

## New Mission Centre for Napier Parish



A new mission and administration centre is being built for the Catholic Parish of Napier – Te Pārihi Katorika ki Ahuriri, alongside St Patrick's Church on Munroe St in the centre of the city. 'The mission centre is to be an outreach to the city where the parish can provide hospitality and ministry to the many different groups to whom we minister', says parish priest Fr Barry Scannell sm. 'Construction is well underway, and the centre is expected to be completed and opened later this year.'

**Architects' drawings show the new Mission Centre currently being constructed in the grounds of St Patrick's Church, Napier. The centre fronts onto Dickens St, across the road from Civic Square.**

Images: Atkinson Harwood Architecture Ltd

» Read more on p 5.

## 'Hello Incredible Humans at St Mary's School!'



St Mary's blue and yellow dress-up day raised enough funds to help two Ukraine families reach safety.

A recent story on TVNZ's *Sunday* about Sid Carter from Tauranga helping people flee Ukraine, inspired a teacher aide at St Mary's School in Carterton to encourage the students to help.

Construction industry boss Sid became an unexpected lifeline to Ukrainian families. Sid had no ties with Ukraine until earlier this year, when he became friends with a Ukrainian economist he met on holiday. He helped her escape with her elderly father to Bulgaria and now, other Ukrainian families are safer, thanks to Sid and his friends. Sid wanted to set up a way for people to sponsor a family to help them get out of Ukraine in the face of one of the largest humanitarian crises the world has seen. St Mary's School responded.

'We held a blue and yellow dress-up day and collected donations with a target of \$450, as this would support one family,' says principal

Karen Goodall. 'We ended up raising \$950 which meant TWO families could be supported by our little school community.'

Sid and his team sent St Mary's School a message and photos of the two Ukrainian families who they have been able to help and can keep in contact with through WhatsApp.

*'Hello Incredible Humans at St Mary's School! On behalf of our team here at Helping Ukrainian Refugee Families Flee, GARGANTUAN thanks for offering to sponsor two Ukrainian families. We have been overwhelmed by your warmth and generosity in supporting Ukrainian families who are undergoing immense heartbreak as they flee their country. It's our hope that the connection will bring both your students at St Mary's and their families together in this time of heart-breaking hardship.'* – Sid, Kirstee & Team Help Ukraine.



Families on their way to safer places: Karolina and her children.



Kateryna and her children.

Photos: Supplied



From the editor

Annette Scullion

With increasingly stark warnings from the scientific community about the severity of the climate emergency, we are all called to step up and act. In *Laudato si'* Pope Francis gives us a moral and ethical blueprint for a societal shift to care for one another and for all creation.

To mark the seventh anniversary of *Laudato si'* this month, the Vatican Dicastery for Promoting Integral Human Development invites Catholic communities around the world to take part in *Laudato si'* Week (*laudatosiweek.org*) May 22–29.

This anniversary is a timely reminder to reflect on Pope Francis' uncompromising teachings in *Laudato si'*. 'God created the world and entrusted it to us as a gift. We have the responsibility to care for and protect it and all people, who are part of creation. Protecting human dignity is strongly linked to care for creation.'

'The ecological crisis,' says the Pope, 'is a summons to profound interior conversion, to renew our relationships with God, one another, and the created

world.' He goes on to say, 'We have to make important changes in lifestyle and consumption as individuals, families, and communities, and as civil and political leaders.'

With the climate crisis headlines that are in the media every day, it is crucial that we do not lose heart and that we do what we can in our own lives to make a difference. Michael Czerny sj, interim Prefect of the Vatican Dicastery for Promoting Integral Human Development, reinforces this point. 'As the purchasing of fossil fuels funds wars and further destroys God's creation, our Holy Father is calling on us not to despair but to unite, not to lament this destruction but to take urgent action together. Let us come together as one global Catholic family committed to peace and caring for God's creation in *Laudato si'* Week 2022.'

In this issue of WelCom, we feature a presentation by local Marist priest, Fr Peter Healy sm in which he describes the development of a Marist ecological spirituality as linking Mariology, sustainable gardening practices and care of our common home in a search for integrity (pp 10 and 11).

Let us remember the Golden Rule

'Do unto others as you would have them do unto you' – Mt 7:12



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

In 2015 Pope Francis on a visit to the United States spoke to a joint session of Congress in the US Capitol.

When speaking about the fact that, 'Our world is facing a refugee crisis of a magnitude not seen since the Second World War' he went on to say, 'We need to avoid a common temptation nowadays: to discard whatever proves troublesome. Let us remember the Golden Rule: 'Do unto others as you would have them do unto you' (Mt 7:12). When he quoted the Golden Rule there was a prolonged standing ovation.

They are simple words of Jesus quoted from St Matthew's Gospel, and the Golden Rule is also seen as a moral principle which denotes that you should treat others the way you want to be treated yourself. For example, the Golden Rule suggests that if you would like people to treat you with respect, then you should make sure to treat them with respect too. It is a rule that can

be used to guide our actions in a variety of situations.

In our society, and even in our Church, it is very common to be given misinformation, much of which is perpetuated through social media. We saw and heard a great deal of misinformation during the recent protests at Parliament. What do we do with that – try to correct it with the truth, or condemn and criticise those who have put the misinformation out there?

We saw and heard violent rhetoric, and there has been and still is an increase in violent and awful misogynistic comments aimed at women leaders at both the national and local level. Some of these comments could represent

never-before threats to the social fabric of Aotearoa New Zealand.

We could easily say 'That's coming from people out there, it's not from me!' However, we can all play a part in helping one another to respect the human dignity of all, and maybe it all starts by living the Golden Rule.

I return to Pope Francis' speech at the US Capitol, in which he said 'This Rule points us in a clear direction. Let us treat others with the same passion and compassion with which we want to be treated. Let us seek for others the same possibilities which we seek for ourselves. Let us help others to grow, as we would like to be helped ourselves.'

"We can all play a part in helping one another to respect the human dignity of all, and maybe it all starts by living the Golden Rule - 'Do unto others as you would have them do unto you' - Mt 7:12. Lk 6:31"



‘...there has been and still is an increase in violent and awful misogynistic comments aimed at women leaders at both the national and local level’  
Photo: RNZ/unknown

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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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Passing of kaumatua

Mate atu he tetekura,  
ka ara atu he tetekura

Mons Gerard Burns

This *whakatauki* refers to the dying of a palm frond and then the rising unfurling of another palm frond. It has many applications from the death of a rangatira and the raising up of a new rangatira, the renewal of life.

Over the weeks around Easter – the death and resurrection of Jesus Christ – there were several major tangi of *kaumatua* widely recognised in the Catholic and wider community.

We recognise and honour their many and varied contributions to Māori and Catholic life, to the strengthening and revival of Māori identity, *te reo* and the living of their faith.

We acknowledge Aunty Dovey Taiaroa, Aunty Biddy Mareikura, Koro Mark Gray and his son Bobby, and Aunty Atareta (Ade) Paku.

At the same time we acknowledge the great aroha and organisation shown around the tangi of these *kaumatua* – a chance for tears, stories, laughter, stories, *whakawhanaungatanga*, healing, *karakia*, renewal, resurrection.



Photo: L Jensen

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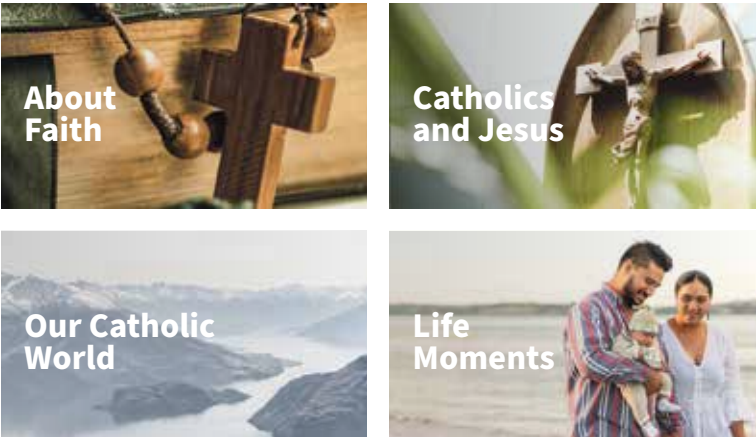
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# A ‘welcome mat’ to the Church

Catholic Discovery is understanding how faith and spirituality helps. It’s learning new things about ourselves and about our world.



A new Catholic website has been created as a ‘welcome mat’ taking the depth and richness of the Church’s teachings to everyone in Aotearoa New Zealand. The website especially aims to reach non-Catholics seeking the peace and comfort that faith brings.

The website – [www.catholicdiscovery.nz](http://www.catholicdiscovery.nz) – is the work of the Catholic Enquiry Centre. CEC has traditionally used booklets and postal correspondence to reach people interested in the Church.

Catholic Enquiry Centre Pastoral Director, Fr Neil Vaney sm, says the website takes a new direction in communicating with non-Catholics.

‘The digital age has seen us adapt some of our approaches,’ Fr Vaney said. ‘Our traditional booklets are still popular but modern audiences are hungry for interactive content. We also know people are looking for spiritual guidance. We have been careful with what we communicate in the website and the language we use. It’s not us just simply saying this is who we are – we want to better highlight the peace, comfort and sense of truth that faith brings.’

The Catholic Discovery website offers information, motivation and prayers for different audiences looking at choices in faith. It presents videos, podcasts, pages and links that offer an introduction to Catholicism.

Catholic Enquiry Centre engagement manager Joe Serci says it offers easy-to-access information with short articles in plain English.

‘Catholic Discovery is a welcome mat to the Church,’ he says. ‘The aim is to provide interesting insights on a variety of topics. People are encouraged to contact the Catholic Enquiry Centre should they want more details and to have an initial discussion on Catholicism.’

‘Globally, the Catholic Church is increasing its focus on digital communication. We know we need to develop and share content that shows the depth and richness we bring as a community.’

‘Please do visit our new website. We are building our library of articles, videos and podcasts. If you would like to share your story don’t hesitate to contact us at [info@catholickenquiry.nz](mailto:info@catholickenquiry.nz) or phone 0800 328 437 to leave a message.’

## Catholic Enquiry Centre

Established in 1961, the Catholic Enquiry Centre is an agency of the New Zealand Catholic Bishops’ Conference that promotes the beliefs and practices of the Catholic faith. It partners with local dioceses, parishes and schools to produce resources that help promote Catholicism to new enquirers, former Catholics and for members of the Church involved in evangelisation work. [catholicdiscovery.nz](http://catholicdiscovery.nz)



## St Patrick’s College Wellington

New Zealand’s oldest Catholic boys’ college

Warmest congratulations to St Patrick’s College Old Boy – Tā Tipene O’Regan who is Kiwibank New Zealander of the Year 2022.

### 2023 Enrolments

The Open Day tours for those interested in enrolling their son at St Patrick’s College for 2023 will be held on **Tuesday 14 June 2022 between 10.00 to 11.30am** and from **12.30pm to 2.00pm** and again on **Thursday 16 June 2022 between 10.00 to 11.30am** and from **12.30pm to 2.00pm**. Please visit our College website – [www.stpats.school.nz](http://www.stpats.school.nz) to book a tour.

Sectare Fidem – Hold firm to the Faith

# Suzanne Aubert’s path to sainthood delayed by Vatican ‘no miracle’ ruling

The path to New Zealand sainthood of missionary Mother Meri Hōhepa Suzanne Aubert has been delayed with a Vatican medical council deciding a potential miracle attributed to her can be explained by medical science. Their decision was announced last month.

The case for a miracle, the details of which remain private to protect the privacy of the person concerned, was put in 2019 to the Congregation for the Causes of Saints, the Vatican agency responsible for studying sainthood nominations. The Congregation appointed a medical council to study it.

New Zealand’s Catholic bishops approved the introduction of the Cause of Suzanne Aubert’s sainthood in 1997. A formal Diocesan Inquiry was held in 2004, when the available evidence for promoting her as a saint was gathered. The results were sent to Rome and approved for further consideration. Included with this material was Jessie Munro’s biography, *The Story of Suzanne Aubert*. As a result, Suzanne Aubert was given the title ‘Servant of God’. Subsequent presentation and approval of the relevant material led to Pope Francis declaring her ‘Venerable’ in 2016.

After someone is declared venerable, the Catholic Church requires proof of two miracles before they can be declared a saint. Recognition of a first miracle would have resulted in Pope Francis awarding her the title ‘Blessed’, the

penultimate step on the path to her being declared ‘Saint’. She continues to be known as Venerable Suzanne Aubert, a woman of outstanding Christian virtue.

Sir Margaret Anne Mills dolc, leader of the Sisters of Compassion in Island Bay, Wellington, says the medical council’s ruling means it is time to consider the future path of the official process towards Meri Hōhepa Suzanne Aubert’s canonisation.

‘From my point of view, the miracle is in the life of those concerned in this process. I witness daily the gift we have of asking Meri Hōhepa to intercede for us on our behalf. It is extraordinary. It is tangible. We have much to be grateful for and we are on a journey of faith. I have witnessed the faith and healing of people as they request Meri Hōhepa’s intercession. This will continue,’ said Sr Margaret Anne.

‘Meri Hōhepa would say at this moment: “It is God’s will.” She said that “when all else fails this is the moment of God.” We need to rest in that moment for a while, before deciding where to go next.’

Suzanne Aubert (1835–1926) founded the Daughters of Our Lady of Compassion – the Sisters of Compassion – in 1892. She was a friend and advocate for Māori, children, the poor and the sick, with the Sisters continuing her work to this day. Thousands lined Wellington’s streets for her funeral in 1926, an extraordinary tribute to



Meri Hōhepa, Venerable Suzanne Aubert (1835–1926), founded the Daughters of Our Lady of Compassion – the Sisters of Compassion – in 1892.

Image: Supplied

a woman who dedicated herself to ‘people of all religions or none’.

Cardinal John Dew, President of the New Zealand Catholic Bishops’ Conference says: ‘No matter the outcome of the Cause for Beatification, Suzanne Aubert is remembered, through her writings, prayers and sayings and her life of working for those most in need. All of that lives on. There is no doubt that Suzanne, Meri Hōhepa, was a holy woman, she was greatly loved and respected. All she would want is for us all to follow her example and carry on with works of compassion.’

# Week of Prayer for Christian Unity

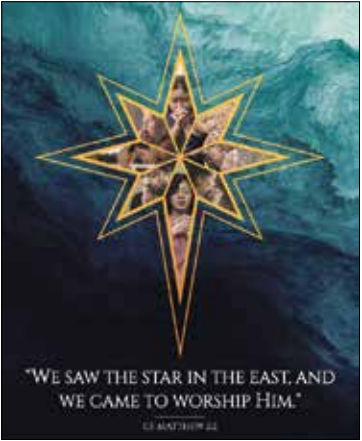
Te Wiki o ngā Īnoinga mō te Kotahitanga o te Hunga Karaitiana

“We saw the star in the East...”  
- Matthew 2:2

The Week of Prayer for Christian Unity 2022 takes place in New Zealand during the week leading up to Pentecost Sunday – Sunday 29 May to Sunday 5 June.

Every year, Christians from a different host country choose the theme and prepare materials for the Week of Prayer for Christian Unity. In 2022, these have been prepared by the Middle East Council of Churches based in Beirut, Lebanon where present times are difficult economically combined with the effects of the Covid-19 pandemic. The power of prayer in solidarity with those who suffer is a demonstration of Christian unity and a sign of communion.

The theme, ‘We saw the star in the east and came to worship Him,’ is taken from the second chapter of the Gospel according to Matthew.



It has to do with Epiphany, coming together and worshipping.

The story of the Magi visiting the Holy Family in Bethlehem is very familiar to us. The Magi have sometimes been seen as a symbol of the world’s diversity – different religions and cultures – that comes to pay homage to the Christ-child. The story might therefore represent the unity of all created that God desires.

Each year in January, the Church recalls the visit of the Magi to Bethlehem, highlighting God’s invitation to all of humanity to a new covenant in the Incarnation of Christ. In the Eastern Churches, Epiphany is joined to the mystery of the Baptism of Christ, a baptism all Christians hold in common as testimony to their faith in the Son of God.

Global Christianity celebrates the gift of unity under the revelation of the star and the Good News that came to us from that day forward.

Commemorate the Week of Prayer for Christian Unity in your community from 29 May–5 June 2022. ‘That they all may be one.’

Resources for the Week of Prayer have been sent to dioceses and parishes and are available on [www.catholic.org.nz](http://www.catholic.org.nz). The resources include an Order of Worship for an ecumenical service, and the Eight Days of Prayer, which are very suitable for individual use.





# Wellington Women respond to Synod on synodality



Sr Nathalie Becquart, undersecretary of the Synod of Bishops, spoke by video message to women from all over the Archdiocese of Wellington last month at their ‘Women’s Voices’ synod sessions. Photo: Supplied

Pope Francis and other Church leaders have framed synodality as a decisive step in the Church’s renewal the Second Vatican Council proposed more than a half century ago.

As the pope has explained it, a synodal church journeys together with all the baptised, including those whose voices are usually not heard. Pope Francis asks of us:

‘What does the Holy Spirit expect of the Church in the 21st century? We can sit around and look inward, but if we’re not hearing from everyone, we won’t know how we can get the Gospel out today.’

At a recent international conference Sr Nathalie Becquart, the global Synod undersecretary to the Synod of Bishops, said Catholic

women need to encourage and support one another for the realisation of the inclusive Church they dream about – ‘one that values everyone’s gifts, promotes collaboration and listens to the Holy Spirit’.

In response, the Archdiocese of Wellington synod team organised two sessions last month – by Zoom and in person – as an opportunity for Catholic women throughout the archdiocese to participate in the global synodal journey to share, listen and discern with one another. Entitled ‘Women’s Voices’, the organisers invited Sr Nathalie to address the sessions. Excerpts from her video message follow.

“Dear Sisters in Christ from the Archdiocese of Wellington in New Zealand.

I am truly happy to greet you and bless you from Rome as you are about to start your listening sessions to give your women’s voice. It is very important all the diversity of the people of God in all the dioceses around the world are part of this Synod, and especially women.

As you may have seen, during the last two Synods, the Synod on Youth and the Synod on the Amazon, women have already played an important role, in the preparation first but also in the Synod. I want to share with you a short quote from Pope Francis in *Christus Vivit*, a post-synodal exhortation:

*‘A living Church can react by being attentive to the legitimate claims of those women who seek greater justice and equality. A living Church can look back on history and acknowledge a fair share of male authoritarianism, domination, various forms of enslavement, abuse and sexist violence. With this outlook, she can support the call to respect women’s rights, and offer convinced support for greater reciprocity between males and females, while not agreeing with everything some feminist groups propose. Along these lines, the synod sought to renew the Church’s commitment against all*

*discrimination and violence on sexual grounds’, (Christus Vivit #42).*

So, there is really this call today that women are to give their voice, to be listened to, to be protagonists as missionary disciples within the Church, for the mission of the Church, because this Synod is truly about the identity of the Church, a synodal Church: communion, participation and mission.

It is one of the great signs of

the times, a very important issue all around the world, to have more dialogue and good collaboration among men and women – in the society but also within the Church. So, I wish you all the best for this time of listening among you. May you have this humility, this deep listening to each other to listen to the Holy Spirit, but also the courage, ready to give your voice and to be an active protagonist of the Synod.”

## Sr Nathalie Becquart speaks to international online event hosted by LGBTQ outreach group

Xavière Missionary Sr Nathalie Becquart addressed an April 3 online gathering organised by New Ways Ministry, a US-based advocacy group for LGBTQ Catholics.

In delivering a lecture entitled ‘Synodality: A Path of Reconciliation,’ Becquart said the Catholic Church is trying to re-learn the kind of synodality that marked its life in the early centuries of Christianity as a more inclusive and relational church of dialogue and listening.

‘I have faith we will receive grace to continue the path, though it’s not easy,’ said Becquart. She said the synodal conversion called for in the 2021–2023 Synod of Bishops on Synodality is ‘unknown’ and marks a ‘new way’ for modern Catholics.

‘This synod is about the deeper identity of the Church as communion and mission,’ she told the estimated 1,000 people from 37 countries who had registered for her virtual synodal lecture.

Pope Francis and other Church leaders have framed synodality as a decisive step in the Church’s renewal that the Second Vatican Council proposed more than a half century ago. In an October 2015 Vatican address, Pope Francis said synodality is the path that ‘God expects of the

Church of the third millennium’.

‘It’s an important ecclesial event we’re all a part of,’ said Becquart, who emphasised the pope has convoked the entire Church in an extensive two-year process that will culminate in an October 2023 gathering of bishops and synod delegates in Rome.

As the pope has described it, and as the preparatory documents have emphasised, a synodal church that ‘journeys together’ also seeks out the voices of marginalised groups, including the LGBTQ community.

Since becoming pope in 2013, Francis has shown a sensitivity to the LGBTQ community with an openness that emphasises respect while not moving to change church teachings on sexual morality.

Becquart said the Holy Spirit is ‘working everywhere in the grassroots,’ noting that listening sessions are being held in prisons throughout the world and over cups of coffee in people’s homes.

Source: NCR



**For a Synodal Church: Communion, Participation and Mission**

More than 50 women from the archdiocese met on Zoom or in person at the Women’s Voice sessions last month to take part in the global synod and make their voices heard as women of faith. Participants included South Island parishioners, two parishioners from Palmerston North and a Richmond parishioner in Australia. ‘As we came together to pray, share and listen to one another, we sensed we are being called to a new way of being Church – that shows hospitality to everyone, listens to the hurting and marginalised, and encourages and affirms members,’ said Lucienne Hensel of the archdiocesan synod team. Photos: Supplied

# Presbyterian, Methodist, Salvation Army now included in Royal Commission

The Royal Commission of Inquiry into abuse in care is extending the scope of its Anglican investigation to include several Protestant churches and closed faith communities.

As well as adding the Presbyterian and Methodist and the Salvation Army churches, the Gloriavale, the Exclusive Brethren and Jehovah’s Witness communities are now included.

The Royal Commission will now be known as the Protestant and Other Faiths Investigation.

The Anglican, Methodist, Presbyterian and Salvation Army faiths engaged in care provision throughout the Royal Commission’s 1950–1999 period of inquiry.

The Commission is exploring how people in care were abused by the institutions meant to protect them. This

included physical, sexual, psychological and racist abuse. Māori, Pacific people, Deaf and disabled and LGBTQIA+ were disproportionately affected by care systems that failed them.

The Protestant and Other Faiths Investigation will be reported on in the Royal Commission’s Faith Interim Report, to be presented to the Governor General before June 2023.

In March the Commission held a public hearing online that focussed on the lived experience of whānau Māori who were abused by State and faith-based institutions.

In February the Commission held a case-study investigation into abuse in the care of the Catholic Church and Hospitaller Order of St John of God religious brothers that occurred at Marylands School in Christchurch and two other institutions in Christchurch – St Joseph’s Orphanage and the Hebron

Trust. Marylands School was a residential facility for boys, including many with disabilities, run by the St John of God brothers from the 1950s to 1984.

The Commission is encouraging any survivors who have not already spoken to them to call the Commission on 0800 222 727 or register on its website ([abuseincare.org.nz](http://abuseincare.org.nz)).

Te Rōpū Tautoko, which coordinates the Catholic Church’s engagement with the Royal Commission, encourages anyone who has suffered abuse in the care of the Catholic Church to approach the Police, the Royal Commission, the National Office for Professional Standards (NOPS), or one of the many support groups and networks for survivors. Contact NOPS on 0800 114 622, [prof.standards@nzcbc.org.nz](mailto:prof.standards@nzcbc.org.nz) or [safeguarding.catholic.org.nz](http://safeguarding.catholic.org.nz)



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Jacqueline Cox  
FUNERAL DIRECTOR



Caritas chief executive welcomed

New Parish Administration and Mission Centre



Mena Antonio speaking as Caritas' new Chief Executive.

Ms Mena Antonio was welcomed with a pōwhiri last month as the new chief executive – *kaiwhakahaere mātua* for Caritas Aotearoa New Zealand. Mena is the first Caritas chief executive of Pasifika descent.

The pōwhiri took place at Nikolao Atonio Hall in Cannons Creek, Porirua. The hall is named after Mena's father who was Head Catechist at Holy Family Parish for many years.

Maru Karatea-Goddard performed a karanga of welcome to Mena and her whānau. Deacon Danny Karatea-Goddard formally welcomed them.

Mike Kawana spoke on behalf of Mena's whānau followed by a speech in Samoan by Mena's uncle Manuel Atonio and a speech by Rawiri Morunga.

A formal handover with a karanga welcomed Mena into her new position. As Maru Karatea-Goddard called, Keith Wedlock, Chair of Caritas Board and Amanda Gegan of Caritas, received Mena from her whānau and escorted her to be seated with the Caritas whānau as their new chief executive.

A formal blessing over Mena concluded the pōwhiri process.

Speakers from Mena's family included her Uncle Manuel Atonio, as well as Charles Kaka of Trust House, Luther Toloa of Wairarapa Pasifika Trust and Bob Francis of Wairarapa Community.

Luther Toloa spoke of Mena's significant work with the Pasifika Wairarapa Trust to provide multi-disciplined support for the needs of young people to complete their education.

Cardinal John Dew, representing the Catholic Bishop's Conference, thanked the family for handing over Mena to Caritas to lead the bishops' agency for social justice.

'Mena you have a wonderful board and staff to work with and it is magnificent you are welcomed in this hall named after your father and family. Look to what the Church needs to be as we live in dire times and natural disasters. Thank you for the work you have already done on the Caritas Board and for the leadership you will provide. And thank you to Mena's whānau for handing her over today.'

At the conclusion of the formalities Mena acknowledged her father and mother and the Holy Family Parish of Porirua. 'I dedicate this moment to them and to my brother and sister,' she said.

Mena also paid tribute to Julianne Hickey, her predecessor at Caritas. She concluded with a prayer for Ukraine and recognition of Pope Francis' leadership in peace 'as we are all called to do'.

Following the formal closure, everyone was invited to share kai.



Mena Antonio and her whānau are formally welcomed with a pōwhiri.

Photos: Caritas and WelCom

Annette Scullion

The new Mission and Administration Centre under construction for the Catholic Parish of Napier – Te Pārihi Katorika ki Ahuriri, will serve as a brand-new and up-to-date missionary outreach centre for the parish. Situated in the grounds of St Patrick's Church on Munroe St and fronting onto Dickens St opposite Civic Square, the centre is in the heart of Napier City.

'The Mission Centre will enable the parish to have a strong and visible presence in the heart of the city, from which we can provide hospitality and ministry to the many different groups to whom our parish ministers,' says parish priest Fr Barry Scannell sm.

Construction is well underway and the complex is expected to be completed and opened later this year.

How the Mission Centre has come about

The story of the Catholic faith in Hawke's Bay began in the 1850s with the arrival of the first Marist missionaries. Since that time three parishes were established: Meeanee – later St Mary's in Taradale; St Patrick's in Napier; and St Thomas More in Onekawa.

'The Mother Church has been here since 1860 when Catholic settlers began to arrive in the area in 1850s and established a centre for parish and community outreach,' says Fr Barry.

The Marist priests left Napier in the late 1970s to be replaced by Diocesan priests. The much-loved, Irish-born, Monsignor Tim Hannigan had led the parish since 1979 until his sudden death in 2013. The parish once again became administered by Marist priests from the Society of Mary.

In 2015 the Diocese of Palmerston North decided Napier's three separate parishes should be combined into one parish: The Catholic Parish of Napier – Te Pārihi Katorika ki Ahuriri.

Then in 2016, the old presbytery and office next to St Patrick's Church, where Monsignor Tim had lived, were demolished because of their age and unsuitability for upgrading.

In 2018, the Bishop of Palmerston North and the general manager of the Diocese met with Fr Scannell and his advisers to formulate a plan for a new parish building at St Patrick's site. The aim was for the facility to be not only an office, but also a mission centre where people from many diverse groups could be offered hospitality and support.

The ongoing effects from Covid-19 delayed the process. However, building consent was received from the Napier City Council and a contract was signed with Atkin Construction to begin.

The parish office is presently located in the presbytery at St Mary's in Greenmeadows. 'This has been an unsatisfactory situation both for the parish staff and for the priests in residence at the presbytery,' says Fr Barry. 'In reality, their home is being used as office space. The absence of clergy and office staff day-to-day has had a real effect on the St Patrick's community and on our Catholic presence in the city and being able to welcome visitors. The new centre



People passing the construction site on Dalston St can see the new complex developing. Once completed, the centre will be a visible sign of Catholic missionary outreach in the heart of Napier City.



Parish priest, Fr Barry Scannell sm (centre) with long-term and faithful parishioners Jim McMinn and Peter Coleman.

Photos: Annette Scullion



Architects' drawing of the interior features administration offices as well as ministry, meeting and hospitality areas.

Image: Atkinson Harwood Architecture Ltd

will be a transformation for our parish mission.'

Long-term and faithful parishioners Jim McMinn and Peter Coleman say they are thrilled for the parishioners and priests about the new centre.

'The parish always had a strong presence here in the city,' says Peter. 'But there has been no parish centre in the area since 2015 when the presbytery and office were relocated. The new centre will provide a real presence for the parish and its hospitality for many, particularly when the cruise ships start returning to Napier Port.'

Jim McMinn said people going past the construction site on Dalton St can see the new complex developing. 'Once completed, it will be a visible sign of our Catholic missionary outreach, especially when they can see the cross. And it will be a real centre for our parishioners, bringing all parts of the parish together.'

Costs and fundraising

The estimated cost of the new centre is \$1.9 million. Fundraising is being sought to ensure the building can be completed debt free. At the same time, funds are being raised for much-needed and overdue maintenance on the Hannigan Centre on the site to bring it up to an acceptable standard, and honour Monsignor Tim Hannigan after whom it was named. The maintenance cost will be around \$100,000.

Over the past few years some deceased parishioners have made generous bequests to the parish in their wills. 'The Finance Committee are very grateful to these people and through their generosity, and also the generosity of present-day parishioners, the parish has approximately 50 per cent of the funds needed,' said Fr Barry.

'Our fundraising campaign is focused on raising the remaining \$1 million dollars to ensure the project is debt free on completion. I know we can build on the generosity of the faithful over the past 170 years as we move to the next stage of our ministry as a Catholic parish to the people of Napier.'

'Some parishioners have already made generous donations to the fundraising and I sincerely thank them.'

If you would like to make a donation you can do so by contributing through the parish fundraising account: Catholic Parish of Napier Fundraising 02-0630-0288045-015.

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# Pope laments ‘Easter of war’



Pope Francis gives the *Urbi et Orbi* blessing for Easter 2022. Photo: Vatican News

In his *Urbi et Orbi* [‘to everyone’] blessing at Easter, Pope Francis lamented an ‘Easter of War’ as he prayed for peace in Ukraine and around the world. He gave the blessing following Easter Sunday Mass. Around 100,000 people were present at the Vatican and in the surrounding area for the blessing

‘Today, [Jesus] alone has the right to speak to us of peace,’ said the Pope. ‘Jesus alone, for he bears wounds...our wounds. His wounds are indeed ours, for two reasons. They are ours because we inflicted them upon him by our sins, by our hardness of heart, by our fratricidal hatred. They are also ours because he bore them for our sake; he did not cancel them from his glorified body; he chose to keep them, to bear them forever.’

The pope went on to say: ‘Our eyes, too, are incredulous on this Easter of war. We have seen all too much blood, all too much violence.

Our hearts, too, have been filled with fear and anguish, as so many of our brothers and sisters have had to lock themselves away in order to be safe from bombing. We struggle to believe that Jesus is truly risen, that he has truly triumphed over death. Could it be an illusion? A figment of our imagination?’

‘No, it is not an illusion! Today, more than ever, we hear echoing the Easter proclamation so dear to the Christian East: “Christ is risen! He is truly risen!”

‘Faced with the continuing signs of war, as well as the many painful setbacks to life, Jesus Christ, the victor over sin, fear and death, exhorts us not to surrender to evil and violence,’ Pope Francis urged. ‘May we be won over by the peace of Christ. Peace is possible; peace is a duty; peace is everyone’s primary responsibility.’

Source: Catholic News Agency

# Pope hits out at ‘infantile and destructive’ aggression

Pope Francis has given Russia’s President Vladimir Putin the edge of his tongue for launching a ‘savage’ war.

The pope was speaking during a two-day visit to the island of Malta last month.

Rather than use the Russian president’s name, Francis instead referred to Putin as ‘some potentate’ who had unleashed the threat of nuclear war on the world in an ‘infantile and destructive aggression’ under the guise of ‘anachronist claims of nationalistic interests’.

‘From the east of Europe, from the land of the sunrise, the dark shadows of war have now spread. We had thought that invasions

of other countries, savage street fighting and atomic threats were grim memories of a distant past,’ the Pope said.

The ‘icy winds of war, which bring only death, destruction and hatred in their wake, have swept down powerfully upon the lives of many people and affected us all,’ Pope Francis said.

Moscow denies targeting civilians in its so-called ‘special military operation’ in Ukraine. It claims this ‘operation’ – aka ‘war’ to the rest of the world including the Pope – is meant not to occupy territory but to demilitarise and ‘de-nazify’ its neighbour.

The Vatican, which in recent years has forged unprecedented

new relations with the Russian Orthodox Church, has offered itself as a potential mediator. So far, the offer hasn’t been taken up, although the Pope has had several invitations to visit as a messenger of peace.

The Pope also criticised the armaments industry and expressed distress at the fading enthusiasm for peace that emerged after World War Two.

The clash of interests and ideologies have ‘re-emerged powerfully in the seductions of autocracy, new forms of imperialism and widespread aggressiveness,’ he said.

Sources: Global News, Reuters, Vatican Media



Papal envoy Cardinal Konrad Krajewski prays at a mass grave in Ukraine on Good Friday. Eighty bodies were buried in the grave. Photo: Vatican Media



Nuns pose for a selfie as they mark Palm Sunday on the Mount of Olives in Jerusalem. After Jesus concluded his three-year public ministry, he entered the Holy City of David with a procession of palms and marked by declarations of Hosanna. On Palm Sunday, which initiates Holy Week, believers recount the triumphal entry of Jesus into Jerusalem. Photo: Mahmoud Illean/AP Photo

## Australian bishops welcome New Zealand deal

Australia’s Catholic bishops have welcomed their Government’s decision to see up to 450 asylum seekers resettled in New Zealand, but say hundreds more need to be offered a pathway out of detention.

On 24 March 2022, Australia Minister for Home Affairs, the Hon Karen Andrews, and New Zealand Minister of Immigration, the Hon Kris Faafoi, announced Australia’s acceptance of New Zealand’s long-standing offer to relocate and permanently resettle up to 150 asylum-seekers in Australia to New Zealand each year for the next three years.

‘The decision is well overdue given the New Zealand Government made the offer nine years ago,’ said Bishop Vincent Long OFM Conv, chair of the Bishops Commission for Social Justice, Mission and Service.

‘The Catholic community continues to support and pray for all refugees and asylum-seekers in Australia and in offshore detention. ‘We ask for an end to indefinite detention and for pathways to permanent visas for all those who are determined to be refugees or who meet humanitarian criteria.’

The Australian representative of the United Nations High Commissioner for Refugees has estimated there are more than 1200 refugees and asylum-seekers in Australia or on Nauru.


That means not all will be able to resettle in New Zealand.

Bishop Long said a solution is needed for the several hundred who won’t be captured by the recent announcement.

‘Australia has a moral obligation to resolve the asylum-seeker crisis so that people who are fleeing from violence or poverty are treated justly and humanely,’ he said.

‘This means ensuring their claims are assessed quickly and that people found to be refugees are resettled in Australia or in an equivalent country without delay.’

Source: Australian Catholic Bishops’ Conference



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# Pope apologises to Indigenous people of Canada

Pope Francis has made a historic apology to Indigenous peoples for the ‘deplorable’ abuses they suffered in Canada’s Catholic-run residential schools.

Francis, in an address to Indigenous leaders after meetings with Métis, Inuit and First Nations delegates, also said he hoped to visit Canada in July.

One of the leaders, who want the pope to make the apology directly to their communities on their native lands in Canada, called his words ‘historic’ and another said they reflected the ‘entirety’ of their message to him.

‘For the deplorable behaviour of those members of the Catholic church, I ask forgiveness from God, and I would like to tell you from the bottom of my heart that I am very pained,’ the Pope said, speaking in Italian.

‘I join my brother Canadian bishops in apologising,’ he said. His speech in the Vatican’s frescoed

Sala Clementina was preceded by prayers by Indigenous leaders in native languages asking the ‘great spirit’ to bless all those present.

‘The Pope’s words today were historic, to be sure. They were necessary and I appreciate them deeply,’ said Cassidy Caron, president of the Métis National Council and the head of one of the Indigenous delegations. ‘I now look forward to the Pope’s visit to Canada.’

About 150,000 children were taken from their homes. Many were subjected to abuse, rape and malnutrition in what the Truth and Reconciliation Commission in 2015 called ‘cultural genocide’.

The stated aim of the schools, which operated between 1831 and 1996, was to assimilate Indigenous children. They were run by Christian denominations, most by the Catholic Church, on behalf of the government.

‘I feel shame – sorrow and

shame – for the role that a number of Catholics, particularly those with educational responsibilities, had in all these things that wounded you, in the abuses you suffered and in the lack of respect shown for your identity, your culture and even your spiritual values,’ Pope Francis said.

The scandal erupted anew last year with the discovery of the remains of 215 children at the former Indian residential school in Kamloops in the western Canadian province of British Columbia, which closed in 1978. The find brought fresh demands for accountability. Hundreds more unmarked burial sites have been identified since.

The delegates from the Métis National Council and the Inuit Tapiriit Kanatami had separate meetings with Pope Francis on March 28. The delegation from the Assembly of First Nations met the pope on March 31.

Sources: *The Guardian, CathNews*



Leaders of Canada’s indigenous people speak after meeting with the Pope.



Members of the Métis National Council, a Canadian Indigenous people, gave Pope Francis a set of beaded moccasins and asked him to walk with them on the path of truth, justice and healing. The Pope said he hoped to visit Canada in July.

Photos: Vatican Media

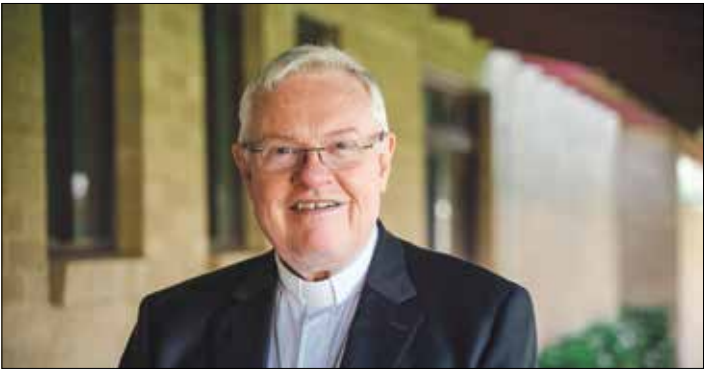


The delegation from the Assembly of First Nations met Pope Francis on March 31, 2022.

Photo: AP

## New nuncio for Australia

Archbishop Charles Balvo, a former Apostolic Nuncio to New Zealand and the Pacific Islands, has arrived as Pope Francis’ ambassador to Australia. The 70-year-old has served 35 years in the Vatican’s diplomatic service. A native of Brooklyn, New York, Archbishop Balvo said the task of any Apostolic Nuncio is to be ‘the eyes, ears, hands, if you will, of the Holy Father, an extension of the Holy Father’s Ministry, because the Holy Father has his concern for the Church, all aspects of its life’.



Archbishop Charles Balvo.

## Russian Orthodox under pressure

The Russian Orthodox Church’s use of Christian teaching to justify Russia’s war on Ukraine is leading to calls for its expulsion from the World Council of Churches (WCC). Former Archbishop of Canterbury Lord Rowan Williams said the case for expelling is ‘a strong one’. He says he cannot accept the use of Christian terminology to justify ‘a nakedly aggressive, unprincipled act of violence against a neighbouring Christian nation’.

The leader of the independent Ukrainian Orthodox Church, Metropolitan Epiphany Dumenko, says Patriarch Kirill of Moscow has ‘made his choice in favour of the Antichrist...I urge those who still have him as their shepherd: open your eyes...and do not be his accomplices’.

## Warning of schism

More than 70 bishops from around the world have released a ‘fraternal open letter’ to Germany’s bishops warning that sweeping changes to Church teaching advocated by the ongoing process known as the Synodal Path may lead to schism. The letter expresses ‘our growing concern about the nature of the entire German Synodal Path’, which the signatories say has led to confusion about Church teaching and appears focused more on man’s will than God’s. The letter says ‘the Synodal Path’s actions undermine the credibility of Church authority, including that of Pope Francis; Christian anthropology and sexual morality; and the reliability of Scripture’.

## Properties sold for carbon-neutral future

Four properties owned by the Archdiocese of Seattle and St James Cathedral have been sold and will be redeveloped to create a carbon-neutral community that enhances the future of Seattle’s First Hill neighbourhood while also supporting the mission of the Catholic Church.

Global developer Westbank and its affiliate Creative Energy have partnered with Swedish Health Services to redevelop the site. The redeveloped properties will create a series of high-rise residential buildings with more than 1,300 dwellings. These will be connected to an environmentally friendly energy system that significantly reduces greenhouse gas emissions.

## Synod must go to the margins

The preparatory documents for the 2021–2023 Synod of Bishops on synodality make it clear ‘every effort’ must be made to listen to the voices of those who feel ‘excluded or marginalised’ from society and the Church. Dioceses in the United States are reaching out to people with intellectual and physical disabilities, those in prisons, homeless shelters, soup kitchens and mobile home communities. Pastors have organised parish listening sessions for LGBTQ parishioners and seasonal farmworkers near the US southern border.

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# Catholic Foundation grants available

Applications for Catholic Foundation grants are welcome, with the next round of applications being considered at the Foundation Board's meeting on May 16. Applications will also be considered at the Board's August and November meetings.

Last year the Catholic Foundation of the Archdiocese of Wellington distributed \$400,000 in grants. Grants were made to Church activities such as Catholic Social Services, hospital and prison chaplaincies, training of pastoral leaders and seminarians, Turanga Māori and WelCom newspaper. Some parishes also received grants for specific projects. About \$8 million has been distributed since the Fund was set up in 1981.

This year the Foundation has also awarded five Catholic Foundation scholarships to students in the Wellington Archdiocese for tertiary studies and three further scholarships were designated for refugee students.

The Catholic Foundation was launched by Cardinal Williams in 1981. A campaign was launched to attract members to the Foundation and within a month the first \$1 million had been pledged. The generosity of new members and judicious investment decisions has enabled the capital to grow to over \$13 million.



Cardinal John Dew, Bishop Paul Martin, Francis Fanning (Catholic Foundation Chair) Sir Anand Satyanand, Robert Beasley (former Chair of the Catholic Foundation).

Photo: Supplied

The Foundation is in good heart financially but is always looking for new members to boost the fund, says Foundation Chair Francis Fanning.

‘We’re seeking membership contributions of \$10,000 which can be paid in one lump sum, or spaced over several years, or done by way of a bequest.’

Francis Fanning said that the Foundation used to make many small grants of up to \$5,000 to Catholic organisations but the

approach is different now.

‘We have recently resolved to limit our grants to larger and more significant matters, with the intention of supporting fewer but more substantial and meaningful initiatives. Applications for Catholic Foundation grants will be welcomed and receive due consideration,’ said Francis.

Details on how to apply can be found on the Catholic Foundation website [catholicfoundation.org.nz](http://catholicfoundation.org.nz)

## Good Shepherd Sunday – World Day of Prayer for Vocations, 8 May 2022

**‘I know my sheep, and mine know me.’**  
– John 10:14

Each year of the liturgical cycle on the fourth Sunday, the Gospel is taken from the 10th chapter of John, where Jesus speaks of himself as ‘the good shepherd’.

Good Shepherd Sunday is also ‘Vocations Sunday’. On this day we are asked to pray for vocations to the priesthood and religious life, that the Church may be provided with leaders needed to do its work of spreading the Gospel, including ourselves in our own vocational calling.

Please pray for our archdiocesan seminarians.



**Alfred Tong** – of St Joseph’s Parish, Upper Hutt, ordained a deacon, October 2021.



**Matthew White** – of Te Ngākau Tapu Parish, Porirua, on pastoral placement at the Catholic Parish of Otari.



**Kinh Nguyen** – of Vietnam, arrived in Wellington in 2018, began his seminary formation February 2019.



**Emilio Capin** – of the Philippines, after a year in Wellington South Parish, began his seminary formation February 2020.



**Gerson Badayos** – of the Philippines, after a year in Sacred Heart Cathedral Parish, began his seminary formation February 2021.

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» National Vocations Awareness Week, 8–14 May 2022, p 15.

## New hospital chaplain

Nick Wilson

Debra Lucy is the new Catholic Hospital Chaplain for Fallen Soldiers Memorial Hospital in Hastings.

Debra was installed at the Church of the Sacred Heart in Hastings at Sunday Mass, April 3.

Debra is well-known to the Hastings Catholic community, having served the parish as the pastoral assistant, working as a funeral celebrant, and most recently in the Kainga Pasifika Services.

Hospital Chaplaincy is an important aspect of the Church’s outreach. It follows the precept from Matthew 25:36, ‘I was sick and you visited me’.

Debra will be a part of an ecumenical team of chaplains serving the people of Hastings. Debra is employed by the Diocese of Palmerston North.

Diocesan General Manager Liam Greer said. ‘We are thrilled with the appointment of Debra Lucy as our new chaplain at Fallen Solider’s Hospital and we look forward with great excitement to the work she will do with our sick brothers and sisters’.

Debra is very enthusiastic about undertaking the role, saying, ‘I am so excited to get underway in this special ministry – please pray for me!’



Deacon Tevita Faka’osi (left) and Fr Anthony Htun (centre) with Debra Lucy being presented with her chaplain’s bible by Reverend Matiu Best.



Newly commissioned Hospital Chaplain, Debra Lucy (2nd from right), with family members outside Sacred Heart Church, Hastings.

Photos: Supplied

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### Prayer to Mary in May

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# Living *Laudato si'* – ecological spirituality



‘The ecological crisis is also a summons to profound interior conversion,’ Pope Francis writes in *Laudato si'*. Photo: Camilla Rutherford

Lisa Beech

On 24 May we celebrate the 7th anniversary of Pope Francis’ encyclical *Laudato si'* on caring for our common home. The *Laudato si'* action plan promoted by the Dicastery for Integral Human Development encourages commitment and action in seven areas. One of these areas is Ecological Spirituality – described as springing from a profound ecological conversion that helps us to discover God in all things.

Pope Francis explains this in *Laudato si'*, saying, ‘More than in ideas or concepts as such, I am interested in how such a spirituality can motivate us to a more passionate concern for the protection of our world. A commitment this lofty cannot be sustained by doctrine alone, without a spirituality capable of inspiring us.’

The Integral Ecology Committee of the Archdiocesan Ecology, Justice and Peace Commission is hosting an online seminar on Tuesday 24 May to celebrate the 7th anniversary of *Laudato si'*, with a focus a Marian integral ecology – *Hauropi Mariana*, presented by Fr Peter Healy sm.

Fr Peter describes the development of a Marist ecological spirituality as linking Mariology, sustainable gardening practices and care of our common home in a search for integrity.

‘Mary’s concern for the whole of life is something we take great heart in. She will lead and guide us into a fresh engagement with our homes, our backyards and our workplaces. In her maternal care Mary holds a promise for the revitalising of our relationships with everything that is harmed and broken.’

Fr Peter has led reflections on Marian integral ecology for the Integral Ecology Committee, which members have found refreshing and inspiring. The committee wishes to offer the opportunity to the wider community to learn more from Fr Peter about Marian integral ecology and invites you to join the online seminar. Details about the online seminar are on p 19.

As a tribute to Mary month of May and *Laudato si'*, Fr Peter Healy’s writings about a Marian integral ecology – *Hauropi Mariana*, are featured on pp 10–11 in this WelCom.

## Benemerenti Medal for Compassion Sisters

Sisters Josefa Tikoisolomone and Telesia ‘Iva ‘Afungia were honoured last November with the Benemerenti medal, awarded by Pope Francis for services to the Catholic Church. The sisters received the medal from Cardinal John Dew, who spoke about their achievements. Both sisters are currently working at the Compassion Soup Kitchen, which has been operating for 120 years in Wellington. It was a very special day, full of gratitude and love for Sisters Josefa and Telesia and for what they had achieved as daughters of Suzanne Aubert.

Source: Te Reo o te Pūarooha – The Voice of Compassion



Sister Josefa and Sister Telesia with their Benemerenti medal.

## Meeting of Christian, Jews, and Moslems

Fr Ron Bennett

Peacenic began in Auckland in 2016 under the auspices of the Council of Christians and Muslims (CCM). It grew out of a desire to replace the polarising ‘bad-news’ stories that dominate the media with real experiences of hospitality and friendship in our own backyard. The simplest gift of sharing time and food is rewarding in itself but goes beyond that to offer a glimpse of the world as it could be.

In our increasingly multi-



New connections were forged, and beneficial projects were discussed at the Wellington Abrahamic Council third annual Peacenic, held this year in Upper Hutt. Photo: Supplied

religious, multi-ethnic community, the desire was to help build bridges across the divisions that have historically separated Muslims, Jews, and Christians.

Recently, the Wellington Abrahamic Council (WAC) held its third annual Peacenic, in Upper Hutt.

The food people brought to share was mainly vegetarian and it was good to see the sensitivity shown towards others’ religious requirements in this respect.

New connections were forged, and beneficial projects were discussed.

## Interfaith message from Buddhist Council

The New Zealand Catholic Bishops’ Committee for Interfaith Relations (NZCBCIR) received a letter late last year from the Buddhist Council of New Zealand, wishing everyone the very best for Christmas.

Robert Hunt, chair for the Executive Committee of the NZ Buddhist Council, wrote:

“Dear Catholic Sisters and Brothers,  
For our Buddhist communities we write to wish you an auspicious Christmas season. Even as we collectively transition through a period of societal difficulty, our hope is that the wonderful Advent themes of love, hope, joy and peace will be strengthened for all. We appreciate deeply the teachings that Jesus of Nazareth as bringing forth in the world universal loving regard for others, compassion and the spreading of peace.

In spiritual friendship we encourage in each other the cultivation of goodness, and do our best to show ourselves as we are – so in that way we share with you

for this season, from our Buddhist style of prayer:  
May all your good deeds now and to come, accord you and your families’ harmony and well-being over Christmas and throughout the coming year. May you all be happy. May you all be free from suffering.  
As mutual participants in Interfaith it is our wish that we continue to work together for the realisation of understanding in the world around us.  
With aroha.”

NZCBCIR chair Colin MacLeod said, ‘For many years it has been [our] tradition to write to communities of other faiths wishing them well as they celebrate significant religious days and times in their own faith traditions. It is an opportunity to acknowledge the rich diversity of faith among those with whom we share this earth. This letter is a wonderful example of a community initiating an outreach to us with the same sentiment.’



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### ‘Listen!’

Every year on the Sunday prior to Pentecost, the Church celebrates the achievements of the communications media. World Communications Day (WCD) was established by Pope Paul VI to encourage us to reflect on the opportunities and challenges the modern means of social communications afford the Church to communicate the Gospel message.

This year, Pope Francis has chosen the single word, ‘Listen!’ as the theme for the 56th WCD, 29 May 2022. Francis asks the world of communication to learn to listen again. He says listening is an indispensable first step in human communication, and a dimension of love.

Jesus himself asks us to pay attention to how we listen (Lk 8:18). To be able to truly listen requires courage, and a free and open heart, without prejudice.

At this time when the whole Church is invited to listen, to learn to be a synodal Church, we are invited to rediscover listening as essential for good communication.

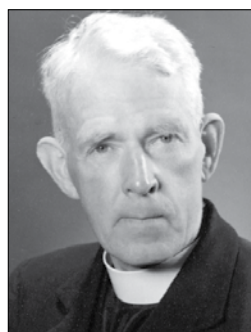


# May Mont Ko Haratua te M

## Hauropi Mariana A Marian Integral Ecology

**Fr Peter Healy sm** describes the development of a Marist ecological spirituality as linking Mariology, sustainable gardening practices and care of our common home in a search for integrity.

The ecological spirituality described here is influenced by the place it has been developed. At Pukekaraka, Ōtaki there is a *whare tupuna*, an ancestral meeting house. It was built in 1905 in honour of Mary Mother of the Whole World, Mary Mother of Peace and Light. This *whare* named *Hine nui o te Ao Katoa*, is an expression of a faith practice that is Māori, Marian and Catholic. The sacred site of Pukekaraka is the very best of places to reflect with Mary as we respond to the interconnected crises of our times.



**Pā Hemi Durning SM**

One of the Marist Priests buried here is Pā Hemi Durning, and he used a Māori word: *whakawhenuatia*, to highlight the experience of being grounded in a particular place. The Integral Marian Ecology of Pukekaraka is a *whakawhenuatia* event that is a grounding and homing experience for all who engage with it. *Whakawhenuatia* is

a helpful notion as we explore the contours of our home-ground here and everywhere.

That we are in a new period of human earth relationship is something most ecologists agree on. There is a blessed unrest in almost every part of our world characterised by a search for greater justice and integrity for our planet home. Blessed unrest is showing up in the cries of protest from young and old. Heard from each hemisphere, from continents to island states, from the western world to native peoples, it is heartfelt and urgent. Our sisters and brothers in Oceania, dealing with sea-level rise and storm events, are eloquent in their call to us. There is an invitation before us all; to be seeing with new eyes, discerning with great heart and acting together in hope. We look to Mary for inspiration as we seek out new visions.

### Virgin, Mother and Queen

Three well known Marian titles form the basis for our initial reflection; **Mary as Virgin, Mother and Queen**. The span of these Marian titles has the potential to connect everyone and everything. Mary's concern from her youth to her heavenly reward has a sweep that embraces the microcosm of the tiny and the macrocosm of the immense. This Marian ecology joins Mariology, gardening practices, the sustainability of our common home and cosmology, in a search for integrity. Mary's concern for the whole of life is something we take great heart in. She will lead and guide us into a fresh engagement with our homes, our backyards and

our workplaces. In her maternal care Mary holds a promise for the revitalising of our relationships with everything that is harmed and broken.



**Fr Donato Kivi SM**

This integral ecology draws on the work of a Fijian Marist Priest Donato Kivi. He has written an ecological spirituality for the formation and re-evangelisation of the people of Fiji. While his work is particular to Fiji, it is also for the whole world. It is a special contribution to a Marian way of caring of our planet home and

engaging with the new corporal and spiritual work of mercy, nominated by Pope Francis in 2016.

With **Mary as Virgin**, we bow to the soil, the life giving matter that sustains and nurtures life. With **Mary as Mother**, we take in the garden, the relational site that is an intimate living community. With **Mary as Queen**, we lift our gaze to the whole Earth, our shared web of life that enables and empowers.

The spirit of Mary as Virgin, Mother and Queen is full of love and concern for all life, particularly places and persons suffering most in this time of crisis. Our world is troubled and, she now cries out to us because of the harm we have inflicted on her. (*Laudato si'* #2). We have one planet, one home, and it is a singular connected community. This community of life is in a perilous state because of human excess and exploitation. Pope Francis draws us into Mary's compassionate heart when he writes; 'Mary the Mother who cared for Jesus, now cares with maternal affection and pain for this wounded world. Just as her pierced heart mourned the death of Jesus, so now she grieves for the suffering of the crucified poor and for the creatures of this world laid waste by human power.' (*Laudato si'* #241)

The Vatican Dicastery on Integral Human Development has seven goals to support the implementation of Pope Francis' encyclical *Laudato si'*, Care for our Common Home. One of the seven goals is ecological spirituality and the Marian Integral Ecology presented here, is a particular Marist response to this goal. Mary's maternal affection for our world is profound. We can imagine her as the first integral ecologist who learned her homemaking craft in the extended family of the village of Nazareth. She inspires ongoing conversion and encourages us as we move into an ecological era. An era that needs to be characterised by scaling down and drawing back, so that we can live with greater reverence and respect.

### To be Mary, Virgin: Ko te Whaea – Ko te Tātāhou

To be like Mary, to imitate her quality of presence, is to be as soil. Our food, our shelter, our clothing, the air we breathe all depend on soil. To be like Mary is to behold a soil that is pure and wholesome, ready and open to germination. Mary as soil, is a life lived in whole-hearted receptivity. She is fertile, full of vitality and able to support life. Life deep and true takes root in the fertile field of her womb. Cultivated of mind and heart She is the one bringing life Divine into our world. She is the medium, the vital ingredient for our garden home. Mary humble





# h of Mary

# Marama o Maria

and willing, receives the seed of life and brings it to fruitfulness. She is the new Earth, the virgin soil in whom the seed of God is birthed and flourishes.

Mary as virgin soil supports and encourages certain ecological practices. She can enable us to think about our individual faith formation, for instance, we might make time to study *Laudato si'* and learn about ecological conversion. As good soil we welcome seeds of the Word in all their forms. These come to us in Word and Sacrament, community life, daily engagements and various spiritual practices. Mary as a new innocence regenerates our world. With her we become guardians of the good soil of a world made new, we support the emergence of ecological civilisation.

In a spirit of care in our homes, we can keep all food waste out of local landfills. This means embracing a home compost system/wormfarm that works for us and our household. We can also be more “grounded” in our daily rounds, seeking ways to walk, cycle, use public transport and become flight-less Kiwis. We are encouraged to eat lower on the food chain by opting regularly for a plant-based diet.

### To be Mary, Mother – Garden: Ko te Whaea – Ko temāra kai

To be like Mary, is to contemplate the garden. Gardens are a set of relationships between soil, plants, moisture, sunlight, nutrients and a gardener. These relationships are the ingredients and conditions that conspire to produce fruitfulness. Abundance and fruitfulness is always the promise of a well-tended garden. When the time is right a garden produces a welcome and nutritious harvest. The gardener stands in awe of what is produced and shares it with family and friends. The Marian garden is full of promise for the health and well-being of all who share in it. The garden is symbolic of all eco-systems in the world in need of restoration. The home garden quietly subverts our fast food culture and promotes the vitality of “slow food” and the family kitchen.

Mary as Mother and garden encourages a practice of re-inhabitation.

The garden is an expression of community, interaction and exchange. Like plants in a garden we find ourselves with others, in congregations, homes, cities, towns, farms and workplaces. These places are diverse and full of life from the ground up. The garden is a good site to reflect on being a disciple in a particular place, embedded in a certain climate and community. We can reflect on being Mothers of God, planters, growers and harvesters, in our own unique ways. In an open-hearted spirit we allow our garden to be a place of contemplation and learning. We do this mindful of Mary’s practice as a gardener and minder of trees and vines in Her Middle-Eastern town of Nazareth.



In a spirit of reconnection, our backyard can be a place to create a garden or we might join a community garden. We can study organic growing or permaculture design. We can integrate our compost system into our garden, by having it close to our garden and tending to it often. A garden will bring us into relationship with the seasons, soil types, crop rotations and the geography of our place. Water for your garden can be harvested from nearby roofs. We can think of our gardens as places of witness for the care of our common home. We can develop orchard areas if the space is available.

### To be Mary: Queen – Our whole Earth: Ko te Whaea – Ko te Ao Katoa

To be like Mary our Queen, is to develop a heart of tenderness for the whole Earth. Such tenderness is all inclusive and expansive, it reaches into the cosmos. Much of the administration and governance of our garden home on Earth is in a perilous state. Extractive and industrial economies threaten the integrity of life everywhere. Eco-systems on both land and sea are struggling. Care for the whole of creation has never been more urgent. We invoke and take inspiration from Mary Queen of all Creation. We welcome her love and tenderness for people and places everywhere. We entrust into Mary’s cosmic concern the great work before us, of renewal and blessing.

Mary as Queen of Heaven and Earth will support our advocacy for all of Creation. We can become disciples with a new sensitivity for our broken world. We can open our minds and hearts to those who are suffering most in this crisis of inequality, pollution, conflict and over consumption. With her we can generate visions of a world beyond crisis. We can ask revealing questions as to, “Why there are so many crucified poor in our world community?”. We entrust ourselves to the Queenship of Mary as we create an ecological spirituality and cultures of peace and equity. We acknowledge the primacy, the ever-present role of the feminine, in the creation a just and life-sustaining world.



Renewable energy, regenerative agriculture, tree planting, aquaculture, low carbon living, non-violence, ecological economics, social analysis and everything that draws-down harm, is our only viable future. These practices and paths are part of the great turning away from the ravages of industrial growth towards a life-sustaining society. Under the Queenship of Mary we join with her, and all movements, leading us toward a world refounded in reverence and respect.



Pukekaraka Presbytery and Whare, Ōtaki.

**He mihi tēnei ki a koe Hine nui o te Ao Katoa.**  
**Ko koe Maria Takakau, ko Te Tātāhou.**  
**Ko koe Te Whaea, ko Te Māra Kai.**  
**Ko ko te Kuini o te Aonui.**  
**He mihi anō ki te Kaipānui o tēnei kaupapa.**  
**Mā tēnei kaupapa morearea tō ngākau e tuwhera.**

**We acknowledge you Mary Protector of the Whole World.**  
**You are Mary, Virgin Soil.**  
**You are Mary, our Food Garden.**  
**You are Mary Queen of the Whole World.**  
**Dear Reader may this ecological Spirituality**  
**open your heart at this critical time.**

**E te Whaea Tapu, Hine nui o te Ao Katoa,**  
**tiakina mātou.**

**Holy Mother,**  
**Our Protection and Help,**  
**we ground ourselves**  
**in your spirit of care.**  
**Mary Virgin soil, inspire us.**  
**Mary Mother and fruitful garden, feed us.**  
**Mary Queen of the cosmos, enfold us.**  
**May all that is lost be recovered,**  
**all that is broken be restored in your**  
**goodness and grace.**  
**Recreate us in reverence and respect.**  
**Watch over us always.**  
**Amen.**

*Pā Peter Healy sm, of Whānau Maria – Marist Community, Pukekaraka, Ōtaki, will present Living Laudato si’ – Marian ecology, as an online seminar, 7.30pm–8.30pm, Tuesday, 24 May.*

>> Details p 19.



# Young Catholics

## Caritas launches new YCC Day

Every year Caritas Aotearoa New Zealand combines with Catholic schools throughout the country to raise funds and awareness to support selected, small schools in need across the Pacific, through an annual event known as Mufti Mania. Over the last 15 years, they have raised almost \$300,000.

Last month, Caritas launched an initiative for Catholic schools to begin a new chapter, which continues the legacy of Mufti Mania but re-brands it as YCC Day.

What exactly is YCC Day? The letters remind us of the purpose:

- **You + Caritas Combined**
- **Your Choice of Clothing**
- **Young Catholics Care**
- **Youth Creating Change**



When thousands of young people gather in solidarity for a good cause and have fun by wearing non-uniform for the cost of a gold coin, together we can bring lasting change for a school that may not enjoy the same privileges as ourselves, says Michael Stewart of Caritas' education team.

'While the name may have changed, the legacy will live on,' Michael says. 'Mufti Mania has always been an amazing event and I've been privileged to see the impact on young people, both in New Zealand and overseas. Now is the time for a change and we are super excited to keep the legacy going with the new YCC Day. We know Catholic schools will get involved as we have so many kind and generous young people across the country always willing to respond to the call for justice and love.'

YCC Day in 2022 takes place on **Friday 8 July** and funds received from this event will help support Laura Vicuna School in the Holy Land. Everyone is invited to join in.

This year's YCC Day is for a great cause, says Roger Ellis, Engagement Manager at Caritas. 'I'm hoping young people from all over Aotearoa will join in this work of justice to give a helping hand to Laura Vicuna School



**For YCC Day in 2022, Caritas and New Zealand Catholic schools are supporting Laura Vicuna School in Bethlehem, a small school in the Holy Land.**

Photo: [caritas.org.nz/ycc-day](http://caritas.org.nz/ycc-day)

in Bethlehem. It's a small school situated in the Holy Land. The school began in 1988 and is in dire need of support to fix and repair toilets, purchase new laptops and projectors as well as round tables for small group learning activities. Here in Aotearoa these things can be taken for granted. We're very thankful for the generosity of students here in

New Zealand,' Roger says.

More information and activities for YCC Day 2022 are online at: [www.caritas.org.nz/ycc-day](http://www.caritas.org.nz/ycc-day)

Watch and share the video for YCC Day online at this link: [www.youtube.com/watch?v=0FPn55LStz0](https://www.youtube.com/watch?v=0FPn55LStz0)

## Wellington regional debating competition

### St Mary's College



**St Mary's College debaters shone at the Wellington Regional debating competition in April.**

Ten St Mary's College debaters took part in the Wellington regional debating competition, held on Zoom over the first weekend in April. The competition involving 36 teams was run by the New Zealand Schools Debating Council.

'Our students did fantastically well,' says Aimee McNaughton, St Mary's College English Teacher. 'The teams debated over five rounds, covering complex and interesting topics including graffiti, performance

pay for teachers, asylum for authoritarian leaders, parliamentary term limits, and time travel.

Aeryn Elizabeth Lao, Sahana Bharadwaj, Jael Laroza did well in close debates against excellent teams and learned a lot to take back to their respective teams.

Ana Ayora, Sarah Hay and Regina Fernandes won three out of their five debates, and narrowly missed out on the quarter finals break.

Isabella Cash, Emily Ung,

Hannah Sema and Maria John reached the quarter finals and lost to Onslow College in an excellent debate about big business tax credits and incentives, in a 3-2 split decision.

'We are very excited to have two of our debaters recognised for their significant talents,' says Aimee. 'Hannah Sema, year 12, received one of three promising-speaker awards, for being a student not yet in year 13, showing promise and potential. The award is a marvellous reflection of her talents as a debater and orator.

'Isabella Cash, year 11, was named as one of six students in the Wellington regional debating team. She will receive high-quality coaching from top New Zealand debaters, and will debate at the Nationals this year against the country's best debaters. This is a phenomenal accomplishment at her age. Isabella was also named as the most promising speaker of the tournament! We are very proud of her and look forward to seeing her debate at Nationals.'

### St Patrick's College

St Patrick's College Wellington students are succeeding in debating using a new format for their club, which sees all year levels working together. The students meet weekly with their coach, Librarian Ellie Nicholson, to learn new techniques and work on upcoming debates. 'It has been fantastic to see the boys come together with a real sense of brotherhood, sharing ideas and supporting each other's teams,' says Ellie. The three teams – a Senior Prem B and two Junior Cert – won both their debates in the first term.

In April they spent a weekend at the library competing via Zoom in the Wellington Regional debating competition against teams from all around the region. Topics ranged from punishments for graffiti to the morals of time travel.

One of the younger debaters, Michael Cash, shone throughout the weekend, participating in every debate, trying all the debating roles, and stretching himself to support his team. His speeches were well thought out, interesting and



**Michael Cash won the Most Promising Junior Debater award at the Wellington Regionals.**

Photo: Supplied

challenging to his opposition, says Ellie. 'Michael's speaking style was engaging and passionate, earning him one of the top awards of the weekend – Most Promising Junior Debater.

'We look forward to hearing more from these debaters as they learn and grow together.'



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# Rangatahi Katorika

## Cullinane stained-glass windows brought ‘home’



Head Boy Nathaniel Daley and Head Girl Faith Solomona of Cullinane College, Whanganui, with the two stained-glass windows, now permanently installed in the college library.

Photo: Supplied

### Sue Seconi

Two stained-glass windows have been permanently installed in the library of Cullinane College, Whanganui, having been moved twice since they were originally donated to the first St Augustine’s College chapel 67 years ago.

‘The windows are a link to our college’s legacy and an acknowledgement of the past journey of Cullinane College,’ says principal Justin Harper.

‘The library is at the heart of our college. It is a well-used space and provides opportunities for the students to see the windows often,’ he said.

The stunning glassworks were first gifted in 1955 to St Augustine’s College when modifications were made to include a chapel, on Cameron Tce and Campbell St corner.

The window depicting St Peter Chanel was

donated by the then-Old Boys of the school and the St Augustine window by Misses Burke, sisters of St Mary’s parish priest at the time, Fr Michael Joseph Burke sm.

When the wooden building was demolished, the windows were carefully stored until being reinstalled in the new St Augustine’s College chapel in Peat St, opened in 1967.

St Augustine’s and Sacred Heart schools closed to form the new co-educational Cullinane College in 2003 and the building redevelopment schedule required the chapel to be pulled down. Once again, the windows were put into storage.

The cabinet for the windows now at Cullinane College was especially designed by old boy John Fearn and funding came from the Palmerston North Diocesan Catholic Charities Allocation Committee.

These taonga will be officially blessed in the near future.

## Students pray for Ukraine

Napier’s Sacred Heart College students gathered in the school’s Mission Centre, as part of Pope Francis’ universal day of prayer for peace for Ukraine, on Friday, 25 March.

Pope Francis consecrated Ukraine and Russia to the Immaculate Heart of Mary during a service he presided over in St Peter’s Basilica. New Zealand’s Catholic bishops asked Catholics here to offer special prayers by going to their local parish church.

Catholic Character Leader Neila Story, Year 13, led the prayer service with other student leaders. Neila said it is important for the college as a special character school to pray for everyone affected by the war and ‘to ask the Holy Spirit to bring peace over Ukraine and Russia’.

‘I hope people see the value in connecting with the wider Catholic Church and that no matter what your language, culture or nationality, we need to come together as one under the body of Christ in moments like these.’

Year 11 students, learning how the Gospel of Matthew calls people to thirst for justice, wrote prayers for part of the service. Hearts in Ukraine’s colours of yellow and blue, inscribed with the words ‘peace’ and ‘love’, were given each every student.

Director of Religious Studies Tom Silverwood said the service showed the girls they can get involved despite being on the other side of the world. ‘One of our themes this year is Community in Mission, so we

are trying to get students to think outside of themselves and support others where they can.’

The previous week, a ‘free-dress day’ held on St Patrick’s Day, March 17, raised \$317.70 for Caritas.



Sacred Heart College’s Catholic Character Leader Neila Story (l) gives fellow Yr 13 student Sophie Bisset a heart during a prayer service for Ukraine.

Photo: Supplied

Principal Maria Neville-Foster said, ‘our Catholic Social Teachings remind us to stand in solidarity with those who are vulnerable around us. We pray in solidarity for our Ukrainian brothers and sisters. It is our duty and responsibility to pray for peace in the world.’

## Easter raffle to help children in Ukraine



Young Vinnies at St Joseph’s Primary School, Hastings, held an in-school Easter Raffle to raise funds for Caritas Aotearoa, in support of their work for the children of Ukraine. The Vinnies donated the chocolate – enough for five large Easter baskets – and sold tickets for 50c each. The students responded really well and exceeded expectations by raising \$725.10 – an outstanding effort for 216 students.

Fr Trung Nguyen, of the Catholic Parish of Hastings, drew the winners’ tickets and is pictured presenting one of the Easter baskets to Year 1 student, Vincent.

Photo: Supplied



## Walking School Bus

St Francis Xavier School students in Tawa recently took part in Movin’March ‘Walking Bus’ to school. The students all met outside Our Lady of Fatima Church in Tawa then biked, scootered, or brought their ‘walking feet’ to join the ‘walking bus’. They walked from the church to St Francis Xavier School. Everyone brought their smiles to mark the end of a highly successful Movin’March.

Movin’March is a Greater Wellington Regional Council event, held over March, celebrating Year 0–8 students who walk, cycle, skate or scooter to school and the parents and caregivers who support active travel. Walking, biking and scooting to school can help increase independence, physical and mental health, decision making and road safety skills for tamariki – and the school benefits from less chaos at the school gate.

Photo: Supplied



Holy Week at Sacred Heart School Reefton saw Room 2 students re-enact Palm Sunday with Jesus (Cameryn Schmidt) riding the donkey (Nickolas Van Der Merwe), with teacher Rose O’Connor.

Photo: Supplied



# Safeguarding workshops underway



**Matthew Balm**  
Compliance Manager,  
Diocese of Palmerston North

The release of Te Rōpū Tautoko's Information Gathering Project on February 1, this year, is a timely reminder to us all about the importance of understanding what Safeguarding means for ourselves, and our Church.

Everyone who works in ministry for the Church will now be familiar with the term Safeguarding, as well as the shared desire of the New Zealand Catholic Bishops Conference (NZCBC), and the Congregational Leaders Conference of Aotearoa New Zealand's (CLCANZ) to build a Safeguarding culture in every diocese across the country. However, many people are still a little mystified about what a culture of Safeguarding actually looks like, and what their part in it may be.

For this reason, each diocese is offering free Safeguarding workshops to help people to understand and to participate in this important and necessary journey for the Church.

The key message is we must

The Aotearoa Catholic *Te Rōpū Tautoko* is the body that co-ordinates and manages engagement between the Royal Commission of Inquiry into Abuse in Care and the Catholic Church in Aotearoa, represented by the Catholic Bishops and Congregational Leaders of Aotearoa New Zealand. Te Rōpū Tautoko coordinates the response of the Catholic Church to the Royal Commission.

all make a pledge to renew our commitment to the core Safeguarding values of:

- Human Dignity – derived from our creation;
- Justice – through thought and action; and
- Love – that permeates all aspects of life-giving actions.

Armed with these tenets we can use a Safeguarding lens to scrutinise our ministries and find new ways of doing what we have always done. This will inherently minimise Safeguarding risks for our children and our vulnerable adults.

Another key element of Safeguarding is knowing how to respond appropriately to people who have been impacted by abuse. Safeguarding training ensures that our response is caring, efficient and beneficial for all involved. It does not add to the harm already done.

Covid-19 has demanded a safe response by everyone. This has led to disruption to our scheduled Safeguarding training programme.

In the Diocese of Palmerston North, we have been unable to provide Safeguarding workshops throughout March and April this

year. However, we are very pleased to be able to reach out to our communities again with scheduled workshops in the main centres over the coming months. Liaison with parish leaders and support for administrators continues from the diocesan offices.

If you are involved in any full-time ministry for the Church, and you have yet to undertake Safeguarding training, or to sign a Safeguarding Code of Conduct and Volunteer agreement, now is the time to do something about it!

Moreover, if you are just interested in being part of the Safeguarding culture you are most welcome to attend one of our free workshops, or contact me as Safeguarding officer.

Details for scheduled workshops in your area in the Palmerston North Diocese will be available at your local parish office, and on the diocesan website [[pndiocese.org.nz](http://pndiocese.org.nz)].

Matthew Balm, Safeguarding Officer, Diocese of Palmerston North, [mbalm@pndiocese.org.nz](mailto:mbalm@pndiocese.org.nz)

# Preach the Good News



**Sr Catherine Jones smsm**  
Safeguarding Adviser,  
Archdiocese of Wellington

'Preach the Good News' is the title of the recent document from Pope Francis, 19 March 2022, implementing the reform of the Vatican government departments.


The new organisation is a renewed call to put evangelisation – sharing the good news – at the centre of the Church's life and mission.

There are important implications for Safeguarding (Protection of Minors), which is in the new Dicastery (Office) for the Doctrine of the Faith. With direct access to Pope Francis, the new Dicastery's task is to advise the pope, and to propose initiatives for the protection of minors and vulnerable persons. This will lead to a stronger culture of Safeguarding throughout the whole Church, and to ensuring the Church is a safe place for all.

The Archdiocese of Wellington is committed to working to ensure this vision become a reality for all in our diocese.

***Safeguarding is at the heart of our mission as a church as we pray ...***

*Loving and merciful God,  
in this season of  
confronting the failures  
of the Church  
help us as members of the  
body of Christ  
to listen actively to the  
words of those who have  
suffered  
to walk alongside those  
who seek justice  
to hear the cry of those  
who still suffer the pain of  
abuse  
and to stay the course in  
this work  
which is at the heart of our  
mission as a Church:  
to be a place of safety  
and care for all who  
encounter it.  
Lord Hear Us.*



## COLUMBAN MISSION

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**About Us**

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You will be pivotal in implementing our Fundraising and Communication strategies. Reporting to the Office Manager, you will be responsible for the delivery of communications and fundraising activities to increase fundraising income and promote the work of the Columbans.

Specifically, you will:

- Coordinate our digital media and marketing including website and social media platforms, and our traditional forms of communications
- Plan and implement fundraising campaigns
- Contribute to fundraising ideas and development

View the position description and more information about the Columbans at [www.columban.org.nz](http://www.columban.org.nz)

If you have any further questions, please contact: Vinita Naidu, Office Manager on (04) 56 77216.

Applications close on **Friday, 6 May at 5pm.**

**Office Manager, Columban Mission, PO Box 30017, Lower Hutt 5040. Email: [info@columban.org.nz](mailto:info@columban.org.nz)**

**Tel: (04) 567 7216.**

We will respond to your application after that time.



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# National Vocations Awareness Week

## 8-14 May 2022

National Vocation Awareness Week is an annual week-long celebration of the Catholic Church dedicated to promoting vocations to the priesthood, diaconate and consecrated life through prayer and education, and to renew our prayers and support for those considering these vocations. The following stories are about three people from the Wellington and Palmerston North Dioceses who are at different stages in their vocational journeys.

### Another step for Kiwi monk



**Br Jonathan Craven.**  
Photo: Supplied

*Br Jonathan Craven made his simple profession at the Cistercian Monastery – Southern Star Abbey – Kopua, in Central Hawke’s Bay, on the Feast of the Annunciation, 25 March, this year. Jonathan grew up in Marton and went to Palmerston North Boys’ High School, before university, work and time overseas. He describes his formation journey.*

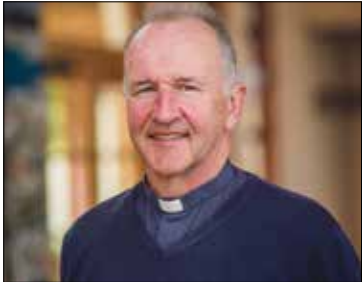
My novitiate with the Cistercians has drawn to a close. As I look back on the two years’ programme – one year at our own monastery and one year near Melbourne at Tarawarra monastery – I know it’s been quite a challenging time. I was comfortable living in a secular culture. The monastic culture is austere, which might sound tough. Perhaps better put, it is uncluttered. My formation is helping me understand the depths of that simplicity.

I’ve greatly appreciated the tradition of the Cistercian Order which goes back to the Middle Ages. I’ve been helped to unlock the wisdom that’s there. I’ve come to grow in appreciation of the simplicity of our communal life, which seeks to illustrate what is truly valuable in life. My spiritual life has grown much quicker than I imagined it would. That means immersing myself in our life: reading the scriptures, prayer, the liturgy of the hours, Mass, and also embracing the value and dignity of simple work. I’ve noticed the joy and peace I’ve gained and thank God for that. Solitude is part of the life of a monk. I know that sounds difficult. It isn’t easy but I can say I’ve benefitted immensely from the challenges and rewards of solitude, which have involved some self-examination and correction. Christ is all things to all people and in answering the call to monastic life, God has surprised me by providing everything I need in the monastery. While in many ways monks renounce the world, I now know we receive much too. I have been blessed with a generous increase in faith, in purity of heart, and in focus on God and what is good in life. Within the balanced environment of the monastery, growth of virtues is encouraged in an ongoing and sustainable way. The underlying purpose of my novitiate, with my two other novice companions, has been ongoing, day-by-day conversion. Our aim is the hope that being formed in our tradition we will become fully professed Cistercian monks in three years’ time. Meanwhile, on the Feast of the Annunciation I made my simple vows of Profession. Maybe you could pray for me, and all of us here at Kopua, as I continue my formation journey?

### Could God be calling me?

**Msr Gerard Burns**

My vocation started in the home, in my childhood. I grew up in a very ordinary Catholic family – we went to Mass every Sunday, and we prayed grace before meals. We were part of the local parish community, and I was fortunate to go to a Catholic school because it meant I saw priests in the ordinary day-to-day life, not just on Sundays. That made an impression on me. Towards the end of my college years, a priest asked me: ‘Have you ever thought about being a priest?’ I said a quick ‘No!’ But in fact, that was not true... I had thought about it, but I didn’t really want to admit it! I couldn’t imagine myself being a priest. It didn’t fit into the image I had of myself. I didn’t think I was worthy, holy enough or even capable – there’d be lots of study involved and I was not sure I could manage all that. So, when the priest said this to me, I was surprised! I thought oh, he thinks perhaps I might be worthy, I might be capable. I went away and thought about it. I was not sure if it was for me but eventually, I decided to give it a go. During the seminary years I found it was a fulfilling thing. I wanted to do something good with my life. I could see a priest helped people at the very deepest part of their being. I could make a difference in a much



**Monsignor Gerard Burns.**  
Photo: Supplied

deeper way than what I would be able to do through other jobs. I had thought of becoming a social worker, or a journalist. But then I thought if I really wanted to do something good in the world, perhaps helping people with their spiritual wellbeing was a very important and good thing to do. And that was the way God called me... God called me through the invitation of that priest, through the sense of fulfilment I found in doing the studies for priesthood, through the pastoral practice work we did, meeting and interacting with people... in all sorts of ways, God’s love called me and drew me. I didn’t always realise what was happening. It was more that I slowly started to think I could do this, this seemed good. There were moments of doubt – when I thought it was too much, that I could not manage it. Could I really do it for my whole life? Could I live without a wife and family? All those kinds of questions

came up. But with the support of many others, I finally became a priest 35 years ago. It gives me joy to see the grace of God in the people I’m sent to, especially those who are in any kind of need. When I was in seminary, I came to see one of the important parts of being a priest for me is not only to help individuals but to help people as a group, to change society. Social Justice became important for me. I worked in Latin America for eight years and later spent some time in East Timor. Back in Aotearoa I have worked in multi-cultural parishes and now with Māori. Sometimes, especially in Latin America, I found myself in difficult and even dangerous situations. My life was under threat. It was an intense time of fear, but also of a deep encounter of God’s love as the people around us cared for us deeply. My experience of priesthood – whether preaching the Word, celebrating the Sacraments, being with people in different moments of life – has been an encounter with the Lord Jesus, and a very great privilege.

*This and other stories of local priests and seminarians can be found in the vocations booklet for schools ‘Dare to Say Yes’ and at wellingtonpriests.org – contact Fr Andrew Kim at wellingtonpriests@gmail.com or Lucienne Hensel at l.hensel@wn.catholic.org.nz for more information.*

### Sister Ruth’s final profession

Sisters of Compassion and friends were privileged to witness the Final Profession of Ruth Pickering as a Sister of Compassion. A very spiritual, quiet and joyous occasion, the ceremony was celebrated last November by Fr O’Hagan, Fr Rous

and Fr Arms, and was the perfect moment to mention that religious life is also an act of service. In his homily, Fr O’Hagan said that the call to religious life was to love God and our response to God’s love.



**Sr Ruth Pickering dolc.**

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# Come, dream with me a dream that is coming true

## The big picture, and the bigger picture

**Emeritus Bishop Peter Cullinane of the Diocese of Palmerston North invites young people to consider the future with wonder and unending awe, being true to our authentic human nature and loving others the way God loves us.**



**Emeritus Bishop Peter Cullinane, Diocese of Palmerston North.**

Photo: Jonathan Cameron/Manawatu Standard

Dear young people – it is especially you I am thinking of as I allow these thoughts to unravel. You will be architects of the future. Amazing science and technology will open doors we haven't even come to yet. Hopefully, you will always be guided by what it means to be authentically human, which involves more than what science and technology can tell us. In fact, it also helps us to safeguard against the abuse of science and technology.

You might glean from these ponderings that I am a fan of Professor Brian Cox. As a former musician with the British bands D:Ream and Dare, and associate of Monty Python's comedy troupe, Cox presumably believes life is to be enjoyed. He is right. As professor of particle physics in the School of Physics and Astronomy, University of Manchester, and BBC documentary presenter, he clearly finds the universe cause for great wonder.

It's interesting that science and faith both evoke a sense of wonder and awe. Science is in wonder at what exists, from its smallest details to its greatest dimensions. No matter how far back scientists look for the universe's origins, science can only wonder at what exists. Faith is in wonder that anything exists at all, because God didn't need to create. We need to find ourselves in wonder at what it means to be part of something that might not have existed. 'The world will never starve from want of wonders; it will starve from want of wonder.' (GK Chesterton.)

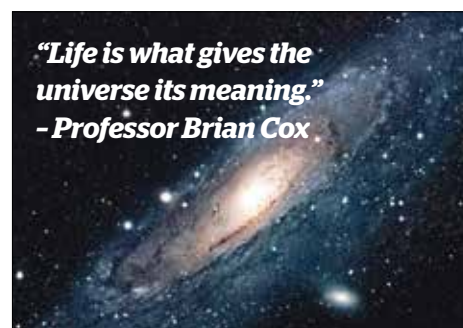
***"The world will never starve from want of wonders; but only for want of wonder." – GK Chesterton.***

I find myself both enchanted and challenged by the history of the universe – 13.8 billion years to the first stars; now billions of stars within each galaxy, and trillions of galaxies, and planets formed by the stars; our planet formed from colliding debris over 4.5 billion years, at just the right distance from the sun for life to develop; distances measured in billions of light years; gravitational forces that could kick planets into different trajectories; the combination of variables that gave us the world that is, instead of all the others that could have been but never will be...! And planet Earth is microscopic within our solar system, let alone within the wider universe of other galaxies.

But it is also special. The massive transformations that were part of its geo-history led to further transformations in the development of life in its marvellous and complex forms (bio-history). Last of all, and very late, human life emerged, and what emerges from human freedom – human history. Each of those histories, reason for unending awe.

Eventually, out of what had been a vast wasteland of rock, volcanoes, lava, gases and acidic seas, someone called Beethoven surfaced, who could pull together the sounds that make a symphony. At the right time, unlikely raw materials had been transformed into a variety of instruments and delicate sounds that would beautifully blend and move together – moving us and drawing us together. That's a long way from when the first boulders bashed against each other to form a planet capable of this – and every other wonder like it.

But if the past is mind-boggling, it's the future that really challenges me. Our planet, scientists say, is destined to end up like the other planets – burned out and dead! Some scientists surmise that by the time planet Earth dies we will have established ourselves on some other planet(s). Who knows? What we do know is that any planet that might have lit up to become our new home had better not count on getting its heat from the sun; it will have been the sun's demise that ensures Earth's demise. Cruising around from one dying planet to another seems a lot of trouble to go to for unpromising returns.



Brian Cox relishes life; he says life is what gives the universe its meaning. With sincerity and courage, he asks all the hard questions. Following the evidence of the sciences, he tells us that in some trillions of years all the other suns will have burned out like our own, and 'all life and all meaning' will vanish with them. Where there was void before our universe came into existence, there will be void again. I suggest the question of meaning cannot so easily be put aside. Even if, as some surmise, our universe originated from some previous universe that also came and went, and so on over and over, the question always remains: why is there not just nothing at all?

Of course, time is on humanity's side: the sun is good for another five billion years. But however long or short the timeframe, it matters now because it is our present lives that are either pointless already if they are pointless in the end; or wonderful already if they are on their way to a wonderful future.

The overall direction of evolution has been towards life, with its potential for more wonderful and complex transformations. Can evolution deliver what it seems to promise? Or is it just part of the planet's life and destined to share its fate?

There was one transformation within the life of the planet that was qualitatively different from all others. It reached right into the life of the planet, but took that life beyond anything evolution could do. The Incarnation is about God's personal participation in the life of the planet and in human history – surpassing all other reasons for wonder,

joy and thanksgiving! A creation in which God has a stake is a creation with a future!! Jesus' life – bringing healing, hope, peace, forgiveness and compassion into people's lives ratified human nature's deep hunch that this is what we were made for. And his resurrection confirmed that death does not have the last word.

***"Jesus' life – bringing healing, hope, peace, forgiveness and compassion into people's lives ratified human nature's deep hunch that this is what we were made for. And his resurrection confirmed that death does not have the last word."***

Those who were witnesses to these things summed them up in their message that all creation is being 'made new' – with a newness that creation cannot bring about for itself. There is much at stake on this claim, because it means our lives will matter forever. The whole of life is different – already – when we know that:

- all the good fruits of human nature, and all the good fruits of human enterprise, we shall find again, cleansed and transfigured. (Second Vatican Council, Church in the World, n.39)

People we love, times that were special, good things we have done, all somehow belong with us in our future. What is truly precious to us now is never really lost. The sacrifices we make for what is good and right and just, do count. The planet Brian Cox has good reason to love, we have even greater reason to love.

So, how does this picture of our future sit with science's claim that our planet will die? Some believe our spirits go off to Heaven, leaving material creation behind. That view originates from ancient pagan belief that material things are somehow bad and ultimately don't belong. Christian belief is different, based on the ancient Hebrew belief that God made the whole of creation 'good', and human life 'very good'. Our bodies are part of what it means to be human. It is our human nature, and the whole of creation, that is being 'made new'.

The early Christians spoke of the risen Christ as the 'first fruits' of this new creation. They emphasised that his resurrection involved his whole human nature. It was bodily, but was not a return to this life. It belongs to creation 'made new'. In this new form they experienced his real presence among them. Reflecting on their experience, they now realised it was to be expected: 'In a little while the world will no longer see me; but you will see me, because I live on, and you too will live' (John 14:19).

God's plan for our future does not discard material creation. It is the present form of material creation that will pass. It will be transformed in the way that Jesus was transformed through his death and resurrection. We don't have language for that, because language is based on our experience of the world in its present form.

It hardly matters that the planet in its present form will die. What matters is that the Incarnation brought about a transformation that continues. What that leads to is what we call Heaven. There is more to the Incarnation than Santa Claus at Christmas and chocolate bunnies at Easter.

I indicated at the outset that our participation in the life of the planet and human history needs to be guided by what it means to be authentically human. Much hangs on this, including how we use the sciences and technology. So, what does 'authentic' mean in this context?

In the second century, St Irenaeus said we are never more fully alive and true to our own nature than when we 'see God'. Pausing to know we are in God's presence sharpens our realisation that God never owed us our existence, or needed to create; we are part of what might never have been. That's marvellous: it means that God, who didn't need us, wanted us! When we know that, we become more alive.

That also means our existence is pure gift; so, we are true to ourselves most of all when we are being given, that is being there for others – in all the ways required by right relationships, with each other and with all creation. That is being true to our human nature – 'authentic'.

It involves loving others the way God loves us: love that isn't owed or measured or needing to be deserved is a circuit breaker – the kind of love that changes everything, and the only kind that can! Many Religious Orders, and lay movements based on the gospel, were founded to put that kind of loving into action. Outside the Catholic tradition it is exemplified in those religious movements which were based on the twin focus of social activism and a spiritual basis – for example, Methodism, Quakerism, and many others. Catholic social teachings about the dignity of every person and the sacredness of every life; the common good, including our common home; solidarity and option for the poor, are all premised on it. It's hardly surprising Pope St John Paul II insisted that 'humanity is the route the Church must take'.

Being true to our nature – 'authentic' – is compromised wherever a narrow focus on our own rights blinds us to our responsibility to be there 'for others'; wherever deeper moments for noticing God's presence are crowded out by noise, hurry, and the pressures of modern living; where the fast flow of information displaces understanding and wisdom; wherever superficiality replaces depth – for example, where even news programmes are presented through the prism of entertainment, sometimes even called 'shows'...

Authenticity involves being counter-cultural. Knowing this, Pope St John Paul II told the New Zealand bishops to 'make a systematic effort in your dioceses and parishes to open new doors to the experience of Christian prayer and contemplation' (New Zealand bishops' *Ad Limina* visit to Rome 1998). Contemplation means 'seeing God', noticing God's presence, in the midst of life. This changes how we think and act. That is what the gospel means by 'repentance' and conversion. It's about how we participate in creation's newness, and its future.



Gospel Reading: Sunday 1 May 2022

THIRD SUNDAY OF EASTER – JOHN 21: 1-19

<sup>1</sup> Later on, Jesus revealed himself again to the disciples. It was by the Sea of Tiberias, and it happened like this:

<sup>2</sup> Simon Peter, Thomas called the Twin, Nathanael from Cana in Galilee, the sons of Zebedee and two more of his disciples were together. <sup>3</sup> Simon Peter said, ‘I’m going fishing.’ They replied, ‘We’ll come with you.’ They went out and got into the boat but caught nothing that night.

<sup>4</sup> When it was already light, there stood Jesus on the shore, though the disciples did not realise that it was Jesus. <sup>5</sup> Jesus called out, ‘Haven’t you caught anything, friends?’ And when they answered, ‘No,’ <sup>6</sup> he said, ‘Throw the net out to starboard and you’ll find something.’ So they threw the net out and could not haul it in because of the quantity of fish.

<sup>7</sup> The disciple whom Jesus loved said to Peter, ‘It is the Lord.’ At these words, ‘It is the Lord,’ Simon Peter tied his outer garment round him and jumped into the sea. <sup>8</sup> The other disciples came on in the boat, towing the net with the fish; they were only about a hundred yards from land. <sup>9</sup> As soon as they came ashore they saw that there was some bread there and a charcoal fire with fish cooking on it.

<sup>10</sup> Jesus said, ‘Bring some of the fish you have just caught.’ <sup>11</sup> Simon Peter went aboard and dragged the net ashore, full of big fish, one hundred and fifty-three of them; and in spite of there being so many the net was

not broken. <sup>12</sup> Jesus said to them, ‘Come and have breakfast.’

None of the disciples was bold enough to ask, ‘Who are you?’. They knew quite well it was the Lord. <sup>13</sup> Jesus then stepped forward, took the bread and gave it to them, and the same with the fish. <sup>14</sup> This was the third time that Jesus revealed himself to the disciples after rising from the dead.

<sup>15</sup> When they had eaten, Jesus said to Simon Peter, ‘Simon son of John, do you love me more than these others do?’ He answered, ‘Yes, Lord, you know I love you.’ Jesus said to him, ‘Feed my lambs.’ <sup>16</sup> A second time he said to him, ‘Simon son of John, do you love me?’ He replied, ‘Yes, Lord, you know I love you.’ Jesus said to him, ‘Look after my sheep.’ <sup>17</sup> Then he said to him a third time, ‘Simon son of John, do you love me?’ Peter was hurt that he asked him a third time, ‘Do you love me?’ and said, ‘Lord, you know everything; you know I love you.’ Jesus said to him, ‘Feed my sheep.

<sup>18</sup> In all truth I tell you, when you were young you put on your own belt and walked where you liked; but when you grow old you will stretch out your hands, and somebody else will put a belt round you and take you where you would rather not go.’ <sup>19</sup> In these words he indicated the kind of death by which Peter would give glory to God. After this he said, ‘Follow me.’

# Breakfast with Jesus

A reflection on John 21: 1-19

Dr Elizabeth Julian rsm

Breakfast on the beach with Jesus! What more could the disciples want! They were trying to restore some sense of normality by returning to Galilee and their usual occupations after a very tumultuous time in Jerusalem – including betrayal, denial, abandonment, hiding in fear. Now they’ve had a bad night’s fishing and a stranger on the shore advises them to do things differently. Instant success! And here is Jesus – no longer a stranger – cooking breakfast for them. But who’s missing? There are seven male disciples, a number symbolic of completeness.

What about Mary Magdalene? Shouldn’t she be there? After all, she was the one to whom the Risen Jesus appeared first and commissioned to tell the Good News; the one, along with the other women, whom the men did not believe, claiming the news was nonsense. Perhaps Mary was too busy doing what she was commissioned to do, to be at breakfast?

So, when we look around today whether it be at a family or parish gathering or a Sunday Eucharist, who’s missing and why? Whose voices are not being heard? What can we do about it? What are we being asked to do differently today?

The early morning beach

gathering around the charcoal fire must surely have reminded Peter of that other charcoal fire, around which he denied three times that he even knew Jesus! Now he is asked three times if he loves Jesus. He, and presumably those with him are tasked with feeding and looking after the sheep and lambs. And that is our task as disciples today.

So who and how are we going to feed and look after today? It may be as simple as Catherine McAuley would say, with ‘a kind word, a gentle look and the patient hearing of sorrows?’ Or it may be a beach clean-up followed by breakfast.



Cooking taro and freshly caught fish in an umu (earth oven).

Image: thecoconet.tv – Samoa

Samoa Language Week | Vaiaso o le Gagana Samoa  
Sunday 29 May – Saturday 4 June 2022 | Theme: Sustainability.

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Pope Francis' Prayer Intention

During the month of May 2022 Pope Francis' intention is for: faith-filled young people.

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# Cathedral Corner: Sacred Heart Cathedral is a home for all



Fr James Lyons

Signs are good for the reopening of Sacred Heart Cathedral before Christmas this year.

The restoration work continues to progress.

Earthquake strengthening is complete and interior refurbishment is underway.

Exterior maintenance will continue after the opening.



Restoration work progresses and Sacred Heart Cathedral is expected to reopen before Christmas. Exterior maintenance will continue after the opening and with \$2.6 million still required, fundraising efforts are being stepped up.

Photo: WelCom

With \$2.6 million still required, fundraising efforts are being stepped up. Last month's on-line art auction, organised by the Cathedral Parish, raised approximately \$12,000 and the committee's energy continues to promote raffles, bake-sales, and so forth.

But the greater need is for some larger donations and the Archdiocesan Restoration Committee is embarking on this project.

It is important to appreciate that the Cathedral is much more than a parish church. It is the 'seat' (cathedra) of the Archbishop and as such belongs to the all of us. Contributions from parishes and parishioners from throughout the Archdiocese will help meet the goal.

While the Cathedral has been closed – for nearly four years – Masses are being celebrated in the Cathedral's Connolly Hall and at St Thomas More church in Wilton. Those participating at Mass have been praying a common prayer for a successful outcome.

A new prayer was introduced in February, anticipating the conclusion of the project. It is reprinted here, with an invitation for all to pray, endorsing the Cathedral as a home for all.

### Sacred Heart Cathedral Prayer

Ever faithful God,  
true to your promises, merciful and just.  
for the strengthening and restoration of our Cathedral,  
we renew our prayer, as we enter the final phase of  
this work.

Bless the generosity of our supporters,  
and the hearts of those still able to contribute.  
Return us to our spiritual home, a community  
strengthened  
in faith, with hopes fulfilled and united in love.

Confident in your guidance we give thanks and praise  
and commit ourselves to the service of the Gospel  
for the glory of your Name.

Amen.

## Book

# 'But what is the church for? What is the mission of the local church?'

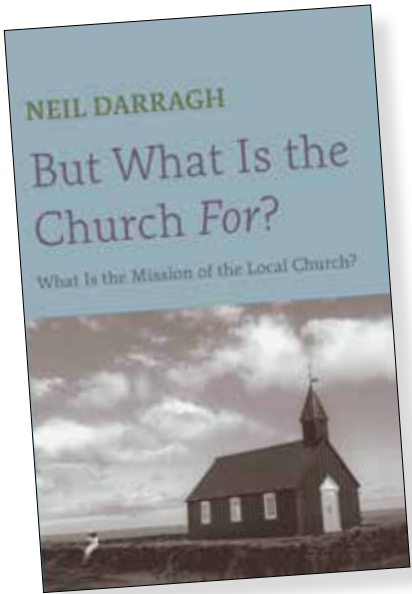
**Author:**  
Neil Darragh  
**Publisher:**  
Wipf & Stock in the USA

This book seeks to answer the question: What is the church really for? What is its purpose? What is its mission? People become members of a Christian church and remain members of the church for a variety of reasons. For some, it is because it's part of their family tradition or their culture or their identity. Others have left the church because that's all it is in fact. For others, membership in the church is a way of becoming closer to God, of maintaining contact with the divine, of becoming holier. Is it the best way to salvation or a way of coming closer to God? In any case, the church is not just for us or the benefits we get out of it. Very few of us would say this is what the church is really for. There is surely something more here, something more generous, life-giving, outgoing, and gracious than what we personally get out of it.

This book is about the church's outreach beyond itself

– its purpose beyond any benefits for those already its members. This book is not about a church looking inwards and worrying about itself, but about a church looking outwards. The local Christian community we belong to is part of that much bigger, much more exhilarating project of the evolving realm of God.

“But what is the church for?” asks a very important and challenging question essential for any follower of Christ today...



My hope is that this book will be read, prayed with, reflected upon deeply, so that in living the gospel, all will work for the good of one another, our society, our world.' – Cardinal John Dew, Archbishop of Wellington.

“This is mission theology at its best...If you are going to read one book on mission, read this one. If you are planning to read several, read this one first.” – Stephan Bevens, Missiologist, Catholic Theological Union, Chicago.

You can order this book on: amazon.com or it can be purchased in New Zealand for \$30 online at: accentpublications.co.nz or by emailing: info@accentpublications.co.nz

Fr Neil Darragh is a priest, theologian and spiritual writer, based in the Catholic Diocese of Auckland (np.darragh@gmail.com).

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### Living *Laudato si'* – Marian ecology online seminar

Hauropi Mariana: a Marian Integral Ecology – **Fr Peter Healy sm** describes the development of a Marist ecological spirituality as linking Mariology, sustainable gardening practices and care of our common home in a search for integrity.

**When:** Tuesday 24 May, 7.30–8.30pm  
**Presenter:** Fr Peter Healy sm  
**How:** Online  
**Registration:** Please email [l.beech@wn.catholic.org.nz](mailto:l.beech@wn.catholic.org.nz) by **Wednesday 18 May** to register for the online seminar. The Zoom link and some background reading will be forwarded before the seminar.

Go to the archdiocese *Laudato si'* website page at: [wn.catholic.org.nz/about/commission-for-ecology/laudato-si-in-the-archdiocese/](http://wn.catholic.org.nz/about/commission-for-ecology/laudato-si-in-the-archdiocese/) for more details.

>> See feature article, pp 10 and 11.

### O'Shea Shield 2022 deferred

The 2022 O'Shea Shield speech and drama competition, to have been held at Hato Hōhepa St Joseph's Māori Girls' College, Napier this month, has been cancelled due to Covid-19. It has been rescheduled next year at St Joseph's.

The shield is awarded to the winner of the annual speech competition for the 17 Catholic secondary schools in Wellington and Palmerston North dioceses. The contest includes debating; scripture reading (Te Reo and English sections); junior, senior, impromptu and prepared, oratory; religious questions; and a religious drama section – a highlight performed on the Saturday evening and attended by all the other participants from the colleges taking part.

The contest has been run for 70 years and is dedicated to the memory of Wellington Archbishop Thomas O'Shea (1870–1954), a talented educator and role model for young Catholics.

The competition was also cancelled in 2020 due to Covid restrictions, so everyone is looking forward to taking part in this great tradition again in 2023.

### Community support needed for Mary Potter Hospice

Mary Potter Hospice annual street appeal is on **Thursday 19 and Saturday 21 May**.

Organisers invite people who are keen to collect for an hour or two, to register as a group or individually online at: [marypotter.org.nz/events/street-appeal-volunteers/](http://marypotter.org.nz/events/street-appeal-volunteers/)

If your parish or school is interested in running a fundraiser, please contact Phillip Harris, Mary Potter Hospice senior fundraiser, at email: [Phillip.Harris@marypotter.org.nz](mailto:Phillip.Harris@marypotter.org.nz)

For over 40 years, Mary Potter Hospice has provided specialist palliative care services free-of-charge for the people of Wellington, Porirua and Kāpiti Coast.

'We rely on the support of our community to raise much needed funds to keep this service freely available,' says Phillip. 'Did you know that 1 in 3 people in the area use Hospice services?'

'We'd love to have your support with our Street Appeal – more now than ever, as funding becomes harder to get. We look forward to hearing from you.'



### St Catherine's College open day/night

St Catherine's College in Kilbirnie, Wellington, has scheduled an open day/night for **Wednesday, 8 June**. This year's 'Open Day' is being organised differently as there will be two times for families to choose from. Visitors will need to book online for either session.

The two sessions are: **2pm and 6pm, Wednesday 8 June**, at St Catherine's College, 14 Upper Bourke St, Kilbirnie, Wellington.

Where to book: [www.schoolinterviews.com.au/code/293ps](http://www.schoolinterviews.com.au/code/293ps)

We look forward to meeting your Year 8 girls and hope that they will join us for 2023.

*The Sisters of Mercy founded St Catherine's in 1919, initially as a primary school before it become a secondary college in 1950.*

### A feast day to remember

One hundred years on from its separation from Lower Hutt parish in 1922, the Catholic community at Johnsonville are celebrating their patronal feast in a special way this year, by looking back at how the community and parish have developed. A book is planned, along with displays, and a special Mass to be celebrated by Cardinal John Dew on Sunday **26 June at 2pm**, followed by afternoon tea.

While this event is not a parish centennial, the organising committee is keen to attract the attention of former Johnsonville residents who may like to catch up with old friends and share memories.

Ss Peter and Paul feast day has had a special significance in Johnsonville since 1895, when Archbishop Redwood opened the first church there dedicated to these saints. Johnsonville then, was a semi-rural village on the Main Trunk railway line. It had recently become part of the Petone parish under Fr Donnelly, a key figure in getting the church built. The following year Johnsonville became part of the Lower Hutt parish where it remained until 1922.

In February 1922, the new parish of Johnsonville was separated from Lower Hutt. The first parish priest Fr Griffin, based at Johnsonville, was charged with the pastoral care of a widely-scattered Catholic community from Plimmerton to Ngaio, with churches at Pāuatahanui, Porirua, Ngaio, and Johnsonville.



**The original Church of Ss Peter and Paul, Johnsonville, opened in 1895.**

Photo: Miss G McDavitt's album

In 1940, the northern parts of the parish were separated to form the parish of Plimmerton. A decade later, in 1950, the Onslow parish was formed, incorporating Khandallah and Ngaio. With post-war population growth, a new church at Newlands was built by voluntary labour in 1963, giving Johnsonville parish two churches. When the parish of Newlands was formed in 1967, the Johnsonville parish shrank again, remaining at its smallest geographically until 2016. That year, just six years short of its centenary, it merged with the former Newlands and Onslow parishes into the new Parish of St Francis of Assisi, Ohariu.

For enquiries about this year's feast day celebrations, please contact Pat Collier at email: [tchpat.collier@gmail.com](mailto:tchpat.collier@gmail.com) or ph: (04) 478-6230 (hm) or mobile 0212943960.



Marist St Pat's RFC 2022 club rugby season got underway last month for Premier Women and Premier Men at Evans Bay Park. For information about kick off dates for all grades and for Junior rugby registrations visit MSP website at: [msprugby.co.nz](http://msprugby.co.nz)

Photo: Andy MacArthur Photography/msprugby.co.nz

#### May: Church calendar dates

- 3:** Ss Philip and James, Ap – Feast
- 8:** Good Shepherd Sunday – Day of Prayer for Vocations, Seminary Collection
- 8-14:** National Vocations Awareness Week
- 13:** Our Lady of Fatima – Memorial
- 14:** St Matthias, Ap – Feast
- 20:** St Bernardine of Siena – Memorial
- 29:** Ascension of the Lord – Solemnity
- 29:** World Communications Day
- 29 May–5 June:** – Week of Prayer for Christian Unity
- 31:** Visitation – Feast

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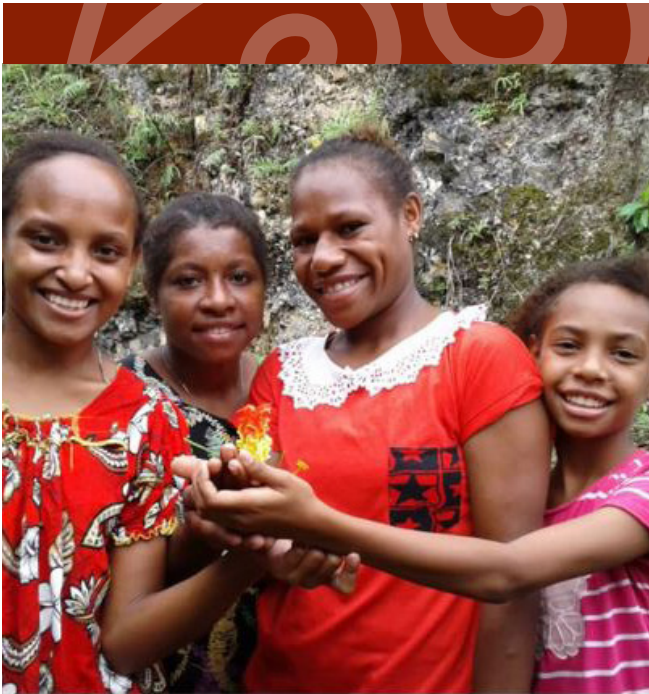
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# The hills are alive with witness

This year, the dates of the Ascension of Jesus and the Visitation of Mary to Elizabeth are within two days of each other: Sunday 29 May and Tuesday 31 May. Their closeness invites reflection on their similarities, especially their connection with mountains!

James B Lyons

The mountain is honoured in religious folklore everywhere; none more so than in our Judeo-Christian world view. Its height gives it a certain isolation, making it a symbolic point of contact between heaven and earth.

From Abraham and Sarah, finding confidence to venture into the unknown on Mount Horeb, to Moses keeping company with God on Mount Sinai, to Jesus opening his mission with the ‘Sermon on the Mount’, his transfiguration on Mount Tabor, agonising on the Mount of Olives and crucified on Mount Calvary, mountains and hills have star roles in our faith drama.

Because of this significance and of Jesus’ practice of praying and teaching ‘in high places’ his ascension is usually pictured as happening in a similar environment.

*‘The eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them.’ [Matthew 28:16]*

Mary’s journey to visit Elizabeth took her ‘to a Judean town in the hill country’ [Luke 1:39]. In her pregnancy she was carrying the gift of the world’s salvation.

The Ascension climaxed the work of teaching the Apostles. Following the Resurrection, Jesus had explained the scriptures to them and how the prophecies related to himself.

Elizabeth’s greeting to Mary showed she recognised the gift Mary carried, awakening the child in

her own womb to the same revelation.

Jesus’ parting words to his disciples are words of mission: *‘Go therefore and make disciples of all nations...’* [Matthew 29:19]. Mary has anticipated the order, her presence creating disciples of Elizabeth and her unborn child.

The unborn child would become John the Baptist and his own witness would spark the interest of some of his friends, Andrew and John, who would be among the first disciples of Jesus [cf John 1:35].

Mary’s *Magnificat* [Luke 1:46-55], spoken in response to Elizabeth’s recognition of the dignity bestowed on her, echoes the ministry of mercy and the holiness of God in Jesus. Mary intuitively identifies the destiny of the child in her womb: *He has brought down the powerful from their thrones and lifted up the lowly.*

Jesus ‘ascended’ to the heights, Mary ‘descended’ from the hill country, returning to her home to await the birth of Jesus with Joseph at her side.

The disciples, having experienced the Ascension, would begin their ‘visitation’, already modelled by Mary, carrying Jesus to the world.

Mary’s conviction that *the Lord has done great things for me*, gave purpose to her visiting Elizabeth.

The Ascension of Jesus was his affirmation of the goodness of God and his own love for the world he would never leave.

With that same conviction, you and I must continue carrying Jesus into every place and life we visit, no matter what mountains are in the way.

Photo: Unsplash

## Parting shot *Sunrise at Kaikōura, 2 April 2022.* Photo: Ray Byrne

*“Gratitude is the most beautiful ornament of the human heart.”*  
*– Suzanne Aubert*

