



SYNOD '17



Archdiocese of Wellington
SYNOD 2017

PARTICIPATION BOOKLET



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The Archdiocese of Wellington



THE ARCHDIOCESE OF WELLINGTON FROM THE INTERNATIONAL SPACE STATION

The boundaries of the Roman Catholic Archdiocese of Wellington are:

Firstly, all that area of the North Island more or less bounded by a line commencing on the western most point of the southern boundary of the Palmerston North Diocese, thence following that boundary generally to the mean high water mark on the east sea coast and following that mean high water mark south westerly to Cape Palliser, generally north westerly to Cape Terawhiti, and north easterly to the point of commencement and including all adjacent habitable land.

Secondly, all that area of the South Island more or less bounded by a line commencing at a point on the middle line of the Conway River in line with the high water mark of the sea coast and proceeding generally north westerly up the middle of the Conway River following the north boundary of the Cheviot County as described in Gazette 1930 page 2014 to and along the north eastern boundary of the Amuri County as described in Gazette 1960 page 989; thence generally westerly along this boundary to the middle of the mouth of the Punakaiki River, thence to and along the mean high water mark of the sea coast following inlets, bays harbours and peninsulas around the northern portion of the South Island to the point of commencement and including all habitable adjacent islands. Total area 35,800sq km.

CERTIFIED 11 FEBRUARY 1981 UNDER THE ROMAN CATHOLIC LANDS ACT 1876

1 May 2017

**To: Clergy, Religious and People
of the Archdiocese of Wellington**



Dear Friends

An important part of a Diocesan Synod is the consultation in the months preceding the Synod weekend. This is the stage where everyone has the opportunity to contribute, as an individual or as part of a group (or both). The responses to this consultation will determine what will be considered during the Synod weekend.

Because Pope Francis has so clearly pointed us in certain directions, there is a very practical element to our reflection for this Synod. What do we need to do, here in the Archdiocese of Wellington, to move in these directions?

You will see in the section “Using this Document” that the process for reflecting on the topics is discernment. It is not a discussion. Discernment requires listening to one another, and being open to the movement of the Holy Spirit. It is my hope that we will all learn more about discernment as a means of making decisions, and will be able to use the process in other contexts after the Synod. Pope Francis consistently highlights the practice of discernment, and encourages its use in all sorts of individual and group situations.

There are some things we cannot do in a diocesan synod, for example, changing Church teaching on married priests or same-sex marriage. Discussion on matters such as these will waste precious time and energy when there is so much we *can* do as the local Church.

There are many groups in parishes (Pastoral Councils, liturgy and Finance Committees, St Vincent de Paul, Catholic Women’s League, youth groups, prayer and reflection groups etc) and I encourage each of these groups to devote some time to reflecting on one or more of the topics. The Pastoral Council should take the lead in promoting the consultation among groups in the parish, and encourage them to provide a response. Groups of interested people can also be convened in a parish specifically to consider the Synod topics. Individual contributions are also very welcome.

There are some groups in the Archdiocese which I expect to provide a response because of their role in the community - Pastoral Councils and finance committees, the staff of our schools, Boards of Trustees, diocesan agencies and advisory boards, and chaplaincies. Their responses will be valuable and essential, but it does not mean that their responses will have more weight than those of other groups or individuals. The Holy Spirit can lead us through the words of any individual or group. A prophetic voice can come from anywhere and anyone in the archdiocese.

We have embarked on an exciting and challenging journey together, which requires above all else that we pray “without ceasing” for the Synod and for the Archdiocese in the coming months.

With every blessing

A handwritten signature in black ink, reading "John A. Cardinal Dew". The signature is written in a cursive, flowing style.

**✠ John A Cardinal Dew
Archbishop of Wellington**

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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

Pastoral letter

“Go, you are sent”

7 May 2017

To: Clergy, Religious and People of
the Archdiocese of Wellington

Dear Friends

Last December I convoked a Synod for the Archdiocese, the second in my nearly twelve years as Archbishop. It will be held this year, in Wellington, from 15-17 September, and will explore the theme “*Go, you are sent*”.

Our theme arises directly from the commission Jesus gave his disciples, as recorded at the end of the Gospel of Matthew: *All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age* (Matt 28: 18-20) This commission has particular relevance for today’s world, increasingly deaf to the joyful news of Jesus Christ.

My desire for our 2017 Synod is that we each come away with a renewed conviction of having been sent. The material we will study, reflect on and pray with, will remind us **why** we are sent and **who** we are sent to. I invite ALL of you to engage in the process of preparation because, baptized in Jesus, we are ALL his members. **We** are the Church. While roles and responsibilities are varied and diverse, each of us is a “living stone” in God’s house [see 1 Peter 2:5], and as such has a significant part to play.

We live in a privileged time with the leadership of Pope Francis, who four years ago told us that he wants “*a poor Church for the poor*.” This is, of course, a vision that comes from the early times of Christianity. Pope Francis has also said that he wants the Church to reach out to the peripheries, the margins. He invites us “to be bold and creative in rethinking the goals, structures, style and methods of evangelization in (our) respective communities.” (*Evangelii Gaudium* 33)

Let us take his invitation into our Synod, exploring how we might boldly and creatively reach out to the marginalized, refugees, the wider Christian community, youth and families. The Church has a mission to serve the community beyond itself. We must never confine ourselves to self-service or self-preservation.



What does God want from us? The answer relates to TRUST: to trust God and to trust one another. People who have learned to trust are not anxious; rather, by trusting, they have the strength to get involved, to take a stand when someone says something disparaging, evil or destructive. Most importantly, they have the heart to say “*yes*” when they are needed. In this family of the Church, God wants us to know that he is on our side. God strengthens us. Not one of us can do some great work, whether reaching out to the poor or the homeless, standing alongside a stranger or someone marginalized, or leading a community, and say that we are doing that on our own. If we don’t acknowledge that we are receiving supernatural support, divine strength, grace, then arrogance takes over and we act as though it is all our own work.

God wants us to trust in his help and his power. Remember, the commission Jesus has given us carries the promise, ***I am with you always.*** We must hold fast to this assurance and trust that, with him, we can influence the society of which we are a part, especially the suffering and injustice that engulfs much of it, transforming it to reflect the purpose for which it was made: a home to truth and life, holiness and grace, justice, love and peace. (*Preface: Christ the King*)

We are called to be co-workers. That is our mission, the purpose of our *being sent*. Our responsibility is global as well as local. Being Catholic is not just about going to Mass and saying some prayers; it is about applying the Gospel to the transformation of society. That, in turn, means helping one another to be formed and sent to build a better world. It means supporting one another as we take a fresh look at the call to serve and where it might take us, “lace up our shoes” and joyfully respond to the commission, **Go, you are sent!**

This document will enable everyone to participate in the Synod process, individually or in groups. Your responses to this material will determine what the 350 people who attend the Synod will consider, so we need everyone’s participation and input.

Please pray that our September Synod might create the groundswell needed for our local Church to respond with eagerness, generosity and joyful trust to God’s call to us, here in this place at this time.

I look forward to serving alongside you as we journey and pray, acknowledging the words of Jesus, ***apart from me you can do nothing.*** (John 15:5)

With every blessing



✠ John A Cardinal Dew
Archbishop of Wellington

Using this document

Everyone in the Archdiocese is invited to participate in the Synod consultation process. This document gives some background information on each of the topics together with some questions.

Input to the participation process is welcome from both individuals and from groups.

Your response can cover all the topics, just one topic or a selection of them.

The questions in the topics are “starters” to stimulate thought and reflection. Your response to the topic should not be limited by the questions.

Discernment

Whether the response to this document is from an individual or a group, it should be the product of prayerful discernment.

Discernment is a process of making decisions or arriving at answers in a prayerful way. Many of you will be familiar with it in the context of *The Spiritual Exercises* of St Ignatius Loyola, the founder of the Jesuits. Pope Francis often talks about discernment:

“Discernment is one of the things that worked inside St. Ignatius. For him it is an instrument of struggle in order to know the Lord and follow him more closely... Discernment is always done in the presence of the Lord, looking at the signs, listening to the things that happen, the feeling of the people, especially the poor.”

POPE FRANCIS, AUG 2013

Father James Martin SJ explains the essence of discernment:

“At heart, the process begins with the belief that God wants a person, or a group, to make good, healthy and life-giving decisions; and through the ‘discernment of spirits,’ that is, sorting out what is coming from God and what is not, one gains clarity about the best path. God therefore both wants and *enables* individuals and groups to arrive at good decisions.”

Our relationship with God is at the heart of discernment. God respects our freedom by acting very gently with us. This means that we need to continually fine-tune our listening to God. Listening

to God amid the other interior and exterior voices in our lives is discernment.

How do we know that we are listening to God and following the movement of the Spirit within ourselves or in a group? Ask, “Am I at peace with this? Am I at ease now, especially if what I had previously thought was the best course of action is not what I now think? Or am I uneasy or anxious?”

A good discernment process brings clarity and inner peace. If there is unease or anxiety, personal issues are getting in the way.

Individual discernment

If you wish to make an individual response to this document, then this simple process may help you develop clarity about what you want to say.

1. Take some silent time to pray about how you will arrive at your response. Don't focus on the topic initially. Instead seek the freedom to follow where God leads, to let go of biases and negative feelings, and the patience to allow your response to evolve over time.
2. After a time of prayer, reflect upon the words “Go you are sent”.
 - What is my first response to these words?
 - Am I led towards any particular topics?
3. When you come to consider one of the topics, be willing to first let thoughts and feelings which may be influencing your response to surface:
 - How do I feel about this topic?
 - Are my feelings the result of my experience? Are they influenced by other people?
 - What happens if I bring my imagination into play?
 - What is God saying to me about this topic?

Negative thoughts and emotions or feelings of anxiety triggered by the topic get in the way of hearing what God is saying. We know we are listening to God when our thoughts are refreshing, peaceful, generate new inspiration and ideas, and direct us beyond ourselves.

4. Make notes as you reflect for use in preparing your input to the consultation. Send your response to the Archdiocese (see section Submitting your Response).

Group discernment

A discernment process is not the same as discussion.

Group discernment requires a commitment to listen attentively and to trust the intentions of others, together with a willingness to share our own insights, and let go of our assumptions or biases.

Above all, the members of the group must be committed to following God's will wherever it may lead. The freedom to follow the Spirit of God moving in the group is at the heart of the process. It means having an open mind and an open heart. If you approach the group with a feeling of anger or close-mindedness, or with determination to push a particular agenda, you will disrupt the group.

The group should have a *facilitator* whose task is to keep order, ensure listening and bring together what has been said. There are many people in our parishes who could fill this role, so look first among your own people for facilitators.

Groups should also appoint a *scribe* who can make notes for preparing a written response. Reflection on the topics will be valuable in itself, but it is important that the group's insights are submitted.

Participants need to speak honestly, but be prepared to listen to others. Openness means being prepared to let go of my ideas after listening to others. It is not a matter of my thinking being accepted, but I do need to be heard and listened to. Openness also means using the power of imagination to think about what might be.

The process should not be rushed. It takes time for people to listen to God, and time is needed for everyone to be heard. Time is needed for the deeper thinking which is part of discernment, and for people to reflect on what others are saying.

The process

1. Prayer

Use the group's own material for prayer or the material provided, and take time to be silent.

2. Understanding "Go you are sent"

Each person gives the thought which is most significant for them about the words "Go you are sent". (If a group is having more than one session this step applies only to the first session).

After a silence, each person is asked: what has someone said that is significant for you about "Go you are sent"?

3. Clarifying what the group will do in the session

The facilitator clarifies which topic(s) the group will reflect upon in this particular session.

4. Addressing a topic

Remember that the questions are "starters" to stimulate thought and reflection, and should not limit the group's response.

Step 1: Each person in turn gives their thoughts about the question. These thoughts should relate to the topic but participants are free to go beyond the question. They can share ideas, insights, experiences, new directions, dreams for the Church – this stage is a sharing process, not a discussion in which you respond to what another person has said.

Step 2: The group can repeat Step 1, or it can go on to Step 3.

Step 3: The facilitator 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.

5. Summary

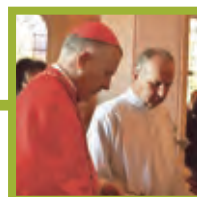
The facilitator then summarizes the ideas and insights of the group. Each participant is then asked how they feel about the summary.

If all are at peace with the summary then the group's work is done. (Note: "I can live with it" is not being at peace with the summary.)

If there does not seem to be agreement about the summary, the facilitator may ask the group to repeat the process after a time of silent prayer. The aim is for everyone to feel at peace with what will go forward from the group.

6. Written response

The group should make arrangements for someone (probably the scribe or facilitator) to record their ideas and send them to the Archdiocese (see section Submitting your Response).



Prayers for group use

The first step when a group assembles to respond to the Synod topics is to introduce the members of the group if they do not already know one another.

After a brief introduction, the group should take some time to pray together, in their own way (if they have one) or in one of the following ways.

Using Scripture

1. Each one of the topics has a Scripture quote. Choose one quote from the topics to be considered – preferably the facilitator will do this before the meeting. The quote used can be more than just the single sentence in the topic.
2. Someone reads the scripture quote aloud slowly, followed by silence as people reflect upon what it means for them.
3. Each person gives one word in the quote which struck them, or one sentence about what it meant for them, followed by silent reflection.
4. The group prays the Synod prayer together.

Synod “litany” prayer

1. Leader: Lord, we come into your presence with gratitude and thanksgiving. As we participate in this Synod process, open our hearts and minds to your Spirit as we seek to do your will.
2. Allow time for silent reflection.
3. One person can act as leader for the litany or group members can take turns.
Leader: Go, you are sent to find leaders.
As we seek to do your will
Lord, hear us.
Group: *Lord, hear our prayer*

Leader: Go, you are sent to the peripheries of society.
As we seek to do your will
Lord, hear us.
Group: *Lord, hear our prayer*

Leader: Go, you are sent to deepen your bicultural relationship.

As we seek to do your will
Lord, hear us.

Group: *Lord, hear our prayer*

Leader: Go, you are sent as members of the one Body of Christ.
As we seek to do your will
Lord, hear us.

Group: *Lord, hear our prayer*

Leader: Go, you are sent to your own peripheries.
As we seek to do your will
Lord, hear us.

Group: *Lord, hear our prayer*

Leader: Go, you are sent to refugees and migrants.
As we seek to do your will
Lord, hear us.

Group: *Lord, hear our prayer*

Leader: Go, you are sent to care for creation.
As we seek to do your will
Lord, hear us.

Group: *Lord, hear our prayer*

Leader: Go you are sent to fellow Christians.
As we seek to do your will
Lord, hear us.

Group: *Lord, hear our prayer*

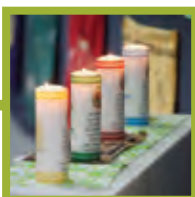
Leader: Go, you are sent to accompany one another.
As we seek to do your will
Lord, hear us.

Group: *Lord, hear our prayer*

Leader: Go, you are sent to support marriage and families.
As we seek to do your will
Lord, hear us.

Group: *Lord, hear our prayer.*

4. The group says the Synod prayer together.



Submitting a response

A response to this document can be submitted by individuals and groups in the following ways:

Email: download the Word document “Synod participation response” from the website of the Archdiocese of Wellington www.wn.catholic.org.nz. The link to the file is on the website under the Synod '17 heading. Put in your response and email to synod@wn.catholic.org.nz.

Online: follow the link on the Archdiocese of Wellington website homepage (under Synod '17) to the questions online.

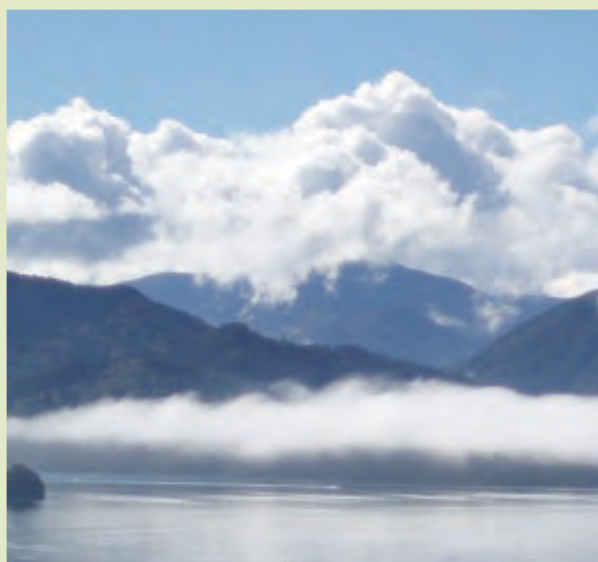
Postal response: handwrite or type your response into the document “Synod participation response”. This can be obtained from the Archdiocese’s website (see above) or it can be posted to you if you ring Anne Dickinson 04 496 1793. Post your response to

Anne Dickinson
Archdiocese of Wellington
P O Box 1937
WELLINGTON 6140

Verbal response: if there are reasons why you find it difficult to make a written response you are welcome to ring Anne Dickinson 04 496 1793 to see if it is possible to provide a verbal response.



Topics for discernment



Go, you are sent... to find leaders

“...the Son of Man himself did not come to be served but to serve...”

MARK 10:45

Re-orienting parishes from an internal focus to an outward-looking approach requires people who can lead. In previous times most people saw the priest as the sole leader of the parish. With fewer and older priests, lay people have increasingly assumed leadership roles in parishes. In some places in the Archdiocese trained lay pastoral leaders work collaboratively with priests. Across the Archdiocese many lay people have taken on leadership roles in a voluntary capacity.

Parish leadership can become primarily about maintaining the life of the parish, which, while very necessary, is not enough. A Church (or parish) which only sustains its own internal activities is in the words of Pope Francis “self-referential” – it “keeps Jesus Christ within herself and does not let him out”.

If there is to be a new focus on mission in the parish, the parish priest and pastoral council will play a key role in fostering and supporting that reorientation. Encouraging new leaders to come forward and developing new initiatives with an external focus will be part of that process.

Leadership can be exercised in many ways and at many levels. It may be leading a one-off project, longer-term leadership in an area needing specialist skills, or participation in a leadership team, or taking the initiative in starting something new. Whatever form leadership takes and for however long, at its heart it is always service.

1. What can we do to respond to the challenge to lay people “to apply the Gospel to the transformation of society” (*Evangelii Gaudium* 102)?
2. What can we do to encourage new initiatives and leadership in our faith communities in response to the needs outlined by Pope Francis in his interview with Eugenio Scalfari??





“Even if many are now involved in the lay ministries, this involvement is not reflected in a greater penetration of Christian values in the social, political and economic sectors. It often remains tied to tasks within the Church, without a real commitment to applying the Gospel to the transformation of society. The formation of the laity and the evangelization of professional and intellectual life represent a significant pastoral challenge.”

EVANGELII GAUDIUM 102

“We must be a leaven of life and love, and leaven is of an infinitely smaller quantity than the mass of fruit, flowers and trees that are born from that leaven. I think I said before that our objective is not to proselytise but to listen to needs, aspirations, disappointments, desperation and hopes. We must restore hope to the young, help the elderly, open up to the future and spread love. To be poor among the poor. We must include the excluded and preach peace. Vatican II, inspired by John XXIII and Paul VI, decided to look to the future with a modern spirit and to open up to modern culture. The Council Fathers knew that opening up to modern culture would mean religious ecumenism and dialogue with non-believers. Subsequently, however, little was done in that regard. I have the humility and ambition to want to do it.”

POPE FRANCIS, INTERVIEW WITH LA REPUBBLICA'S EUGENIO SCALFARI OCTOBER 2013

“We need lay people who take risks, who dirty their hands, who are not afraid to make mistakes. We need lay people with vision of the future, not [preoccupied] with the little things of life. And I said to the young people: we need lay people with the flavour of life's experiences, who are animated by dreams.”

POPE FRANCIS, ADDRESS TO PONTIFICAL COUNCIL FOR LAITY JUNE 2016



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

“...blessed the one who is kind to the poor”

PROVERBS 14:21

Pope Francis constantly stresses the need for the Church to go out to those on the edges of society, the poor, the marginalized, the homeless, those who struggle. He himself visits prisoners, refugees, and the poorest parts of the cities he travels to. Through the Papal Almoner Archbishop Krajewski he constantly reaches out to people living on the streets of Rome.

In the last few years pastoral areas, parish amalgamation and earthquake issues have absorbed a lot of time and resources in the Archdiocese. By their nature these processes have been inward-looking, and in many places they are still being worked through. Our buildings are not perfect, our liturgy and sacramental programmes will always need attention, and the downstream effects of parish amalgamations will continue for some time. But the poor, the imprisoned, the sick, refugees, and those who struggle are here now, in our cities and small towns, in the areas covered by our parishes. Their need is a silent summons to us to let go of our inward focus and take up the challenge of better serving the marginalised in our communities. We will ourselves be evangelised in the process, because we will encounter Jesus.

There is a temptation to say that because we have various Catholic organizations which serve those in need we have fulfilled our duty. It is not enough. “Go, you are sent” is both a personal challenge and a challenge to our parishes to serve the disadvantaged in new ways and with greater commitment and intensity.

1. **Who are the poor, the marginalised, the struggling, the homeless, in our local areas?**
2. **What do the words of Pope Francis (see quotes) mean in the context of our parishes, schools and communities?**
3. **As a parish/school/community, what can we do to serve those in need better, both in terms of their needs and in advocating for them?**





“I urge you to serve Jesus crucified in every person who is marginalised, for whatever reason; to see the Lord in every excluded person who is hungry, thirsty, naked; to see the Lord present even in those who have lost their faith, or turned away from the practice of their faith, or say that they are atheists; to see the Lord who is imprisoned, sick, unemployed, persecuted; to see the Lord in the leper – whether in body or soul – who encounters discrimination!... The way of the Church is precisely to leave her four walls behind and to go out in search of those who are distant, those essentially on the “outskirts” of life.”

POPE FRANCIS, MASS WITH NEW CARDINALS FEB 2015 (NOTE FROM CARDINAL JOHN: THIS WAS A PERSONAL CHALLENGE TO ME AS ONE OF THOSE CARDINALS, AND THEREFORE TO THE ARCHDIOCESE)

“Often we need only walk the streets of a city to see the contrast between people living on the street and the brilliant lights of the store windows. We have become so accustomed to these things that they no longer unsettle us. Our world suffers from many forms of exclusion, marginalization and poverty, to say nothing of conflicts born of a combination of economic, political, ideological, and, sadly, even religious motives.”

POPE FRANCIS, WORLD COMMUNICATIONS DAY MESSAGE 2014

“We have at our disposal so much information and so many statistics on poverty and human tribulations. There is a risk of being highly informed bystanders and disembodied from these realities, or to have nice discussions that end up in verbal solutions and disengagement from the real problems. Too many words, too many words, too many words and nothing is done! This is a risk.”

POPE FRANCIS, JUNE 2014

“So let us ask ourselves this evening, in adoring Christ who is really present in the Eucharist: do I let myself be transformed by him? Do I let the Lord who gives himself to me, guide me to going out ever more from my little enclosure, in order to give, to share, to love him and others?”

POPE FRANCIS, CORPUS CHRISTI 2013

Go, you are sent... to deepen our bicultural relationship

“Do all you can to preserve the unity of the Spirit by the peace which binds you together.”

EPHESIANS 4:3

Māori are the first peoples of Aotearoa New Zealand, the tangata whenua (people of the land). When Europeans first came here there was interaction, dialogue, trade, conflict and misunderstanding and war. Christian missionaries came, initially from England and, two decades later, the Catholic mission from France. That mission was first to Māori.

When the British Crown decided to establish formal relations with the Māori of Aotearoa, it did so on the basis of a Declaration of Independence sent to England in 1835, referred to in the Treaty of Waitangi of 1840. Aotearoa's first Catholic bishop, Bishop Pompallier, requested equal treatment for all Christian denominations and Māori custom from Captain Hobson.

While the first Marist priests came for Māori they soon became drawn away by the growing number of settler Catholics. The New Zealand wars meant most Catholic missionaries withdrew from work among Māori. When that work, known as the 'Māori mission', was restored it became the work of specialist clergy and sisters, separate from pastoral work among the European population.

From the 1970s three factors have coincided: the reality of a mostly urbanized Māori presence and cultural revival, a growing recognition of the lack of Crown fidelity to commitments made in the Treaty of Waitangi, the diminishing numbers of clergy and religious available to work among Māori.

Since the 1970s the official policy of the Archdiocese has been one of integration of various communities rather than assimilation. Consistent with this approach, both the New Zealand Catholic Bishops Conference and Archdiocesan synods since 1988-89 have committed themselves to a bi-cultural Church.

1. What does recognition of Māori and commitment to biculturalism in the life and mission of the Church mean for today?

2. How can the whole Archdiocese deepen its relationship with Māori today?





“Mā te whakakitea mai e te Wairua Tapu, mā te aru i a Hēhu Karaiti, ka mōhio rawa te iwi Māori ki te Atua, ka matau ki a ia, ka aroha ki a ia, ā, ka kauhau i te Rongo Pai o te Atua. (That, in Christ and through the outpouring of the Holy Spirit, the Māori people come to a deeper knowledge and love of God and proclaim God’s kingdom.)”

PĪHOPA TAKUIRA MARIU, SM AND TE KAHUI O TE ARIKI (MĀORI PRIESTS AND RELIGIOUS),
PLAN FOR MĀORI PASTORAL CARE, 1988.

“A rich culture already existed in your country before the arrival of the Church or many immigrants: the culture of the Māori people. This culture has in turn been strengthened by the uplifting and purifying power of the Gospel. I wish to extend special greetings to you, the Māori people of Aotearoa ... As you rightly treasure your culture, let the Gospel of Christ continue to penetrate and permeate it, confirming your sense of identity as a unique part of God’s household. It is as Māori that the Lord calls you; it is as Māori that you belong to the Church, the one body of Christ.”

POPE JOHN PAUL II, MASS AT AUCKLAND DOMAIN 1986

“It is essential to show special care for indigenous communities and their cultural traditions. They are not merely one minority among others, but should be the principal dialogue partners, especially when large projects affecting their land are proposed. For them, land is not a commodity but rather a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values.”

LAUDATO SI 146

Go, you are sent... as members of the one Body of Christ

“In the one Spirit, we were all baptised...”

1 CORINTHIANS 12:13

The Archdiocese of Wellington has always been ethnically diverse, but in the last ten years this trend has accelerated. There is a danger that we will become a Church of ethnic silos, where people of different cultures worship and act separately and there is little interaction between the silos. Our challenge is to come to know one another, make room for one another and appreciate and use the many gifts people bring to the Archdiocese.

When considering the diverse peoples in the Archdiocese of Wellington we need to be aware of the overall trends in the country, as shown in these Statistics New Zealand projections:

- While Māori, Asian, and Pacific populations will increase in nearly all regions and territorial authorities between 2013 and 2038, those identifying as “European or Other” (including New Zealander) will represent a decreasing share of people.
- Nationally, the Māori population will make up nearly 20 per cent of the total population by 2038 (16 per cent in 2013).

- The Asian population will increase from 12 per cent in 2013 to 21 per cent in 2038.
- The Pacific population will increase, from 8 per cent in 2013 to 11 per cent in 2038.
- The ‘European or Other’ population will drop from 75 per cent in 2013 to 66 per cent in 2038.

Despite the increases in diversity, ethnic populations in all areas are set to experience declining rates of population growth as their populations gradually age.

1. What would help new immigrants feel at home in the parish and encourage them to participate in shaping the parish's identity?

2. What should be the role of ethnic chaplaincies in the Archdiocese?





“At this moment in human history, marked by great movements of migration, identity is not a secondary issue. Those who migrate are forced to change some of their most distinctive characteristics and, whether they like or not, even those who welcome them are also forced to change. How can we experience these changes not as obstacles to genuine development, rather as opportunities for genuine human, social and spiritual growth, a growth which respects and promotes those values which make us ever more humane and help us to live a balanced relationship with God, others and creation?”

POPE FRANCIS, MESSAGE FOR WORLD DAY OF MIGRANTS AND REFUGEES 2016

“A spirituality of communion also means an ability to think of our brothers and sisters in faith within the profound unity of the Mystical Body, and therefore as ‘those who are a part of me’. This makes us able to share their joys and sufferings, to sense their desires and attend to their needs, to offer them deep and genuine friendship. A spirituality of communion implies also the ability to see what is positive in others, to welcome it and prize it as a gift from God: not only as a gift for the brother or sister who has received it directly, but also as a ‘gift for me’. A spirituality of communion means, finally, to know how to ‘make room’ for our brothers and sisters, bearing ‘each other’s burdens’ (Gal 6:2) and resisting the selfish temptations which constantly beset us and provoke competition, careerism, distrust and jealousy...”

NOVO MILLENIO INEUNTE 43

“This aspect of mercy, inclusion, is manifested in opening one’s arms wide to receive without excluding, without classifying others on the basis of their social condition, language, race, culture or religion: before us there is only a person to be loved as God loves him or her.”

POPE FRANCIS, JUBILEE OF MERCY AUDIENCE NOV 2016

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

“Welcome one another, as Christ welcomed you, for the glory of God.”

ROMANS 15:7

There are members of our own Church communities who are in difficult personal and family situations. Our attitude towards the divorced, the divorced and remarried, single parents, young people who are living together, and LGBT Catholics needs examination, as does the support and acceptance they are offered in our parishes and communities.

An emphasis on “rules” and conformity can push people in difficult situations to the periphery of the Catholic community, or even out of it.

Saint John Paul II proposed the “law of gradualness” in the knowledge that the human being “knows, loves and accomplishes moral good by different stages of growth” (*Amoris Laetitia* 323). Each of us advances step by step in our spiritual life towards greater perfection as the gradual nature of the healing work of grace enables us to grow in virtue. The “law of gradualness” is simply the recognition that the conversion to which all the members of the Church are called is not a magic, one-time transformation, but an ongoing process of healing, growth and change. The Christian community is made up of people at many stages on this path. “No family drops down from heaven perfectly formed; families need constantly to grow and mature in the ability to love. (*Amoris Laetitia* 325).

Some may believe their situation excludes them from the Catholic community. Others may have experienced judgmental attitudes or subtle forms of exclusion. There is a strong pattern in the Gospel of Jesus accepting and welcoming those who had been judged and excluded from the community. Acceptance and accompaniment of one another as pilgrims on a journey is at the heart of the Christian response.

1. Who is missing from our communities?

2. What implications does the law of gradualness have for our understanding of community, and for pastoral care?





“In accompanying frailties and treating wounds, the principle of gradualness in pastoral care reflects divine teaching: how God cares for all His children, beginning with the weakest and furthest away, so ‘the Church turns with love to those who participate in her life in an imperfect manner’, because they all have to be integrated into the life of the ecclesial community.”

CARDINAL LORENZO BALDISSERI, PRESENTATION OF AMORIS LAETITIA

“Instead of being just a church that welcomes and receives by keeping the doors open, let us try also to be a church that finds new roads, that is able to step outside itself and go to those who do not attend Mass, to those who have quit or are indifferent. The ones who quit sometimes do it for reasons that, if properly understood and assessed, can lead to a return.”

POPE FRANCIS, INTERVIEW WITH FR A SPADARO SJ SEP 2013

“Christian communities must not abandon divorced parents who have entered a new union, but should include and support them in their efforts to bring up their children. How can we encourage those parents to do everything possible to raise their children in the Christian life, to give them an example of committed and practical faith, if we keep them at arm’s length from the life of the community, as if they were somehow excommunicated? We must keep from acting in a way that adds even more to the burdens that children in these situations already have to bear!”

AMORIS LAETITIA 246

“Whatever the cause, single parents must receive encouragement and support from other families in the Christian community, and from the parish’s pastoral outreach. Often these families endure other hardships, such as economic difficulties, uncertain employment prospects, problems with child support and lack of housing.”

AMORIS LAETITIA 252

“A person once asked me, in a provocative manner, if I approved of homosexuality. I replied with another question: ‘Tell me: when God looks at a gay person, does he endorse the existence of this person with love, or reject and condemn this person?’ We must always consider the person.”

POPE FRANCIS, INTERVIEW WITH FR A SPADARO SJ SEP 2013

Go, you are sent... to refugees and migrants

“...So Joseph got up, and taking the child and his mother with him, left that night for Egypt.”

MATTHEW 2:14

The plight of refugees fleeing from war, human rights abuse and inhuman conditions has been the subject of both the words and actions of Pope Francis, as for example, when he took Syrian refugees to the Vatican.

The number of refugees coming to New Zealand is controlled by the Refugee Quota, which has allowed 750 UNHCR refugees to settle here each year. The quota has been increased to 1000, and there have been some special quotas allowed. On a per capita basis New Zealand accepts far fewer refugees than other developed countries. For example, we have five times fewer refugees per head of population than Australia and about 47 times fewer than Sweden. We are 87th in the world for refugees per head of population.

Migrants may not be forcibly displaced as refugees are, but they leave their home country in order to find conditions in which their families can thrive. Whether the newcomer is a refugee or migrant, “each of them has a name, a face, and a story, as well as an inalienable right to live in peace and to aspire to a better future for their sons and daughters.” (Pope Francis Sep 2016)

Refugees and migrants have overcome many hurdles to come here, bringing with them a wealth of gifts and talents. The Catholic community is benefiting greatly from the vibrant and committed faith of migrants and refugees.

Catholic Social Services manages the response to refugees in the Archdiocese. It works closely with the Red Cross which has government contracts relating to refugee resettlement. Some Catholic parishes are involved in assisting with refugee resettlement.

1. What involvement have parishes and schools in your area had with refugees?
2. How can we grow “merciful hearts” (Pope Francis, World Youth Day Poland 2016)?
3. How can we further assist refugees, both those who come here and those who are waiting for a country to accept them?





“A merciful heart is able to be a place of refuge for those who are without a home or have lost their home; a merciful heart is able to build a home and a family for those forced to emigrate; it knows the meaning of tenderness and compassion. A merciful heart opens up to welcome refugees and migrants.”

POPE FRANCIS, WORLD YOUTH DAY POLAND 2016

“Migrants are our brothers and sisters in search of a better life, far away from poverty, hunger, exploitation and the unjust distribution of the planet’s resources which are meant to be equitably shared by all. Don’t we all want a better, more decent and prosperous life to share with our loved ones?... The presence of migrants and refugees seriously challenges the various societies which accept them. Those societies are faced with new situations which could create serious hardship unless they are suitably motivated, managed and regulated. How can we ensure that integration will become mutual enrichment, open up positive perspectives to communities, and prevent the danger of discrimination, racism, extreme nationalism or xenophobia?”

POPE FRANCIS, MESSAGE FOR WORLD DAY OF REFUGEES AND MIGRANTS 2016

“Migrants should be treated according to certain rules, because migration is a right, but one which is highly regulated. On the other hand, to be a refugee means coming from a terrible situation of war, anguish, hunger and the status of a refugee requires more care, more work.”

POPE FRANCIS, IN-FLIGHT PRESS CONFERENCE, NOV 2016

“What do I think of countries that close their frontiers? I think that, in theory, hearts must not be closed to refugees, but those who govern need prudence. They must be very open to receiving refugees, but they also have to calculate how best to settle them, because refugees must not only be accepted, but also integrated. Consequently, if a country has, say, the ability to integrate twenty persons, they should do this. Another country that has greater capacity should do more. But always with an open heart: it is not human to close the door, it is not human to close the heart, and in the long run, a price is paid for this.”

POPE FRANCIS, IN-FLIGHT PRESS CONFERENCE, NOV 2016

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

“...God saw all that he had made, and indeed it was very good.”

GENESIS 1:31

Pope Francis is very clear in *Laudato Si* that care for the environment cannot be separated from care for human beings, and that poverty and injustice are linked to exploitation of the environment and an unfair use of resources by a few.

There is an inter-generational aspect to caring for our common home, as future generations have a right to the earth's resources and a liveable home. For example, some consequences of climate change are being experienced now, but its greatest threat is to future generations. We have a moral obligation to live in a way which ensures resources are shared fairly and used sustainably, and the ability of the earth to support future generations is not compromised.

Care for creation covers a wide range of global and local issues, including climate change, land and water use, renewable energy and energy conservation. The solidarity of the human family is at the heart of caring for creation, as the effects of choices people make in one region or country may have effects far beyond their immediate environment.

Pope Benedict and Saint John Paul II have spoken strongly about the inordinate acquisition of material goods and of the need for an “ecological

conversion”. In *Laudato Si* Pope Francis develops further the need for a personal and community “ecological conversion”, which leads to “an ecological spirituality grounded in the convictions of our faith”. This spirituality which flows from our encounter with Jesus Christ inspires and motivates in a way which doctrine alone cannot do.

1. **What distinguishes a Catholic approach to care for creation from that of other organizations?**
2. **What can we do – in our homes, parishes, schools, archdiocese – to promote a culture of care for the earth among ourselves and in our society?**
3. **Who should we seek to influence and how should we do it?**





“We all know that it is not possible to sustain the present level of consumption in developed countries and wealthier sectors of society, where the habit of wasting and discarding has reached unprecedented levels. The exploitation of the planet has already exceeded acceptable limits and we still have not solved the problem of poverty.”

LAUDATO SI 27

“We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature.”

LAUDATO SI 139

“There is a nobility in the duty to care for creation through little daily actions, and it is wonderful how education can bring about real changes in lifestyle... Reusing something instead of immediately discarding it, when done for the right reasons, can be an act of love which expresses our own dignity.”

LAUDATO SI 211-212

“Nevertheless, self-improvement on the part of individuals will not by itself remedy the extremely complex situation facing our world today. Social problems must be addressed by community networks and not simply by the sum of individual good deeds ... The ecological conversion needed to bring about lasting change is also a community conversion.”

LAUDATO SI 219

“Obviously ‘human life itself and everything it embraces’ includes care for our common home. So let me propose a complement to the two traditional sets of seven: may the works of mercy also include care for our common home. As a spiritual work of mercy, care for our common home calls for a “grateful contemplation of God’s world” (Laudato Si 214) which “allows us to discover in each thing a teaching which God wishes to hand on to us” (ibid., 85). As a corporal work of mercy, care for our common home requires “simple daily gestures which break with the logic of violence, exploitation and selfishness” and “makes itself felt in every action that seeks to build a better world.” (Laudato Si 230-31)

POPE FRANCIS, MESSAGE FOR WORLD DAY OF PRAYER FOR THE CARE OF CREATION 2016



Go you are sent... to fellow Christians

“Father, may they be one in us....”

JOHN 17:21

Pope Francis has made a point of meeting with other Christian leaders and taking joint actions with them. His emphasis is on deepening relationships and practical actions Christians can take together, rather than on doctrinal difficulties.

Last year Anglican Primate Archbishop Justin Welby told a gathering of Catholic and Anglican bishops that we can heal the wounds inflicted on each other and on the Body of Christ “... by walking side by side into a wounded world and seeking to heal the world, and in so doing, finding we heal one another.”

Many parishes share liturgies with other Christian denominations in Advent, on Ash Wednesday and Good Friday, and in the Week of Prayer for Christian Unity. Cooperation is also taking place in running or supporting foodbanks, and in sharing facilities such as churches and halls. In hospitals, prisons and tertiary institutions, Catholic chaplains work closely with chaplains from other Christian denominations and faiths.

“Ecumenism” has become identified in some places with the doctrinal and structural differences between denominations which we can do nothing about at diocese or parish level, as these are matters for the Holy See. At a local level, however, there are new opportunities to be explored in our relationships with other Christian denominations.

1. **How could we expand joint prayer and worship with other Christian denominations?**
2. **What opportunities already exist to work with other denominations in the service of those who are disadvantaged in our community?**
3. **What new actions could we initiate with one or more other denominations to assist those in need?**





“At this historic moment in time, the path to unity is threefold: it involves walking together through works of charity, praying together, and recognising common confession as expressed in the common martyrdom received in the name of Christ, in the ecumenism of blood... And these are all expressions of visible unity. Common prayer is visible. Performing works of charity together is visible. Shared martyrdom in the name of Christ is visible.”

POPE FRANCIS, INTERVIEW WITH AVVENIRE, NOV 2016

“While we journey together toward full communion, we can begin already to develop many forms of cooperation in order to favour the spread of the Gospel – and walking together, we become aware that we are already united in the name of the Lord.”

POPE FRANCIS, ADDRESS AT ECUMENICAL VESPERS 2016

“It would always be good, before beginning a particular activity to ask ourselves the following questions. Can we not do this together with our Anglican brothers and sisters? Can we not witness to Jesus by working together with our Catholic brothers and sisters?”

POPE FRANCIS, HOMILY AT VESPERS WITH ARCHBISHOP JUSTIN WELBY 2016

“Let’s leave it to the theologians to study the things that are abstract. Everyone else in the church should be asking how they can relate to other Christians as brothers and sisters...Be open, be a friend...walk together, pray for each other, and do works of charity together when you can. This is ecumenism.”

POPE FRANCIS, VISIT TO GEORGIA, SEP 2016

“By walking together and working together we realise that we are united in the name of the Lord and that it is not us therefore who create unity. We realise that it is the Spirit that pushes us and drives us forth.”

POPE FRANCIS, INTERVIEW WITH AVVENIRE, NOV 2016

“I can think of only one word to say: to come close. My hope and expectation is that of coming closer to my (Lutheran) brothers and sisters. Closeness does all of us good. Distance, on the other hand, makes us bitter. When we are distant, we close within ourselves and we become individual entities, incapable of encountering each other. We are held back by fears. We need to learn to transcend ourselves to encounter others. If we do not do this, we Christians, too, become sick because of our divisions.”

POPE FRANCIS, INTERVIEW WITH LA CIVILTA CATTOLICA OCT 2016

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

“...Good master, what must I do to inherit eternal life?”

MARK 10:17

Pope Francis has chosen as the theme for the 2018 Assembly of the Synod of Bishops “Young people, faith and vocational discernment”. The statement announcing the theme says: “The Synod wishes to accompany young people along their existential journey towards maturity so that, through a process of discernment, they can discover their life plan and achieve it joyfully, opening themselves up to an encounter with God and humanity and actively taking part in the building of the Church and society.”

During adolescence and young adulthood young people deal with many new experiences including employment, leaving home, new relationships, developing personal values and worldviews, accepting responsibility for one’s self, and moving towards financial independence. At the same time their faith has to become their own, freely accepted without obligation. Discerning God’s call to a particular state in life – single, married, religious life, priesthood – is part of this process.

Young people are full members of the Church. They are not just “the future Church”, they are the Church of the present. They pray, worship, serve, give and receive, as at the same time they are discerning the specific nature of their call in life. Our focus is on how young people can accompany one another and be accompanied by the wider community as they undergo the experiences and discernment which will shape their lives.

1. What initiatives taken to accompany young people in your family, parish, or the archdiocese have young people responded well or poorly to?
 2. What can be done by, with and for young people to assist them to “discover their life plan and achieve it joyfully”?
 3. What would help young people to be “drawn to the overwhelmingly attractive figure of Jesus, and stirred by the challenge of the Gospel’s sublime ideals”? (*Ecclesia in Oceania* 44)
- If you are 16-30 years of age please also answer this question:*
4. What forms of accompaniment and support (not just spiritual) do you and your friends use, or would use if they were available?



“To you, who are at the beginning of the journey of life, I ask: have you thought about the talents that God has given you? Have you thought about how you can put them at the service of others? Don’t bury your talents! Bet on big ideals, those ideals that enlarge the heart, those ideals that will make your talents fruitful. Life is not given to us so that we can keep it jealously for ourselves, but is given to us so that we may donate it. Dear young people, have a great soul! Don’t be afraid to dream great things!”

POPE FRANCIS, GENERAL AUDIENCE 24 APRIL 2013

“When the Lord calls us, he doesn’t worry about what we are, what we have been, or what we have done or not done. Quite the opposite. When he calls us, he is thinking about everything we have to give, all the love we are capable of spreading. His bets are on the future, on tomorrow. Jesus is pointing you to the future, and never to the museum.”

POPE FRANCIS, WORLD YOUTH DAY 2016

“My friends, Jesus is the Lord of risk, he is the Lord of the eternal ‘more’. Jesus is not the Lord of comfort, security and ease. Following Jesus demands a good dose of courage, a readiness to trade in the sofa for a pair of walking shoes and to set out on new and uncharted paths. To blaze trails that open up new horizons capable of spreading joy, the joy that is born of God’s love and wells up in your hearts with every act of mercy. To take the path of the ‘craziness’ of our God, who teaches us to encounter him in the hungry, the thirsty, the naked, the sick, the friend in trouble, the prisoner, the refugee and the migrant, and our neighbours who feel abandoned. To take the path of our God, who encourages us to be politicians, thinkers, social activists.”

POPE FRANCIS, WORLD YOUTH DAY 2016



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

“...there was a wedding feast in Cana in Galilee.”

JOHN 2:1

Many factors can create adversity and hardship for families, for example, low wages, long hours, insecure employment, health problems, relationship issues, lack of extended family support, being in a new country. Single parent and blended families face special challenges, and for those involving a Catholic parent, there may also be a sense of not being welcome in the Church.

Catholic marriages have declined with wider community trends. More couples live together, often for long periods. Approximately 80% of couples attending Catholic marriage preparation courses are living together, and some have children. The majority of young Catholics have non-Catholic partners.

The marriage rate in New Zealand has fallen consistently since the 1960s. The general marriage rate (number of marriages and civil unions per 1,000 aged 16 years and over who are not married or in a civil union) was 11.1 in 2015. This is around one-quarter of the 1971 peak, when the rate reached 45.5. About one-third of marriages end in divorce before the 25th anniversary of marriage.

1. How can marriage be made easier and more desirable for young Catholics?
(Anyone can answer this question, but please say if you are a young Catholic.)

2. What initiatives would help families which are in difficulty, in the Catholic community and in the wider community?

3. What do those who are divorced, who have remarried or not remarried, and blended families need from their Church community, and how can the community respond?

Please say if the circumstances in Q2 or Q3 are yours or those of someone close to you (anonymously is fine) as your answers will provide important insights.





“We need to find the right language, arguments and forms of witness that can help us reach the hearts of young people, appealing to their capacity for generosity, commitment, love and even heroism, and in this way inviting them to take up the challenge of marriage with enthusiasm and courage.”

AMORIS LAETITIA 40

“Given the pace of life today, most couples cannot attend frequent meetings; still, we cannot restrict our pastoral outreach to small and select groups. Nowadays, pastoral care for families has to be fundamentally missionary, going out to where people are. We can no longer be like a factory, churning out courses that for the most part are poorly attended.”

AMORIS LAETITIA 230

“It is important that the divorced who have entered a new union should be made to feel part of the Church. They are not excommunicated and they should not be treated as such, since they remain part of the ecclesial community.”

AMORIS LAETITIA 243

“We also need to be humble and realistic, acknowledging that at times the way we present our Christian beliefs and treat other people has helped contribute to today’s problematic situation. We need a healthy dose of self-criticism. Then too, we often present marriage in such a way that its unitive meaning, its call to grow in love and its ideal of mutual assistance are overshadowed by an almost exclusive insistence on the duty of procreation. Nor have we always provided solid guidance to young married couples, understanding their timetables, their way of thinking and their concrete concerns. At times we have also proposed a far too abstract and almost artificial theological ideal of marriage, far removed from the concrete situations and practical possibilities of real families. This excessive idealization, especially when we have failed to inspire trust in God’s grace, has not helped to make marriage more desirable and attractive, but quite the opposite.”

AMORIS LAETITIA 36

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 mārāma 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 Pīhopa 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 kaua hoki mātou e wareware kei konei koe tahi me mātou,
ā, ka whakautu mātou i tōu karanga: *Haere, kua tukuna koutou.*

Ko tā mātou ināianeī, 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.