivals? We could also learn a few things from some other Christian traditions, like decent congregational singing!”

“We used to have exchange services with the local Anglican church, eg Ash Wednesday services alternated at each church each year, Taize evenings at one another’s churches; these have subsequently ceased since the change of minister at the Anglican church (he was not interested in any shared services).”

There were a number of ideas about how joint prayer and worship could be expanded, and how to get past differences in worship:

“On Pentecost Sunday do a Church Crawl, an organised procession from church to church, with a prayer service broken up and happening at each place.”

“We could expand joint prayer with other Christian denominations by encouraging non-denominational prayer such as Christian Meditation or Centering Prayer. These forms of prayer are conducted in silence and stillness, recognising that we don’t need words and can allow the Holy Spirit to pray through us.”

“The Lutheran commemoration service was a great start, keep building on it.”

“One of the huge barriers to closer relationships with other Christians is that whenever there are shared services priests are saying Mass, and we can’t share the Mass (it is by its nature exclusionary).”

“We could explore opportunities with our neighbouring non-Catholic parishes further than Ash Wednesday and Good Friday. In an Anglican context, we could share Evensong and Vespers or pray for national concerns.”

“We could host an annual outdoor ecumenical service for all the denominations in the various areas (eg Wairarapa, Wellington city, Hutt Valley etc) along with a huge picnic of the old-fashioned sort.”

“(We should) be more aware of the special celebration times of other churches, send them messages, participate in their events and invite them to ours.”

There was also acknowledgment that Catholics may need some encouragement to be involved in the worship of other denominations:

"I am surprised at the number of Catholics I have spoken to who are amazed that other Christian denominations pray the same prayers, have communion, and believe very similar things."

"It is great that the three churches gather for Good Friday, sharing liturgy between the three churches and various other ecumenical services throughout the year. The other two churches make those services the one for the day, so that everyone goes. Our church however, still has its own Mass on the day and it is just an 'aside' if people want to attend the Ecumenical service. I find this sad..."

"Have combined songs and prayers with other Christian denominations in a published form, including a joint version of the Our Father."

Not everyone was in favour of ecumenical activity:

"'Outside the Catholic Church there is no Salvation.' This has been the timeless teaching of the Church throughout the ages and has not changed and cannot change. Thus we are morally obligated to do our best to convert all to the Catholic Church and not to affirm them in their error by participating in their services or working with them in their social programmes."

Some respondents described ecumenical initiatives they are already involved in, such as Prison Fellowship, visiting rest homes, foodbank work, an ecumenical prayer groups, refugee resettlement and op shops. Suggestions for further activity included Christian film evenings; Bible discussion groups; more charitable activities; young parents' groups to share ideas, children's clothing, skills; ecumenical lunches for the elderly/lonely; assisting people with addictions. Uniting for Lenten discussion groups in each other's venues and inviting other churches to the Broken Bay Institute e-conferences were also mentioned.

A theme in the responses was the desire to find ways of knowing one another better, and to work together on things we have in common. This includes advocacy on social justice issues, with the advocacy with the Anglicans on Syrian refugees being quoted as an example of what can be done with a united front. The importance of taking concrete steps to get to know one another and supporting initiatives with and by other churches was emphasized by some people:

"Also joining other churches in their community initiatives. Just rolling up our sleeves to help rather than feeling we have create everything and it has to be Catholic."

"Perhaps there's room for informing ourselves, our congregations, about the backgrounds to the various major denominations, so that we know what it means to be Anglican, Presbyterian, and so on."

"I think inviting other Christian groups to talk about their faith background. We don't know or appreciate each other enough."

"Recently at our Parish a delegation from the Salvation Army attended. Afterwards they joined parishioners for morning tea. This was a friendly and seemingly beneficial exercise for all."

"Progress is being made – our 'Culture of life' prayer group is ecumenical and I believe our Lord is present in a very special way as we unite in prayer for the most vulnerable amongst us."

The role of local ministers' groups was mentioned several times, as being a place where ideas could be generated and initiatives supported. However lay involvement and leadership were seen as essential.

"A framework is needed to ensure this ecumenical activity continues and grows. Each parish should have a person appointed to foster ecumenical activity in collaboration with the priest."

"If there is a project manager within the ranks of parishioners the thought occurs he or she could be engaged to manage such a process."

There is no shortage of ideas for ecumenical activity, and most people support it, but if ecumenical activity in parishes is to move to a new level, it will need "champions" and people who can make it happen.

What are your recommendations to the Archbishop about directions and priorities in relation to "Go, you are sent...to fellow Christians"?

List any practical actions your group comes up with.



10. Go, you are sent... to accompany one another

In the responses to the question “Who is missing from our communities?” in the topic *Go, you are sent... to your own peripheries* respondents overwhelmingly identified “young people” as missing.

A number were more specific about age groups who were missing. Within the group “young people”, young families were seen as the biggest group missing from parishes, although many of them bring their children for baptism and enrol them in a Catholic school. The missing young families are covered in more detail in the topic about Marriage and Families.

Young people’s experience of Sunday liturgy gave some clues as to why they are absent:

“Youth are often attracted to more charismatic groups as they are more fun.”

“Allow young people some flexibility in worship rather than dogmatically insisting on the letter of the law (or the rubrics!).”

“We need to move beyond the Mass and what we’ve always done, because, while the Mass is central, it is (often) all we offer.”

“Low evidence in some parishes of any effort – engage older people more than younger. Ways/methods of proclaiming the gospel are not geared at young people.”

“Young people want different music...examples like ‘unstoppable God’, and songs from Arise Church and particularly Hillsong. This would attract young people to Mass.”

“I’ll be honest: 1 hour mass every Sunday does get semi-annoying. I think it’s the same for a lot of youth due to smaller attention spans.”

“(We need) teen friendly times for either Mass or liturgies of word and sacrament.”

The assumption that young people want more entertaining liturgy was contradicted by several people:

“The Mass...is not a time for fun and games, it’s not a time for a celebration of ourselves or our communities and cultures, it’s a time for

remembering what Jesus sacrificed in order to reconcile us with God and offering ourselves, our intentions, and our adoration to God...Don’t assume that other generations want what the baby-boomers want. Give them the transcendent which they crave. The baby-boomers wanted a sense of community, but the millennials want holiness.”

Young people’s problems with the liturgy are accompanied by a sense of the parish community not being for them. For many school students and 18-30 year olds, parishes are viewed as being the territory of older people, rather than being a community for young people:

“The schools are for the young people and the parishes are for the old people.”

“I don’t feel welcomed at church, no space for community and talking, no sense of belonging.”

“Church, as at present structured, is for adults.”

We may need to learn from other denominations. The Arise Church appeared in many topics and was written about more fully by this respondent:

“Back in the 2002 a group of seven people in Wellington who were not satisfied with existing churches had a bright idea – they decided to start their own church. Broadly speaking, their beliefs appear similar to ours. They recognise Jesus as the Son of God and their Saviour and gather to worship and give thanks to him. Fifteen years later the Arise Church services fill the Michael Fowler Centre, fill the TSB Arena and they have just built a new multi-million dollar venue opposite the railway station in Petone. Their carpark in Petone is regularly full and overflowing into the adjoining park and ride park, they bus in people from further afield (seven buses on a recent Friday night) and the venue is packed. This is a regular occurrence. The Arise Church has been described as having “a big youth following”. Wouldn’t it be great to see this regularly in the Catholic Churches in the Wellington Archdiocese?”

Responses from some migrant groups indicate that Arise is attracting their young people, and we should not take their future participation in the Catholic Church for granted.

Some parishes are making real efforts to provide for their young people, particularly through the provision of youth Masses in different parts of the parish. Life Teen Masses and Archdiocesan youth Masses are attracting the young, and there is something about being involved in events with large numbers which is very attractive to young people. This is possible in the city areas of the Archdiocese, but is difficult in the regions.

There were divided views about camps, youth groups and similar activities. Some youth groups have been successful at parish level but sustainability is a problem as is content/programme.

“Somehow we need to make youth groups about a personal encounter with Christ, not just about socialising and food.”

Some thought camps were the best way to engage young people, whereas others said a one-off experience goes nowhere if there is no follow-up, or if it is all fun and no substance. Questions were asked about the cost of such activities and who they excluded. Hearts Aflame, Jesus4Real and Challenge 2000 activities were popular, as were activities associated with service or justice. The divide between ethnic youth groups and parish youth groups was felt quite keenly, although one parish has succeeded in bringing together all its young people in a youth group.

There were a number of comments about young people's intellectual needs not being catered for, and the approach to their formation being “watered down”.

“In my experience those who individuals who gather knowledge and understanding of the faith alongside the relationships with Christ and with fun social connections have seemed to stay in the Church as really passionate individuals who are strongly connected.”

“I think sometimes we under-estimate the youth and their ability to contribute to faith discussions. These are teenagers who are taking intense science, English, history, mathematics courses – why does religion always have to be dumbed down constantly to our youth? Having intense discussions on Christian apologetics was very valuable... Valuing the youth as having important contributions to ethical and societal problems is important.”

Church teaching emerged as problematic for many young people, as their views on LGBT issues (especially same-sex marriage), living together, contraception etc often diverge from the Church's position. Grappling with these issues has a social as well as a personal dimension for them:

“Teenagers understand Jesus very well. What they don't understand is how the Church rejects and discriminates against people, whereas Jesus never did. They see much of the Church's teaching as stepping away from Jesus's beliefs and practices.”

“Misconceptions and stereotypes of the Church are very off-putting for others at times, makes us feel embarrassed to be Catholic.”

Questions were asked about university (tertiary) chaplaincy:

“The Church needs to put more in place for those in Uni or post Uni. More investment in the leadership of this vital group who are starting work and starting families. They seem to manage it in other Christian groups.”

“UNIVERSITY CHAPLAINCY! It seems to have faltered. These are the years when young people are making lots of important decisions... Having access to a Catholic group, priest, place of worship when just starting out away from home, would really help to keep people in the habit of practicing their faith and being among like-minded friends.”

Overall the responses indicate that the youth scene in the Archdiocese is complex, with the needs of the different ages within the label “young people” making a response challenging. There is, however, a huge wellspring of concern, not least from young people themselves.

What are your recommendations to the Archbishop about directions and priorities in relation to “Go, you are sent...to accompany one another”?

List any practical actions your group comes up with.



11. Go, you are sent... to support marriage and families

In the topic *Go, you are sent...to your own peripheries* the largest response to the question “Who is missing from our communities?” identified young people, especially young families, as being conspicuous by their absence.

“Young people are missing from our communities. Not only young single people but young married couples with children. While our convent schools have big student roles many of the parents of these children are only minimally involved in the parish community. This is a huge loss for the vitality of our parishes”.

“I look at Mass and it surprises me to see so few families regularly. They are there for special events.”

“Missing are the 20's/early 30s age groups, don't see the relevance of Church in their lives, yet will send their children to Catholic schools... Exclusion, not by the people, but by the structure of our Church?”

There were possible reasons given for their absence, including the difficulties a Catholic married to a non-Catholic might face, the pressures on working parents with young children, Mass attendance being a duty rather than inspirational, and the school being the key faith community. Several respondents wrote in detail and with practical examples about the difficulties of managing young children during Mass, and the parish's seeming indifference to their needs:

“I used to love going to adoration, now I can't even get 5 minutes to myself after communion. If someone was available to hold the baby for 5 minutes after communion so I could say a little prayer, that would make me feel welcome, and part of the church community.”

There was a plea for the youngest children (pre-First Communion) to have a children's liturgy which extended until after Communion so the adults could have some space. The effect of the “looks” from parishioners who appear to dislike children's noise

means that attending Mass can be a tense experience for parents of young children – “it is just too hard managing children in church”. There was also understanding of the parent's difficulties, and they were not without their advocates:

“Encourage them to come to church and allow the kids to be kids even if they wriggle around and dance in the aisles. They bring so much joy to those around. Many parents feel embarrassed but they shouldn't. It is their church as much as anybody else's.”

A Parish Council submission, along with others, noted the “absence of many parents who support their children through the sacramental programme, but who do not come to Mass. As a result, the children may only attend school liturgy or the occasional Mass.”

People are concerned and searching for answers to the missing young families. Several suggested that some research is needed, so that any actions taken are not simply trial and error.

There was solid support for sacramental marriage among respondents, and many showed a deep understanding of the sacrament. The issue of young people delaying marriage or living together did not figure as prominently in the responses as might have been expected. Parents want their children to marry rather than live together, but believe that time often remedies the situation. There were indications that housing issues deter some young people from marrying as they are very burdened with student loans and low wages, and obtaining adequate accommodation for a future family appears beyond their reach.

There was a desire for more input on marriage through homilies, pamphlets and websites. It was suggested that parishes could promote their churches as marriage venues, provide material about the practical aspect of weddings, and have people who help young people have a simple and beautiful, but inexpensive, wedding. Wedding celebrants do a lot of

work for their clients in these areas, and they make the wedding easier for the couple than the Church appears to.

Respondents were quite critical of the work done by schools on marriage, seeing it as superficial. Marriage preparation courses also came in for criticism:

“I think we need better pre-marriage courses – particularly ones that link young couples with other young couples to be married. We did our pre-marriage course – it was disappointing as it assumed we were already living together and the questionnaire had little relevance at times for us. It was a pre-set questionnaire. It needed to have more open personalised discussions and if there were areas that needed more work/support there need to be places to go for this.”

Greater attention to natural family planning (NFP) and issues such as IVF in marriage preparation courses was requested by some, together with better promotion and availability of NFP courses, and for Theology of the Body courses for young people. Many respondents stressed the need for catechesis on marriage for young people, but gave no practical indications of when and how it could be done.

The pressures on families was a theme throughout the responses. Poverty was easily the most prominent, and it is evident many young families are struggling financially. Many are also time-poor because of the hours both parents must work to get an adequate income.

“Often financial pressures and managing with young children at home puts a lot of pressure on a marriage, especially if grandparents aren't nearby to help out.”

Some respondents were very aware of the societal context for the pressures faced by young families, and felt that the Church has a role in influencing policy in this area:

“We can talk all we like about supporting marriage and families but we need to get seriously engaged in public policy questions – the living wage, employment, education costs, childcare, quality of public education, transfer payments like Working for Families, better care for physical and mental health... this means emphasising that supporting all families, however organised, is a matter for all the population. It means encouraging an ethic of solidarity not individualism.”

Some respondents had been encouraged to attend Marriage Encounter courses, but all said that doing these activities in a weekend was impossible because of work hours and child-minding problems. Catholic Social Services counselling support was valued but not accessible to everyone. Evening courses on parenting children of different ages, as some schools have run for their parents, would be welcomed on a regular and sustained basis, especially if run in different parts of the Archdiocese.

The focus on families can make single people and people without children feel ignored, and sometimes they are hurt by thoughtless remarks. Single people feel their vocation receives little attention, and there are few resources for them.

“Marriage and raising children are often the ONLY focus that a parish presents. Singleness is rarely mentioned.”

There were also submissions from several couples with fertility issues who would welcome support, and for whom the focus on children can be painful.

A group of 23 elderly people expressed disappointment that the elderly did not feature at all in the Synod Participation Booklet. They noted that the elderly carry out much of the voluntary work within parishes, and that they have concerns and needs particular to their time of life. Concerns included spiritual needs, personal death, death of a spouse, elder abuse and loneliness. Needs include feeling useful, not being overlooked, and having control of personal decision-making.

The elderly group's comment that “a family incorporates everyone from newborn babies to the bedridden elderly” captures the complexity of family life, which can easily be lost in the focus on young families.

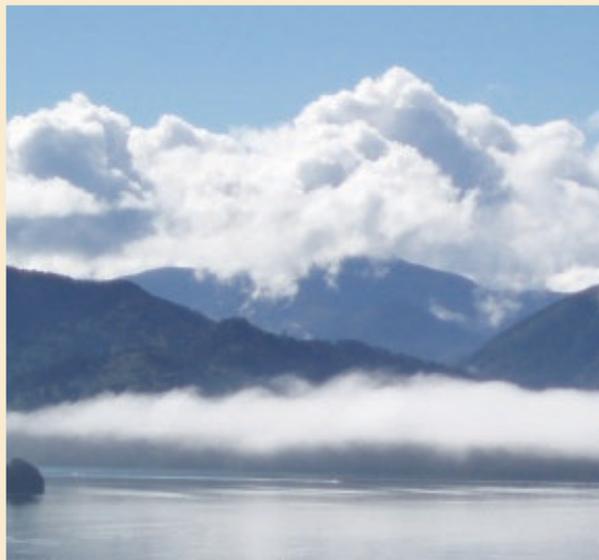
What are your recommendations to the Archbishop about directions and priorities in relation to “Go, you are sent...to support marriage and families”?

List any practical actions your group comes up with.





Background information about the Archdiocese



Office of the Archbishop

The Office of the Archbishop is made up of the Archbishop, Cardinal John Dew, and the staff who support him directly in his ministry and work.

His secretary is the first point of contact for most people, as well as providing administrative and secretarial support.

There are two Project Assistants, who between them provide support for two of the Archbishop's advisory bodies (the Council of Priests and the Archdiocesan Pastoral Council), manage the Stewardship programme, oversee social media and the Archdiocesan website, support the Synod, and do research and draft documents as required.

Office of the Archbishop staff

| | | | |
|---------------------------|-------------------|---------------|--------------------------------|
| <i>Tania Halliday:</i> | Secretary | (04) 496 1766 | t.halliday@wn.catholic.org.nz |
| <i>Lorraine McArthur:</i> | Project Assistant | (04) 496 1796 | l.mcarthur@wn.catholic.org.nz |
| <i>Anne Dickinson:</i> | Project Assistant | (04) 496 1793 | a.dickinson@wn.catholic.org.nz |

Advisory Bodies To The Archbishop

As required by Canon Law, the Archbishop has advisory bodies to assist him in his ministry in the Archdiocese.

The **Council of Priests** is a representative group of priests working in the diocese, who advise the Archbishop on matters to do with the life and ministry of priests and the good of the diocese.

The **Archdiocesan Consultors** are a small group of priests appointed by the Archbishop, with responsibilities in relation to acts of extraordinary administration and the alienation of Church property, and in providing for the interim government of a vacant diocese.

The **Board of Administration** is an advisory body to the Archbishop in relation to the financial administration of the Archdiocese. The board approves projects in the Archdiocese once the required processes have taken place, and provides financial and legal expertise in the administration of the Church's goods.

Te Kahu o te Rangi (TKOTR) is the Māori Pastoral Council in the Archdiocese of Wellington. Membership of TKOTR is open to all Catholic Māori communities within the Archdiocese. Members report back to TKOTR on initiatives in their particular rohe (area), and advise the Archbishop on matters affecting Māori.

The **Archdiocesan Pastoral Council** advises the Archbishop on pastoral matters, and assists him in developing a vision for the diocese. The members also keep him informed of activities in different parts of the Archdiocese.



Office of the General Manager

The General Manager leads and manages the Archdiocesan offices to enable all Archdiocesan staff at the Catholic Centre and Catholic Social Services to deliver what is needed to achieve Cardinal John Dew's vision and mission, ensuring that the work is done within the Church's canonical framework. The Archdiocese does not fund its staff from the levies on parishes, but from other income.

The General Manager's role has four parts:

1. Responsibility for employment, legal matters, health and safety, information technology (IT), support (office accommodation, transport etc), financial matters in relation to Archdiocesan staff, support for Board Committees, and joint responsibility (with the Diocese of Palmerston North) for WelCom. The General Manager and his office also advise parishes on any of these matters that may affect them.
2. Protection of the patrimony of the Church (the legacy of what all those who went before us have left to us). This patrimony is represented by parishes and schools and their buildings; archdiocesan buildings; investment assets; deposit raising and lending; and Archdiocesan records and archival material. Protecting patrimony includes sound financial and employment practices, and the responsible management of risk (including suitable insurance). The General Manager and his office also advise parishes on such matters.
3. Financial Administrator of the Archdiocese of Wellington (can. 494), with responsibility "to administer the goods of the diocese in accordance with the plan of the finance committee" (the finance committee is the Archdiocese's Board of Administration). This responsibility includes the provision of Financial Statements each year, which is done by the Finance Vicariate.
4. Engagement with government on changes in the law, regulations and policies that may affect the activities of the Archdiocese in the three parts of the role outlined above. It also includes co-ordinating with other dioceses on matters of mutual interest, and supporting Cardinal John at the Finance Committee of the New Zealand Catholic Bishops Conference.

Finally, the General Manager's role involves whatever particular projects or tasks Cardinal John wishes to be undertaken. An example is the co-ordination of the provision of visas for trainees, seminarians and clergy from overseas.

General Manager's Office staff

| | | | |
|----------------------------|--------------------------|---------------|----------------------------------|
| <i>Paul Bayliss:</i> | General Manager | (04) 496 1788 | p.bayliss@wn.catholic.org.nz |
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| <i>Angela Kelly-Smith:</i> | Director Finance | (04) 496 1758 | a.kelly-smith@wn.catholic.org.nz |
| <i>Stephen Harrison:</i> | Manager Support Services | (04) 496 1752 | s.harrison@wn.catholic.org.nz |
| <i>Sarita Smit:</i> | Schools Property Adviser | (04) 496 1772 | s.smit@wn.catholic.org.nz |
| <i>Annette Scullion:</i> | Editor WelCom | (04) 496 1712 | a.scullion@wn.catholic.org.nz |
| <i>Bernie Dodson:</i> | Board support | (04) 496 1704 | b.dodson@wn.catholic.org.nz |



Finance Vicariate

The work of the Finance Vicariate is wide-ranging, as the staff support parishes, clergy, and schools as well as being responsible for the Archdiocese's financial administration.

The chart below shows the functions of the Finance Vicariate.

Finance Vicariate staff

| | | | |
|--|--------------------------|---------------|----------------------------------|
| <i>Angela Kelly-Smith:</i> | Director Finance | (04) 496 1758 | a.kelly-smith@wn.catholic.org.nz |
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| <i>Archdiocese payment or invoicing queries:</i> | | (04) 496 1751 | adw.accounts@wn.catholic.org.nz |
| or call | | | |
| <i>Parish levies:</i> | | | levyreturn@wn.catholic.org.nz |
| <i>Attendance dues:</i> | | 0800 462 725 | dues@wn.catholic.org.nz |

The Finance Vicariate

A brief summary of what we do for....

| Parishes | Clergy | Clergy | ADW Organisation |
|--|---|---|---|
| <ul style="list-style-type: none"> • Banking administration • Investment and loan management • Financial reporting – providing training, support and advice • Xero support and advice • Charities Services liaison • Management of Parish financial obligations through levy system i.e. Clergy costs, parish insurance, national church commitments | <ul style="list-style-type: none"> • Housekeeper payroll • Clergy stipends and allowances • Day to day financial transactions for the Clergy Trust Fund • Financial reporting and management of compliance for the Clergy Trust fund • Wills and bequests queries and administration | <ul style="list-style-type: none"> • Manage the collection of \$7.5M of school attendance dues for 47 Catholic schools • Manage \$4.2M of Policy one Govt funded school maintenance for 42 Archbishop schools • School insurance • Management of school loan portfolio and debt servicing for new building work • Financial reporting to all 6 Catholic Proprietors in diocese | <p>All aspects of financial management including</p> <ul style="list-style-type: none"> • Payables • Receivables • Fixed assets • Investment portfolio • Loan management • Budgeting • Staff Payroll • Stewardship of trusts • Seminarian costs • Compliant financial reporting to all ADW governance boards, Charities Services and Government bodies. |

Māori Vicariate

The Māori Vicariate provides advice and support for Māori and faith communities within the Archdiocese of Wellington. This includes:

- assisting parishes, schools and communities with their knowledge of things Māori, use of te reo Māori in liturgies
- helping with sacramental and leadership programmes
- providing opportunities for Mass in Māori (Miha)
- assisting with Archdiocesan events, liturgies and celebrations.

The Māori Pastoral Care team comprises Monsignor Gerard Burns (Vicar for Māori); Deacon Danny Karatea-Goddard (Tūranga Māori) and Rangimoeroa Waikari-Panapa (Kaiāwhina Māori).

The Māori Pastoral Care team is one of the ways in which parishes, schools, liturgy groups, pastoral and other groups can make contact with Catholic Māori in the Archdiocese of Wellington. The team is based in the Catholic Centre, Hill St, Thorndon, but travels throughout the Archdiocese.

Te Kahu o Te Rangi (TKOTR) is the Māori Pastoral Council in the Archdiocese of Wellington. Membership of TKOTR is open to all Catholic Māori communities within the Archdiocese and new members are always welcome. One of the main activities for members is to report back to TKOTR on initiatives in their particular rohe (area). For example, sacramental programmes in their parish – baptisms and Holy Communion; pastoral activities – home and hospital visits; and helping with liturgies in other parishes – hīmene, karakia, karanga.

Pā Gerard and Danny are *ex-officio* members of Te Kahu o Te Rangi. Rangimoeroa is the Secretary. Te Kahu o Te Rangi meets regularly throughout the year.

Māori Pastoral Care Team

| | | | |
|--------------------------------------|-----------------|--------------------------------------|--|
| <i>Monsignor Gerard Burns:</i> | Vicar for Māori | (04) 496 1737 | g.burns@wn.catholic.org.nz |
| <i>Deacon Danny Karatea-Goddard:</i> | Tūranga Māori | (04) 496 1755 mobile: 021 509 431 | d.karatea-goddard@wn.catholic.org.nz |
| <i>Rangimoeroa Waikari-Panapa:</i> | Kaiāwhina Māori | (04) 496 1760 | r.waikari@wn.catholic.org.nz |



Parish Leadership Vicariate

The Parish Leadership Vicariate facilitates delivery of resources and services to meet the changing needs of parishes. It does this by

- helping bring to life Cardinal John Dew's vision of collaborative leadership teams of priests and lay pastoral leaders ministering together
- working with parishes to improve communication, and ensuring parishes are 'heard' and responded to promptly
- keeping parishes updated about Archdiocesan priorities
- providing formation, support and mentoring for one another and for the lay pastoral leaders
- organising formation for parish leadership – clergy, lay pastoral leaders, pastoral councils, parish secretaries/office administrators and those involved in liturgy.

Lay Pastoral Leaders

Lay pastoral leaders (LPL) are part of the Parish Leadership Vicariate, and are appointed to the following parishes:

| | |
|------------------|-------------------------------------|
| Joe Green | Catholic Parish of Wellington South |
| Merrick Mitchell | Our Lady of the Bays |
| Sharon Penny | Catholic Parish of Wairarapa |
| Fiona Rammell | Sacred Heart Cathedral |
| Barbara Rowley | Catholic Parish of Te Awakairangi |

Addressing new challenges

Parish amalgamation presented new challenges for leadership teams. Most in parish leadership have been ministering collaboratively in pastoral areas, so the concept of collaboration is not new. But the dynamic has changed, with as many as four priests and a lay pastoral leader in one parish. Great goodwill is evident within all the teams, and they work hard to collaborate well.

The Vicariate organizes an annual gathering of Parish Council Chairs to support amalgamated parishes in knowing their wider parish and understanding Cardinal John Dew's priorities. Parish leaders are able to share wisdom and experience, as well as gain a whole Archdiocesan perspective.

Parish secretaries/office administrators come together for a day each year, during which they share ideas and discuss challenges in their role. In newly amalgamated parishes they are faced with multiple clergy changes (which can sometimes mean different ways of doing their work), interaction with more parishioners, getting to know people in the new parish, more complex record-keeping, keeping track of clergy diaries, and a greater workload to be achieved in the same number of hours.

Collaborations

The Vicariate collaborates with the Stewardship programme, with the Parish Leadership team supporting in whatever capacity is needed. Being present for the Stewardship Days enables staff to follow up on the goals parishes set for themselves, and work alongside leadership teams and/or pastoral councils to put these goals in place.

Another mutual collaboration is with the Liturgy Advisor, Fr Patrick Bridgman. Staff receive liturgy formation requests and work with him to plan workshops. The Vicariate promotes the workshops, takes registrations, collates contact lists (for future workshops), and provides support to enable formation for liturgy to take place.



Launch Out

Launch out has been forming lay people for leadership ministry in the Archdiocese since 2002. The goal is to form and inform candidates through immersion in prayer, discernment, academic study and pastoral practice. Each of these components informs and enlightens the other. This process facilitates and strengthens the faith development and professional development of the Launch Out candidates.

Launch Out candidates are all involved in significant pastoral praxis that more recently has seen them involved in migrant communities, leading diverse communities as team members through merging parishes, and taking a leading role in the formation of facilitators to lead the synod consultation process.

Samoan Chaplaincy

The Samoan Chaplaincy Team Leader, Mika Teofilo is part of the Parish Leadership Vicariate. The Samoan Chaplaincy is covered in the section on chaplaincies.

Parish Leadership Vicariate staff

| | | | |
|--------------------------|---------------------------------------|---------------|--|
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| <i>Joan McFetridge:</i> | Launch Out Formator/Manager | | j.mcfetridge@wn.catholic.org.nz |
| <i>Mika Teofilo:</i> | Samoan Chaplaincy Team Leader | (04) 4961707 | m.teofilo@wn.catholic.org.nz |
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Family and Young Church Vicariate

The Family and Young Church Vicariate was formed in 2016 to focus specifically on these ministries.

Ministries that were previously under Archdiocesan Pastoral Services were relocated as follows:

Catholic Social Services: Seasons for Growth; Justice, Peace and Development

Archbishops' Project Assistant: Stewardship

Parish Leadership Vicariate: parish leadership and pastoral support, Launch Out, Samoan Chaplaincy

Young Church Ministries

Staff organize directly:

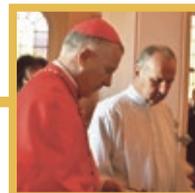
- monthly Archdiocesan Young Church Mass
- monthly young adult led faith discussion forum (*Rising Tide*)
- Vocation discernment day (Seek)
- *Young Catholic Leader* (YCL), a 5-day leadership formation camp for senior college students
- College visits and follow up with young leaders
- National Catholic Youth Ministry Conference
- Aotearoa Catholic Youth Festival
- National Council for Young Catholics
- Archdiocesan preparation for the Synod on Young People (Rome 2018).

Staff actively support:

- monthly youth worship night (XLT)
- *Life Teen* (National) Summer Camp, with 250+ young Catholics involved
- Youth for Christ (Filipino youth wing of Couples for Christ)
- monthly youth group in Wellington Catholic Colleges – *Youth Allowed, Faith Aloud* (YAFA).

Archdiocesan Young Church Ministries acts as a coordination and information hub for young people, via network gatherings, newsletters, and support for O'Shea Shield, Life Teen, parish-based youth ministry, Jesus-4-Real, SMAYACS, Taizé Prayer, Challenge 2000, Young Vinnies, World Youth Day, ethnic chaplaincy youth ministries, Catholic colleges, the national Delargey and local Tu Kahikatea Awards for contribution to youth ministry.

An intentional Christian community of young people is established at Berrigan House, 4 Kelburn Parade. It offers young people an experience of community and hospitality in the radical tradition of Dorothy Day and the Young Christian Worker movement.



Family Ministries

The Family and Young Church Vicariate takes an integrated approach to family/marriage/young peoples' ministries in the Archdiocese, acknowledging that faith formation is entirely dependent on lived faith in the home.

A focus on newly married couples and parents of young children is being implemented to support parents in actively living their Catholic faith in their homes, with adult faith formation being a critical focus.

The Vicariate is developing an adult faith formation response that follows the growth of children to provide faith formation at critical times in the parents' life - Marriage; the birth of children; Baptism preparation; school entry; sacraments of Reconciliation, Confirmation and Eucharist; transition to college etc.

Enabling ministry in parishes has proved challenging, as parishes struggle to support people involved in family ministry. The Anglican/Catholic *Side-by-Side Mentoring* programme has been effective in training family ministers, but mentors have traditionally found it hard going once under way. Pope Francis' Exhortation, *Amoris Laetitia*, has provided a timely mandate for a fresh look at family ministry.

Marriage Ministries

Marriage preparation continues in the Archdiocese with 50-60 couples taking part in the 2-day Love is a Decision programme each year.

The COMMIT inventory programme is offered in parishes and 31 couples took part last year. An Archdiocesan Marriage Task Force holds occasional formation and sharing evenings for marriage educators. An annual Valentine's Day Mass is celebrated in the Cathedral for married couples.

The Vicariate also recommends Engaged Encounter, and an online programme *Smart Loving* (Australian Marriage Resource Centre, www.smartloving.org) for those unable to participate in other programmes. The Archdiocese is an active member of the Catholic Network of Marriage Educators.

Sacraments of Initiation Programme

A new Sacraments of Initiation programme is being prepared which will soon be available for use by parishes. It uses a family-based method which recognizes parents as the pre-eminent faith educators of their children.

Family and Young Church Vicariate staff

- Chris Duthie-Jung:* Leader, Family and Young Church Ministries (04) 496-1759
c.duthie-jung@wn.catholic.org.nz
- Joanne Gomez:* Administrator and Coordinator, Marriage Ministries (04) 496 1719
j.gomez@wn.catholic.org.nz
- Isabella McCafferty:* Consultant Young Church Ministries (04) 496 1731 i.mccafferty@wn.catholic.org.nz
- Josh Nerona:* Consultant Young Church Ministries (04) 496 1701 j.nerona@wn.catholic.org.nz
- Vacant position:* Consultant, Family and Marriage Ministries



Catholic Schools and Education Services

Office of the Vicar for Education

The Vicar for Education is the Archbishop's representative appointed to exercise local jurisdiction in all things pertaining to Catholic Education in the Archdiocese of Wellington, particularly the Archbishop's responsibilities as Proprietor under the Private Schools Conditional Integration Act. The Vicar for Education is Jenny Gordon.

The Vicar for Education is the point of contact for:

Schools consultation

Variation to any area of statutory requirements and/or formal consultation on:

- tag 65 positions
- maximum rolls, allocation for increase
- non-preference rolls
- Preference Certificates - advice, issues and appeals, support for Archbishop's agents
- appointments - process and legalities
- annual Attestation of Compliance
- proprietor's appointees - appointments, registrations and reports

Proprietor Consultation

- Charter and Health Syllabus - bi-annual
- Enrolment policy.

Catholic Schools Education Services (CSES)

Catholic Schools Education Service provides assistance and support for all aspects of Catholic Education in the Archdiocese of Wellington.

CSES works with:

1. School communities, parishes and faith organisations in the Archdiocese (and in New Zealand as required) to promote and support the daily encounter with Christ that is at the heart of Catholic life.
2. School and parish communities to grow the leadership in the faith, so that our schools can reach out to others with Christ's message.
3. Schools to support their vision to become centres of excellence, where each member can express their talents and fulfil their potential.

Support Services for Schools

Support for Primary Schools

The Consultant to Primary Schools provides:

- professional development courses for teachers
- support programmes for teachers new to Catholic Education, and beginning teachers
- assistance with whole school and classroom Religious Education (RE) planning and delivery
- guidance and planning toward Certification in Catholic Character and Religious Education for teachers
- support and planning for school liturgy
- lesson appraisal for Certification.



Support for Secondary Schools

The Consultant to Secondary Schools provides:

- induction Courses for teachers new to Catholic Schools and for those new to teaching Religious Education
- Understanding Sexuality Course for teachers
- cluster meetings for DRSs to enable them to support one another and share strategies
- promotion of Diploma Courses for teachers
- counsellors' meetings to enable them to maintain and develop Catholic Character
- workshops for RE teachers for collaborative sharing and development of skills and ideas
- help with resources
- lesson appraisals for Certification when requested
- assistance for provisionally registered teachers.

Leadership Support

The Leadership Consultant provides assistance with:

- understanding Catholic Character at all levels
- leadership issues and development
- relationships at all levels
- Boards of Trustees matters
- issues affecting the wellbeing of Principals and Staff.

Administration

The CSES Administrator provides co-ordination of services including being the point of contact for:

- professional Development Records and processing Certification
- Catholic Character and Development Reviews
- S Forms
- support of CSES Team
- course registration.

Vicar for Education's Office and Catholic Schools Education Service staff

| | | | |
|------------------------|---------------------------------|---------------|--|
| <i>Jenny Gordon:</i> | Vicar for Education | (04) 496 1735 | j.gordon@wn.catholic.org.nz |
| <i>Frank Wafer:</i> | Leadership Consultant | (04) 496 1738 | f.wafer@wn.catholic.org.nz |
| <i>David Sullivan:</i> | Consultant to Secondary Schools | (04) 496 1708 | d.sullivan@wn.catholic.org.nz |
| <i>Alan Grant:</i> | Consultant to Primary Schools | (04) 496 1335 | a.grant@wn.catholic.org.nz |
| <i>Ella Retter:</i> | Administrator | (04) 496 1710 | e.retter@wn.catholic.org.nz |



Catholic Social Services Vicariate

The Catholic Social Services Vicariate is the social outreach agency of the Archdiocese of Wellington. The Vicariate's services include:

Low-cost counselling and social work

The counselling and social work team work alongside struggling individuals and families, to support them in building resilience and flourishing again through:

- counselling and therapy for individuals, families and couples
- support for refugee and migrant families
- anger management and violence prevention for individuals
- grief and loss support
- general social work.

Supporting people through change, grief and loss – *Seasons for Growth*

The one issue that is constant in life is change. Change is usually the result of:

- loss/bereavement
- separation
- relocation
- change in relationship
- change in direction
- change in health
- personal growth

The Vicariate provides Seasons for Growth, a successful education programme which explores the effects of change, loss and grief.

Work for justice and peace

The Justice, Peace and Development (JPD) Commission is an advisory group to the Archbishop, Cardinal John Dew. Activities of the Commission in recent years have included:

- Stations of the Cross pilgrimages in Lower Hutt and Porirua to highlight housing need in neighbourhoods facing state house demolitions
- a Loaves and Fishes picnic at Parliament to draw attention to the need to respond to poverty
- seminars on *Laudato Si'* – Pope Francis's encyclical on care for our common home

Hospital chaplaincy

There are Catholic Chaplains in all hospitals and someone is available to the patients 24/7. Chaplains listen, reassure, bring the Sacraments, and provide comfort for patient and family.

Prison chaplaincy

The Prison Chaplains minister to the spiritual needs of prisoners. A chaplain's presence can have a calming and peaceful effect and in times of loneliness and despair they are an independent compassionate advocate. There are Catholic chaplains at Rimutaka and Arohata prisons.



Support for refugee resettlement

The Archdiocese supports refugee resettlement by preparing homes for former refugees resettling in Wellington. Since February 2016, working in partnership with the Red Cross and the Anglican Diocese of Wellington and other organisations, over 130 homes have been prepared for more than 300 former refugees.

Coordinating the Archdiocese of Wellington's response to the Kaikōura/Marlborough earthquake

The impact of the earthquake was most severe in the Marlborough parish of Te Whetu o te Moana – Star of the Sea. Catholic Social Services is working alongside local groups and coordinating the distribution of funds. So far, Archdiocesan projects have included:

- Whakatu Rangatahi/Challenge 2000 holiday programme
- caring for the carers: support from CSS staff for people on the front lines of the Kaikōura response
- training for teachers at Kaikōura's five primary schools to run the Stormbirds programme to assist children who have experienced trauma from natural disasters
- support for the advocacy and budget service offered by Te Tai o Marokura social services
- He Whakautu Atawhai: support for increased Māori pastoral care presence in Kaikōura and Marlborough
- increased capacity for CSS to offer counselling, supervision and case management in the affected area.

Responding to poverty through projects and partnerships

Catholic Social Services works in partnership with parishes and other groups to respond to issues of poverty and injustice. CSS worked with St Joseph's Parish Upper Hutt, the Hutt Valley Benefit Education Service Trust and Caritas Aotearoa New Zealand to host a Benefit Impact day. This supported beneficiaries in checking they were receiving their full and correct entitlements. Many beneficiaries had not entered a church before and many advocates had not previously encountered the benefit system. It was a transformative experience for all.

Advocating for change

The Archdiocese of Wellington makes submissions to government on issues of poverty and injustice eg submissions on 2016 Social Security Rewrite Bill, and the 2017 Budget policy statement.

Catholic Social Services – contact

Compassion Centre, 132 Tory St, Wellington, (04) 385 8642,

Reception (general enquiries): reception@wn-catholicsocialservices.org.nz

Director: director@wn-catholicsocialservices.org.nz



Chaplaincies in the Archdiocese of Wellington

The bigger ethnic groups in the Archdiocese have “official” chaplaincies, whereas smaller groups come together for Mass in their own language either regularly or from time to time.

There are members of the Syro-Malabar Church (an Eastern Catholic Church in communion with Rome) living in the Archdiocese. They take part in parishes but also gather regularly as a community for Mass, and catechism class and youth activities.

Samoan Chaplaincy

In collaboration with other Archdiocesan departments and parishes, the Samoan Chaplaincy facilitates responses to the faith and pastoral needs and educational services for the Samoan community within the Archdiocese.

The Chaplaincy Team provide for regular Samoan Masses, Sunday School, formation and support for youth leadership and regular retreats for those involved in ministry. Young people take part in guided Bible study. There is a monthly newsletter in the Samoan language to keep readers well informed about Archdiocesan activities and priorities. More Samoans are taking part in ordinary parish life, including various Stewardship activities.

Work is being done to revise some chaplaincy activities and Samoan cultural practices that put financial pressure on families, especially at times of weddings, funerals and birthdays.

A translation team translates some key documents into Samoan to make it easier for the Samoan people to engage in Archdiocesan priorities. This includes translation of Stewardship and Synod material.

Tongan Chaplaincy

There are four Tongan parish communities in the Archdiocese: Star of the Sea Parish (Marlborough), Holy Trinity Parish, Otari Parish, St Joseph's Parish (Upper Hutt).

The Tongan communities all have activities for youth and family, including Sunday Schools, in-service training for Sunday School teachers, and sports activities. All communities have choirs which sing at Masses in their parishes, and at their Tongan community Masses. They take part in events in the wider Tongan community such as Tonga Day celebrations and combined church services. The activities for the year are planned, and the communities raise money to support them.

Filipino Chaplaincy

The Filipino Chaplaincy Pastoral Council has organised the chaplaincy into “barangay”, small units based on geographical locations in parishes. The barangay are named according to their patron saints, on whose feast day they usually have a celebration with the parish. The chaplaincy helps celebrate feasts special to Filipinos, such as the Sinulog Mass on the feast of Sto Nino, and activities such as rosary month and novenas. There are regular Filipino Masses and the Pastoral Council strongly encourages Filipinos to be involved in their parishes.

The various ministries of the chaplaincy – worship and liturgy, education and formation, outreach and service and the youth council - collaborate closely with their counterparts in the Archdiocese. The chaplaincy has a website and a monthly newsletter called Tambuli. It has a programme for new migrants, and supports the bereaved, the sick and the elderly. Youth are encouraged to take leadership roles in chaplaincy events.

Tokelauan Chaplaincy

The Tokelauan Chaplaincy provides faith formation, pastoral care, and for the spiritual needs of the Tokelauan community in the Archdiocese. There are five Tokelauan communities in the Archdiocese, and each parish Kaulotu (community) has a Tokelauan Mass once a month. The relationship between the parish community



and the Tokelauan Kaulotu is very important for the wellbeing of the parish community and for spiritual growth. There are Tokelauan representatives on various parish committees. In some parishes, there are combined services and the Tokelauan community is given responsibility for the Sunday Liturgy.

A team of Catechist couples meet monthly with the Tokelauan chaplain for the Eucharist and ongoing formation. The Catechists have pastoral and spiritual responsibilities within the Tokelauan community.

The chaplaincy runs Sunday Schools and choirs, and supports the young through youth Masses and the celebration of cultural and religious events.

The Tokelauan Chaplaincy Council has 30 members, excluding the Catechists, four from each of the five Kaulotu and two youth leaders from the five Kaulotu. It meets monthly to advise the chaplaincy and encourages cooperation between Chaplaincy, Kaulotu and parishes. It also initiates and coordinates fundraising activities for the Chaplaincy.

Other ethnic groups

Information about contacts for other ethnic groups and Masses in various languages can be found on the Archdiocese's website <http://www.wn.catholic.org.nz/archdiocesan-ministries/growing-in-community/ethnic-chaplaincies/chaplaincy-contacts/>. These groups include Chaldean Catholics, Melkite Catholics, and Korean and Spanish-speaking Catholics in the Archdiocese.

Apostleship of the Sea

The Apostleship of the Sea (AoS) responds to the pastoral needs of seafarers, primarily in the Port of Wellington. They are a group of volunteers led by Fr Kevin Head SM, and part of the AoS network which operates in most ports in New Zealand. Through the national level of the AoS they are linked to the work of other AoS groups around the world.

As well as their spiritual welfare, the AoS helps seafarers and fisherfolk to meet their basic needs. These include offering a safe haven when in port, communication with family and friends, recreation while ashore, a genuinely warm welcome, and a spiritual oasis.

Prior to the earthquake of November 2016, the Wellington AoS operated out of the Seafarers Centre in Shed 51, but this building is now too dangerous to enter. They have been looking at other options for accommodation, and have had to develop new ways to provide their continuing ministry to seafarers.

Ministry to the Deaf

The Catholic Deaf Centre is located in the Diocese of Palmerston North, but also provides support to the Catholic deaf in the Archdiocese. It provides monthly interpreted Masses, adult deaf formation in faith, schools and adult visitation in both dioceses, the Deaf Southern Star Newsletter, and a Deaf Café once a month at Sts Peter and Paul Church in Lower Hutt. The Centre has a Facebook page.

Prison and hospital chaplaincy

Prison and hospital chaplaincy are managed on behalf of the Archbishop by Catholic Social Services. There are chaplains at the bigger hospitals in the Archdiocesan with local priests providing pastoral care in other centres. There are Catholic prison chaplains at Arohata and Rimutaka Prisons, where they work closely with chaplains from other Christian denominations.



Haere, tukuna

E te Atua, nōu te kaha i te wā o te ngoikore:

Kua pono mai koe ki a mātou, i te wā o te hauwarea
me te tākoha nui, koia koe e piri tata nei ki a mātou

Nāu te whakahau ki a mātou:

Haere koutou, tēnei koutou ka tukuna.

E te Ariki, nā tāu whakaingoa, nā tāu tohutohu,
ka mana ai tō mātou pono ki ā koe.

Kua mārama mātou ki tō uara nui,

i a mātou e haere tahi nei

me te iere o tō reo, e mea nei: *Haere, kua tukuna koutou.*

Whakapaingia to mātou Rohe Pihopa Matua
o te Whanganui-a-Tara i a mātou ka haere ake nei,

ā, kia pērā anō tā mātou ki tāu i mahi ai,

whakapakarihia ō mātou hinengaro,

whakataungia hoki o mātou mauri.

Kia kua hoki mātou e wareware kei konei koe tahi me mātou,

ā, ka whakautu mātou i tōu karanga: *Haere, kua tukuna koutou.*

Ko tā mātou ināiane, he koha atu i tō atawhai,

he taunaki i tō pono,

i a mātou e whakanui hoki nei i tō māriri;

mā ō mātou kupu, mā ā mātou mahi

tō kanohi e whakakite

ki te hunga e tūtakitaki nei mātou.

Kia whakapaingia koe, te Atua o te hīkoi. Āmene.

Go, you are sent

God, whose power is at its best in weakness:
You have entrusted us, in our frailty,
with the awesome privilege
of being your presence in our world.
You say to each of us: *Go, you are sent.*

In naming and sending,
you honour our ability to serve.
Yet we know our need of you,
even as we travel in the
echo of your voice: *Go, you are sent.*

Bless our Archdiocese of Wellington as we set out
and, as you have done for so many,
strengthen our weariness; steady our trembling.
May we never forget that you are with us
and joyfully answer your call: *Go, you are sent.*

We go, gifting your mercy, proclaiming your truth,
and celebrating your goodness;
our words and actions
revealing your face
to all we meet.

Blessed are you, God of the journey. Amen.