

WelCom

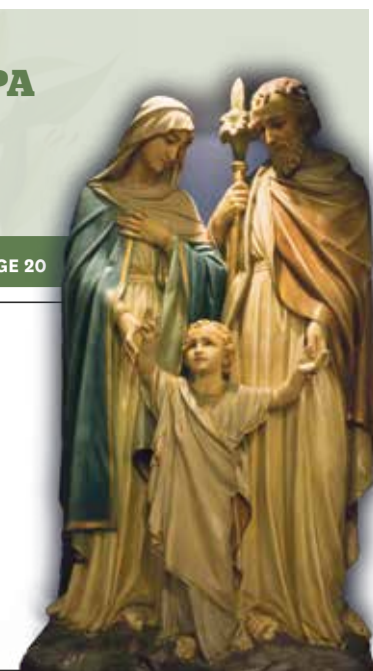
FREE

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NauMai

A newspaper for the Wellington and Palmerston North Catholic Dioceses

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Papal award for Richard Puanaki



The many and generous accomplishments of Richard Puanaki for education, Māori culture, music and Katorika Māori were further recognised last month with a posthumous papal award. A Benemerenti Papal Medal was presented at Mass at St Theresa's Church on Richard's Tawhiti a Maru Marae, Wairoa.

Rihari Tiki te Aroha Puanaki died in Wairoa, on 20 April 2021, after a long battle with cancer.

Attended by whānau and friends from Wairoa, Hawke's Bay, Taranaki, Palmerston North and Wellington, the celebrations began with a whakatau that welcomed home taonga from Te Whetu o Te Rawhiti.

Celebrating Mass was one of Richard's relatives and friends Pā Karaitiana Kingi sm, with parish priest Fr Michael O'Donnell sm.

Pā Karaitiana drew a connection to the power of the Holy Spirit with the *tewhatewha* he was holding (photo 2) as he described Richard's support and leadership in education, Māori culture, Katorika Māori and Miha Māori, devotion to his faith and family, his many teaching appointments, including at Joseph's Māori Girls' College, Hato Pāora College, St Joseph's School, Wairoa, and his rich legacy of music compositions, including well-known and widely sung *Ka Waiata Kia Maria*.

Pā Karaitiana presented Richard's papal medal and certificate to Richard's sons Henare and Matau (main photo). After Mass whānau performed Kapa Haka at the hakari in the hall on the marae (photo 3).

Richard's legacy will be further enhanced with the recent creation by his iwi of an educational scholarship.

Photos: Annette Scullion



Bishops say vaccine mandates 'justified at this time'

Michael Fitzsimons

The Catholic Bishops of Aotearoa New Zealand have expressed their support for the introduction of vaccine mandates and vaccine passes, saying they are 'justified by the emergency situation that exists at this point in time'.

In a Pastoral Letter entitled *Living, Caring, Worshipping and Ministering in a Covid-19 World*, the bishops say that 'as a society, we should never uncritically accept the imposition of such restrictions

by our political leaders. However, having regard to the current situation, 'we bishops believe that, on balance, the introduction of vaccine mandates for certain sectors, as well as the use of vaccine passes, are warranted for now'.

'At the same time, remaining always mindful of state overreach, and anticipating that restrictions we may consider to be warranted now may not be warranted in the future, we urge that the mandates and requirements for vaccine passes be continually reviewed.'

The Pastoral Letter sets out

guidelines for Catholic parishes in responding to the 'traffic lights system', which is now in place for dealing with the Covid-19 virus. The guidelines state that parishes will provide Masses for people with a 'My Vaccine Pass' while also ensuring there is the opportunity for people to access a separate, numbers-restricted Mass without proof of vaccination.

The bishops say that priests who are not fully vaccinated 'will be significantly constrained in their ministry; they will be unable to exercise pastoral care in aged-care

residential settings or hospitals as well as schools'.

The Pastoral Letter acknowledges the efforts and sacrifices which have been made, saying 'we are acutely aware that certain people have carried, and continue to carry the burdens and negative consequences of the Covid-19 restrictions more than others'.

The bishops express their concern about the tensions and divisions in the country, which are growing with the push to get people vaccinated. The Pastoral Letter says the bishops themselves have

been challenged by people about their promotion of the Covid-19 vaccination programme.

The Pastoral Letter sets out the bishops' reasons for their support of vaccination, noting: 'We bishops are vaccinated. We renew our call for those of you who are not yet vaccinated to do so.'

» See page 10-11 for the full version of *Living, Caring, Worshipping and Ministering in a Covid-19 World, A Pastoral Letter from the Catholic Bishops of Aotearoa New Zealand*.

From the editor

Annette Scullion

Kia ora koutou. Greetings to all as we journey through Advent in preparation for Christmas.

In this WelCom edition our focus on the Covid-19 pandemic remains as we have now moved into the government's new Covid-19 Protection Framework or 'traffic light' environment to help keep everyone safe.

As the Delta variant stubbornly finds its way into communities, in a pastoral letter the New Zealand Catholic Bishops have expressed their support for the introduction of vaccine mandates and vaccine passes saying 'they are justified by the emergency situation that exists at this time'.

WelCom has republished the bishops' letter in full, entitled 'Living, Caring, Worshipping and Ministering in a Covid-19 World', pp 10 and 11.

We also feature a special supplementary lift-out letter of reflection, *The Journey into Reality*, by Peter Cullinane, Bishop Emeritus of Palmerston North. Bishop Peter commemorates 60 years of ordination on 23 December.

Our thoughts and prayers go to the family, friends and colleagues of Tony Murphy, former general manager of the Diocese of Palmerston North, who passed away aged 69, on 20 November, after a battle with cancer, p 3.

Thank you to all our contributors, advertisers and to you our readers for your ongoing support throughout the year and we look forward to bringing you more news and stories in the coming year.

Meri Kirihimete – a very happy and Holy Christmas to you all.

A breath of new life for you all



+ John A Cardinal Dew
Archbishop of Wellington
Archdiocese
Apostolic Administrator of
Palmerston North Diocese

*God of each breath
God of this next breath:
may this moment we're in
be a moment now filled
with reassurance and grace:
with kindness and patience
for ourselves and for others.
May it be marked by hope
and compassion
by learning and unlearning
may it be a moment unencumbered
by mistakes we've made
or results we fear
may it be a moment of peace
and renewal
a breath of new life.
Amen*

The above prayer, *God of each Breath*, is by the Corrymeela Community in Ireland.

This prayer was used when the archdiocesan Launch Out candidates presented their Pastoral Projects last month, to me and several others gathered at the Catholic Centre in Wellington in person or by Zoom. Every year, this is a particular Saturday in November that I really look forward to and this year was no exception. Launch Out is the Archdiocese's formation programme for our Lay Pastoral Leaders.

However, it is not the Launch Out candidates or their projects I

am writing about in this column for this edition of WelCom. Rather, it is the above prayer, which was actually only a small part of the Opening Prayer we all shared together.

This prayer appealed to me at this time of Covid-19 when there are all the challenges and questions about vaccinations and vaccine certificates, about how many people can attend Mass, borders open or closed, and the endless other decisions, anxieties and uncertainties the pandemic has forced upon us. This prayer also meant something to me at this time of the year when the pace of life seems to increase and almost rob me of any quiet time and when I seem to hurtle from one task to another.

I am writing this column on 27 November – the day before Advent 2021 begins. For me Advent is the loveliest of liturgical seasons, the Scriptures are powerful and give us so much material for reflection and prayer. But this year I haven't had the time to prepare well for Advent and I don't want to lose the opportunities these Advent days offer. I don't want to miss the

*God of each breath
God of this next breath:
may this moment we're in
be a moment now filled
with reassurance and grace...*

Recently, I read something else I thought was valuable, and which was certainly helpful for me. It was in an article about 'Prayer in Chaos, Commotion and Clutter'. The writer was reflecting on Jesus washing the feet of the disciples, and she quoted John's Gospel: *'Jesus, knowing that the Father had put all things into his hands and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself.'* The writer went on to write that what is true for Jesus is true for us too – if we know we have come from God and are going to God, our lives are bracketed in security. What more do we need?

Our lives are bracketed in security. Therefore, this moment and the next moment, this breath and the next breath can be:



*"Let everything
that has breath give
praise to the LORD!
Hallelujah!"
- Psalm 150, verse 6*

Advent 'moment'. That is why this prayer touched me deeply. I hope it does the same for all WelCom readers. Please use this and pray with it well. Take your time and enjoy the moment God gives you.

*"...a moment of peace and renewal
a breath of new life."*

May this Christmas and 2022 be full of moments, which are a breath of new life for you all.

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Sending articles to WelCom

In its mission to communicate about news and events in the Wellington and Palmerston North dioceses, WelCom publishes information, stories and photos received from readers.

The articles should be no longer than 300 words unless by arrangement with the editor. Please send as a MS Word document attached to an email or pasted into an email message. Please include your name, address and day-time phone number. At the editor's discretion, articles may be edited for length or clarity.

Photos should be in their original format (unedited, uncropped), at least one megabyte (MB) in size and attached to an email as separate photo files – JPEG, TIFF, GIF or bitmap (BMP). Please include names for a caption.

Email to: welcom@wn.catholic.org.nz

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WelCom is published monthly and is available free at parishes and schools in the two dioceses.

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As part of the global Catholic Church, WelCom sources a range of news, articles and opinions from local, national and international sources. Views and opinions published are those of the author and don't necessarily reflect the policy or position of the Catholic Church in Aotearoa New Zealand.

Correction

It was incorrectly stated in the November issue of WelCom ('The enduring Irish influence', p 20) that the foundation stone for St Mary of the Angels was laid by Bishop Liston. The foundation stone was laid in 1919 by Archbishop Thomas O'Shea, with a large number of people in attendance despite inclement weather.

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Clergy appointments 2022

Cardinal John Dew has announced the following clergy appointments for 2022 for the Archdiocese of Wellington, effective from 1 February 2022.

PARISH	APPOINTMENT
Te Whetu o Te Moana – Our Lady Star of the Sea, Marlborough	Fr Michael McCabe – parish priest
Te Whaea Tapu o Kāpiti – Our Lady of Kāpiti	Fr Raymond Soriano – parish priest
Holy Family – Nelson, Stoke	Fr Marlon Tebelin – parish priest
Te Awakairangi – Lower Hutt, Avalon, Naenae	Fr Joy Thottankara – assistant priest until leaving New Zealand for an appointment in the Diocese of Metuchen, USA
Holy Trinity – Kilbirnie, Miramar, Seatoun, Strathmore	Deacon Alfred Tong – pastoral placement from mid-year when seminary formation finishes
Catholic Parish of Ōtari – Karori, Wilton	Seminarian Matthew White – pastoral placement, and study

DIOCESE OF PALMERSTON NORTH

Fr Craig Butler Local Administrator for the Diocese of Palmerston North is currently working on the diocese's clergy appointments for 2022. Clergy appointments and moves to be announced will be reported in the next edition of WelCom, February, 2022.

Passionist Community – the Provincial of the Passionist Congregation has informed the archdiocese they are no longer able to provide priestly service to the Parish of Our Lady of the Sea. 'I record with deep gratitude to those of the Passionist Congregation who have served in Marlborough over the years,' Cardinal John wrote. 'In the meantime, Fr Jaco Kuman cp will stay on for a few weeks.'

Fr Paul Finlayson ssc – over the last few years Fr Paul has served in several parishes in the Archdiocese. 2022 will be the last year he will be available for ministry in the archdiocese. As from 2023, it is likely there will be one priest only available for Our Lady of the Bays Parish. 'I am most grateful to Fr Paul and to the Columbans for his ministry,' Cardinal John wrote.

Seminarians – the archdiocese will have one deacon and four seminarians at various stages of formation in 2022. They are Alfred Tong, Matthew White, Kinh Nguyen, Emilio Capin and Gerson Badayos. Please keep them in your prayers.

New leadership role for life-long learner



Paula Wells is a highly respected and noted educational leader, and is always present for the students, staff and communities she serves.

Photo Supplied

Annette Scullion

After leading Sacred Heart Girl's College, New Plymouth as Tumuaki (principal) for seven years, Paula Wells has been appointed principal at Samuel Marsden Collegiate School in Karori, Wellington. She takes up her new role in 2022.

Paula is a highly respected principal, noted for her leadership talents. She began her professional life in the financial sector, but after raising her three children she re-trained and she completed a Diploma Secondary Teaching. Paula went on to become an English teacher, dean, and deputy principal over a 15-year period at Inglewood High School, then principal at Sacred Heart Girls' College, New Plymouth, in 2015.

'Being principal of Sacred Heart has been the pinnacle of my career to date and I have loved it. It has been a privilege to have been immersed in the school's special character and heritage and to be personally nourished by the Mission charism whilst growing in leadership.'

Paula says the ethos of the Mission Sisters provides strong alignment with her personal values and philosophy, encouraging every

individual to do everything they do to the best of their abilities. 'Across my tenure we refreshed values to embrace the intent of the Mission Sisters and our commitment to Te Tiriti: We Live the Mission through Ako, Manaakitanga and Wāhine Toa.'

Paula says she is looking forward to her next challenge at Samuel Marsden Collegiate School. 'As a life-long learner, I am excited at the prospect of undertaking a second principalship within a new educational context. While it will be hard to leave Sacred Heart, I am delighted to be joining another special-character environment and I will be eternally grateful for the gift that has been my time at Manawa Tapu.'

'I have enjoyed working with my colleagues across the Diocese of Palmerston North immensely, along with the wider national Catholic Secondary Principal network. It is heartening and uplifting to be witness to the commitment and capability of Catholic education leaders who are doing wonderful work with and for their communities. Catholic education is in good heart.'

>> Connection with Parihaka, p 12

Parishes must comply with new rules

Cardinal John Dew has sent out a set of guidelines for the Wellington archdiocese to follow in the new 'traffic light' environment.

Writing to priests and lay pastoral leaders, the Cardinal says he wants churches in the archdiocese to be open and welcoming, but at the same time they need to work within the government's Covid-19 Protection Framework.

His guidelines for volunteers checking Vaccine Passes before Mass are based around a friendly, warm but if necessary firm approach, and to ensure people feel safe.

Parish priests and lay pastoral leaders are responsible for ensuring churches and other gathering places in their parish comply with the new traffic lights entry criteria.

'As parish priests and lay pastoral leaders it will be necessary for you

to ensure at churches and other gathering places in your parish the new regulations are complied with,' he writes.

'You or your delegates must sight each person's My Vaccine Pass or verify it using the NZ Pass Verifier App as they enter.'

Cardinal John tells the priests and lay pastoral leaders that when there is a transgression, the offending people are to be engaged with politely and respectfully, but ultimately if they are unvaccinated they need to leave.

He encourages parish priests and lay pastoral leaders to plan ahead and if they believed they may meet resistance, to consider identifying the possibility ahead of time and invite Police, Māori Warden, Pacific Island Warden, community patrol member, social worker, or security guard, as appropriate to be present

at the time the community gathers.

The Cardinal's communication also refers to a list of weekend Masses with restricted numbers and broadcast Masses and suggests the list is given to anyone who is turned away. The guidelines also refer to a list of Mass places and times where the Vaccine Pass is not required.

Cardinal John concludes by saying that the parish is obligated to do what it can to adhere to the government's new rules of gathering under the Traffic Light System and warns that if exceptions are made the risk of Covid-19 infection is unduly increased.

The government's Covid-19 Protection Framework Guidelines for places of worship are online at: tinyurl.com/Guidelines-places-of-worship

In memory of Tony Murphy



Tony Murphy, 20 July 1952–20 November 2021. Photo: Supplied

It was with sadness that people of the Diocese of Palmerston North and beyond learned of Tony Murphy's death, on 20 November, after a battle with cancer.

Tony retired last year after 18 years as general manager of the Diocese of Palmerston North. Strongly community minded, he was also chairman of the Manawātū Rugby Union for six years.

Tony, aged 69, was the dearly loved husband of Denise, loved father and father-in-law of Dean

and Nicola, Joanne and Gareth, Kate and Scott, Emma, Sam and Laura, and adored Grandad of his 12 grandchildren.

Mons Brian Walsh presided at Tony's Requiem Mass on 24 November at the Cathedral of the Holy Spirit. Concelebrants were Cardinal John Dew, Bishops Peter Cullinane and Owen Dolan, Fr Craig Butler and priests of the diocese. A video link was set up at the diocesan centre to livestream the service to the overflow of the many who attended.

At a farewell function in July last year, Tony was recognised for the outstanding professional and personal qualities he brought to the role, and the pastoral approach that was his hallmark. Mons Walsh said Tony had gained the respect and admiration of countless people, both within the diocese of Palmerston North and the wider church of New Zealand as well as the wider community.

For his service to the Church, Tony was awarded the title Knight

of the Order of Saint Gregory the Great in May this year, a title awarded by Pope Francis.

In a tribute at Tony's funeral, eldest son Dean Murphy spoke in depth about Tony's life, his values and his beliefs, including the importance to Tony of his family – being a proud Murphy and deeply proud of the family he and Denise created; of his work life, mainly with Feltex and the diocese; and of his commitment to service and giving back to his community.

Dean concluded with, 'I've heard Dad say the following words on a number of sad occasions for others. I'd like to now say them on his behalf today. "While it's a horrible disease, cancer cannot impede love, it cannot shatter hope, it cannot corrode faith, it cannot kill friendship, it cannot shut out memories, it cannot silence courage, and it cannot invade the soul." Your influence, your inspiration and your impact will be with us forever.'

Rest in Peace Tony.

Royal Commission of Inquiry into Abuse in Care

Throughout 2021, the Royal Commission continued its investigation into State- and faith-based care in New Zealand between 1950–1999.


Following evidence given at the Redress Hearing from survivors in late 2020 and witness statements from Cardinal John Dew and others earlier this year, a final report summarising the Royal Commission's findings is expected to be released soon. This will likely include recommendations

on future redress for abuse that occurred in both State- and faith-based institutions.

Te Rōpū Tautoko, which coordinates the response of the Catholic Church to the Royal Commission is issuing a community resource to the dioceses for distribution this month. This will provide an overview of the progress of the Royal Commission and aims to assist communities to connect with and discuss the

work taking place. It will include information on the public hearing into *Abuse in the care of the Hospitaller Order of St John of God Brothers (Marylands School)* due to take place in February 2022. The hearing into Māori is scheduled for March 2022. Hearings relating to disability, foster care and schools will be held at a later date.

abuseincare.org.nz
tautoko.catholic.org.nz



St Patrick's College Wellington

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Warmest congratulations to St Patrick's College Dux for 2021 – Aaron Emerson and to Proxime Accessit – Alexander Ramsay. Congratulations also to our Victor Ludorum and College Sport Wellington Sportsman of the Year – Siale Lauaki.

The staff of St Patrick's College wishes you all a wonderful Christmas and safe and relaxing holiday period. May we all remember the message of the Angels "Glory to God in the highest, and on earth peace and good will toward all people".

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New Leader for St Vincent de Paul

Long-time Wellington Vincentian Terry Jordan has been elected as the Society's new National President.

Terry has been a member of the Conference in Waiwhetu, Lower Hutt, since 2008 and has held leadership roles at Conference, Area Council and National Board levels.



Terry Jordan, new National President for the Society of Vincent de Paul. Photo: Supplied

'I see my membership of the Society as a practical expression of my faith,' says Terry. 'The Letter of James says, "Faith without works is dead". St Vincent de Paul is the "works" by which my faith is strengthened and sustained.'

Terry is married to Julie and has seven children and 14 grandchildren. Terry is an accountant with broad commercial experience. He has recently retired from his role as Operations Manager for the Insurance Council of New Zealand where he worked for many years with every level of the industry and Government.

Terry says the St Vincent de Paul Society is not just another welfare organisation.

'We are an evangelising society where we take Christ to the people we serve. In meeting their needs through material help, we must

seek to meet their spiritual needs as well. As we look into the eyes of those we serve and they look into ours, our common vision must be of Christ.'

The Society's prime work of helping the poor takes place at Conference and Area levels, says Terry. This work needs to be supported by a professional central administration which can deal with an increasingly complex compliance and regulatory environment.

'As President I see it as vital that we manage the commercial and regulatory realities professionally and accurately so we can provide a seamless service to those who are privileged to serve.'

Terry sees the need for a Society that is 'agile enough to meet the ever-changing current needs of the poor and adaptable enough to meet even the unknown future needs. Covid puts us on notice that we need to be ready for anything.'

To achieve this, he advocates more training for all areas of the Society to increase skills, knowledge and the confidence of members. He would also like to see a high level of transparency around decision-making and effective communication between National Council members and the grassroots level.

Terry says one of the most important Board roles will be addressing the declining membership of the Society. He says it is a challenging task with 'an increasingly secular society, smaller numbers of worshippers and reducing numbers of parishes'. He plans to get feedback on the best ideas currently in action for building and strengthening Conferences and share and encourage the implementation of those ideas widely.

Support for Matariki Bill

Lisa Beech

The Wellington EJP Commission, Challenge 2000 and Caritas Aotearoa New Zealand were among submitters supporting a government Bill to establish Matariki as a public holiday.

The Māori Affairs Select Committee is considering Te Pire mō te Hararei Tūmatanui o te Kāhui o Matariki/Te Kāhui o Matariki Public Holiday Bill, which passed its first reading in Parliament on 30 September. The Bill proposes a public holiday for Matariki on a Friday on a list of dates in June or July each year. The dates have been proposed out until 2052 by an expert advisory group.

The archdiocesan Ecology, Justice and Peace (EJP) Commission's written submission included a quote from Governor Hobson's assurance in 1840 to Bishop Pompallier, that all faiths, including *ritenga Māori* (Māori custom and practice) would be protected.

The EJP submission also acknowledged the New Zealand Catholic Bishops support for the 2019 Statement on Religious Diversity. The bishops' support recognised that educational and work environments should accommodate different religious beliefs and practices. 'We see providing a public holiday to



Challenge 2000 oral submitters to the Māori Affairs Select Committee, (l-r): Aroha Allen, Emma Middleton, Jessica-Maraea Mako-Andersen, Steve O'Connor. Photo: Supplied

celebrate Matariki is a natural extension of that principle.'

Caritas Aotearoa New Zealand's written submission acknowledged Matariki as unique to this country, saying it can be embraced by all New Zealanders. 'Establishing Matariki as a public holiday over a long weekend may enable a collective recognition of our place in this land and responsibility to care for the land and each other.'

Challenge 2000 also supported the establishment of Matariki as a public holiday, which will enable people to participate. However, they recommended wording in the Bill that describes Matariki as

the Māori name for Pleiades, to be changed.

'We think this would be better expressed that Pleiades is the Greek name for Matariki. In Aotearoa, Matariki is and always has been the name of the constellation. Describing it as a translation of Pleiades takes away from the mana of Matariki.'

Challenge 2000 and Caritas appeared before the Māori Affairs Select Committee to give oral submissions on 17 November 2021. The Select Committee is due to report back to the House, March 2022.



Pope Francis' Prayer Intentions



During the month of December 2021
Pope Francis' intention for evangelisation is for:
Catechists.

Let us pray for the catechists, summoned to announce the Word of God: may they be its witnesses, with courage and creativity and in the power of the Holy Spirit.



During the month of January 2022
Pope Francis' intention for: **True human fraternity.**

We pray for all those suffering from religious discrimination and persecution; may their own rights and dignity be recognised, which originate from being brothers and sisters in the human family.



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Glasgow climate talks - crumbs from the table

Martin de Jong
Caritas Advocacy Advisor

United Nations climate talks (COP26) held in Glasgow, UK in November were described by many civil society organisations as the least participatory to date, as Covid restrictions and other measures limited the representation of many Pacific Island nations and monitoring of the negotiations by civil society.

As Lydia Machaka, Climate Justice and Energy Officer for the Catholic development alliance CIDSE, said: 'Impressive political statements without comprehensive and inclusive civil society input and without consideration for those already severely affected by climate change result in a mediocre outcome.'

Caritas members from around the world were at COP26, including Caritas agencies for England and Wales (CAFOD) and Scotland (SCIAF). Neil Thorns, CAFOD's Director of Advocacy, described COP26 as a 'major disappointment', saying 'it simply hasn't delivered the urgent action or justice required. Instead, it has been pushed until 2022 to limit temperature increases to 1.5°C and deliver the climate finance so desperately needed.'

Countries were expected to come with stronger commitments to cut emissions faster to try to keep global warming below 1.5°C. Just before the conference began, 153 countries of the 195 signatories to the Paris Agreement updated their Nationally Determined Contributions (NDCs - their plans for climate action). These updated NDCs were estimated to still lead to 2.7°C of global warming by 2100.

Many countries have pledged a long-term goal, but not specified the detailed plans to get there - New Zealand among them. New Zealand only updated its NDC on the eve of COP26 and was widely criticised for using accounting tricks to make the numbers look better than they were, as well as relying on overseas carbon credits rather than reducing emissions at home.

On climate finance to help poorer countries in climate action, developed countries are still

falling short of the US\$100 billion a year target (from private and public sources). Meant to be achieved by 2020, it is not expected to be reached until 2023. However, in Glasgow, developed countries did commit to double adaptation finance from 2019 levels by 2025, recognising the urgent need to provide for greater adaptation in vulnerable nations.

Funding for loss and damage - irreversible losses, and damage to infrastructure caused by climate change impacts (such as more extreme weather events and sea level rise) - is one of the most contentious issues under the United Nations climate framework. It was inadequately addressed in the Paris Agreement of 2015, as rich countries refused to accept any form of liability to pay for losses caused by climate change. However, debate continues on ways to fund loss and damage costs, and a special Dialogue has been convened from 2022 to 2024.

In October, Caritas Aotearoa New Zealand reported climate finance for the most vulnerable in the Pacific was still woefully inadequate through its annual 'Caritas State of the Environment for Oceania' report.

We all have a part to play in lowering emissions and helping the most vulnerable deal with climate change impacts. Caritas encourages Catholics to monitor the Government's own climate plans; and join the seven-year journey to sustainability being promoted by the Vatican Dicastery for Integral Human Development through the *Laudato si' Action Platform*.

For more information, visit caritas.org.nz/advocacy/environmental-justice

Laudato si' Action Platform

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>> COP26 did not go far enough, p 15

Challenge 2000 offers 10 'road rules' for 'thrival'

In response to the Covid challenges, for almost two years now staff and volunteers from Wellington's youth and community development agency, **Challenge 2000**, have been supporting many people, families and groups in the Wellington region to manage new life complexities and to stay safe, prepared and well. **Kitty McKinley**, Challenge 2000's Founder and Project Manager, shares some of the agency's thoughts to encourage 'thriving' in these challenging times.

- 1 **Drive to the conditions.** Life is like a road. This Covid journey travels across new, previously unimagined territory - like the road to the promised land! So, keep up to date with the changing terrain, slips, unexpected roadworks, potential flash floods and the roadworks or accidents on the journey. None of us are following an infallible map that will get us to our destination. AND use the traffic lights of course!
- 2 Be aware of your needs and the needs of your passengers - family, friends, whānau, aiga and children. Check they are okay.
- 3 If someone needs food, support, direction, space, money, a chance to talk or advice then ask directly, seek support and do something so their needs are met, and worries are reduced.
- 4 Be aware of those sharing this same road. Age, gender, tradition, culture, feelings, fear, life experience, isolation - all affect the way others travel. Be kind and positive - not mean.
- 5 Reach out more. Offer help. Smile to strangers. Write letters, emails, texts of positivity and wisdom. Connect, reconnect, call family and friends. Put any wrongs right.
- 6 Start every day with an old-fashioned morning offering. For example: 'Lord I offer all my fears, joys, worries, uncertainties and sufferings for the betterment of others, the following intentions...'. This day will not come again. Accept it. Live it.
- 7 And when you are tired of it all, have run out of petrol, your battery is low and you're oh-so-tired, then take time out on the side of your road. Breathe. Be. Pray. Remember, life does have a purpose for you and your brothers and sisters on the same road.
- 8 Watch out for all the wonderful gifts on the journey. There is much to see and be grateful for. Choose life. Keep dreaming. Feel the sun. Enjoy life don't endure it!
- 9 And know that just when you are chilled and comfortable, life appears under control - whammo - another storm, Covid variant, deluge of uncertainty and traffic jam.
- 10 **Then drive to the conditions. Life is like a road.** Fortunately, we have a pretty good navigator. Love is with us. Jesus is with us. He lived through his own tough 'Covid' times and came out the other end. So, let's do what we can to keep this Covid road trip full of love, safety and respect this Christmas and in 2022.

>> Challenge invites new Community Leaders, p 14

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Pope urges respect for migrants' humanity



A migrants' makeshift camp in Calais, northern France.

Photo: Rafael Yaghobzadeh/AP

Pope Francis has appealed for authorities to 'respect the humanity' of migrants and strive to help them, after 27 migrants drowned trying to cross the English Channel in flimsy boats from France to Britain this year.

Francis told several thousand people in St Peter's Square that he felt pain over recent migrant tragedies.

'I feel pain when I hear news of the situation in which so many find themselves, those who died in the Channel, those at the border of Belarus, many of whom are children, those who drown in the Mediterranean,' he said.

'I renew my heartfelt appeal to those who can contribute to the resolution of these problems, particularly civilian and military authorities, so that understanding and dialogue finally prevail over every type of exploitation and so that they direct their wills and efforts toward solutions that respect the humanity of these people,' the Pope said.

As tensions between France and Britain escalated following the tragic drownings, Churches on both sides of the borders called for

concerted action to protect refugees and migrants from life-threatening danger, and to address the root causes which force people to flee their homeland.

'Focused international cooperation, safe routes to sanctuary and joint efforts to tackle poverty are all needed in the face of a global flood of desperate humanity,' said Cardinal Vincent Nichols of Westminster. 'This event illustrates graphically both the ruthless evil of the traffickers and the desperation of those trying to escape poverty, conflict or persecution in search of a better life,' he added.

According to the Secours Catholique, the French Caritas, the latest tragedy is a direct consequence of the militarisation of the French borders and of the crackdown against migrants and refugees living in the makeshift encampments on the northern coast of the country. 'These borders kill', the Catholic charity wrote in a statement.

Churches and NGOs have repeatedly insisted on the need for humanitarian corridors so as to ensure a safe and legal transfer and integration of asylum-seekers.

Source: Associated Press

Involve other churches in synodal process

The Vatican is calling on bishops across the world to involve Christian leaders from other churches in the synod process in a move that could turn it into the most significant ecumenical event of recent times.

A joint letter from two Rome-based cardinals recommends leaders of Christian communities take part in the bishops' synodal discussions and help them draft the official reports. It also suggests that delegates from other churches are sent to take part in the diocesan synods taking place across the world; that they address synod assemblies, send in written reflections and organise 'listening sessions'.

The 2021-2023 synod process launched by Pope Francis in October, is the most ambitious Catholic renewal project in 60 years. It includes a listening and consultation process across the 1.3 billion-member Church.

The instruction from the Vatican says ecumenical representatives should be involved at every stage of the process, which will involve all denominations in a Catholic renewal process in a way that is without modern precedent.

'One of the gifts Catholics can receive from the other Christians is precisely their experience and understanding of synodality,' explain Cardinals Mario Grech and Kurt Koch in the letter.

'The synodal shaping of the Catholic Church at all levels has significant ecumenical implications as it makes it a more credible dialogue partner.'

Cardinal Grech, who is Secretary-General of the Synod of Bishops, and Cardinal Koch, who is President of the Pontifical Council for Promoting Christian Unity, sent their letter to all bishops with responsibility for ecumenism and to the synods of the eastern Catholic Churches.

The synod handbook emphasises that ecumenism has a 'special place in the synodal journey' adding that consultations should include 'all the baptised,' regardless

of denomination.

While the deeply-held disagreements between churches are unlikely to be resolved in the short term, the cardinals' letter points out that ecumenism is an 'exchange of gifts' where denominations can learn from each other. This approach is often described as 'receptive ecumenism'. It argues that, rather than focussing on trying to resolve intractable theological differences, Churches that speak honestly with one another about problems can find paths for renewal within one another's tradition.

Source: The Tablet



Maltese Cardinal Mario Grech, secretary-general of the Synod of Bishops, with Pope Francis last month.

Photo: Paul Haring/CNS

Pope's message to politicians

Pope Francis has urged political and economic leaders to show courage and long-range vision. His message came shortly after UN-led climate talks in Glasgow, Scotland, last month, ended in compromise on how to combat global warming.

Francis in remarks to the public in St Peter's Square said the 'cry of the poor, united to the cry of the Earth, resounded in the last days at the United Nations COP26 summit on climate change'.

'I encourage all those who have political and economic responsibilities to act immediately with courage and farsightedness,' he said. 'At the same time, I invite all persons of goodwill to carry out active citizenry to care for the common house,' Francis said, referring to planet Earth.

Nearly 200 nations agreed to a compromise deal aimed at keeping alive a global warming target. But a last-minute change diluted crucial

language about the use of coal, a fossil fuel whose use is the biggest single source of greenhouse gas emissions.

Francis has made attention to the Earth's environment a major plank of his papacy, dedicating an encyclical, or major document, to the moral imperative of responsibly protecting the planet.

>> COP26 and Rome, p 15.

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A divided church will never lead people

The Pope's apostolic nuncio to the United States has told the US bishops 'a divided church will never lead people to where it should be'.

In a 30-minute address during the two-day US bishops' general assembly, Archbishop Christophe Pierre spoke about synodality, abortion, racism and the Eucharist.

For the bishops, he said, the synodality process should start at home by listening to each other. 'The Church needs this attentive listening now more than ever if she is to overcome the polarisation facing this country,' he said.

'I believe that synodality is an answer to the challenges of our time and to the confrontation, which is threatening to divide this country, and which also has its echoes in the Church,' Archbishop Pierre said.

On abortion, Pierre said that the Church 'should be unapologetically pro-life'. He stressed the need to look at causes and factors that lead women to seek abortions and then to reach out in practical ways to mothers in need.

Regarding the Eucharist, Pierre said people can have theological ideas about the



Christophe Pierre, Nuncio to the United States.

Eucharist, which are important. But 'none of these ideas compare with the reality of the eucharistic mystery, which needs to be discovered and rediscovered through the practical experience of the Church, living in communion, particularly in this time of pandemic.'

He also noted there is 'the temptation to treat the Eucharist as something to be offered to the privileged few rather than to

seek to walk with those whose theology or discipleship is falling short. And assisting them to understand and appreciate the gift of the Eucharist, and helping them to overcome their difficulties.'

During the general assembly, the US bishops voted to adopt a document about Holy Communion and who should receive the sacrament. The vote was 222 to 8, with three abstentions.

It is an issue that was in part inspired by President Biden's election. Mr Biden, a devout Catholic, supports the right of women to have an abortion, which the Catholic Church opposes.

Rather than imposing a mandatory national policy, the document offers guidelines, so decisions about who may receive Communion will be left up to individual bishops and archbishops. Cardinal Wilton Gregory, the archbishop of Washington, has clarified that Mr Biden is welcome to receive Communion at churches in the archdiocese.

Sources: America Magazine, CBS News

Younger clergy more conservative

A new survey of US priests has found younger clergy tend to be more conservative than their elders on many issues. 'We find strong empirical confirmation of the nearly ubiquitous perception that younger priests are more orthodox in their beliefs than older priests,' the authors state in the abstract. 'Additionally, we find a significant turn toward pessimism regarding the current state and trajectory of the Church.' The 2021 Survey of American Catholic Priests (SACP) was released by researchers at the University of Texas at Austin and Baylor University.

India's first lay saint

India will have its first canonised layman in May next year. Nilakandan Pillai, born in 1712, took the name 'Lazarus' – Devasahayam in the local Tamil language – when he converted to Catholicism. 'While preaching, he particularly insisted on the equality of all people, despite caste differences. This aroused the hatred of the higher classes, and he was arrested in 1749. After enduring increasing hardships, he received the crown of martyrdom when he was shot on 14 January 1752,' a note prepared by the Vatican said.

Irish Church leaders united

Leaders of Ireland's Christian churches presented a united front during a ceremony marking 100 years of partition of Ireland. 'For the past 100 years, partition has polarised people on this island. It has institutionalised difference, and it remains a symbol of political, cultural and religious division between our communities,' said Catholic Archbishop Eamon Martin, whose overwhelmingly Irish nationalist flock seeks an end to partition. Martin was joined at the ceremony by other Christian leaders, including the heads of the Church of Ireland (Anglican), Methodist Church, Presbyterian Church, and the Irish Council of Churches.

The Christian church leaders vowed to face 'difficult truth' and work closer together to ensure that the fragile peace process in Northern Ireland leaves a lasting legacy of reconciliation. The three Protestant leaders, whose churches, like the Catholics, never recognised partition and maintained all-Ireland structures, said they had taken too few risks during three decades of bloodshed over Northern Ireland and the two most recent decades of relative peace.

Catholic Church growing in Africa



Cardinal John Njue of Nairobi, Kenya, distributes Communion to altar servers at the Cathedral Basilica of the Holy Family in Nairobi.

Photo: Thomas Mukoya/CNS

According to recent statistics, Africa added more than 8 million Catholics in 2019, the largest area of growth in the world. In comparison, America added 5.3 million, Asia added 1.9 million and Oceania 118,000. Europe, on the other hand, saw a decrease of almost 300,000 Catholics.

Kinga von Poschinger, who works at the

pontifical charity Aid to the Church in Need, said there are many reasons for the growth of the Church in Africa.

'The fact that this growth in faith in Africa has only increased in recent decades can be explained on the one hand by the fact that the Christian faith is only now arriving in many regions – there are still many areas where

traditional African religions are practiced – and on the other hand by the fact that evangelisation today is no longer aimed at mass baptisms and thus mass conversions, but at a real and true encounter with God that comes from the innermost part of the human being. And it is precisely this true encounter with God that makes people shine and be a light for the world,' she said.

Kinga von Poschinger said in the West the striving for the infinite, for perfection is still there but in the modern world 'we rely more and more on science and technology: It is science and nanotechnologies that will heal us, that will prevent us from suffering; that will prolong our age.'

One reason she gave for Europe's shrinking Catholic population 'is that there are fewer and fewer people in Europe, who can teach us how to walk this path [of faith] and how to recognise God's voice in us. So even if someone would want to take the arduous journey to go "through the eye of the needle", it is not easy to find someone who could teach them. Even within the Church, the teaching of Christ is often presented in a very effeminate way and loses not only its flavour, but above all its attractiveness. It is the truth that convinces people, nothing else.'

Source: *Crux*

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Busy chaplaincy for Catholic Deaf communities



David Loving-Malloy translates through NZSL at Levin Benefit Impact Mass, celebrated by Cardinal John Dew for the Deaf and hard-of-hearing community, in May this year.

As chaplain for the Catholic hard-of-hearing and deaf communities in the Palmerston North and Wellington dioceses, David Loving-Molloy's ministry encompasses a broad area, covering the lower half of the North Island and the top of the South Island.

David is based at St Dominic's Catholic Deaf Centre in Palmerston North. His wide-ranging chaplaincy covers all ages from birth to death, he provides New Zealand Sign Language (NZSL) interpreted Masses monthly in both dioceses, meets with members of the local Deaf Community and families, and visits Catholic schools that have hard-of-hearing students.

As well as finding and training other NZSL interpreters, David also provides access for Deaf to Bible study and Catholic training courses.

David was born hearing but suffered gradual but profound hearing loss after a childhood illness.

He learned NZSL with the Hawke's Bay Deaf Community while he was at Mount St Mary's Seminary Greenmeadows in the 1980s. Bishop Peter Cullinane and Cardinal Tom Williams appointed David full-time chaplain to the Deaf in 1993.

'Working with the Deaf is great,' he says. 'It provides an insight into a culture and language to which few hearing people have access.'

Although the development of technologies such as cochlear implant has reduced the rate of deafness among children, David believes there is still a place for NZSL at local church level.

NZSL is the first language for most of the Deaf people he works with, but he says many find lip-reading in church difficult and stressful.

'Many Deaf with a Catholic background do not go to church for the simple reason that no NZSL interpreter is available in their parish,' he says.

As with other chaplaincies, Covid-19 restrictions have hampered the usual effectiveness of David's chaplaincy, but he says

Alert Level 2 is a lot better than Level 3. Recent events for him have included translating the Mass of the opening of the Synod into New Zealand Sign Language (NZSL) along with a NZSL interpreter. 'This took place at the Cathedral of the Holy Spirit on Sunday 17 October. Cardinal John Dew was the main celebrant, and a small number of the local Catholic Deaf group were present,' he says.

The following week David was working in Whanganui, visiting a Deaf inmate at the Whanganui Prison; meeting members of the local Deaf Community; and visiting Catholic schools that have

schools and people in the northern part of the Wellington region, the Hutt Valley, and central Wellington. 'Being a wide-ranging ministry means not all people I work with are hard-of-hearing or Deaf. Most parents of hard-of-hearing or Deaf children are themselves hearing. Only a small minority transfer deafness genetically. On the other hand, most children of Deaf parents are hearing and often grow up bilingual knowing NZSL, sometimes as their first language. I also keep in touch with retired teachers who were involved in the ministry in the past and retired chaplains too.'



Students at St Theresa's School Plimmerton, sing a waiāta using Sign at the official opening of their refurbished block, in May this year.

Photos: Annette Scullion/WelCom

hard-of-hearing students. Under Alert Level 2 not all schools have allowed for outside visitors, but most accommodated David's visits.

'Some schools that don't currently have any hard-of-hearing or Deaf students are interested in learning NZSL. A good example of this was when I visited St Marcellin's school in Whanganui. Principal Maia Williams is keen to have waiāta translated into NZSL. This is a project that will occupy me over the coming weeks.'

After his time in Whanganui, David was in the Wellington archdiocese for three days visiting



St Peter's Church Wairoa welcomes fourth generation

The congregation of St Peter's Church in Wairoa, north of Napier, celebrated a significant occasion on Sunday, 31 October, when they welcomed into the church Thea Olive Clarke – a fourth-generation member of the Clarke family.

'It was a stupendous day, blessed with lovely weather, as four generations gathered for the baptism of Thea,' said Judith Clarke, great-grandmother to Thea and chair of the parish council.

Daughter of Zion Clarke and Celia Arnold-Joll, Thea is the youngest of four generations to receive the holy sacrament of Baptism at St Peter's Church. She

was warmly supported by the wider congregation alongside family and friends who had travelled from as far as Hawke's Bay and Wellington for the special day.

Fr Michael O'Donnell presided over the ceremony and Thea looked every bit the child of God dressed in her family's beautiful baptismal gown. The gown had also been worn by her grandmother Rebecca and father Zion, and her own stunning Korowai was gifted to her by her grandmother Rachel Arnold.

Congratulations Thea and family. May the blessings of God be with you throughout your faith journey.



Four generations of the Clarke family (l-r): Judith Clarke (great grandmother); Zion Clarke (father); Thea Olive Clarke; Celia Arnold-Joll (mother); Rebecca Clarke (grandmother).

Photo: Supplied

New pastures for Kate Bell

Rev Dr Joe Grayland

After nine years at the Cathedral and before this in the Palmerston North Diocesan Office, Kate Bell has decided to move to begin a new adventure in Wellington.

During the 1990s, Kate worked as the city's tertiary chaplain. Kate has long and strong family connections to the Cathedral parish. Her parents Ray and Josie

were strong, faithful members of the parish and were involved in many aspects of parish and city life.

Kate has been the Catechist at the Cathedral and worked with the Catechumenate team, children's initiation processes and liturgical ministry training. Over these years, Kate has been involved in other pastoral and liturgical tasks. Her love of art and poetry and her work with children has been appreciated by many.

Returning to Wellington offers Kate an opportunity to be close to family and to fight her way down Lambton Quay in a southerly gale!

The Cathedral of the Holy Spirit Team and the Diocesan Team offered Kate a farewell and blessing in November. The Cathedral Parish community will gather to thank Kate on **Sunday, 12 December, at 9.30am Mass** and share hospitality with her afterwards.

The Cathedral Parish wishes Kate all the very best for the future and blessings on this new journey in life.



Kate Bell at farewell blessing

Photo: Teresa Edwards



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Papal Blessing for 60th wedding anniversary

Jane Lee
Parish Secretary

Betty and Gerry Durr of Our Lady of Hope Parish, Tawa and Titahi Bay, were presented with a Papal Blessing on 8 November 2021, after celebrating their 60th anniversary on 24 June this year. The celebration was rather belated due to overseas postal and freight delays with framing.



Gerry and Betty Durr of Tawa, with Papal Blessing certificate in recognition of their 60th wedding anniversary.

Betty and Gerry were married at St Mary of the Angels Church in Wellington on 24 June 1961. They celebrated their anniversary at home with family and friends including four of their five children, 13 of their 16 grandchildren and two great grandchildren.

Betty and Gerry have lived in Tawa for 56 years and been active members of Our Lady of Fatima Parish – now Our Lady of Hope Parish.

Photo: Fr Rico Dela Torre, parish priest

We are stewards of Planet Earth says Abrahamic Council

Fr Ron Bennett

Followers of the Jewish, Christian, and Moslem religions have a lot common – the most obvious being Abraham, with whom our journey of faith begins. Abraham is revered in all three faiths as the man of faith to whom God promised countless descendants.

Because of that closeness of our common ancestor, local Jews, Christians, and Moslems meet frequently through the Abrahamic Council, to share what they have in common and how to work together for peace, better understanding of each other's traditions, and to care for creation.

The Wellington Abrahamic Council recently held a hui to find out what wisdom these three historic religions could shed on this most important topic of our time – climate change and stewardship of Planet Earth. It was an opportunity to meet with people from other faith communities and find out how they are grappling with this issue.

From an initial presentation by leaders of each faith community, it became obvious that sustainability and looking after what God has given us, provided a rationale and a motivation to be fully involved in



Pictured earlier this year, Fr Ron Bennett (second left) with fellow Abrahamic faith members at a 'peacenic' in Wellington. The annual peacenic fosters friendships amongst the various faith communities by 'breaking bread' in pleasant outdoor surroundings. Photo: Supplied

looking after our planet.

The meeting came up with several eco principles for faith communities as something we must all do – not to the side of our faith but rather towards the centre. We need to do this as a collective and not leave it to individuals.

'Eco stewardship' is worship because the world is God's creation and belongs to God. We are the stewards – not the owner and creator – of Planet Earth. Any planned actions to be a more eco-centric society must not disadvantage the poorer groups in our society. We start at an individual level but work out from there to our faith

communities and beyond. This needs to be part of who we are, not an afterthought.

Each congregation or group should review the environmental impact of their activities or plant, including transport, by which these are assessed by its members, to progressively move towards having a minimal ecological footprint as a group. We all need to commit to this as a long-term aim.

Fr Ron Bennett is a member of the Wellington Abrahamic Council and parish priest of the Catholic Parish of Ōtari, Wellington.



Pā Colin Durning's silver jubilee

Pā Colin Durning came to the priesthood as a late vocation after a life of remarkable achievements. Over the years he has not only been father to his eight children but also Fr Colin Durning, Professor Durning, as well as being recognised as a kaumātua by Māori.

Last month whānau and friends joined Pā Colin for a little family celebration of his silver jubilee of ordination at his daughter Daphne's farmlet just north of Christchurch.

'Colin really enjoyed it and he was delighted that Bob Te Miha – an old friend and connection from the Whanganui River and one of the kaitiaki of Te Rangimarie centre in Christchurch – was able to join us,' said Monsignor Gerard Burns, who attended.

Daphne and her husband have some alpacas on the farmlet so after a sumptuous afternoon tea Pā Colin and guests adjourned into the sunshine outside and fed the alpacas.

Pa Colin's actual ordination anniversary was 30 November.

Photos:

1. Pā Colin Durning with Bob Te Miha (l) and Mons Gerard Burns (r) at Colin's silver jubilee celebrations.
2. Pā Colin Durning and Mons Gerard Burns enjoy the sunshine at the celebrations.

Photos: Supplied



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A Pastoral Letter from the Catholic Bishops of Aotearoa New Zealand (extended version)

Living, Caring, Worshipping and Ministering in a Covid-19 World

November 2021

Living with Covid-19 restrictions

We find ourselves living in unprecedented times as we struggle to live with the global Covid-19 pandemic which affects our lives in many ways. Since March 2020, we have lived with significant restrictions, restrictions we have been prepared to tolerate, and that are justified, only because of the Covid-related public health risks. When public health is severely threatened, the State is legally empowered to introduce sweeping public health measures which can override personal freedoms for the sake of protecting society as a whole. Such actions are consistent with our Catholic commitment to the common good.

In what some may see as a paradox, our faith teaches us that when we willingly put aside some of our freedoms in the service of protecting others and in the interests of solidarity, we are actually realising a deeper aspect of our freedom rather than giving our freedom away. When we give ourselves in love or service to others, we fulfil a fundamental dimension of what it means to be authentically human which flows from our inherent interconnectedness with others.

Caring for and prioritising the most vulnerable

We understand that commitment to the restrictions imposed as a consequence of Covid-19 means we have all had to make significant sacrifices. We are acutely aware that certain people have carried, and continue to carry, the burdens and negative consequences of the Covid-19 restrictions more than others. Many people among us are more vulnerable to the virus, susceptible to a higher risk of infections, hospitalisation, or death. They include those with a compromised health status or living circumstances as well as those with a chosen involvement in higher-risk front-line roles related to keeping us all safe. The principle of the 'preferential option for the poor', which is an integral part of Catholic social teaching, demands that the needs and vulnerabilities of all these people take priority as we continue to respond and adapt to the new world shaped by Covid-19.

We acknowledge and continue to support the efforts of our government and many voluntary groups – among them church organisations – to reach out to those who have been most harmed by the Covid-19 restrictions. These include many workers and business owners, as well as those whose mental and emotional well-being is suffering from the consequences of lockdowns. Among the latter group are people living alone as well as those cut off from their whānau, many of whom are homeless, living in transitional housing or in aged-care rest homes.

We know that our rangatahi are among those most seriously affected by the disruption of their educational, social and recreational opportunities, and we need to show particular care for them.

Awareness of growing tensions

While somewhat understandable, it is of concern to us that within Aotearoa, we are starting to witness a decreasing tolerance among some people for the restrictions created by the lockdowns and other Covid-19 responses. This intolerance, which is being exhibited in a variety of behaviours, has the potential to create new divisions within our communities, including faith communities, as well as harden already existing divisions.

In response to this, and as the realisation has grown that we need a new approach to be able to live with the highly transmissible Delta variant of the Covid-19 virus, our country's public health advisers and political leaders have recently begun to move away from the strategy of 'elimination' of the Covid-19 virus. This shift relies heavily on achieving high levels of vaccination rates amongst the population to (i) reduce the transmission of the virus and (ii) lessen the severity of its effects for those who will become infected.

The push to get people vaccinated is now adding to the tensions within our communities.

Faith and Reason – the case for vaccinations

We bishops are vaccinated. We renew our call for those of you who are not yet vaccinated to do so – www.get-vaccinated-catholic.co.nz.

At the time of writing, more than five million deaths are directly attributable to the Covid-19 virus worldwide. There is also increasing evidence that up to one-third of those who catch Covid-19 suffer significant ongoing health side-effects months after infection. While our combined efforts to date mean that we in Aotearoa have been spared large numbers of deaths and large numbers of seriously ill people in our hospitals, we know only too well the catastrophic effects the virus has brought to countries with low or previously low vaccination rates, including our Pacific region sisters and brothers, firstly in Fiji and now in Papua New Guinea.

As the Delta variant begins to take a greater hold in our own country, there are serious concerns about the capacity of our health system to cope with the expected surge in Covid-19 hospital admissions.

As bishops, each of us has been challenged by people who disagree with our promotion of the Covid-19 vaccination programme. In forming our views about vaccination, we have closely followed advice from the Vatican's Congregation for the Doctrine of the Faith. Their approach applies a moral analysis, stretching back to the early Church, which stresses the interconnection between faith and reason. As articulated by Pope St John Paul II: "Faith and reason are like two wings on which the human spirit rises to the contemplation of the truth."

Experts, including epidemiologists and other medical specialists, tell us that vaccinated people are about 75 per cent less likely than unvaccinated people to develop a Covid-19 infection if exposed, thereby reducing transmission rates, and over 90 per cent less likely to develop severe disease.

As of 7 November, out of a total of 4352 reported cases from the current Auckland and Waikato outbreak, only 363 or 8 per cent were fully vaccinated. In addition, out of a total of 294 people hospitalised during the current outbreak, only eight, or 3 per cent, of these were fully vaccinated. (Source: <https://www.health.govt.nz/our-work/diseases-and-conditions/covid-19-novel-coronavirus/covid-19-data-and-statistics/covid-19-case-demographics> – accessed 7 November 2021).

We know that, by far, most New Zealanders, Catholics included, are vaccinated. We have previously sought to reassure those with questions about the moral status of the vaccines and we reiterate, in the words of the Congregation for the Doctrine of the Faith, that all of the Covid-19 vaccines recognised as clinically safe can be used in good conscience. (Source: https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20201221_nota-vaccinianticovid_en.html)

Vaccine choice and conscience

More recently, we have received correspondence from a small number of Catholics concerned that vaccine-mandates potentially undermine their freedom to choose as well as their right to religious and other forms of association. Some harbour concerns about the vaccine's makeup and its long-term effects. We accept that for most in this group, if not all, the wish not to be vaccinated is based on a sincere conscience. Catholic moral teaching upholds the central importance of conscience, describing it as a person's inner sanctuary where we are alone with God and as a judgement of reason that we are obliged to follow.

Equally, the Catechism of the Catholic Church describes conscience as that which enables us to assume responsibility for the acts performed (CCC#1781). For those who, for conscience reasons, do not want to be vaccinated but find themselves subject to the recent public health orders, the consequences of following their consciences are significant, potentially including a loss of employment and income. In these circumstances, wherever possible, all efforts should be made to find other roles or give people leave without pay for the duration of the public health emergency.

Furthermore, the introduction of the 'My Vaccine Pass' under the Government's 'traffic light' system will mean that those who are unvaccinated may well be restricted from access to certain venues and from participation in various public events, potentially including entry into some church spaces, including Mass.

Vaccine mandates and the My Vaccine Pass

As a society, we should never uncritically accept the imposition of such restrictions by our political leaders. However, having regard to the current situation, we bishops believe that, on balance, the introduction of vaccine mandates for certain sectors, as well as the use of vaccine passes, are warranted for now.

At the same time, remaining always mindful of state overreach, and anticipating that restrictions we may consider to be warranted now may not be warranted in the future, we urge that the mandates and requirements for vaccine passes be continually reviewed. In other words, our support of these measures is contingent on, and only justified by, the emergency situation as it exists at this point in time.

As an example, identifying other sufficiently sensitive and reliable approaches to Covid-19 testing and detection may, in the future, allow for different ways of managing the risks of transmission and protecting those who are most vulnerable. Options such as rapid antigen testing, not currently included under the incoming 'traffic light' system, could then provide different and less restrictive options within the employment, social, religious, hospitality and recreational sectors for those who are not vaccinated.

Remaining unified and connected

We know that the tensions emerging around vaccine mandates and the My Vaccine Pass are creating lines of division within families, faith communities, friendship circles and places of work. These tensions call for restraint and discipline. While we can disagree with those who have a different view to our own, the Gospel dictates we continue to show care, love and respect even while we experience the real-world consequences of the different decisions people make around getting vaccinated.

In thinking about what it means to live as the unified Body of Christ, one of the things we have learnt over the past 20 months is that our identity as communities of faith is not ultimately defined by an inability to physically gather. While our churches remain closed in some areas, and while gatherings are subject to number restrictions in other areas, Catholics around Aotearoa have creatively sought to give expression to and celebrate our unity in mind and spirit in many different ways. We must continue to create multiple alternative opportunities to prayerfully and spiritually connect and show care to our fellow Catholics, especially those who are most vulnerable.

Worshipping and ministering with Covid-19 in our midst

The 'traffic light' system will allow people to gather in churches under certain conditions; either in limited numbers if vaccination passes are not required, or in potentially unrestricted numbers by presenting proof of vaccination. Such measures, designed to minimise the spread of Covid-19, will, clearly, continue to restrict the way we ideally want to gather and worship. We have heard from many people who say they will feel unsafe and unable to attend their community church if nonvaccinated people are present. At the same time, others have expressed to us that they will feel excluded if non-vaccinated people are unable to attend.

As Church leaders, we have been struggling with how we might best and safely allow for church gatherings to take place without certain people feeling alienated.

We believe that churches should be safe places for all people, physically, emotionally and spiritually. In the spirit of the Gospel, we also want our churches to be places of hospitality and inclusion, open and welcoming to all without prejudice or discrimination. With that in mind, we have agreed to the following guidelines:

Guidelines for Catholic parishes

- Parishes will provide Masses for people with a My Vaccine Pass while ensuring there is the opportunity for people without a pass to access a separate numbers-restricted option where possible.
- Accordingly, we anticipate that parishes will, either singly or in collaboration with neighbouring parishes, provide worship opportunities for the vaccinated (requiring proof of vaccination) as well as separate gatherings, subject to number

restrictions, that will be open to vaccinated and unvaccinated alike (no proof of vaccine required).

- All lay people involved in public-facing public ministries related to a worship service or other parish ministries (ushers, readers, ministers of the Eucharist, collectors, those leading liturgies of the Word, Communion to the sick, home visitation) will need to be fully vaccinated at vaccination-only Masses and when performing other work where vaccination is required.
- Priests who are not fully vaccinated will, under the current public health orders, be significantly constrained in their ministry; they will be unable to exercise pastoral care in aged-care residential settings or hospitals as well as schools. Priests who are not fully vaccinated or who do not wish to declare their vaccination status will not be able to attend and preside at vaccinated-only Church events.
- When asking a fully vaccinated priest to preside at a service open to both vaccinated and unvaccinated, parishes and priests need to give due consideration to any specific health conditions a priest may have which could make him more susceptible to the health consequences of being infected by Covid-19.
- Similarly, all Church workers (whether paid or voluntary) involved in home-based pastoral care visitations need to have regard for the vaccine status of those they are visiting, along with their own health conditions which may make them more susceptible to the health consequences of being infected by Covid-19.
- Pending any changes accompanying the 'traffic light' system, the current situation also demands that parishes continue with measures designed to minimise the risk of transmitting Covid-19, such as encouraging the use of masks, social distancing, communion only in the hand, no holy water for blessing, and no shared hymn or other books.

Faith and trust in God

In these times we need more than ever to draw on our faith and trust in an all-loving God. Thus, recalling the recent re-dedication of Aotearoa to Our Lady Assumed into Heaven, we pray with Pope Francis:

Mary Most Holy and Beloved Mother, help us realise that we are all members of one great family and to recognise the bond that unites us, so that, in a spirit of fraternity and solidarity, we can help to alleviate countless situations of poverty and need. Make us strong in faith, persevering in service, constant in prayer.

Mary, Consolation of the afflicted, embrace all your children in distress and pray that God will stretch out his all-powerful hand and free us from this terrible pandemic, so that life can serenely resume its normal course.

To you, who shine on our journey as a sign of salvation and hope, do we entrust ourselves, O Clement, O Loving, O Sweet Virgin Mary. Amen.

(Excerpt from Pope Francis' prayer to Mary for the end of the pandemic – May 04, 2021.)

✠ John Dew, Cardinal Archbishop of Wellington, Apostolic Administrator of Palmerston North and NZCBC President

✠ Michael Dooley, Bishop of Dunedin

✠ Patrick Dunn, Bishop of Auckland

✠ Michael Gielen, Auxiliary Bishop of Auckland

✠ Stephen Lowe, Bishop of Hamilton and NZCBC Secretary

✠ Paul Martin SM, Coadjutor Archbishop of Wellington and Apostolic Administrator of Christchurch.



**Te Huinga o ngā Pihopa
Katorika o Aotearoa**

New Zealand Catholic Bishops Conference

Young Catholics

Connection with Parihaka

*He puawa au nō runga i te tikanga,
He rau rengarenga nō roto
i te raukura,
Ko taku raukura rā,
he manawanui ki te ao.*

Puna Te Aroha Wharehoka

Te Kura Kōhine o Manawa Tapu ki Ngamotu has held the connection with Parihaka for the past seven years, with koro Rangikotuku Rukuwai and kui Ngaraiti Rukuwai who have guided this kura to where they are today. I would also like to acknowledge Wharehoka Wano who has retained the teachings and tikanga that our tupuna have left behind.

As a member of the Parihaka community and now a first year kaiako of Manawa Tapu, I do remember the kaiako Māori at the time, allowing the students to participate on the sabbath day of Te Whiti o Rongomai (the 18th),

and Tohu Kakahi (the 19th) of each month. This is a time for the ākonga to acknowledge their connection with their whakapapa and tūrangawaewae. This also allows the ākonga to express manaakitanga, rangatiratanga and aroha by preparing the wharehaka for the visitors, by preparing kai and serving others.

In August, the week of the 18th and 19th, I had planned to take our ākonga to Parihaka, but unfortunately due to lockdown this event was cancelled.

My goal is to maintain this connection with Parihaka by taking our ākonga to the 18th and 19th of every month to learn, to listen to the stories of Parihaka, to share ideas and to meet members of the hapū within Parihaka.

Puna Te Aroha Wharehoka, Te Reo Māori Teacher, Te Kura Kōhine o Manawa Tapu ki Ngamotu – Sacred Heart Girls' College, New Plymouth.



Koro Rangikotuku and kui Ngaraiti Rukuwai, treasured kaumatua who have guided this kura to where they are today, have both sadly passed away.

Photo: Supplied

Meet 'The Hustle'

Meet Porirua's Bishop Viard College Year 13 student-entrepreneurs behind 'The Hustle' – an award-winning Young Enterprise Scheme (YES) business that incorporates Samoan stories, history and language.

In 2020, Malaga, Siose, Oliver, Fa'amanuia, Priscilla and Kade recognised a gap in the market for the representation of Samoan history and language. The team were inspired to share the story of tatau through selling stainless-steel drink bottles, as a vehicle to promote Samoan culture.

'For many of our New Zealand-born Samoans there is a need to keep our language and culture alive. Our product is a solution to that. Many of us cannot speak our Samoan language. We knew about the Samoan tatau but not the depth we know about it now through our product and learning from our 'aiga and community,' says Siose.

In December 2020, they took home the National Excellence



Bishop Viard College Year 13 student-entrepreneurs from the award-winning 'The Hustle' project, showing a Tatau Bottle. Photo: Supplied

Award for Pasifika Business, out of 1000 companies at the YES awards. Malaga won the CEO of the Year Award, for creating their product, the Tatau Bottle.

The team shared their success story when they premiered their documentary on the big screen in November, and soon to be online.

The group plans to continue advocating for challenges faced by its community as well as making bottles and other essential items with cultural patterns from other Pasifika cultures, incorporating Tongan, Māori and Tokelauan designs.

Follow on: [instagram.com/thehustle.bvc/](https://www.instagram.com/thehustle.bvc/)



St Patrick's College Town celebrated the Assumption Day Mass on Friday, 13 August. This is always a special day in the school's calendar as St Patrick's College is a Marist school AND lives and teaches the values Mary showed. It was an extra special day for 10 students as they received the Sacraments of initiation. The students had been part of the Sacramental Programme for 10 weeks. Four boys were Baptised and they and six others were confirmed in the Holy Spirit and received their First Communion. Photo: Supplied



The Archdiocese has recently welcomed Louise Lloyd as coordinator for its Young Church Ministry (YCM) team and as Tuākana for St Mary's College. Louise has been involved in YCM for many years as a participant and as a leader. As a programme coordinator she has been active in the flourishing of Life Teen Ministry at St Anne's Church in Newtown, Wellington. Louise is a graduate of multiple Life Teen Summer Camps and has wide-ranging involvement in the Archdiocese YCM network. She lives in the 'Mary's mantle' young Catholic community in Seatoun.

St. Patrick's College, Silverstream TUMUAKI/RECTOR

TĒNĀ KOUTOU Established in 1931, St Patrick's College, Silverstream is an integrated Catholic Boys' school for Years 9 to 13, set in seven acres of beautiful grounds on the banks of the Hutt River. We are a Decile 8 with a roll of approximately 720 day students and boarders from diverse ethnicities. Our next leader will inherit a rich legacy of academic excellence, cultural and sporting success, supported by generations of young men who have walked confidently in life as a result of the foundations laid by the Marist education they received at Stream.

YOUR CHALLENGE is to courageously build on this legacy and lead our College confidently into the future while also inspiring the next generation of *Streamers* to develop their own character and reach their full potential, embracing a sense of spirituality and call to faith, community and care for others.

YOUR OPPORTUNITY is to be the leader of our College, leading in a new and progressive context of whānau, faith, education and work to a sustainable future. This will require innovation, belief, inspiration, a willingness to break barriers and a determination not to compromise or settle for second-best. You must be a dedicated Catholic leader, truly partnering with tangata whenua in the spirit of Te Tiriti o Waitangi, with a deep commitment to educating the whole boy to become a fine young man and global citizen.

THE NEXT CHAPTER of our story is yours to write. Are you ready to achieve your real potential and ours as the next Tumuaiki / Rector of St Patrick's College, Silverstream?

Willingness and ability to participate in religious instruction appropriate to the special character of the school is a condition of appointment.

The Tumuaiki / Rector will be provided with a fully refurbished, substantial home on site together with a stipend as a part of an attractive remuneration package. Applications are invited from all genders.

APPLY NOW. Closing Date for Applications 5.00pm Monday 14th February 2022

Contact Jane Parkinson at Blackcat Education for an Application Pack at jane@blkcat.co.nz or for confidential enquiries please call Andrew Harris on 021 0296 9891. For more information on the College please visit www.stream.school.nz and our own website www.blackcateducation.co.nz We look forward to hearing from you. Ngā mihi.



Rangatahi Katorika



Young Church Tuākana – Teariki Akavi and Teresa Rayner.

Photo: Supplied

Become a Young Church Tuākana in 2022!

Louise Lloyd

If you love Youth Ministry, want to work with college students and contribute to the mission of the Young Church, then this is an opportunity for you!

Our Mission as Christians is to share our faith. In Acts 26:16 we are called to 'Arise!' and 'testify to what we have seen.'

So, how are you sharing your faith?

For me, I always knew I was called to share my experiences with others, but it took me a long time to figure out how I would do that. It wasn't until I started in youth ministry, I realised this was where I needed to share my testimony. God has called me to inspire, encourage and walk alongside young people in our Church community. I have been able to show them they are not alone in their

faith journeys and investigate questions of faith with them. I have found my place in the Mission of the Church and I encourage you to find yours. Our youth need more people investing in them, walking with them and sharing their faith. So, if this is something God is also calling you to, why not give it a go?

Become a Young Church Tuākana in 2022. Be part of the Mission of the Church. Walk with our young people in their colleges, share your faith and show them they matter in the Church.

Applications are open NOW through the Archdiocese Church Mission Team, for 20 hours a week paid Youth Ministry. Email youth@wn.catholic.org.nz to apply.

» Life Teen Summer Camp Aotearoa 2022, CYC Ngāruawahia, 18 to 22 January, p 19.

St John's College student builds model WW2 ship

A Lego ship made with close to 30,000 pieces and measuring 1.8 metres in length, won St John's College student, Matthew Eagles, a commendation award at this year's BrickCon-NZ.

BrickCon is the biggest Lego show in New Zealand and until the pandemic hit, it was part of a worldwide series of events for creative minds to display their most impressive constructions.

Up to 200 Lego contestants and exhibitors gathered in Palmerston North in June – this year's event was the first since 2019 due to Covid-19 restrictions.

Matthew says the national convention and competition is well-respected around the country,

with people building in anticipation for the event.

His WW2 Fletcher Class Destroyer took a year and a half to build and 'a lot of careful planning' to ensure its framing wouldn't break.

'I wanted to do a WW2 ship, and I needed to find one that wasn't too big, but still had the aspects of the war ship,' says the year 11 student.

After winning the National Lego Building Competition in 2018, Matthew entered a number of creations in the 2019 iteration of BrickCon-NZ. It was then he decided on building the ship.

Shipping delays meant a lot of time was also spent waiting for Lego pieces – between 25,000 to 30,000 of them.

'I had to buy more parts for it so that took a long time. The actual build time would have been about a month or two and the rest of the time was just planning.'

The painstaking work of putting it all together has meant Matthew hasn't yet dismantled it. 'Usually, people build them for the event, and then take them apart but I won't just yet, maybe in a few months or so.'

However, he has already started planning for next year. 'I've started planning different aspects of the next builds, but it takes a while to get everything in order before you can start building.'

Matthew's love of Lego began at a very early age and one day he wants to become an architect.



St John's College student Matthew Eagles won a commendation award at this year's BrickCon-NZ.

Photo: Supplied

CHALLENGE 2000 – Society of Mary INTERNSHIP YEAR 2022

Are you aged 18–25?

Interested in personal development, leadership training, service opportunities, spiritual growth, practical skills development, youth ministry, ecology, social work and youth work?

**Then apply for the programme NOW
February 14–November 27, 2022**

Paid internship and accommodation provided

Contact kittymckinley@challenge2000.org.nz

More details can be found at www.challenge2000.org.nz

or call (04) 477-6827 for more information

Applications open now!



Senior Social Worker

Full time role - 37.5 hours per week

Wellington Catholic Social Services is looking for a Senior Social Worker

We are looking for an experienced Social Worker to join our team at Catholic Social Services located in Wellington. This is a challenging and rewarding position. In this position you will have the chance to play a key role in the development of Catholic Social Services and contribute to a dynamic team.

The job involves working alongside individuals and families, ensuring they have access to all the supports they need for successful outcomes in their lives. In this role you will work with children, young people, couples and families. You will have a passion for people and a commitment to their well-being.

The successful applicant will have:

- A proven record of applying the principles of Te Tiriti O Waitangi and the implementation of Mātauranga Māori and Te Ao Māori in all aspects of Social Work practice.
- An understanding of bi-cultural and multi-cultural environments, able to deliver culturally competent services.
- Preferably a minimum of four years post-graduate experience working as a social worker with well-developed case management skills.
- Strong administration and documentation skills.
- Experience working with issues of family harm, and protection of children.
- Excellent communication and well-developed interpersonal skills.
- Experience working collaboratively in the community and with agencies across the social service sector.
- Current registration as a social worker and have completed a tertiary qualification in social work.
- Covid 19 vaccination certificate.

For a copy of the job description or additional information please email reception@wn-catholicsocialservices.org.nz or phone 04 385 8642.

Applications close at 3pm, Monday 10 January 2022.

Please email your CV, including three clinical referees, and a covering letter to reception@wn-catholicsocialservices.org.nz

Catholic Social Services
people helping people āwhina tātou



Challenge invites new Community Leaders

Challenge 2000 was founded by Kitty McKinley in Wellington's Johnsonville Catholic parish in 1988 as a youth and community development agency as a response to the gospel call to love, serve and to bridge the gaps to support people from becoming their best selves. Challenge remains committed to working to change or abolish unjust structures that have alienated and marginalised the poor, the different and those without a voice. Personal dignity, love, social justice, and social responsibility are Challenge values. Today, Challenge 2000 has 44 staff who, every year, work alongside more than 4000 young people in schools, the community, churches and in Challenge centres. 'We also work to strengthen many families and do what we can, when we can, whenever it is necessary,' says Kitty.

For more information, ph (04) 477-6827 or visit challenge2000.org.nz

Challenge 2000 is looking for more people to join its mission as Community Leaders.

With support from the Society of Mary and the Sisters of Mercy, Challenge 2000 has four youth houses in the southern suburbs of Wellington, which provide positive, safe, whānau environments where young adults can live and learn to build community and life skills.

The houses are run by committed Community Leaders, including married couples, single people, university students and volunteers who want to make a difference.

Each Youth-House community offers care to two or three young people seeking better educational opportunities or employment in Wellington and who may need a safe place to call home. House members learn how to cook, care for the house, care for themselves and others and contribute to the well-being of the wider community through service and participation.

The Community Leaders are provided with fair and equitable

living expenses as well as the ability to share their gifts and themselves. Training and support are provided for this work.

Challenge 2000 invites others to join this mission as Community Leaders. Would you like to be kaitiaki and live in one of the

houses? Support those who run them? Provide meals or teach others to cook and budget? Tutor or mentor as a 'big brother or big sister'? Sponsor a young person?

To find out more, email info@challenge2000.org.nz or call Steve O'Connor on 021 192 7328.



Challenge Youth Houses provide positive, safe, whānau environments where young people can live and learn to build community and life skills.

Photo: Supplied

Recognising and addressing racism

Lisa Beech

'Racism is a virus that quickly mutates and, instead of disappearing, goes into hiding, and lurks in waiting.' – Pope Francis: *Fratelli Tutti, para 97, 2020*

In his most recent encyclical, *Fratelli Tutti*, October 2020, Pope Francis has added to the Church's history of Catholic social teaching opposing racism. Pope Francis acknowledges the negative impact of closed 'virtual circles' of social media and internet sources, which circulate misinformation and create hostility towards different groups of people.

The fifth priority of the Archdiocese of Wellington Synod '17, is: 'Go you are sent...to deepen your bicultural relationship'.

Recommendation 5d states: 'The Archdiocese continues to provide education about our history, including challenging racism in attitude and practice and developing understanding of mana whenua and its implications.'

The bicultural relationships committee of the archdiocesan Ecology, Justice and Peace Commission, held workshops last month to help archdiocesan staff recognise and address racism, and have common language to discuss

this issue.

EJP Commission member and the main presenter Danielle Webb, described how talking about racism can bring up painful memories and emotions for people, and feelings of defensiveness and embarrassment. She explained there is a growing willingness, especially among young people, to reject racism. 'But this can be confronting to people not used to language now used to describe racism,' she said.

Awareness of racism locally and internationally has grown as a result of the 2020 Black Lives Matter protests and increasing anti-Muslim and anti-refugee actions in our own country, such as the 2019 Christchurch mosque attacks.

Danielle said there is growing awareness about how biased attitudes in the community – which may be expressed as racist jokes, generalisations and stereotypes – can reinforce extreme forms of racism, like violent attacks.

'It is important and helpful for Church employees and communities to analyse and understand what is meant by terms such as 'white privilege' and 'white supremacy' so we can better engage and empathise with each other and the wider community.'

Information about this topic will be available in the near future on the EJP Commission's page on the archdiocese website.

Global Synod goes local



liturgy committees, teaching staff at the local school, prayer groups and youth groups and even the parish book club.

The discernment process is not complicated and can easily be used with family and friends. The key is to remember it is a spiritual conversation, rather than a discussion, and prayer and listening are key to the whole process.

Since we are being invited to journey together, the group process is recommended. However, individual submissions are also welcome, and we encourage people to engage in prayerful reflection as part of the process of writing their submission.

If you have any questions about how your community can get involved, the Synod Team are here to help. Contact Chris or Lucienne at (04) 496-1706 or (04) 496 1715 or email: c.walker@wn.catholic.org.nz or l.hensel@wn.catholic.org.nz

The new deadline for submissions in the Archdiocese of Wellington is **30 April 2022**.

For more information visit: www.wn.catholic.org.nz/about/archdiocesan-synod

Lucienne Hensel is a member of the Archdiocese of Wellington Synod Team.

Synod consultation in Diocese of Palmerston North

In response to the extension given by the General Secretariat for the Synod of Bishops, the Diocese of Palmerston North has moved the deadline of the Synod's 'listening phase' to **31 March 2022**. Submissions are welcome from groups and individuals up until this date. So far, this extension has been well received, especially as many people and communities are only in the early stages of this journey.

We are grateful for over 100 submissions that have already been made from across the diocese and for the work that has been done to invite, encourage and engage in this synodal process. Even as the deadline shifted, it was still our hope to maintain the momentum gained during November and we encourage groups or submissions that are already organised to continue as planned.

Those who have participated in discernment groups have described their experience as invigorating, exciting, and full of promise. Around the diocese people are eager and full of anticipation. It seems many have been waiting for an opportunity

like this. This anticipation corresponds well with us having now entered the season of Advent and a new year.

At the same time, this process isn't without its own challenges and continues to unfold. As a diocese this Synod provides a chance to journey together in a new way and we hope all people will feel they are invited to participate and are aware of this opportunity.

We are hopeful the extra time provided by the extension will enable input from people who we most need to hear from – including those who are baptised but are disengaged from our communities for a variety of reasons, as well as our young people, and groups from diverse cultural backgrounds.

We are looking forward to seeing the opportunities that arise from this extension unfold over the coming months and continuing on this journey together.

By the Palmerston North Diocesan Synodal Team: Teresa Edwards, Isabella McCafferty, Fr Simon Story and Nick Wilson.

Lucienne Hensel

Parishes around the archdiocese are engaging with the Synod process, and submissions are flowing in. Our Synod Team have been working with parish leadership teams, pastoral councils, and ethnic community leaders, guiding them through the process and helping them to facilitate Synod groups in their respective communities.

Some parishes are hosting open events for anyone to take part in. Others have started by engaging groups already established within the community, such as stewardship groups,

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COP26 did not go far enough

It's time to take the Pope Francis-approach to climate change



Griffin Thompson

The COP26 climate summit in Glasgow was a tale of two cities: one afloat on bold pledges and new promises, the other sinking under the weight of 'Greta Mania' and the chants of 'blah, blah, blah' from the followers of the Swedish environmental activist Greta Thunberg. Not even Barack Obama's celebrated oratory or a surprise US-China cooperation pact could reconcile the differences.

To better understand the contrast, we can explore another pair of cities: Paris, where a climate accord was hammered out in 2015, versus Rome and its body of Catholic thought. They reveal vastly different perspectives on climate change.

The Paris climate agreement of 2015 was heralded as a major accomplishment, but what was achieved after two decades of negotiations? Voluntary intentions by countries to do better, called Nationally Determined Contributions. These are a bit like New Year's resolutions, albeit on a grander scale, and we all know the fate of such resolutions. True to form, the Paris resolutions are falling well short of the mark.

"We should not have expected anything more out of Paris than weak volunteerism rooted in narrow national self-interest."

But we should not have expected anything more out of Paris than weak volunteerism rooted in

narrow national self-interest. The global system of neoliberalism and the structure of the United Nations Framework Convention on Climate Change predisposed the Paris Agreement to be limited in vision and inadequate to the demands of climate change. To expect otherwise is to expect, in Cervantes' words, a pear from an elm tree.

The Paris approach had everything backward. It began with the scientific data of global warming and manufactured elaborate methods to stop it, never pondering the larger question of, "To what ends?" Rome, or the Catholic Church, begins rightly by defining

Paris asks us to reason our way to ecological sustainability from an ideological starting point of planetary plunder. Rome encourages us to use Ignatian spirituality to seek God in all things while instructing us that we are all stewards of the earth.

"Paris asks us to reason our way to ecological sustainability from an ideological starting point of planetary plunder. Rome instructs us that we are all stewards of the earth."

framing the question and identifying the root causes of the problem; and the practical, by offering operational principles upon which socio-political solutions can emerge.

The Roman document that most obviously serves as counterpoise to the Paris Agreement is *Laudato si'*. Pope Francis instructs us that all things are connected and that climate change, social injustice and economic inequality are inextricably linked. Throughout the encyclical, Francis explains how our idolatry of the machine and our unbridled pursuit of narrow self-interest crowd out any sense of justice and the common good.

can help ameliorate the symptoms of climate change, but they can never address the sources of climate change.

Catholic social thought – emphasising the primacy of personalism and solidarity – tells us that local action illuminates the roadmap to climate solutions. The principle of subsidiarity also tells us that while international agreements may be necessary in certain circumstances, our default should be the local community. Climate change and renewable energy policy speak to this principle, as local jurisdictions are consistently at the forefront of creative climate action. In this respect, the Church's preferential option for the poor (and for the planet) rests on a preferential nod to the local.

The Church emphasises the public square, where we come together not as consumers to accumulate but as citizens to deliberate in pursuit of the common good. This deliberation emphasises healing and restoration, not punishment and retribution. Thus, the pursuit of the Jesuit goal of cura personalis, or caring for the whole person, may cumulatively lead to cura planetis.

This article was originally published in America The Jesuit Review, 12 November 2021.

Griffin Thompson is an adjunct professor at Loyola University Chicago. He formerly worked at the US State Department as a lead climate-change negotiator for the United States and as manager of State Department-funded climate-change programmes during the Obama administration, and has also served as director of the State Department's Office of Renewable Energy. Loyola University Chicago, Illinois, a private Jesuit research university, founded in 1870 by the Society of Jesus, is one of the largest Catholic universities in the United States.



People walk past posters placed by climate activists ahead of a protest march in Glasgow, Scotland, on November 5, 2021.

Photo: Scott Heppell/AP

life's purpose and then searches for socio-political structures that will get us there.

Paris takes as its starting point the Hobbesian view that the natural state of humanity is 'solitary, poor, nasty, brutish and short'. Rome starts with the Genesis claim that creation 'is good, it is good, it is very good'. Paris expects virtuous behaviour from an anthropological premise that privileges self-interest and individual liberty. Rome understands that virtue flows from the pursuit of the common good defined by solidarity, charity and reciprocity.

Paris seeks climate solutions through an elaborate system of transactional market exchanges. Rome instructs us that salvation comes through the grace of covenantal, not contractual, relationships. Paris seeks solutions fuelled by the profit motive, encouraged by market reforms and 'green growth'. Rome is driven by the motive of the prophet who speaks of love, justice and forgiveness shorn of any enchantment of mammon.

Rome therefore informs the climate change challenge on two levels: the epistemological, by properly

"Catholic social thought – emphasising the primacy of personalism and solidarity – tells us that local action illuminates the roadmap to climate solutions."

The encyclical reveals that the outer work of climate change is dependent upon the inner work of spiritual awareness. Paris' market mechanisms and technological fixes, while helpful in pushing us in the right direction, fail to ask where that path leads. New technologies



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Catholics Thinking

A Catholic perspective on Mary

The Solemnity of the Immaculate Conception, 8 December, is the patronal feast of the Archdiocese of Wellington. This article is an abridged version of a presentation about Mary **Dr Elizabeth Julian rsm** gave this year after Choral Evenson in St Paul's Anglican Cathedral, Wellington, on the feast of the Annunciation, 25 March.

Why is this woman, Mary, Jesus' mother held in such regard? Why do Catholics pray to her when Scripture tells us there is only one mediator between us and God, that is, Jesus Christ (1 Tm 2:5-6)? In fact, Pope Francis reminded Catholics once again (24 March 2021) there is only one mediator, saying, 'Christ is the mediator par excellence,' the 'bridge that we cross to turn to the Father,' and the only redeemer: 'Every prayer we give to God is for Christ, with Christ and through Christ, and are realised through his intercession. There is no other name by which we can be saved.'

To understand why Catholics pray the Hail Mary and by extension the Rosary, which consists of 50 Hail Marys, we have to understand the very beautiful and consoling doctrine we call the Communion of Saints – that bond of friendship between all the baptised, living and dead. This doctrine teaches us that those who are dead are still united with us in Christ, they are our ancestors in faith. Just as we may honour the memory of dead family members and friends, so too do we honour Mary and the saints who are friends of God.

Just how do we do this? We allow their lives of faith to inspire us today and we try to imitate them in their commitment to follow Christ. We thank God for their example, and we praise God in their company during every Eucharist. However, we also invoke their intercession. What exactly does this mean? Does it mean that if we pester them enough and promise to say a certain number of prayers, they can somehow twist God's arm for us? Does it mean that we can get special graces and favours from them? Will St Anthony find my lost keys? Furthermore, does it mean that we can't pray to God ourselves?

No, it means rather that we ask Mary and



African Madonna, unknown artist.

Image: Fair Use

the saints to pray to God for us.

Now, we can all recall times when we have asked family and friends to pray for us or for a particular intention and have been quite comfortable in doing so. Because of the Communion of Saints then, the same principle is at work when we invoke Mary's intercession. We are not praying to her in the same way we pray to God. We are asking her as our friend and God's friend to take our needs to God.

What millions of Catholics have done for

centuries in times of crisis, [is to] say the Rosary. When my mother died suddenly 50 years ago, we took our rosary beads off the hook on the lounge wall and one of my brothers began to lead us in the familiar words of the prayer. The Rosary is like 'comfort food' – familiar and satisfying nourishment for stressful times. There's a certain 'rosary rhythm' that carries the prayer along automatically and effortlessly. It has a contemplative dimension and a mantra-like rhythm. Telling or counting your beads while praying the Rosary is something to do when your world is suddenly falling apart.

So, in celebrating this feast of the Annunciation we honour Mary by trying to imitate her life of faith, thanking God for her, praising God in her company and asking her to pray to God for us.

It's helpful to keep in mind an old Irish picture. In it, Mary is pointing to her son but looking at the viewer while saying, 'This is my son and I'm his mother but he's the one you'll be wanting at the last.' The picture illustrates Catholic teaching about Mary in a nutshell. Everything the Church says about Mary ultimately points to Christ.

So what do we actually know about Mary?

Most scholars would agree there are only four facts, which we can know about Mary with historical certainty:

1. She was a first-century Jewish woman named Miriam who lived in the Mediterranean rural village of Nazareth as the wife of the local carpenter.
2. She was the mother of Jesus.
3. At some point in the ministry of Jesus she was without understanding.
4. She was a member of the early Christian community in Jerusalem.

It's really not much is it? However, it would be reasonable to assume that since she was a Jewish woman, her life would have been centred on the home. She was probably illiterate but would have known the Hebrew stories and prayers. As a mother she would have influenced and shaped her son in many ways, for example, the ease with which he related to women.

What then do Catholics actually believe about Mary?

Catholics believe four things about Mary. They are dogmas of our faith, which means they are very important. We believe Mary was conceived immaculately, that she is God's mother, that she was always a Virgin and that at the end of her life she was assumed into heaven body and soul. So, at the beginning and end of her life she was surrounded by grace. The angel Gabriel's greeting in the gospel account of the feast of the Annunciation acknowledges, this grace: 'Rejoice, highly favoured one' or 'Hail, full of grace.' And with the addition of Mary's name, we find this greeting in the Hail Mary, 'Hail Mary full of grace, the Lord is with you.'

So, in response to Mary's saying 'yes' to God, how do we imitate this woman who was always full to the brim with grace? Perhaps when an angel from God knocks on the window of our heart asking something totally incomprehensible, dauntingly challenging or unimaginably terrifying of us, something which reminds us of our responsibility to bring Christ to birth wherever we are, we could say to the angel with Mary's conviction, and in the words of the singer John Bell, 'Tell God I say yes.'

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Christmas in a time of pandemic

Fr Neil Vaney sm

Luke's gospel presents a touching picture of Jesus' birth, humble, hidden, surrounded, perhaps, by sheep and cattle. We can easily overlook what brought Mary and Joseph to Bethlehem – an imperial decree from the governing power, preoccupied with taxes and control. Matthew's account goes further in highlighting the political intrigue, telling of Herod's search for a possible rival as king.

“Let's enrich this Christmas not by shopping but in asking what is the best gift he has for us that we could pass on to others.”

In our Covid-stricken world we have become increasingly aware of how our own lives are constrained by authorities and markets. Mandates may be necessary. Yet people lose jobs and families are split apart. The solution offered is retail therapy as if an

onslaught of Black Fridays and Christmas sales is going to heal the gaps in broken hearts.

In Matthew's account the wise men from the East bring three highly symbolic gifts: gold, frankincense and myrrh. **Gold** acknowledges the presence of God, a God who has chosen to share our struggles out of love for us. **Incense** betokens worship, not prayers for more and more expensive toys and gadgets but the coming together of families and communities in generosity and mutual acceptance. **Myrrh** is a recognition that we accept death; it is in our midst; we cannot escape its unwanted touch. Yet it is never total loss, just a distance to be walked across one day.

This will be a very tough Christmas for many people. Jesus' birth brought hope and love and the growth of caring communities in just such a divided and dangerous time. Let's enrich this Christmas not by shopping but in asking what is the best gift he has for us that we could pass on to others.



The Magi Kings –the (Three) Wise Men or (Three) Kings, were, in the Gospel of Matthew a group of distinguished foreigners who visited Jesus after his birth, bearing gifts of gold, frankincense and myrrh. Image: St Andrew the Apostle Catholic Church in Batim, Goa Velha, India.

Gospel Reading: Sunday 5 December 2021

SECOND SUNDAY OF ADVENT – GOSPEL LUKE 3: 1-6

¹ In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, Herod was tetrarch of Galilee, his brother Philip tetrarch of the region of Iturea and Trachonitis, and Lysanias was tetrarch of Abilene,² during the high-priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the desert.

³ John went throughout the whole region of the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, ⁴ as it is written in the book of the words of the prophet Isaiah: *A voice of one crying out in the desert:*

'Prepare the way of the Lord, make straight his paths. ⁵ Let every valley be filled in, every mountain and hill be levelled, winding roads shall be made straight, and the rough ways made smooth,⁶ and all humanity will see the salvation of God.'

Luke's history of John the Baptist

Tom Gibson

Luke, at the start of his third chapter, gives a detailed history of the place and time of the beginning of Christendom. He does this by telling us that Tiberius was in his 15th year as Emperor of Rome, and as at 28 or 29 CE (the date of his writing), Luke named the three rulers of the Jewish homeland.

Judea in the South was governed by Pilate; Galilee in the north ruled by Herod Antipas, son of Herod the Great and in the area north and east of Galilee was ruled by another son of Herod the Great; Phillip. Luke's feel for history starts off the gospel proper and this helps us to understand the context in which John the Baptist's preaching ministry is set.

The Gospel Luke 3: 1-6 tells us who John the Baptist is and how he went through the Jordan River area proclaiming a baptism of repentance, relating it to what the prophet Isaiah said. Luke uses this opportunity to express God's concern for the Gentiles by quoting the Isaiah prophecy that John proclaimed: 'all flesh will see the Salvation of God'.

John is God's prophet who does not belong to the period of the Old Testament prophets but instead helps to fulfill their prophecies,

the central figure of which is Jesus. In doing so, John, becomes an itinerant preacher preparing the way for Jesus in fulfilment of the prophecy that Gabriel made to his father Zechariah and also of the Prophet Isaiah. Verse 5 of chapter 3 refers to making paths straight, which relates to the need for radical changes in a person's lifestyle. Verse 6 refers to how God's people move out to encircle people of other nations.

It is clear the work of John the Baptist resembles opportunities and responsibilities that we ourselves have in introducing Christ to those around us. Of course the culture of today does not permit traditional preaching as we may envisage that of John the Baptist, but that is only one of many strategic introductory avenues available. Often less is more, but at times a direct reference to wholesome truths of the Bible can be uncannily appropriate, particularly in business – especially if it is cleverly applied. We must follow the guidance of His Spirit – as John the Baptist did. We must rely on the Spirit's wisdom to craft our introductory references and our faith to leave them where they fall.

Tom Gibson is a retired dairy farmer and a parishioner at Immaculate Conception, Stratford, Taranaki.



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Cathedral Corner: **Every little bit helps**



Fr James Lyons.



With the new year rapidly approaching, we are in a race to gather the remaining funds to complete restoration of our Sacred Heart Cathedral. The hope is to reopen this spiritual and cultural treasure by mid-2022.

Picking up the pace, a group of parishioners will be seeking one-off donations to cover items such as windows, columns and seats as part of the general refurbishment overhaul.

Paul Cummack, a conservation architect, has identified stone and brickwork, windows and painted features in need of substantial repair. There is also a discussion about replacing existing pews with new ones or changing the seating style entirely.

Individuals or families could sponsor a particular item or section.

Another parish team has been initiating a variety of fund-raising events. 'Learn a Skill Workshop', an evening with Cardinal John Dew on the

'Camino Journey', an Art Auction and a 'Fr Chris Skinner Concert' are some of the functions on the team's calendar.

As with so many community projects, the Covid pandemic and its restrictive behaviour have played havoc with the Cathedral restoration timeline. But little by little the goal will be reached. The old adage rings true: Every little bit helps!

Donations, of whatever amount, will help and will be gratefully acknowledged.

Please help us and donate online to our bank account number: 02-0506-0138488-025

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A new cross features at each end of the restrengthened Cathedral roof.

Photo: WelCom

Reaching out in Faith

WelCom has been profiling the New Zealand Catholic Bishop's Conference's various agencies throughout 2021. This month, we feature the Catholic Enquiry Centre, which marks 60 years of mission in Aotearoa New Zealand. Director **Fr Neil Vaney sm** describes CEC's journey.

Origins and aims

When the Catholic Missionary Society set out in the mid-1950s to organise a new public profile for the Catholic Church in England it had to battle against deep-seated ignorance and anti-Catholic prejudice. Frs Maurice Ryan and Brian Ashby visited London to study their methods. Returning to Holy Cross seminary in Mosgiel in September 1960 to launch the Catholic Enquiry Centre (CEC) they faced a different environment. The growth of the baby boomers and burgeoning prosperity reinforced the secular outlook that had marked the colony's origins – this despite growing Catholic schools and parishes.

The aim of the CEC was to bring converts into the Church. Wellington-based directors and office staff would focus on communicating with supporters in parishes, whose tasks were to pray for new Catholics and provide finance for advertising in newspapers and magazines, and later by radio and television. The directors set out to visit many parishes annually to recruit new supporters.

Development

Throughout its 60 years the CEC has seen a relatively small number of directors: Frs Ashby (1960–64) and Ryan (1960–88) and the three Marist priests, Paul Shannahan (1988–2006), Allan Jones (2006–16) and Neil Vaney (2017–). They have been supported by devoted office staff and increasingly by religious and lay advisers. Paul Shannahan, who had led the 'Renew' process for three years throughout the Church in New Zealand, laid new emphasis on lay involvement and parishioners as missionaries within their own localities. He made much use of skilled Catholics in the fields of education, advertising and fundraising. When Allan Jones took over the reins in 2006, the bishops formalised these arrangements, appointing a Board of Governors (2006–17), later to be replaced by an Advisory Board with members from each diocese.

A change in direction

From the birth of the new millennium, it became increasingly clear old patterns were shifting. New migrants were bringing energy and their own devotional traditions; pakeha families were smaller, and Catholic schools were being confronted by vacuums of faith. The original supporters of CEC were ageing and beginning to retire and die. A growing youth culture read less and watched little TV, relying more and more on the use of cell phones and tablets to share the digital world with their peers.

As a new decade opened (2011–) the CEC began to move into the digital world. My appointment [Neil Vaney sm] was followed by that of Joe Serci as engagement manager, coming out of a background of computer and business-management skills. Joe soon launched a Facebook page *Catholic Discovery NZ* linked to the CEC's own website.

The coming month will see the launch of a totally redesigned website with a wide range of settings and resources. In this way it is hoped to reach many Catholics who have drifted from their faith commitments, and the secularised and digital focused world of many younger New Zealanders.

Outcomes

At its height near the end of last century, the CEC counted 600 promoters and 14,000 supporters. Ageing parishioners, the impact of secularism and the abuse crisis have seen that active involvement drop to about 2500. From a more positive viewpoint, it is clear that evangelisation has been increasingly taken up as a diocesan and parish mission to which every Catholic is called. CEC is working to support this initiative by providing resources and networking across the different dioceses. Despite the occasional mention of numbers of enquires and booklets sent out, in my research I never came across records of numbers of 'converts'.

Each week there is a small but steady trickle of people wanting to explore Catholic faith. We have over 8000 followers on our Facebook page and smaller numbers read our regular reflections. We know we touch many, including quite a few overseas, and keep on searching for new ways to spread the good news of Jesus Christ.

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New fire for Life Teen Summer Camp

Life Teen Summer Camp Aotearoa 2022 will take place at CYC Ngāruawahia, near Hamilton, 18–22 January.

For several years, Life Teen Summer Camp has welcomed hundreds of teens and young adults to a home away from home. The mission is ‘...to lead teens closer to Christ’, in a tradition of adventure, fun, Jesus and new friends.

The 2022 theme, ‘New Fire’, aims to encourage campers to take new fire back to their parishes and communities, as inspired Christ’s disciples to share the gospel.

Through sacraments, daily Mass, reconciliation and adoration,

catechesis by a guest speaker, regular prayer times and engaging music ministry, campers will grow in their relationship with the Lord in a supportive Catholic environment.

The Archdiocese of Wellington will have more than 50 young people attending along with young adults serving as summer missionaries. Many parishioners have given support through sponsorship, prayer and help. This support has enabled participants to pay for camp registration and transport and to feel nurtured and valued as Church members.

lifeteen.nz



Life Teen Summer Campers from Nelson, from a previous summer. Photo: Supplied

Notice to churches and community choirs

Wellington Hospital Chaplains advise there will be **NO** carol singing around the wards of Wellington Hospital this year, due to Covid-19. ‘We give our thanks to those who have regularly joined us over the last few years, we hope to resume our greatly valued carol singing next year.’

Walking with love through grief and loss

This series of discussion and information sessions, including support and guidance for anyone journeying with grief, loss or change in their life or those they encounter, is offered from **February 2022**. Presenters from a range of professional disciplines and personal experiences will offer practical guidance on spiritual and pastoral care. Topics include ‘Support for the beginning of Life’, ‘Bereavement Support’ and ‘Support at the end of Life’. Contact Wendy Hill at manager@greentonedoors.co.nz or Natalie Murphy at nataliem@hotmail.co.nz for more information.

ALL EVENTS LISTED SUBJECT TO NEW ZEALAND GOVERNMENT’S COVID-19 PROTECTION FRAMEWORK (TRAFFIC LIGHTS).

DATES AND EVENTS – WHAT’S ON IN THE TWO DIOCESES

To list what’s on in your parishes and schools across our two dioceses in **February WelCom**, please email details to: welcom@wn.catholic.org.nz by **Monday 17 January, 2022**.

Thursday 16–Thursday 23 December
Crib on Kāpiti – Our Lady of Kāpiti Church, 1 Presentation Way, Paraparaumu. This year because of Covid we are decorating all our windows, to be viewed from the outside looking in. They will be lit up from 7.30pm–10pm each night.

Sunday 19 December
Liturgy and Reflection – a focus on Mary, her discipleship and inspirational YES to her mission to carry Jesus into the world. Prepared by members of St Francis of Assisi leadership team and the Challenge 2000 parish youth ministry team, 5pm, SS Peter and Paul Church, 37 Dr Taylor Tce, Johnsonville. All welcome, and child friendly with a children’s programme running for part of the hour-long Liturgy. For more information, email pelasio@challenge2000.org.nz or call Kitty on 021 491459 or parish office on (04) 478-7137.

Fridays 10, 17, Saturdays 11, 18 December
Festive Season Roast Lunch – menu options, 12.30pm, The Ryan Room, Our Lady’s Home of Compassion, 2 Rhine St, Island Bay. Book your seats now! RSVP to ph (04) 383-7769 or email islandbay@compassion.org.nz

Monday 3 January–Sunday 30 January
‘Michelangelo – A Different View’, exhibition, Hunua Rooms, Aotea Centre, Auckland. Under license from the Vatican Museums, exhibition offers authentic reproduction of Michelangelo’s beautiful ceiling frescoes of the Sistine Chapel. Early Bird tickets on sale now \$39 (plus service fees) until Christmas Day. Book via Ticketmaster. Visit: www.aucklandlive.co.nz/show/michelangelo-a-different-view for more information.

Tuesday 18–Saturday 22 January
Life Teen Summer Camp Aotearoa 2022–CYC Ngāruawahia. (Story this page).

Sunday 6 February, 2022
St Patrick’s School, Kaponga – centennial. Day starts 8.45am with Mass at St Patrick’s Church, visit to the school with photos and memorabilia on display and light luncheon. Celebration dinner starts 5.30pm with a ‘mix and mingle’ and main meal 6.30pm. For

more information contact Rose Kelbrick, principal, St Patrick’s School, ph (06) 7646-563. To register interest: www.stpatrickskaponga.co.nz or email centennial@stpatrickskaponga.school.nz

Sunday 13 February 2022
‘Building a love that lasts’ – online livestream World Marriage Day event promoted by the Catholic Network of Marriage Educators, New Zealand. Celebrate a ‘date night’ with your spouse in the comfort of your own home. Inspirational hope and practical tips for building a lasting relationship. For further details please contact the Wellington representative for CNME, Felicity Giltrap, at the archdiocese Marriage Ministries, ph (04) 496-1719 or email marriage@wn.catholic.org.nz

Monday 14 February 2022
Celebrate love on St Valentine’s Day – Cardinal John Dew invites you to join in a celebration of love on St Valentine’s Day, 6.30pm, St Joseph’s Church, 152 Brougham St, Mt Victoria, Wellington. Please contact Felicity Giltrap at the archdiocese Marriage Ministries, ph (04) 496-1719, marriage@wn.catholic.org.nz or Facebook www.facebook.com/marriageadw for details.

General events
Christian Meditation – hour of Christian meditation, Mondays 7pm–8pm, Thursdays 11am–12pm, The Chapel of Our Lady of Compassion, 2 Rhine St, Island Bay. Ph (04) 383-7134 or (04) 383-7769.

Craft Gathering at the Home of Compassion – bring your handheld craft project, Wednesdays 12pm, Suzanne Aubert Heritage Centre, 2 Rhine St, Island Bay. Email events@compassion.org.nz or ph (04) 383-7134.

Miha – Māori Mass, Sundays 11am, The Chapel of Our Lady of Compassion, 2 Rhine St, Island Bay. Ph. (04) 383-7769.

Pictorial Art for Interreligious Dialogue

Dr Christopher Longhurst, lecturer and researcher at Te Kupenga – Catholic Theological College, has written a handbook for teaching and learning interreligious dialogue through pictorial art. The 262-page Ebook can be read using Google Play Books app on PC, android, iOS devices. Produced by Vivid Publishing, a division of Fontaine Publishing Group, the Ebook can be downloaded free from the publisher’s website: www.vividpublishing.com.au/pictorialart



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Te Tau o Hāto Hōhepa

The Year of St Joseph

Pope Francis published his Apostolic Letter, *'Patris corde' - 'With a Father's Heart'*, on 8 December 2020, to commemorate the declaration of the 150th anniversary of St Joseph as Patron of the Universal Church. Blessed Pope Pius IX, made this declaration on 8 December 1870, for St Joseph to become known and loved universally among the members of Christ's faithful.

Pope Francis proclaimed a 'Year of Saint Joseph' from 8 December 2020 to 8 December 2021, the Solemnity of the Immaculate Conception - the patronal feast of the Archdiocese of Wellington.

As a tribute to the conclusion of the Year of St Joseph, featured are four prayerful reflective poems about Joseph's journey, by **Fr James B Lyons**.

Joseph's Journey [1]

Nazareth knew you for your goodness
Integrity and honour
These served you well when Mary shared her news.
To shield her shame you put your love aside
So she would have to neither hide nor die.
Then the dream
Pushed its way into your struggle
Changed the course your hurt and fear had led
You were to share with Mary
The child of God's own promise
Incarnate with the one who held your heart
You wove the dream into your life
Becoming shelter guide and guard
A builder of houses you created a home.
Your trust confirmed your honour
Your goodness and integrity
Be now for us good Joseph
A shelter guide and guard.
Teach us
To dream beyond appearances
To trust beyond our doubt
To love beyond our fear.
[Matthew 1:18-24]

Joseph's Journey [2]

Thanksgiving comes easy
With the thrilling joy of new life.
Presenting the child to God
Humbly yet proudly displays
Gratitude and love.
There is wonder and peace in this moment
The child is blessed and the law fulfilled
'til four words from Simeon break the spell
A sword will pierce!
Wonder turns to worry
Is there need to take more care?
Family life continues seemingly trouble free
Tell us Joseph did the sword remain a problem
Niggling deep within keeping you awake
Or was your trusting heart strong enough?
We can be troubled for those we love
And gratitude can wane.
Help us with you to trust the goodness of God
To let wonder conquer worry
Hold us in your wide and wise embrace
That we might be presented to God
With gratitude and love.
[Luke 2:22-40]



The Holy Family – Jesus, Mary and Joseph statue at St Mary of the Angels Church, Wellington.

Photo: Annette Scullion/WelCom

Joseph's Journey [3]

The dream came sharp and furious
With a voice you'd heard before
The child's a threat to Herod's throne
You must leave before the dawn.
This time there was an urgency
No room to reason why
Your family would be refugees
While other children died.
How close you are to those who live
The tragedy of loss
You show the power of faith to trust
No matter what the cost.
Far from home, from friends and kin
Strangeness everywhere
No real place to call your own
And feeling no one cares.
Yet in your charge is life itself
To build your strength anew
You hold the hope of all in pain
Their refuge lies in you.
In sorrow and adversity
Though disconnection reigns
Your silence speaks a quiet peace
And no one weeps in vain.
[Matthew 2:13-18]

Joseph's Journey [4]

It was just another visit
You went there every year
To mark the feast of Passover
Route and routine so clear.
Not so easy this time
With a twelve-year old in tow
You lose him in the city crowd
A tragic frightening blow.
Three days you search the streets and paths
With Mary at your side
The screams within your heart returned
Like before she was your bride.
Then suddenly he's there before you
As though nothing has gone wrong
How could you do this to us?
Do you think we are so strong?
Mary spoke for both of you
Your anguish knew no bounds
It's every parent's nightmare
When your child cannot be found.
Safely home the visit done
But the mystery remains
Travelling ever deeper
Who is this boy your son?
[Luke 2:41-51]

Lights doused to save petrel chicks

The street lights are being turned off in Punakaiki from November to January to allow fledgling Westland petrel chicks to safely leave their nest burrows.

Some of the Westland chicks, embarking on an 11,000km trip across the Pacific, are dying as soon as they set off from their hillside burrows because of street lights in the busy South Island tourist town. They become disoriented by the light and crash-land onto the road, where they are often severely injured, struck by cars or eaten by predators. They can't relaunch themselves because they need to take off from a height.

The move to douse the lights is believed to be a New Zealand first, and has been agreed to by Waka Kotahi NZ Transport Agency in response to conservation advocates.

'We're talking about hundreds of birds [dying] over the years,' says Westland Petrel Conservation Trust chairman Bruce Menteach. 'They navigate by the sun, stars and moon, so when they see the lights they get disoriented and circle around and crash land.'

Westland Petrel fledglings get disoriented and crash land because of street lights in Punakaiki.

Photo: Bruce Stuart-Menteath

