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NauMai

A newspaper for the Wellington and Palmerston North Catholic Dioceses

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ISSUE 404**

Our Holy Family – ‘Aiga – growing in faith and love



E sili atu ile fasefulu alo ma fanau na latou taliaina le Sakalameta ole Eukalisitia (Ulua’I Komunio) ile Palisi a le ‘Aiga Paia I Porirua, ile aso Sa 22 ole masina o Me, 2022. O nei alo ma fanau na latou taliaina le Sakalameta ole Kofilimasio na faae’eina e le afioga ia Katinale Ioane Dew ile aso Sa 15 o Me 2022, ina ua talii mai o ia mai lana malaga I Roma. Na molimoli mai e Katinale Ioane faamanuiaga mai le Tama Paia o Pope Falanisisi mo le Puleaga atoa.

Over 40 young people received the Sacrament of First Holy Communion at Holy Family Church, Porirua East, on Sunday 22 May, 2022. The candidates were confirmed at Holy Family Church the previous Sunday by Cardinal John Dew who had just arrived back from Rome bringing love and blessings from Pope Francis to the parish!

Photo: Annette Scullion

Samoa Language Week:
29 May–4 June

» Hikoi Whakapono –
Holy Family Parish, pp10 and 11.

Pre-Synod hui for Palmerston North and Wellington dioceses

Two ‘pre-synod’ hui were held last month – one in the Diocese of Palmerston North and one in the Archdiocese of Wellington – each as the final step in the diocesan ‘listening phase’ of the Pope’s Synod of Synodality, 2021–2023.

A cross section of representatives from the two dioceses met respectively at the Cathedral of the Holy Spirit on Saturday 21 May, and at Our Lady of Kāpiti Church, Saturday 28 May. Both days included prayer, listening and discerning on some of the findings and themes that have resulted from the synodal process carried out in the dioceses over the past eight months. A whakatau began each hui followed by a presentation by Cardinal John Dew about the meaning of synodality in the Church today.

Pope Francis has called Catholics worldwide to reflect on and respond to questions about how the Church is ‘journeying together’ in today’s world, while encouraging active listening and discernment among people grounded in the Holy Spirit.

Both hui continued this conversation, with participants invited to journey together and reflect on the meaning of synodality and the opportunity Pope Francis has presented to the people.



Cardinal John Dew addressed the hui at the Cathedral of the Holy Spirit and spoke about the meaning of synodality and listening – ‘really listening’. (*Précis of presentation, p 2.*)

Photo: Annette Scullion

At the Palmerston North hui, called ‘Te Reo o Hewa – Our Dreams and Aspirations’, were members of religious orders, diocesan staff, school representatives, ethnic and minority groups, and people on the peripheries.

Common themes from the diocese’s 230 group and individual submissions were presented and explored. They included: things

need to change; faith formation; journeying with all; and how we gather. Participants were invited to discuss these themes in the context of the reality of the Church – locally and globally – and the society and times within which the Catholic Church lives today.

General manager Liam Greer said, ‘The day allowed a unique chance to connect

with people across the diocese from all walks of life. It was an opportunity to listen, to understand and discuss common themes in the knowledge we all had the overwhelming desire to advance the Church for the benefit of all.’

Local administrator for the diocese Fr Craig Butler said he was particularly taken by the importance placed on listening – really listening – both to one another and the Holy Spirit. ‘While I enjoyed the day, at the same time, I found it deeply challenging. I appreciated people’s honesty and openness in response to the submissions.’

The collated themes presented from the archdiocese were: renewed leadership models; inclusivity; forms of gathering; education and formation; missionary focus; traditions versus change; a listening and learning Church.

The fruits from the two diocesan meetings will be combined with group and individual feedback received over the past eight months and presented later this month in a final summary document from each diocese for the New Zealand Catholic Bishops’ Conference.

» A compliment Christians pay to one another, p 2; Bishops to join national synodal hui, p 4.

From the editor

Annette Scullion

In 2021, Pope Francis launched the ‘Synod of Synodality’ – the 16th Ordinary General Assembly of Bishops in the Church, which will conclude in Rome in 2023. The Pope has called Catholics worldwide to ‘walk together as a Church with the Holy Spirit’ and to take part in preparation for the Synod.

Francis has invited us all to reflect on and respond to questions about ‘how does this journeying together allow the Church to proclaim the Gospel in accordance with the mission entrusted to her; and what steps does the Spirit invite us to take in order to grow as a synodal Church?’

Over the last eight months Catholics have been taking part in the first of four phases – the Diocesan phase. This has involved listening, discerning and making individual or group submissions, which have since been collated by each diocese’s leadership teams.

Last month two pre-synod hui were held in the Diocese of Palmerston North and the Archdiocese of Wellington, involving a cross-section of participants from each diocese. Common themes submitted

from the respective dioceses were presented by the leadership teams and explored by the participants. The outcomes of these hui will be combined with the group and individual feedback and presented later this month as summary documents for the New Zealand Bishops’ Conference. The bishops will meet with as wide a group of people as possible at the national synodal hui in Wellington on July 2, before submitting a national report to Rome.

In his presentation at the start of both of our diocesan meetings last month, Cardinal John Dew explored the meaning and importance of synodality within our Faith, the process of walking and journeying together with fellow disciples, listening to one another and listening to and being guided by the Holy Spirit. A synopsis of Cardinal John’s presentation is on this page.

It is not always easy to genuinely listen to diverse views with an open heart. But as Pope Francis reminds us, we have the Holy Spirit to empower us: *“The Holy Spirit enables us to embrace everyone, to build communion in diversity, to unify differences without imposing a depersonalised uniformity.”*

A compliment Christians pay to one another

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

The Acts of the Apostles recounts, among other things, the story of the early church as it learns to become a community guided by the Holy Spirit. It is the same for us today. Learning to listen to the Spirit of God and Synodality in 2022 is about doing the same thing as the first disciples did – prayerfully listening and discerning together. Through active listening, those in the early church recognised that Christ’s Spirit was already active among them. They became a discerning church as they listened prayerfully to the Spirit and to one another. In the third decade of the third millennium, it is no different for us!

happen in the life of the Church. It is always about finding a way to live as disciples and helping one another to do that.

Some people have been confused by this Synod process and have thought that Synodality is ecclesial democracy or a kind of parliamentary process by which we decide how the Church should be organised and run. They have thought it is about deciding what we will believe, or how we might be able to change Church teaching to suit us today. After all, the Pope has invited us to have a say.

But Francis has changed no Church doctrine. He has asked us to embrace Synodality and to know that it is always about the presence of the Holy Spirit, otherwise it is not Synodality! If the Holy Spirit is not present it just becomes our ideas, maybe even our own pet projects or our favourite themes, or hobby horses!

ideas. Are we prepared to pay each other a compliment today as we listen intently to one another and share what the Holy Spirit has said to us? Are we prepared to put our fixed ideas aside to assist someone else on the way to knowing the presence of God, or will we get in the way by insisting that we know what is right for the Church?

It has been said that Synodality is a process, and that is true. It is the process of walking together, journeying with fellow disciples, listening to them, learning from them as we travel though life together. Our Baptism calls us to this way of life. Synodality asks us to reflect together on how we do everything: *‘Through him, with him and in him’*. If it is a process, it is a process that demands we ask how we support one another, encourage one another and how we give a reason for the Hope that we have (C/- 1 Peter 3: 15)

“...but sanctify Christ as Lord in your hearts. Always be ready to give an explanation to anyone who asks you for a reason for your hope.”
- 1 Peter 3:15



In his presentation at the synodality day in Palmerston North, Cardinal John Dew said, ‘We are talking about a synodal Church at every level, with everyone listening and learning from one another’. Photo: WelCom

Becoming a Synodal Church is anything that deepens mutual areas of responsibility. Synodality is a compliment Christians pay to one another as we help one another to live as Christians.

Synodality is about building one another up in the love of Christ. To do that requires deep and respectful listening – it is not just about my idea and what I think should

What we are engaging in is about growing closer to one another as disciples – and being supportive as we try every day to make a Gospel response to the situations that life puts before us. I love the idea that this is about paying one another a compliment by deeply listening to each other and being prepared to learn from that listening; and if necessary to change our in-built

What we are engaging in, not just today, but over the last few months and into the future, is acknowledging it is time for us to implement decisively a participatory, inclusive, and collaborative model in our diocese and parish structures. We are about a culture of humility and accountability in service. It is not about a top-down approach, a centralised approach. We are talking about a synodal Church at every level, with everyone listening to one another and learning from one another. It is about all taking responsibility for proclaiming and living the Gospel.

This is an edited version of Cardinal John’s address at the synodality days held recently in Palmerston North and Wellington.

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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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Liturgical restrictions eased

Cardinal John Dew has written to parishes advising that some of the restrictions associated with Covid-19 Framework regulations can now be relaxed.

Now that the country has been in an orange setting on the Covid-19 Framework for some weeks, the Cardinal has advised that a number of restrictions affecting parish liturgies can be eased or removed.

In his letter, he says that singing can be re-introduced ‘in moderation as it remains an activity which can potentially spread the virus, especially if people are not wearing masks properly.’

He also says that other practices suspended on account of Covid-19 such as children’s liturgy, the offertory procession, passing the collection basket and a cup of tea after Mass can also resume.

‘Communion can be taken to the sick, but care should be taken to manage the number of households visited in one session

of visiting. Masks are to be worn.’

Mask-wearing at Mass is still strongly encouraged and is even more important when there is singing, says the Cardinal.

The Cardinal’s guidelines were issued after taking advice from the Council of Priests. His letter urges parishes to be vigilant about precautions to prevent the spread of the virus.

The Cardinal said that a number of restrictions remain in place: communion under one kind and in the hand only, contactless Sign of Peace, no Holy Water in fonts, and masks must be worn by priests and ministers distributing communion.

The Cardinal said that the Catholic bishops of New Zealand had decided to retain the dispensation from the Sunday Mass obligation as there is still a lot of Covid-19 in the community.



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Pope Francis appoints Bishop Michael Gielen as Bishop of Christchurch

Pope Francis has appointed Bishop Michael Gielen (50) as the new Bishop of Christchurch.

Bishop Gielen has been the Auxiliary Bishop of Auckland since March 2020.

He will be installed in his new Christchurch role by July to replace the former Bishop of Christchurch, Paul Martin sm, who was appointed Coadjutor Archbishop of Wellington in January 2021.

Bishop Gielen's Christchurch appointment was announced in Rome at 10pm New Zealand time, Saturday 21 May.

The Diocese of Christchurch has 18 parishes, 35 primary and secondary schools and 65,646 of New Zealand's 470,000 Catholics – or 14 per cent.

Bishop Gielen says he is 'humbled and honoured' by the appointment.

'I have a deep respect for the people of Christchurch, borne from their displays of resilience and generosity in the face of great adversity,' he says. 'I am grateful for Archbishop Paul Martin's leadership and vision. He leaves behind a courageous legacy.'

'I am also very indebted to the people of Auckland and Hamilton, for all they have given me over my 25 years of ministry.'

'I look forward to the new challenge that my appointment brings and meeting the people of Christchurch over the coming months.'

Born in Cambridge, Waikato, Bishop Gielen is the son of Henk and Maureen Gielen of Mount Maunganui in the Bay of Plenty and is the eldest of six children. He is a keen sportsman.

He attended Forest View High School, Tokoroa, from 1985 to 1989, and undertook seminary formation at Holy Cross College, Mosgiel from 1992 to 1995. Bishop Gielen holds a Bachelor of Theology, University of Otago (2005–2007); a Master of Theology, Franciscan University of Steubenville, USA (2012–2014); and the Licentiate in Theology, St Peter Favre Centre for Formators to the



Bishop Michael Gielen at his Episcopal Ordination in Auckland in March 2020.

Photo: Supplied

Priesthood and Religious Life, Gregorian University, Rome.

Ordained as a priest in 1997, he served parishes in Gisborne, Hamilton and the western Bay of Plenty before becoming Director of Formation at the Holy Cross Seminary in Auckland in 2014, helping to train new priests until becoming Auxiliary Bishop to Bishop Patrick Dunn. Bishop Dunn retired recently and was replaced by Bishop Stephen Lowe, formerly Bishop of Hamilton.

Bishops of the Catholic Church are appointed by the pope. Bishop Gielen's Christchurch appointment means that two dioceses – Hamilton and Palmerston North – are without bishops pending Pope Francis making appointments there.

Budget 2022

Cautious steps in right direction but real test will be impact at grassroots

Budget 2022 was published May 19. 'Caritas Aotearoa welcomes the Budget 2022 \$1 billion cost-of-living package that will assist low-income families who are increasingly faced with the effects of rising inflation. The extension of the half price public transport subsidy and the permanent subsidy for Community Service Card holders will also provide help to people who rely on public transport with the additional benefit of reducing carbon emissions,' says Caritas Engagement Manager, Roger Ellis.

'The additional funds for affordable housing will help more low-income people to gain access to housing but we are still a long way from having enough warm, dry homes to house all our people. The overdue investment of \$11 billion into the public health system will increase capacity for the provision of

health services at a time when the health sector is severely stretched and understaffed,' said Roger Ellis.

'We also support the greater provision through the \$580 million package across Māori and Pacific health, social and justice sectors that we hope, if used effectively, will begin to address some of the entrenched inequities in our country.'

However, Caritas has some concerns about the growing trend towards centralisation of power away from communities towards central government agencies.

'Decisions need to be made at the most appropriate level, informed by what is happening in communities. For example, the move to consolidate District Health Boards into a centralised health agency runs the risk of distancing decision-making away from local communities,' Roger Ellis said.

Caritas: 'Emissions reduction plan must go further'

Caritas has welcomed the Government's first emissions reduction plan for Aotearoa New Zealand and the general cross-party support for long-term carbon budgets that start to bring down our carbon emissions. The plan was released on May 16.

'A strong, committed carbon reduction plan is long overdue,' says Caritas Engagement Manager Roger Ellis. 'But initial assessment of the plan's highlights, suggests there's more detail to come and a lot more work to do.'

'For the sake of the poor and the planet – we'd like to see ambitious action that would get New Zealand to a carbon neutral economy by 2040.'

'It's significant the timing for release of the Emissions Reduction Plan – with emissions Budgets extending to 2035 – was just a few days before the annual financial Budget. This kind of planning is indicative of the long-range planning and intergenerational foresight needed to make a healthier home for our children and mokopuna.'

'Our development partners in the Pacific have been noticing climatic changes that been

affecting their daily lives for the last two to three decades; and we have been documenting their stories since 2014 through our Oceania environment reports. These stories include with marginalised communities within New Zealand bearing the brunt of the first wave of climate-induced change: such as water shortages in Northland; extreme weather blocking roads along the Whanganui River; and sea level rise impacting South Dunedin.'

'We won't have a viable economy in the long term if we don't reduce emissions and look after our land and waterways. We owe it to the next generation to take action now to safeguard the wellbeing of the planet,' says Roger Ellis.

'We all have a part to play and we need to do our best to minimise carbon emissions and assist those most severely impacted by climate changes – including vulnerable communities here and overseas hit by coastal erosion and inundation, extreme weather and long-term climate change impacting basic food and water resources.'



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Open Day is a chance for parents to visit our College and learn about the opportunities and experiences that we offer across Years 9 to 13. Open Day Tours will be held on **Tuesday 14 June** and **Thursday 16 June** between 10.00am to 11.30am and from 12.30pm to 2.00pm.

To make a booking please either email admin@stpats.school.nz with your request or to make a booking yourself visit the St Patrick's College website: www.stpats.school.nz

On the front page of our website you will see a drop down menu labelled 'Enrol' and if you click on that and scroll down you will see a tab for Open Day. Open this and click on the Blue button. Enter your details and make your selection regarding day/time. A reminder email will be sent closer to your booked day.

Year 9 enrolments for 2023 close on Friday 29 July 2022.

Sectare Fidem – Hold firm to the Faith




Calling all St Pats Town & Stream Old Boys

St Pats College Old Boys Association AGM

I would like to invite you to attend our Annual General Meeting which will be held online via Zoom on **Thursday 16th June 2022 @ 7pm.**

If you would like to attend please email secretary@spcob.org.nz with your name and when you attended either Town or Stream and we will send you an invite to the Zoom meeting.

Brad Hudson – President SPCOBA



Pope Francis' Prayer Intention

During the month of June 2022 Pope Francis' intention is: *for families.*

We pray for Christian families around the world; may they embody and experience unconditional love and advance in holiness in their daily lives.

During the month of July 2022 Pope Francis' intention is: *for the elderly.*

We pray for the elderly, who represent the roots and memory of a people; may their experience and wisdom help young people to look towards the future with hope and responsibility.



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Bishops to join synodal hui

‘The Catholic bishops of New Zealand are looking forward to meeting a wide a group of people at the national synodal hui in Wellington, on July 2, as we look at the question, “How do we as a Church journey together?”’, said Bishop of Auckland Stephen Lowe, Secretary of the New Zealand Catholic Bishops Conference.

The hui is the next big step of New Zealand’s part in the ‘Synod on Synodality’, the 16th Ordinary General Assembly of the Synod of Bishops in the Church, launched by Pope Francis in 2021 and concluding in Rome in 2023.

Representatives from dioceses, parishes, schools, priests and religious orders will attend the hui at St Catherine’s College, Kilbirnie, to discuss the feedback syntheses from the diocesan contributions to the synod process.

The hui was among many items the bishops discussed in Christchurch last month at one of their regular conference meetings. They also discussed an update on the Cause of the Venerable Suzanne Aubert and her path to sainthood as well as planning for the 2023 World Youth Day in Lisbon.

Change terminology

The survivors’ network of those abused by priests (SNAP) in Aotearoa New Zealand has called for media to reject and protest the use of the term ‘child pornography’.

It is repugnant to survivors of child sexual abuse to see a term associated with a sex industry, that implicates helpless and innocent children as if in some way they were complicit participants in the production of this illicit material, SNAP Aotearoa National Leader Dr Christopher Longhurst says.

‘We are calling on all media to adopt consistent terminology, across international lines, that makes it clear a heinous and abusive crime has been committed. Children do not have the legal or moral capacity to consent as performers in pornography, and the term “child pornography” must not be used.’

Terms such as ‘child sexual exploitation material’, or where there is no sexual content, ‘child exploitation material’ are much preferred phrases to describe this sexual abuse and other abuse recorded in any form of multimedia, whether video, audio, still photography, or print media, Dr Longhurst says.

More details produced about reported abuse in New Zealand Catholic Church

Continuing research has produced further details of where and by whom much of the reported abuse in the Catholic Church in Aotearoa New Zealand was committed.

The research is being undertaken by Te Rōpū Tautoko, the group that coordinates Catholic Church engagement with the Royal Commission on Abuse in Care. Te Rōpū Tautoko has published an *Information Sheet* from its ongoing Information Gathering Project, expanding on research it published in February.

The February research found a total of 1680 reports of abuse were made nationally between 1950 and 2021 by 1122 individuals against Catholic clergy, brothers, nuns, sisters, and lay people, with 592 alleged abusers named. Almost half the reported

abuse involved sexual harm. The 1960s and 1970s were the decades when the most reported abuse was alleged to have happened, with three quarters before 1990.

Te Rōpū Tautoko chairperson Catherine Fyfe said Tautoko has asked Church leaders to reflect on questions that arise from the data.

‘By publishing this information now, the hope is we can all look behind the statistics and ask how the abuse occurred and why it occurred,’ said Catherine Fyfe. ‘Most importantly, we must ensure people are safe in the care of the Catholic Church today and survivors are supported when they come forward. We recognise the Church’s continuing efforts to eliminate abuse through safeguarding efforts and making redress for the past.’

Te Rōpū Tautoko represents the country’s six Catholic dioceses and 43 Catholic religious congregations – also known as religious institutes, orders or associations. The research includes records of 428 Catholic parishes, 370 Catholic schools and 67 other care institutions. It was compiled for the Royal Commission on Abuse in Care. The Church asked to be included in the work of the royal commission.

Commenting on the research, Fr Thomas Rouse ssc, a Columban priest recently elected as president of the Congregational Leaders Conference of Aotearoa New Zealand, said, ‘While various factors [enabled] abuse to occur in Catholic institutions, the factors we are addressing most strongly today are the improved formation of candidates for priesthood and religious life as well as best-practice safeguarding protocols for all involved in Catholic ministry.’

Cardinal John Dew, President of the New Zealand Catholic Bishops Conference and a Te Rōpū Tautoko member, said, ‘We acknowledge there were significant barriers to people coming forward to the Church to disclose abuse in Catholic contexts. While much work has been done to overcome this, and people have come forward, we are committed to doing all we can to reduce existing barriers and to ensure

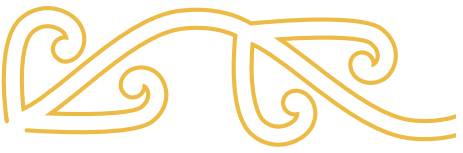
survivors are supported as they share their traumatic experiences.’

Sr Jane O’Carroll sm Marist Sisters leader and Tautoko member said, ‘The training for the kind of work undertaken by some clergy and members of congregations was limited and, in some cases, exacerbated by poor psycho-sexual training. Being placed into ministry gave access to vulnerable people for some individuals who should never have been placed in a position of caring for others. Offenders should have been removed from positions of responsibility, reported to the authorities and received treatment and management through safeguarding plans. That many Church authorities failed to take these steps over a long period was unacceptable and should not have occurred.’

The *Information Sheet* uses the same set of data as the February material and is based on records of abuse made to Catholic entities up to 30 June 2021. It includes sexual, physical, and emotional or psychological abuse; neglect; facilitating abuse; and failure to act on reports of abuse. This latest analysis focuses on records of abuse where an alleged abuser was named, and so excludes reported allegations where an alleged abuser could not be identified. The February data includes all reported abuse, by people named and not named.

Te Rōpū Tautoko is continuing the work of analysing and reviewing the data produced in this Information Gathering Project. As well as being passed to the royal commission, the work will help Church leaders with safeguarding policies and with redress processes for abuse survivors.

The second *Information Sheet* from Te Rōpū Tautoko with further details of the results of the Information Gathering Project, is available online at: www.tautoko.catholic.org.nz



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New co-chief executive for Sisters of Compassion

Deacon Danny Karatea-Goddard has been appointed Co-Chief Executive Māori-Tumu Whakarae of the Sisters of Compassion Group, the Wellington-based religious order founded by Meri Hōhepa Mother Suzanne Aubert. Danny joins Dr Chris Gallavin, appointed in March 2021, as Co-Chief Executive-Tumu Whakarae.

Danny takes up his new his role after having been Māori Adviser to the New Zealand Catholic Bishops Conference and Vicar for Māori with the Catholic Archdiocese of Wellington.

Danny says his appointment is particularly personal. ‘A number of my aunts, my children and I have been recipients of the mission of Meri Hōhepa Suzanne Aubert. To be able to serve the Sisters of Compassion whānau is a privilege. I am excited to join them as we explore deepening our commitment to biculturalism as we move into a new future in these uncertain times.’

Danny was welcomed with a pōwhiri at Our Lady’s Home of Compassion on May 23. Around 200 people attended including the Sisters, other new and existing HoC staff members, clergy and religious, civic leaders, friends, whānau and family members.

Sr Margaret Anne Mills of the Sisters of Compassion said, ‘the welcome of Danny and our six other new staff members today reflects our multicultural reality. Working together under the shelter of Meri Hōhepa Suzanne Aubert will be successful as we come to understand our bicultural foundation.



At the pōwhiri (l-r): Charles Ropitini of Paki and Ngāti Kahungunu; Mons Gerard Burns, Vicar General Archdiocese of Wellington; Deacon Danny Karatea-Goddard, newly-appointed, Co-CEO-Tumu Whakarae, Sisters of Compassion Group, Te Kenehi Teira of Ngāti Raukawa; Dennis Grennel of Ngāti Maniapoto.

Photo: Annette Scullion

‘The inspiration and legacy of Meri Hōhepa is a fundamental part towards a true partnership with Māori in Aotearoa New Zealand. Today is an expression of our commitment to Te Tiriti o Waitangi.’

Chris Gallavin highlighted the appointment of Danny ‘as an affirmation of our relationship with Māori. It is tremendously important.’

‘Danny’s appointment is an incredible step for us to show Aotearoa New Zealand what the association at a management level can do for our enduring values, which is to stand up for people who have found themselves caught in the gap, and there are many communities facing that in Aotearoa New Zealand in 2022.’

Monsignor Gerard Burns, Vicar General for the Archdiocese of Wellington, affirmed what the speakers in Māori had said of Danny’s

qualities as builder of communities, family man, leader of prayer, man of faith – all together with Maru his wife.

Danny highlighted the addition of the other new staff members and said their various national backgrounds reflects what is happening in Aotearoa. He mused if the move to have a Māori Co-CE, ‘is all part of the Church in Aotearoa as returning to its roots? It was founded for and with Māori (1838) but with a French flavour (Pompallier, Aubert, etc). Maybe we are re-discovering our origins.

‘We will work as best we can to uphold the mission of Meri Hōhepa, her intention to feed the poor, house those who have no homes to go to, and care for those who are lonely at heart or in need.

‘I believe our job is to be the pieces that help the community lift up those most in need.’

Restorative justice resolves on-field conflict

A Marist St Pat’s rugby player who was charged over his violent behaviour in an on-field brawl has been forgiven by his victim.

The incident happened in a Rugby Seven’s series match at Upper Hutt’s Maidstone Park on November 14, 2020. A fight broke out and in the midst of a brawl with both players throwing punches, Sevens player Ridge Studd, a Petone rugby club member, was punched in the face by Iosefo Aukusitino, and knocked to the ground with a serious injury.

At a Wellington District Court hearing in May, a statement from Studd said he had not only forgiven 23-year-old Iosefo Aukusitino, but he asked the judge to not hold it against the young father-to-be.

‘I forgave you months ago, I hold no hate, no anger, it was all unlucky,’ his statement said. Judge Mike Mika responded by discharging the Marist St Pat’s player without conviction.

‘No conviction, no fines, no reparation, go and be a good father.’ – Victim’s father

In court, Studd’s family showed compassion in asking that Aukusitino face no legal repercussions following a successful and healing restorative justice session that took place in March.

‘No conviction, no fines, no reparation, go and be a good father,’ Studd’s Dad told Aukusitino, who is expecting his first child this year.

Judge Mika acknowledged the impact the restorative justice process had had for both families.

‘I found the report to be one of a

very positive, genuine and healing conference for not only you and your ‘aiga [family] that are present but for the victim and his whānau.’

Aukusitino pleaded guilty to one charge of wounding with reckless disregard in December and has since done significant work in his community, on his anger management, and towards healing his relationship with the victim and their family.

Marist St Pat’s RFC Chairman Rob Evans said the restorative justice process had been very successful.

‘At a time in society when it is very simple for a “hard on crime” approach to be adopted, the victim’s family need to be acknowledged for being so willing to become engaged. They are to be congratulated for seeing that a more positive outcome – although a longer journey – is for the defendant to display genuine remorse.

‘In every respect, the complainant has forgiven the defendant who apologised profusely, genuinely and deeply to the complainant and his family. And the defendant completed all of the 55 hours of community service that was required of him. He has shown genuine remorse. There are so many positive aspects in the defendant’s character, personality, discipline and strength.

Rob Evans said he agreed with the presiding judge’s comments that unwelcome consequences would be far greater if a conviction had occurred.

The incoming president of Marist St Pats RFC, John Holden, attended the sentencing on 13 May, and said, ‘I endorse Rob’s comments.’

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Pope says Kirill must not be ‘Putin’s altar boy’



Pope Francis greets the crowd as he leads the ‘Regina Coeli’ from the window of his studio overlooking St Peter’s Square at the Vatican, May 1. The pope appealed for peace in Ukraine and called the suffering of vulnerable elderly and children a ‘macabre regression of humanity’.

Photo: CNS/Vatican Media

Pope Francis has challenged Patriarch Kirill over his support of the war in Ukraine warning that the leader of the Russian Orthodox Church ‘cannot become Putin’s altar boy.’

In an interview with *Corriere della Sera*, Francis explained that during their 40-minute Zoom discussion in March the Patriarch spent half of it reading out justifications for President Vladimir Putin’s invasion of Ukraine.

‘I listened and told him: I don’t understand anything about this. Brother, we are not state clerics, we cannot use the language of politics, but that of Jesus,’ the Pope said. ‘We are shepherds of the same holy people of God. That is why we must seek ways of peace.’

He added: ‘The Patriarch cannot become Putin’s altar boy.’

In 2016, Francis managed to secure an historic meeting with Patriarch Kirill in Havana, Cuba, the first in nearly 1,000 years since the split between Eastern orthodoxy

and Rome. The pair had planned a second encounter in Jerusalem on June 14, but that has been called off.

The Pope told the Italian daily newspaper that he has offered to meet President Putin in Moscow as part of the Holy See’s peace efforts, but the Kremlin has yet to respond. ‘I fear that Putin cannot and does not want to have this meeting right now,’ Francis said, adding that he has no plans to go to Ukraine.

Since the war began in February, the Pope has repeatedly condemned the invasion of Ukraine and the suffering inflicted on the Ukrainian people. He has, however, avoided mentioning Russia and Putin by name as the Vatican has sought to work its diplomatic channels and maintain dialogue with the Russian orthodox leadership. Cardinal Pietro Parolin, the Holy See’s Secretary of State, has offered the Vatican’s services as a mediator.

Source: *The Tablet UK*

Apology expected during Pope’s visit to Canada

Calls are being made by Canada’s government leaders and Indigenous communities for Pope Francis to issue a formal apology for the Catholic Church’s role in the residential school system when he visits the country in July.

Earlier this year the pope held private individual meetings in Rome with delegations from Canada’s Assembly of First Nations (AFN), Métis National Council, and Inuit Tapiriit Kanatami communities, who were accompanied by members of the Canadian Conference of Catholic Bishops.

The meetings, which took place March 28–April 1, were attended by Elders, ‘knowledge keepers’, residential school survivors, and young people from across Canada.

At the end of the week’s

meetings, Pope Francis issued a highly anticipated apology for the ‘deplorable conduct’ of the Catholic Church related to its role in the Canadian residential school system.

Requests are already being made for Pope Francis to use his visit to Canada as an opportunity to comply with one of the Calls to Action of Canada’s Truth and Reconciliation Commission, which asked that the pope make a formal apology for abuses committed by the Catholic Church at residential schools on Canadian soil.

Following the Vatican’s announcement of the papal visit, Canadian Prime Minister Justin Trudeau said the pope was visiting ‘to formally deliver the Roman Catholic Church’s apology for its role in operating residential schools that caused lasting pain and

suffering for Indigenous Peoples across the country.’

The Métis National Council said they welcomed the announcement of Pope Francis’ visit, and reiterated ‘the need for an apology to happen in Canada.’

The pope will visit the cities of Edmonton, Québec and Iqaluit between July 24–30, the Vatican said in a statement.

The pope is currently using a wheelchair because of a flare-up of pain in his knee. He has postponed a trip to Lebanon that had been scheduled for this month so he could receive treatment.

Pope Francis is still scheduled to make a trip to South Sudan and the Democratic Republic of Congo in early July.

Source: *CNA News*



Assembly of First Nations representatives perform in St Peter’s Square at the Vatican March 31, 2022. Pope Francis welcomed First Nations delegations to the Vatican, seeking an apology for the Catholic Church’s role in running the Canadian residential school system for Indigenous children.

Photo: Paul Haring/CNS

Arrested Cardinal a fiery critic of Beijing

Retired Archbishop of Hong Kong Cardinal Joseph Zen, 90, was arrested on May 11 for breaking China’s national security law.

He was one of five people detained for being associated with the 612 Humanitarian Relief Fund, a now-defunct organisation, which helped pro-democracy protesters to pay their legal fees. They are accused of colluding with foreign forces. If found guilty, they could face life in prison. Cardinal Zen was released on bail on the same day.

Cardinal Zen fled Shanghai for Hong Kong after the communists took over China 70 years ago, and is a former bishop of Hong Kong. He has long been a fiery critic of the government in Beijing, speaking out for Catholics in mainland China and for more democracy in Hong Kong. He once publicly admonished the Vatican for ‘selling out’ to China by forcing bishops to retire in favour of replacements picked by Beijing.

Cardinal Zen appeared in court in Hong Kong on May 24, a date which is the World Day of Prayer for the Church in China. All five arrested entered a plea of not guilty to the charge of failing to register the humanitarian fund with the police, according to AFP.

For a first conviction, this charge can reportedly incur a fine of up to \$1,274, but likely will not fall under Hong Kong’s national security law.

Fr Joseph Chan, Hong Kong’s vicar general, was present in the courtroom, but he told AFP he was not there as a representative



Retired archbishop of Hong Kong Cardinal Joseph Zen, left, holds a donation box during an annual New Year protest in Hong Kong, on January 1, 2019.

Photo: Kin Cheung/AP

of the diocese. Diplomats from Italy, France, Germany, Sweden, and other European countries were in the courtroom to attend Zen’s hearing.

The date set for Cardinal Zen’s trial is September 19.

Cardinal Zen offered a Mass to pray for China on the night of May 24, the feast of Our Lady Help of Christians.

Widely condemned abroad, the arrests further a campaign to quash all forms of dissent in the city under the sweeping national security law passed in 2020, a year after authorities subdued pro-democracy protests that challenged China’s rule over Hong Kong.

‘Arresting a 90-year-old cardinal for his peaceful activities has to be a shocking new

low for Hong Kong, illustrating the city’s free fall in human rights in the past two years,’ Human Rights Watch said.

The Catholic Diocese of Hong Kong has also spoken out, saying they are ‘extremely concerned about the condition and safety of Cardinal Joseph Zen. We urge the Hong Kong Police and the judicial authorities to handle Cardinal Zen’s case in accordance with justice.’

‘We have always upheld the rule of law. We trust that in the future we will continue enjoying religious freedom in Hong Kong under the Basic Law,’ it said, referring to the city’s mini-constitution.

A Vatican spokesman said that the Holy See ‘is following the development...with extreme attention.’

Cardinal Zen is someone many Catholics in Hong Kong look up to. He’s been seen marching with citizens in protests, and more recently attending court hearings of pro-democracy activists. Some affectionately call him ‘Grandpa Cardinal’. Beijing’s official newspapers in Hong Kong call the Cardinal a ‘lawless’ anti-China person.

The Catholic Church has been seeking to improve its relations with Beijing for decades – something Cardinal Zen is not happy about, as he says the rights of Christians in Mainland China are not being looked after in their negotiations.

Sources: *CNA News, Crux, BBC*

Irish church at a ‘threshold moment’

Much of what the church has built up in Ireland over the last two centuries is crumbling before our eyes, says Galway’s new bishop.

But fresh opportunities are also presenting themselves, he maintains.

At his installation Mass, Bishop Michael Duignan (51) of Galway and Kilmacduagh dioceses highlighted the Church’s diminishing role in the Republic.

Many parishes ‘are struggling at so many levels to support a vibrant faith community’ despite ‘the great work done by generations of priests, religious and lay people’, he said.

There would be ‘a sense of genuine mourning’ in letting go of infrastructure, systems and pastoral practices that were beneficial in the past but now may ‘hinder rather than help the life of faith’, he told the 1400-strong congregation.

‘It is clear that in the future, we will be a smaller faith community as many no longer believe’ adding that at times ‘you might be inclined to think that faith in God, or friendship with Jesus or the living out of Christian wisdom is something that will soon be a thing of the past’.

Speaking after the ceremony, Dr Duignan said he did not intend to be pessimistic.

‘I believe there are a lot of structures that we need to move



The new Bishop of Galway Michael Duignan, with the Papal Nuncio to Ireland, Archbishop Jude Thaddeus Okolo, during his installation at Galway Cathedral.

Photo: Iain McDonald

on from in order to develop new structures. It is rebirth, it is regrowth, it is a reality check.’

A decrease in the number of Masses offered by parishes was one change he highlighted and said it would allow for more holistic and spirit-filled liturgies.

‘People know change is coming, they know that the present way we are doing things won’t last forever and that there may be a better way of doing things,’ he said.

In his homily, Dr Duignan described the Irish church as standing at a ‘threshold moment’ and making

a transition to the future.

‘Perhaps the Lord is asking us to throw out our nets in a different direction...in the direction of a new and profound re-evangelisation of ourselves,’ Bishop Duignan said.

He prayed the Church would build bridges not barriers and that it would reach out in compassion to aid those who find themselves in need. He also prayed that it would be ‘less afraid of those who see life differently from us’ and was aware of its own human weakness.

Sources: CNA News, Independent.ie

Are diocesan mergers the next step?

The merging of dioceses in the many countries with shrinking Catholic populations is historically unusual but it is becoming increasingly common under Pope Francis. The trend may well continue in the face of declining numbers of clergy and Mass-going Catholics in the western world.

Pope Francis announced in February that the Irish dioceses of Clonfert and Galway and Kilmacduagh would now share a bishop in Michael Duignan.

In November last year, the Vatican announced the union in persona Episcopi of the Italian sees of Turin and Susa.

Before those announcements, the Canadian Diocese of Alexandria-Cornwall shared a bishop with the Archdiocese of Ottawa from December 2018

until 2020, when the two sees were formally combined into the Archdiocese of Ottawa-Cornwall.

A little further north, that same year Pope Francis reunified the Alaskan Archdiocese of Anchorage and the Diocese of Juneau.

The Holy See recently announced that Pope Francis has accepted the resignation of Archbishop George Stack of Cardiff, Wales, appointing Bishop Mark O’Toole of the Diocese of Plymouth, England, to succeed him. At the same time, O’Toole has also been named the Bishop of Menevia, the neighbouring Welsh diocese, which has had no bishop since 2019.

As many bishops confront sharp declines in parish Mass attendance over recent decades, and often a drop in the number of priests in active ministry, many have

combined the governance of several parishes under a single pastor.

The same trends apply upstream – where the same solutions could soon be tried.

As parish closures and mergers result in more consolidated diocesan footprints, diocesan bishops are ageing as fast as their clergy, and there is a shrinking pool of qualified and willing clergy from which to draw replacements.

While no official data is released on how many priests say ‘no’ when the Vatican calls, or why, it’s not unusual to hear officials complain that as many as one in three potential bishops-elect politely decline. Many are said to cite the challenges of managing a shrinking institutional footprint among their reasons.

Source: The Pillar

Texas elementary school shooting: US Catholic bishops lament ‘epidemic of evil and violence’

The US Catholic bishops said that the country was facing an ‘epidemic of evil and violence’ after a gunman killed 19 children and two adults at an elementary school in Texas.

In a statement issued on May 24, the US Conference of Catholic Bishops (USCCB) urged citizens to ‘implore our elected officials to help us take action.’

The USCCB issued the statement after a gunman opened fire at Robb Elementary School in Uvalde, southwest Texas, killing 21 people.

Texas Governor Greg Abbott said officers were believed to have killed the shooter, a local 18-year-old identified as Salvador Ramos, in according to the state’s governor, the nation’s deadliest school shooting in years.

The statement from the USCCB’s

public affairs director Chieko Noguchi said: ‘There have been too many school shootings, too much killing of the innocent. Our Catholic faith calls us to pray for those who have died and to bind the wounds of others, and we join our prayers along with the community in Uvalde and Archbishop Gustavo García-Siller.

‘As we do so, each of us also needs to search our souls for ways that we can do more to understand this epidemic of evil and violence and implore our elected officials to help us take action.’

Responding to the shooting on May 24, San Antonio Archbishop Gustavo Garcia-Siller tweeted: ‘God have mercy on our children, their families, their communities. Darkness is dense with one more shooting in our country.

‘Let us help one another to spark light and warmth. May we keep each other in company. Prayers are needed.’

The US bishops deplored mass shootings in New York State and California earlier last month.

In a May 16 statement, the USSCB said that it continued to ‘advocate for an end to violence,’ citing the Church’s consistent appeals for ‘rational yet effective forms of regulation of dangerous weapons.’

The USCCB spoke out after a gunman killed 10 people and injured three others on May 14 at a supermarket in Buffalo, New York, and a shooter killed one person and wounded five others on May 15 at a church in Laguna Woods, California.

Source: CNA

US bishops’ response to Roe v. Wade leak

An unprecedented leak took place last month of a draft opinion by the US Supreme Court, suggesting the court may overturn Roe v. Wade, a 1973 decision that broadly legalised abortion in the United States. The court is expected to release its final opinion in late June or early July in the case known as Dobbs v. Jackson Women’s Health Organization, which challenges the constitutionality of a law Mississippi adopted in 2018 that bans most abortion operations after the first 15 weeks of pregnancy.

Archbishop José Gomez of Los Angeles, president of the US Conference of Catholic Bishops (USCCB) and Archbishop William Lori of Baltimore, chairman of the USCCB’s Committee on Pro-Life Activities, invited the faithful around the country to unite in fasting and praying on May 13, the Memorial of Our Lady of Fatima.

The California Catholic Conference released a statement on behalf of Bishop Robert McElroy, of the San Diego Diocese, and all 12 California bishops, asking Catholics and others concerned about the sanctity of life to oppose proposed amendment of the state constitution to create any right to abortion.

‘This is the moment for the Church and its 12 million Catholics to engage with their communities, actively and publicly oppose this amendment, and fulfil our baptismal responsibility to protect life at every stage, and at every opportunity.’

Clerical abuse in Chile

After a prominent Jesuit priest was accused of sexually abusing a girl, Chilean President Gabriel Boric announced he is contemplating opening a nationwide investigation into the Catholic Church. Fr Felipe Berríos was accused by a woman who said he abused her starting in 1998 when she was 12 until 2003 when she was 17.

According to a statement from the Jesuits, the complaint was received on April 29 and Berríos was quickly removed from public ministry. In a report released in May 2021, Chile’s Jesuits acknowledged that 64 people were victims of sexual abuse – 34 of them during their childhood or adolescence – by 11 of its clerics who were investigated by the Catholic order between 2005 and 2020.

Climate, not China, biggest concern for the Pacific

Former leaders of Pacific nations have warned that the climate crisis is the biggest threat to the region, not rising military tensions. The Pacific Elders Voice group, which includes former leaders of the Marshall Islands, Palau, Kiribati and Tuvalu, said that ‘the primary security threat to the Pacific is climate change,’ rather than geo-strategic tensions.

The former President of Kiribati, Anote Tong, says Pacific leaders are being ignored due to concerns over China’s influence in the region. He said the issue of climate security is receiving less attention because major powers are interested in ‘their own rivalries’.



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‘Cornerstone Legacy Campaign’ launched for St Patrick’s College



St Patrick’s Wellington students and Patricians attending the ‘Cornerstone Legacy Campaign’ (l-r): Gera Sera Jose (Year 13); Tony Joyce (ex SPC Board of Proprietors Chair); Marco Gorospe (Year 13); Tom Mahony (SPC Foundation Chair); Duncan Gepesaw (Manu Tupua Matua); Hon Justice Denis Clifford (ex SPC Board of Proprietors Chair); Rehutai Rapira-Davies (Year 13); Shane Dinnan (SPC Board of Proprietors Chair); Hugo Dinnan (Year 13).

Photo Supplied

In October last year, St Patrick’s College Wellington embarked on a 10-year ‘Modernisation and Resilience Masterplan’ to ensure its campus buildings will be ‘future fit’ educationally and structurally.

Since the college was built in 1978 minimal upgrades have taken place. The masterplan provides the college with a blueprint for a staged development that can be progressed ‘logically and affordably’.

The St Patrick’s College Wellington Foundation launched its Cornerstone Legacy Campaign at a function last month. The evening celebrated the fundraising journey the college is about to undertake that will ensure the success of its 10-

year modernisation and resilience masterplan.

Chair of the Foundation Tom Mahony and around 80 guests enjoyed an evening of reconnecting and being updated on the current and future look of what will be a ‘magnificent campus’.

The Society of Mary, and a number of generous Patricians and families were acknowledged, as the campaign started in good stead.

Along with Mahony, the audience heard from current college Board of Proprietors Chair Shane Dinnan and Rector Mike Savali. All presenters spoke of their influence as former Patricians and ‘looked forward to the future of this

much required community-driven project’.

The vision is to achieve ‘innovative learning environments and improved structural resilience to meet and exceed today’s expected standards for schools.’

The immediate stages, which commenced last October, include:

- Stage 1: Performing Arts Centre, October 2021–August 2022
- Stage 2: Palisade Wall, February 2022–October 2022
- Stage 3: Chanel Block, July 2022–July 2023.

WelCom will feature more about the masterplan and campaign later this year.

Myanmar priest farewelled from Palmerston North



Palmerston North diocese’s international priests at farewell Mass for Fr Joseph, (l-r) back: Rev Vince Onesi and Rev Manoj Mathew; front: Rev Robin Kurian; Rev Trung Nguyen; Fr Joseph Saw Tha Khu (centre); Rev Anthony Zaw Tun; Fr Vijay Dung Dung.

Photo: Supplied

Palmerston North diocese’s international priests gathered at St Mary’s Church in Palmerston North, on April 11, to appreciate and farewell Fr Joseph Saw Tha Khu from Myanmar. Fr Joseph officiated at the special thanksgiving Mass. A small reception followed to wish him all the very best and good health for his next mission.

Fr Joseph and Fr Anthony Zaw Tun from the Archdiocese of Yangon in Myanmar were welcomed to the Palmerston North diocese in 2019. They have been active in parish ministry in diocese.

Fr Joseph was ordained a priest at Our Lady of Lourdes Church, Nyaunglebin on February 11, 2012, and has served in Nyaungdon, Yangon, Pyapon and Ahlone in Myanmar and in the Solomon Islands. He has been assistant priest for the Parish of Hawera since 2020. This year, he has been based in Stratford to serve collaboratively with Fr Craig Butler (Hawera) across the South Taranaki region, including Stratford, Kaponga, Eltham, Hawera, Patea and Waverley.

Fr Joseph has since returned to Myanmar.

Parish welcomes Hawke’s Bay RSE workers

Sally Cawston

The Catholic Parish of Hastings welcomed the visiting community of RSE (Recognised Seasonal Employer) workers to a celebratory Mass at St Peter’s Chanel Church followed by BBQ lunch. The Mass, celebrated by Fr Trung Nguyen, and reception marked the end of the seasonal harvest in Hawke’s Bay and the time for many RSE workers to return to their families in the Pacific Islands.

Coming into effect in New Zealand in April 2007, the RSE scheme recruits workers from eligible Pacific countries to fill seasonal temporary roles within the horticulture and viticulture sectors. The scheme has answered a major employment shortage for these two

food and donating clothing for the workers to take home with them.

Joan Thompson and Jim Leogreen are the driving forces behind the day, but Jim admits, ‘it is very much a team effort, an interdenominational initiative thanking these hard-working people for their efforts on behalf of the country. We invite these valued men and women to come and enjoy some refreshments and fellowship within our parish community before they head home to their own families.’

In addition, St Vincent de Paul supports RSE workers throughout the season with food parcels where needed, their visits to Vinnies shops in Hastings and Flaxmere, and getting to know those who attend Masses at Sacred Heart and St Peter Chanel.



RSE workers enjoy end-of-season parish lunch in Hastings.

Photo: Sally Cawston

significant export industries. Its success has increased the capacity from 5,000 workers initially to around 16,000 RSE workers this year. It is now a familiar sight to see the Pacific Island visitors join Hastings’ community during the months from November to May, with many workers returning to the same employers and contract gangs year after year.

The end-of-season parish BBQ in May and collection for clothing has become a yearly tradition at St Peter Chanel and the whole parish has embraced the project. St Vincent de Paul sponsors the day, contributing over \$1,000 to the

Due to Covid-19 and New Zealand’s border closures over the past two years, the Mass and lunch have not taken place since 2019. Fr Trung said he was thrilled to hear this year’s lunch had drawn the biggest crowd yet. ‘Just as our parish prayer says – “*Make the Catholic Parish of Hastings a family of one heart and one mind, in love towards you and each other. In living as Christ may we be a servant people who welcome, accept and show compassion to all.*”

‘Our church is small, but our door is always open and today we welcome and thank the RSE workers visiting our country.’

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Christian Life Community Wellington invites you to an Ignatian First Spiritual Exercise retreat in daily life based on a programme developed by Australian Michael Hanson SJ.

Participants meet weekly, under the guidance of trained guides, to pray and share in small groups their experience of prayer.

The retreat is open to all and will be held at the Home of Compassion, 2 Rhine Street Island Bay, Wellington, over five Sunday afternoons from 2pm to 4pm.

7, 14, 21 and 28 August, and 4 September 2022

The cost (including materials) is \$50, but sponsorship is available if the cost would prevent you from attending.

To register or for further information contact Sarah Dench on 021 0814 4424 or email christianlifecommunitywgt@gmail.com



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Vincentian dream realised for Levin

Pā Phil Cody sm

For several years Gerry Stevens, parishioner of Pukekaraka and Kapi Mana Area President for St Vincent de Paul, dreamed of developing a Vincentian Centre to ‘care for people, enhance their dignity, and help them in themselves by giving them a step up’.

The dream was realised at the opening of a new Vincentian Centre at Prouse St Levin, on Sunday May 15.

The centre accords with SVdP’s core values – generosity, integrity, compassion, empathy, responsiveness, advocacy, respect, innovations and courage – which will be expressed in the new building. People can come in, feel at home, have a ‘cuppa’, share with one another, and be supported by services.

Margaret Hannan, a long-time Vincentian, hopes to set up space for craft work, an exercise group and a speaking group.



Kapi Mana Area President for St Vincent de Paul, Gerry Stevens, alongside Pā Alan Roberts as he blesses the building, the guests and the work that will be done at the new Vincentian Centre. Photo: Pā Phil Cody

People can get clothes and furniture but, most importantly, the role of this centre is to enhance people’s dignity.

At the opening, Levin Mayor Bernie Wanden said, ‘This is a wonderful venture for our community. We have probably the

lowest rating for household income in New Zealand. Providing a real presence and help for our social needs is so needed.’

National SVdP President Terry Jordan said, ‘We are standing on the shoulders of our past Vincentians who showed care for

one another. We can achieve this here in Levin too.’

Pā Alan Roberts, local Pukekaraka Chaplain and National Chaplain for St Vincent de Paul, invited the 40 people present through the building and as he blessed it, and to place their own blessings onto the walls and rooms.

‘Bless this building and all the guests and work that will be done here. May we learn from the example of the carpenter’s son to transform the work of our hands into a blessing building up God’s creation and enhancing the dignity of each person’.

Everyone joined in prayer for unity, ‘that all who come will feel blessed, that this place will be an oasis in life for many’.

Karen Holland of Catholic Social Services said CSS will support the centre with expertise, such as counsellors, and strengthen hospitality and training when needed.

The complex has a Vinnies Shop to support its wider work. There is

a space for sharing and enjoying hospitality as well as meeting facilities and an office.

It will be place for community activities, advocacy, working with other local community agencies and a drop-in centre.

Bernard Hanaray, Vincentian Conference President, noted the Levin SVdP Conference was established 20 years ago with small numbers and few resources.

‘They have provided the base for today’s wider community to give practical and effective personal support to those in need.

‘In our current times we see many devolving into deeper hardship and need, brought about by prohibitive costs of living – food, warmth, housing, travel – with few if not non-existent solutions evident. It is hoped our centre will go some way to meet these needs.’

The centre – which has a three-year lease at the new site – has the wider support of St Vincent de Paul groups from Tawa to Levin.

Old Girls’ Association Community honoured

Judy Houlahan

Members of St Mary’s College Old Girls’ Association gathered at the Home of Compassion chapel, Island Bay, on April 30, as Fr James Lyons celebrated a Memorial Mass to celebrate the lives of those who had died in the last two years.

At the beginning of Mass a candle was lit to remember each person: Beverley Benton, Margaret Doyle, Gabrielle Ellis, Sr Agnes, Sr Mary Gordon, Doreen Hoffman, Toni Molloy, Rita Philpott, Sr Monica Quigg, Monica Smith, Vivienne Soldera, Joy Watson, Judith Wheeler and Sr Declan.

It was particularly special that Mary Molloy (daughter of Toni) and Charlotte and Anna Smith (daughters of Monica and nieces of Judith Wheeler and cousins to Joy Watson) were able to attend.

At the end of Mass Sr Margaret McDonald was presented with a life membership of the Association. Sr Margaret has been a faithful Association attendee as well as serving on the committee for many years. The Association is very grateful for all that she has done for it as well as her leadership as principal of St Mary’s College.

Mass was followed by afternoon tea in the café, giving members the opportunity to catch up with one



At the Mass, Sr Margaret McDonald was made a life member of St Mary’s College Old Girls’ Association for her services and leadership.

another and to meet new people. It was a lovely afternoon in a delightful venue.

Please email smogwell@gmail.com if you are interested in learning more about the Association’s activities.

Support programme puts down roots in Levin and Kāpiti Coast

Seasons for Growth, an 8-week programme promoting mental health among those who have experienced loss or grief, is having a positive impact on the Kāpiti Coast and Levin.

The Archdiocese of Wellington’s co-ordinator and trainer Katrin Eickhorst launched the programme in 2020 in the Levin area, in collaboration with Rev Sandra Williams of Uniting Parish Levin.

The programme helps adults, young people and children whose lives have been impacted by change, loss and grief, to realise they do not need to walk alone, and that grief does not need to stop them living their lives to the full.

Rev Sandra is now delivering the programme in 12 primary and secondary schools across Levin and the Kāpiti Coast. Interest in the programme and in training as ‘companions’ is growing among social workers and learning-support co-ordinators working in schools.

Katrin says several students are experiencing loss though changing family dynamics.

‘They and their families face challenges ranging from homelessness, job loss, and substance abuse through to violence, death and suicide. Self-harm is increasing among some younger students. The *Seasons for Growth* programme can help at



Embracing the Seasons for Growth programme are learning-support co-ordinators (l-r) Mel Bryant, Tracey Hibbs, Celeste Littelk, Colleen O’Leary, Lauren Shuker, Ani Rauhihi-Skipper and Rev Sandra Williams. Photo: Supplied

difficult times, and its effectiveness is being recognised by educators.’

The programme provides tools to combat anxiety and its supportive setting enables students to open up.

The upside is positive, and building and strengthening this skillset amongst willing communities who want to be involved and make a difference is proving to be an excellent resource.

In one of the schools a parent has trained as a companion and Levin Uniting Parish is now expanding its focus to include adult programmes.

Fr Dennis Nacorda of St Joseph’s Parish Levin has recently supported three parishioners for training as

companions – one to work with youth and two with adults. Assisting somebody in grief is an important pastoral ministry, he says. ‘People have gone through difficult times during the pandemic. There is an unspoken yet highly-felt grief in the community and the parish needs every support as we journey forward.’

Fr Raymond Soriano of Our Lady of Kāpiti parish, together with a parishioner, has also undergone training for the programme.

For more information go to Catholic Social Services’ website: tinyurl.com/Seasons-For-Growth-CSS

The **S**urvivors **N**etwork of those **A**bused by **P**riests (SNAP) Aotearoa-New Zealand is an **independent**, grassroots, non-binary peer-support network among victims and survivors of clergy, religious and institutional abuse.

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www.snapnetwork.org

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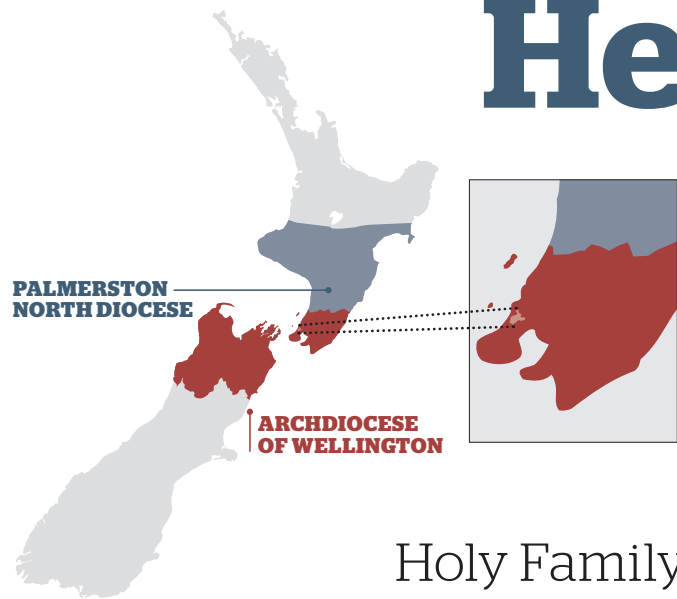
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To find out more about our services visit www.wellingtonhelp.org.nz or email support@wellingtonhelp.org.nz

He Hīkoi Whakaponono: A Journey of Faith



This month, WelCom visits Holy Family Parish in Porirua East, 22kms north of Wellington. The pastoral area includes Cannons Creek, Porirua East, Ascot Park, Waitangirua and Rānui.

The area was developed following the second world war. The village of Porirua became the site of a new city after the government acted on an urgent need for new housing. Work began and more than 2,700 state houses were built. Many immigrant families from Pacific Island countries made Porirua their new home.

Earliest human habitation in the area dates back to 1450 AD. A succession of Māori tribes lived around the twin inlets of Porirua Harbour.

Today the area is home to many whānau – Māori, Samoans, Tokelau, Cook Islands, Myanmar, Fijians, Kiribati, Tongans, Philippines, Indians and Pākehā.

Holy Family Parish

Holy Family Parish is centred at Holy Family Church and Holy Family School on Mungavin Ave, Cannons Creek, with St John of the Cross Church in Ascot Park and Bishop Viard College in Kenepuru Drive, Porirua.

The parish leadership team includes Missionaries of Faith parish priest Fr Andrew Antonio, and assistants Fr Ramesh Songa and Fr Peter Timoteo, the parish council and catechists. Regular Sunday Masses include Samoan, Cook Island and Tokelauan Liturgies. The Missionary Sisters of Charity have a quiet and gentle presence in the parish. Their mission began in Porirua in August 2001 'to care for the most vulnerable and assist with the Sacramental Programme'.

The parish pastoral plan, based on the priorities and directions from the Wellington Archdiocesan Synod 2017 and in consultation with the parishioners, is built around four core pillars: liturgy and eucharist; spirituality and formation; evangelisation and mission; and planning and structure.

Parish Council chair Peter Setefano says, 'It is Christ who tells us how his Church should live these days. We find our way of being the

Church by listening deeply to the Gospel and living the spirituality of the Holy Family. We want to be a Church which is a true community, where all feel they are brothers and sisters in Christ. Our plan is to be a Church which serves all people, helping them to a life which is truly human, truly formed in the image of God.

'The reality of our Parish, Holy Family Parish, Porirua East, is best described as being rich in everything except money. It is rich in the many different cultures that make up our congregation. It is rich in its tradition of faith. It is rich in a spirituality of service.

'It is truly a family.'

Photos:

1. Sunday Mass at Holy Family Church.
2. Fr Andrew Antonio mf, parish priest.
3. Young parishioners at their First Holy Communion.
4. Holy Family parishioners after Sunday Mass including Tauloa, Vaueli (Catechist), Lia, Veronika, Mika (Samoan Chaplain), Tapuitema, Talea.
5. Fr Peter Timoteo mf, assistant priest.



Fundraising appeal for donations for church canopy

Holy Family Parish is currently trying to raise funds to renew the church's front canopy in need of repair.

When it was originally constructed Fr Tom Duffy employed parishioners who were qualified carpenters to build the 550-seat church. The church cost £17,000 and was blessed and opened by Bishop Owen Snedden in 1965. At the time it was considered one of the most economical new churches built in New Zealand.

Today, Fr Andrew is also using parishioners who are qualified carpenters to fix the canopy.

Parish chair Peter Setefano says, 'Our current goal to complete the project is \$50,000. To date, parishioners have raised \$23,105, bringing us almost halfway towards our target. A second collection at Masses is helping towards the fundraising and parishioners have been invited to discuss how their family, group and community can help raise the remaining necessary funds.

'The parish is looking for ideas and offers to help reach the \$50,000 target and invites you to let us know your ideas and offers to help.'

If people would like to contribute, donations can be made to: Holy Family Parish, Porirua: 02-0536-0003269-05



Holy Family parishioners after Sunday Mass in front of the church canopy in need of renewal.

Photos: Annette Scullion

Holy Family School, Cannons Creek

Suzanne Goodin, Principal

The Brigidine Sisters founded Holy Family School in 1960 to serve the Catholic community of the Holy Family Parish in Porirua East. The Sisters and the Assumptionist Fathers staffed the school.

Today, our roll of 215 children in 10 classes are mainly Pacifica students, as well as Māori, Burmese and Ecuadoran students. Our staff are professional, dedicated, caring and always keen to laugh, dance and sing.

The school focuses on six 'Phenomenals': Grit, ICan, Optimum, Mana, Courage and Mafana. These invite us to do the best we can in all situations while showing care, respect and kindness. We speak about our Phenomenals in our classes, and our staff award tokens to students in the playground and at assemblies for these behaviours. At the end of term the 'top squad' or 'buddy class' is awarded lunch and a movie afternoon.

Our school has a close connection with Holy Family Parish. Students delight in attending Mass and are amazed at how much

better our singing sounds in the church. We thank Fr Andrew, Fr Isaac and Fr Peter for their care as they watch over us.

We work hard to make connections with our 'aiga (wider family). In 2019 we were recognised nationally by winning the 'Excellence in Engaging' category of Prime Minister's Education Awards for the The Family Soōtaga programme.

The Family Soōtaga (Samoan for 'connection') has been a huge success in improving student achievement and parents' engagement with their children's education. Our Soōtaga team ensures students and 'aiga have the support they need to get to

school, the supplies they need and are there to listen.

Our school Blessing Mass last month welcomed new staff and students and was well attended by 'aiga. After Covid restrictions, it was a joy to be back in our parish church and hear our students' wonderful singing there again.

Our healthy and vibrant school community is proud to be a Catholic School where, as some Year 1 and 2 students recently said: 'We share'. 'We are kind'. 'We love each other'. 'We are holy'. 'We are part of a family'. 'We play together'.

The future is bright for us at Holy Family School.



The Brigidine Sisters school staff in the 1960s.



Holy Family school photo, 2022.

Photos: Supplied

Bishop Viard College

Chris Theobald, Principal

Bishop Viard College, 20 Kenepuru Drive, Porirua is situated on a hill overlooking the city centre and the harbour. The college is named after Philippe Joseph Viard (1809, Lyon, - 1872), a French priest and first Bishop of the Catholic Diocese of Wellington.

The college was founded in 1968 as two separate colleges on the one site as Viard Girls College and Viard Boys College. The co-institutional design didn't last long and by the early 1970s the two had combined to form the one Bishop Viard College. The Assumptionist Fathers and Brigidine Sisters led the college for its first 25 years. Sr Anne Phibbs csb was the last religious principal.

The first lay principal, Hedley Aitken, led the adaptation of the college name to Bishop Viard College in the early 2000s to ensure its history was not lost on current students. The diverse student population base features Whānau Māori from across the motu as



2022 Head students Mannfred Sofara and Lesina Taulai.

Photo: Supplied

well as those who whakapapa to most islands across the Pacific, and several nations in South-East Asia and South America.

After much change at the college in recent years, the strength of the community the college serves is the one steadfast element. With over 85 per cent of students coming from Porirua East, the college is

re-establishing itself as the home of Catholic Education from the wider Porirua basin. The four contributing Catholic primary schools – Holy Family Porirua East; St Theresa's, Plimmerton; St Francis Xavier, Tawa; and St Pius X, Titahi Bay – are all thriving and that strength is beginning to flow into Bishop Viard College.

Bishop Viard College has a strong history of successes in various sporting codes, cultural exchange and entrepreneurial developments. Having Te Pariha o Te Ngākau Tapu and the Tu Hono Marae Māori Cultural Centre on the same campus is a huge asset that the college staff are starting to tap into. There are plans for a formal arrangement of collaboration underway. That collaboration and the varied connections the college has to the wider Porirua community ensure our college values of Faith, Fortitude, Service and Dignity are nurtured, developed and lived out on a daily basis.

www.viard.school.nz



Mena Antonio (2nd right), newly appointed Chief Executive of Caritas Aotearoa New Zealand, is a former student of Bishop Viard College and grew up as a member of Holy Family Parish. Mena is pictured with family members Manuel Antonio, Imelea Avei, Francis Taito, and Anita Lefaoaseu, at the recent powhiri in Porirua welcoming her to Caritas.

'Growing up in Holy Family Parish epitomised the name, holy family. My own family congregated, socialised, prayed, sang together. Our lives were intertwined, much

as if this new land was a new village away from the villages left behind in Samoa.'

'I remember the day our parish priest Tom Williams was named Archbishop. It was a jubilant time with the newspaper *Kapi Mana* there taking photos and us kids swarming Fr Williams. The fascination with Tom and the likes of Rex Begley and Fr Robert was they all spoke Samoan too. This was the true connector to a church community that was forming a new home and family away from their own in Samoa.'



The Missionaries of Charity Sisters, founded by St Mother Teresa of Kolkata to 'work with the poorest of the poor', have been living among the people of in Porirua since 2001. Their mission involves caring for the most vulnerable and assisting with the Sacramental programme. Their presence touches the lives of many – the schools, those in rest homes, former refugees, and offering spiritual nourishment to people in the wider community who have lost their way. The current community (l-r) Sr Joy Marie, Sr Antonella, Sr Oliva (leader) and Sr Zelia assisted with the recent Sacramental programme of Confirmation and Holy Communion for over 40 candidates.



Over 40 young people received the Sacrament of First Holy Communion at Holy Family Church on Sunday 22 May 2022, with the girls and women adorned in their shiny white dresses and the boys looking smart in their white shirts and black trousers.

Photos: Annette Scullion/WelCom

Young Catholics

New role for St John's College principal



Outgoing St John's College principal Rob Ferreira is the newly appointed rector for St Patrick's College Silverstream.

Photo: Supplied

St John's College principal Rob Ferreira has taken up a new role as Rector of St Patrick's College, Silverstream.

The outgoing principal says he will miss the students and staff and wider community but is looking forward to the new opportunities ahead.

'The opportunity to take the helm of a school like St Patrick's Silverstream does not come up often,' he says. 'The new position will be different, as the school is bigger and has boarding facilities.'

Mr Ferreira was appointed principal at St John's at the end of 2019. It is the first Catholic school he has worked for and he has enjoyed being able to practice his faith in the school.

'Working in a Catholic school has made a difference in terms of my personal faith journey. The culture is different to that of a secular school.'

Mr Ferreira says St John's punches well

above its weight in academics, and sporting and cultural activities. 'I am constantly amazed at the results we get on all those fronts.'

He is proud of the strong bond with Sacred Heart College Napier. 'There's been a determined effort by both schools to ensure the community sees us as a brother and sister school that works closely together.'

'Teaching is all about relationships,' says Mr Ferreira, 'so it is about getting to know the community and students and understanding their traditions and their processes. You are looking at teaching and learning programmes and seeing whether they are the best fit for the students.'

Mr Ferreira's wife Marja Ferreira, who teaches at Sacred Heart College, Napier, will join him in Upper Hutt at the end of the year.

Board Chair Tessa Barrett says they are sad to be losing Rob but wish him and Marja every happiness as they move on to the next chapter in their lives.

'Rob has been instrumental in establishing and strengthening many relationships with the school and the wider community and has led by example as the principal and an authentic faith leader. He started six weeks before the pandemic hit New Zealand in 2020 and has shown great resilience and adaptability in riding the constantly changing waves of the past two years. St Patrick's College is truly blessed to be getting Rob and Marja.'

The acting principal for Term 2 is Mr Willy Kirsten. He was deputy rector at Palmerston North High School; and was principal of Rathkeale College from 2008 to 2018 before retiring back to Hawke's Bay. He was acting principal at Reignier Catholic School, last year.

Every cloud – a silver lining

St Joseph's School narrowly avoided the direct path of a tornado that struck Levin in May, but its grounds were showered with debris and glass from broken windows and damage to neighbouring properties.

Principal Maria Lynne arrived early to the chaos and quickly assessed the situation as unsafe. In consultation with the Ministry of Education she closed the school for three days.

Volunteers and the Horowhenua District Council swung into action loaded with tools to help clean up the damage, Maria said. 'Together with our staff, they scanned the grounds, removing debris, building refuse

and thousands of shards of broken glass from our playing field.'

Returning safely to school on 'Gratitude Tuesday' the children took great delight playing among the sawn logs from the felled trees. 'The logs will be placed around the school as a permanent reminder of all the good that came from the whole community,' says Maria.

'We're very lucky and blessed because no one was hurt, and our community immediately came out to help. As we always say, "God is good all the time".'

Photos: Supplied



Hato Pāora College 2022 Open Day Whaia Te Tika!

Friday 5 August 2022 12pm

Come to Hato Pāora and find out about how you can become a part of our whānau and enrol for 2023.

Meet our Tumuaki, Dr. Nathan Matthews, see our classrooms in action and tour through the dorms.

Please sign in at the School Office upon your arrival.

Enrolment packs will be available on the day.



For information prior to Open Day, please contact the Office
office@hatopaora.school.nz

Game On!

A parenting course just for Dads

Starts: Monday 20th of June 2022 • Time: 6pm – 8pm

Duration: 6 weeks • Facilitated by Francis and Duncan

Venue: 15 Dudley Street, Hutt Central, Lower Hutt

It's about looking at ways that we as Dads can be the best we can be for our kids. Kids don't come with instruction manuals so it's good to learn stuff that might help us, help them.

We look at what our kid's need, what is our role as Dads, communication, discipline and boundary setting, what makes a great family and we wrap it all up talking about conflict.

Other guys have said:

"It's a good place where Dads can talk, not being judged and helping others."

"It's been great to have more tools in the toolkit. So instead of losing my rag, I am trying to work things out. I am feeling better about myself."

Contact our Administrator to register

office@greestonedoors.co.nz OR

Reception@wn.catholic.org.nz

If you have any questions or concerns,
txt 0220395788

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Rangatahi Katorika

The Way of the Cross

A community venture in Palmy



The Cross made from wood and shells at Seatoun Beach.

Photo: Nadia Monahan

Nadia Monahan

This year’s warm and sunny Good Friday morning began for a group of us in Seatoun with the Way of the Cross. As part of the Holy Trinity Parish of East Wellington, students and families from St Anthony’s Catholic community joined with the local Anglican community to carry a cross in remembrance of Jesus Christ.

We gathered at St George’s Anglican church, and began with two readings, a prayer and a song. Then the procession began and we walked to St Anthony’s Catholic Church via the Seatoun shops. There we had another reading, a prayer and a hymn. From St Anthony’s we walked down to Seatoun Beach, where we had another reading and a lament. We each took a stone, a pebble, or a shell and made a cross on the sand. Next, we walked to St Christopher’s Presbyterian church – currently disused – for another reading and

song. The walk concluded with a return to St George’s, and a final reading and hymn.

The readings were about the Last Supper, the events at the Garden of Gethsemane, and covered the period all the way up to the crucifixion. A number of different people carried the cross, and not all of them were adults. My ten-year-old brother had a turn.

We had a good turnout, with approximately 100 people. It was really good to have the different communities mixing. We met some people who didn’t go to our church and they were really nice and chatty. I met a really cool girl, and we talked for a while after the Way of the Cross concluded.

I think it was a good way to remember how Christ died for us. I hope Covid doesn’t interfere so we can do it again next year.

Nadia Monahan is a Year 8 student at St Anthony’s School, Seatoun, Wellington.

Kevin Dobbyn fms

The idea of Te Ahi Kā for young people living as a faith community in Palmerston North City began back in 2012.

Te Ahi Kā house at 25A Amesbury St, in the centre of the city and owned by the Diocese of Palmerston North, has been a beacon of faith life for young people for several years. However, due to Covid lockdowns, in 2020 the residential base had to be paused and the house became rental accommodation for some months.

But in February last year, life at 25A Amesbury St recommenced under a new name. Te Ahi Kā was renamed as Te Ahi Kā o Mātauranga – meaning *the hearth (the welcome place) of deep learning*.

It is very much a formation for Christian discipleship as people grow in faith and practise hospitality to other young adults. By their absence in church, young adults in many ways are one of the groups most in need.

For those who opt to join the community, a year living at Te Ahi Kā o Mātauranga involves them in a journey of faith and growth. During the year they take up some theological study alongside their work – necessary to contribute to the rent in the house.

Throughout the year, participants exercise the ministry of hospitality to other young adults, students and young professionals with a series of regular events. Together, they live a rhythm of daily prayer and meals. The year also includes two weekend retreats and, as another way of growing in faith,



there is the regular reflection group for the upcoming Sunday gospel.

Now that there is greater movement with the orange traffic-light system for Covid variants, this year the group has begun by studying *Fratelli Tutti* – which is timely in the face of the world’s present warring situations.

We have also been able to carry out some overdue maintenance including tidying up our front fence, a job that had been waiting for us for most of last year. We have been blessed with fine weather. So, after the painting, we were able to host a gathering for the academic start to the year where we invited tertiary students, young professionals and those attached to the community to various gatherings throughout the year ahead.

If you would like to know more about Te Ahi Kā o Mātauranga please contact Kevin Dobbyn at email: kdobbyn@pndiocese.org.nz

1. Kate, Isaac, Kevin, Jude on a day’s tramp.
2. Some members of the Sunday Gospel Group: Isaac, Rob, Hamish, Kate and Hien.
3. Farewell in April for Romana (centre) returning to Kenya armed with her PhD, and friends also PhD candidates from Sri Lanka, Ghana, Guatamala, New Zealand, 22 April 2022.
4. Toasting marshmallows after Mass to start the academic year.
5. Tidying up the front fence, Isaac (front), Kevin (centre) and Hāmuera at back.

Photos: Supplied



Reefton’s ‘unofficial mayor’ and longstanding stalwart of Sacred Heart Parish, Tony Fortune, celebrated his 70th birthday recently with Sacred Heart School students. Tony, centre with his birthday card, was also joined by principal Tony Webb, back right, and teacher aide Tracy Parkinson, centre left.

Words and photo: Rose O’Connor, teacher Sacred Heart School, Reefton

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A heart for service: a life story

Pā Colin Durning had many callings in his long life: husband, father, dentist, professor, priest, kaumatua and friend. As his daughter notes, it was his ‘service heart’ that led his choices through life. Pā Phil Cody sm reflects on the inspiring life of a dear friend.

Pa Phil Cody sm



William Colin Mathew (Colin, Father Colin, Pā Colin) Durning. Born Timaru 18 January 1927 – died Dunedin 14 February 2022.

William Colin Mathew Durning died peacefully in Dunedin on February 14, 2022. He lived a rich life of 95 years.

He was born in Timaru on January 18, 1927 to William and Winifred Durning, as one of a strong Catholic family. With many uncles and aunts carrying the tradition of the Durning ancestry, Colin had much to live up to.

He did in style, first at St Patrick’s High School, Timaru. He later went on to achieve great academic success as a Professor of Dentistry. His daughter states, ‘He never talked about that much. He had a service heart and that’s what led his choices through life.’

Colin married Eve Black in 1951. They travelled to America where he achieved a PhD in anatomy at the University of Chicago. Later he and his family went to Puerto Rico where he worked in the medical school. He also worked in Detroit.

Returning to New Zealand, he and Eve settled in Otago where he was Professor of Prosthetic Dentistry at the University of Otago Dental School. They moved to Invercargill where he worked with borstal boys.

After time living at Jerusalem on the Whanganui River, he shifted to Porirua. He found work among the psychiatric patients at Porirua Hospital and was there 14 years. As dentist, he cared for their teeth; as person he restored many to their mana.

Whānau was central for Colin. He and Eve had eight children. A son, Miguel, pre-deceased him. He watched their progress with pride. Colin also raised two additional children, Brett and Vaughn, when he moved to Porirua, as whangai children and part of the whānau. He lived in later life with his son Jamie and was very proud of Jamie when he won a top award, as NZSA Security Officer of

the Year 2015, at the NZ Security Awards.

A favourite memory I have is Colin, now a priest, leaning over at the end of Miha to bless his own mokopuna. His smile was wonderful and his love clear.

Family were able to be near him in later days and it is fitting he returned to Dunedin to be with his daughter Pauline in Port Chalmers where he died.

Always interested in reading and critique of life and Church, Colin found a companion and close friend in poet James K Baxter. Not long after Baxter took up residence in Jerusalem in 1969, he wrote a group of 39 poems for Colin, then living in Dunedin, and sent them to him as a way of maintaining his side of an ongoing conversation between them. They were published in book form in 1970 as *Jerusalem Sonnets; poems for Colin Durning*.

As the final poem in the sequence shows, they are conversational in tone, focus upon shared interests and reveal a close, affectionate and trusting friendship:

*In Auckland it was the twelve days’ garland,
Feast with friends and shouting in the streets;*

*Now it is the apex and the clean flint knife –
Colin, if you meet him, give my love*

*To Patrick Carey, and if you have the time
Once or twice go out to Brighton*

*To visit my parents – easy to hang
Imperatives on a good friend from a distance,*

*But I say, ‘If’ – one thing, how can the image come
At all to the centre where the mind is silent*

*Without being false? I had hoped for fifty sonnets,
But here are thirty-nine, my gift to you, Colin,
From Hiruharama, From Hemi te tutua.*

James K Baxter was also known as an activist for the preservation of Māori culture. His work greatly influenced Colin and after Jim died, Colin lived for a time in Jerusalem on the Whanganui River.

While always linked with Church, when his wife died in 1995, Colin felt called to be a priest.

He was commissioned as *Katekita* (Catechist) by Pihopa Tākura Mariu sm. He was ordained by Cardinal Thomas Williams at Holy Family Church in Porirua in 1996. The occasion was marked by a rousing haka performed by pupils of Hato Pāora College. He was then nearly 70! Colin served people for 25 years mainly out of the Parish Personal to Māori, Te Ngākau Tapu, Porirua. He was the founding parish priest there, appointed by Cardinal Williams.

Colin was not always the easiest person for leadership to accommodate. However, he proves an example of the value and place of a once-married person given formal place in Church. He was an ‘elder’ kaumatua having a



Fr Colin Durning (r) with Fr Steve Hancy (l) from Whanganui, pictured before the blessing of the Te Tumanako Whare (sleeping, meeting and ancestral house) on Te Pou o Rongo Marae at Ranana, along the banks of the Whanganui River. Te Tumanako Whare celebrated its centenary 23–24 January 2016. To mark the occasion, the whare was renovated and was formally blessed by Fr Colin and Fr Steve.

Photo: Sue Seconi

huge contribution to make.

Pā Colin leaves a legacy. One aspect is a great love of all humanity. He would often say respect and mana of each person really matters. He said, *‘If the Church spent the time it does on trying to sort out sexual ethics on advancing and enhancing humanity, we would all be much better off.’*

Another legacy element is love of Māori, illustrated by his devotion to te reo Māori and the persons of Te Ngākau Tapu. Long before Colin became a priest he was given some advice by Kahu Ratana from the Whanganui River who said, *‘Na te ngākau’* (*‘From the heart’*). Kahu was basically telling him you will never have problems or get into trouble if you always speak from the heart.

Colin showed deep interest in each person. He delighted in ‘chewing the fat’. As the proverb has it, *Ko te kai o te rangatira te kōrero!* (*‘Nourishment for a chief is to be able to share in conversation’*.) I used to love talking with him – and listening. Always, after the conversation finished, I felt more positive and happy. Colin also listened, and was indeed a man who shared much wisdom with so many over the years.

One of Colin’s favourite quotations was, *‘I would love to live like a river flows, carried by the surprise of its own unfolding’*, [John O’Donoghue].

Colin certainly had lots of ‘unfoldings’;

as husband, father, dentist, professor, priest, kaumatua and friend.

So, dearest Colin, your time has come. A great innings of 95 years. We are indeed better persons for having shared your company.

Haere. Kia ū ki te awa o te ora tonutanga ā, kia tau ki te takutai o te rangi. Ā tōnā wā.

‘Go now! Travel securely on the river of eternal life, and draw up your waka on the shores of heaven. Till we meet again in due time’.

William Colin Mathew Durning

- Born Timaru 18 January 1927 – died Dunedin 14 February 2022
- Educated at St Patrick’s High School, Timaru
- BDS (NZ) 1949 (distinction in prosthetic dentistry)
- Zoller Fellow and Graduate Student, prosthetic and general dentistry, University of Chicago Clinics and Billings Hospital 1952–1957
- Served with the RNZDC 1950–1960
- Lecturer in Basic Sciences, University of Otago Dental School, 1957–1960
- PhD anatomy (Univ Chicago) 1958
- Acting Head, Department of Basic Sciences, University of Otago Dental School 1960
- Anatomy Department, University of Puerto Rico School of Medicine 1960–1961
- Director of Research and Associate Professor, School of Dentistry, University of Detroit 1961–1964
- Professor of Dentistry, University of Otago Dental School 1964–1971
- Assistant Director, Marysville Rehab. Centre, Invercargill 1971
- Chemist, Glendermid Tannery 1972–1973
- Director, Dental Services, Porirua Hospital 1973–1986
- Locum Senior Dental Surgeon, Wellington Hospital 1973
- Part-time university studies 1986–1993
- Dip Grad (Otago) 1992
- Ordained as a Catholic priest on 30 November 1996
- Assistant, Holy Family Parish, Porirua 1997
- Parish Priest, Elsdon Parish 1998
- Parish Priest, Te Ngākau Parish, Porirua 1999–2003

Source: Capital & Coast District Health Board

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‘Remembering we are one human family’

The Ukraine war and other conflicts pushed the number of people forced to flee conflict, violence, human-rights violations and persecution, over the staggering milestone of 100 million for the first time on record the UN Refugee Agency (UNHCR) said last month.

‘One hundred million is a stark figure – sobering and alarming in equal measure,’ said UN High Commissioner for Refugees Filippo Grandi. ‘It’s a record that should never have been set.’

‘This must serve as a wake-up call to resolve and prevent destructive conflicts, end persecution and address the underlying causes that force innocent people to flee their homes,’ he added.

According to UNHCR, the number of forcibly displaced people worldwide approached 90 million by

the end of 2021, propelled by new waves of violence or protracted conflict in countries including Ethiopia, Burkina Faso, Myanmar, Nigeria, Afghanistan and Congo.

Since then, the war in Ukraine has displaced 8 million within the country this year and forced around 6 million to leave the nation.

100 million people forcibly displaced worldwide represents 1 per cent of the global population and is equivalent to the 14th most populous country in the world.

The number includes refugees and asylum seekers as well as the 53.2 million people displaced inside their borders by conflict.



Displaced children in Roe, a temporary site for internally displaced people in DRC’s province of Ituri.

Photo: Eskinder Debebe/UN

Source: UN News


Day of Prayer for Refugees and Migrants: June 19, 2022

This year, the Catholic Bishops of Aotearoa New Zealand have marked Sunday, June 19 as the Day of Prayer for Refugees and Migrants.

The bishops align the annual prayer day to the closest Sunday to June 20, – World Refugee Day. Countries in the northern hemisphere utilise a date in September for the Day of Prayer.

Pope Francis says we should be fostering relationships and welcoming all with open arms. We should no longer think in terms of ‘us and them’, but rather as ‘we’, celebrating connections rather than concentrating on differences. ‘We are one human family.’

Caritas Engagement Manager Roger Ellis says, ‘In these times of division, war and a global pandemic we need to be reminded of the fellowship of the human family. We all need the balm of peace and to bring a unifying and healing presence to those around us. Let us foster authentic intercultural dialogue, to grow as a Church and



Pope Francis with some young migrants and refugees.

Photo: Vatican Media

the Eucharist, we are also reminded our worship of Jesus in His Body and Blood calls us to offer to God our Father a pledge of undivided love and an offering of ourselves to the service of others,’ Roger Ellis says.

‘The Holy Spirit enables us to embrace everyone, to build communion in diversity, to unify differences without imposing a depersonalised uniformity. In encountering the diversity of foreigners, migrants and refugees, and in the intercultural dialogue that can emerge from this encounter, we have an opportunity to grow as Church and to enrich one another.’ – Pope Francis Message, 107th World Day of Migrants and Refugees.

Millions of people have fled from Ukraine. They had their homes destroyed, and many have lost loved ones, killed in the conflict. How refugees and migrants are treated by those in their new communities greatly impacts their resettlement process, and how quickly they feel safe and at home. ‘More than just

being passive receivers of refugees and migrants, we should be actively working to welcome and embrace everyone, reaching out as a Church, and creating the wider ‘we,’ Roger says.

Pope Francis reminds us, ‘We must make every effort to break down the walls that separate us and, in acknowledging our profound interconnection, build bridges that foster a culture of encounter. Today’s migration movements offer an opportunity for us to overcome our fears and let ourselves be enriched by the diversity of each person’s gifts. Then, if we so desire, we can transform borders into privileged places of encounter, where the miracle of an ever wider “we” can come about.’ – Pope Francis Message for 107th World Day of Migrants and Refugees.

On Sunday, June 19, Caritas invites everyone, ‘to join in prayer for our sisters and brothers who are refugees and migrants’.



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Supporting former refugees

Wellington Catholic Social Services have signed a Memorandum of Understanding with Changemakers Resettlement Forum – an NGO for refugee-background communities in the Wellington region.

The MOU aims to enliven the organisations’ shared aspirations to build meaningful and lasting relationships with those they serve.

For over six years CSS has worked with parishes to *Turn Houses into Homes* for newly arriving former refugees, providing goods and preparing houses as welcoming places. Many have wanted to expand the project to build connections and grow lasting friendships.

The MOU will create that opportunity through the *Befriender Volunteers Programme*. The MOU states the organisations will work with: ‘a commitment to partnership, collaboration and the achievement of a shared vision and the recognition of shared humanity; enabling whānau and communities who do not have a voice the opportunity to speak and be heard; enabling people the opportunity of being connected, having meaningful relationships rich with respect, celebration of difference, and surety of truly being part of New Zealand life.’

Catholics Thinking

The XYZ of the Gospel

The following article is the second of two presentations by **Br Kieran Fenn fms** about why the Scriptures were written and the context in which they were written. The first article: ‘The ABC of the Gospels’ – being the implications of every Gospel written as post-Resurrection inspired documents – was published in WelCom, April 2022. This second article takes us to the end point (XYZ) of the Gospels, ‘the issue of the necessity of seeing what issues are of salvation for us.’

The death of Judas



Br Kieran Fenn fms.

As we consider the differences between the Gospels, we find many other areas that the Church had to face up to. One that comes to mind is the death of Judas. We have two texts on the topic, Matthew and Luke, with the former being the better known. Judas receives his 30 pieces of silver, betrays his Master, then returns to throw the money in the Temple, and goes off to hang himself. As blood money, the coins cannot be placed in the Temple coffers but are used to buy the potter’s field [paupers’ grave or place for the burial of unknown], as a place to bury foreigners (not Jews!). Its name as ‘Field of Blood’ comes from the price of its purchase with blood money.

Behind this account lies a multitude of Old Testament quotations. Zechariah 11:12-13 is the source of 30 pieces of silver, as does throwing down the coins. Most interesting is the only suicide in the Old Testament, that of Ahithophel, who also betrayed his master, King David, then hanged himself when he saw what would happen, [2 Sam 17].

Luke [Acts 1:15-20], gives us another account of the death of Judas. Judas used the money to buy a field, with what would be more than thirty pieces of silver. Inspecting the field he fell headlong, probably over a cliff, with gory details of his belly bursting asunder. Now, the

Field of Blood gets its name because the blood of Judas was shed there. Artists get into the story by painting a tree and it leans over a cliff, so Judas can hang himself, the rope breaks, he falls to burst asunder and the two accounts are mingled to make everybody happy.

We even have a third account from Papias, that in strolling around the marketplace, a considerably enlarged Judas has his belly ripped open by a cart and dies. Given such differences let us ask what unites them as this is a better approach. Each text makes the point that Judas did not live to enjoy the fruits of his betrayal.

Facing the issue of differences between texts

The Church faced the issue of the differences between texts and came up with the statement: ‘The Books of Scriptures must be acknowledged as teaching firmly, faithfully, and without error, that truth which God wanted put into the Sacred Writings for the sake of our salvation’ [Vatican II Document on Inerrancy *Dei Verbum* 1965]. Clearly, how Judas died is not a truth important for my salvation.

Look at Mark 15:25 where Jesus is crucified at the third hour of the day, nine o’clock in the morning. This indicates that Jesus was six hours on the cross. Mark tells his Passion with a neat emphasis on threes. Probably the three hours of Supper, in the Garden with three disciples to whom Jesus came back three times on the hour and found them sleeping (in Luke only one return!), Jesus’ prophecy of Peter’s

threefold denial, the threefold mockeries on the cross, the three hours of darkness, and the death at the ninth hour, three o’clock.

Everything arranged is under the power of God

What message is Mark getting across other than on this: the most solemn of days, everything arranged is under the power of God. Other Gospels will tell their story with different details, but the issue is not how long Jesus was on the Cross, but that he was on the Cross.

The two most vital points I have stressed in these two articles are:

1. The ‘ABC of the Gospels’ being the implications of every Gospel written as post-Resurrection inspired documents reflecting the three stages by which the Gospels came into being, critical for understanding the differences between them.
2. In this article, the ‘XYZ of the Gospels’ with its emphasis that out of all the differences, what are the truths contained in the Gospels that contribute to human salvation?

Kieran Fenn’s articles: ‘ABC and XYZ of the Gospels’, written for the Methodist quarterly, Word and Worship, have been republished in WelCom with permission. Kieran is a scholar with expertise on the Word of God and has spent several years in Adult Education teaching Scripture in New Zealand and abroad.



Akeldama – from Aramaic words meaning: Field of Blood – is in Hinnom Valley, located outside the old city of Jerusalem. It is known as the place Judas Iscariot hanged himself after selling Jesus for 30 coins of silver.

Photo: Robert Drouhard, 2010

According to the Gospels the arrest of Jesus at Gethsemane was made possible by the betrayal of one of his disciples, Judas Iscariot. The Gospel of Matthew records the remorse of Judas when Jesus was condemned to death:

When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty pieces of silver to the chief priests and the elders. ‘I have sinned,’ he said, ‘for I have betrayed innocent blood.’ ‘What is that to us?’ they replied. ‘That’s your responsibility.’ So Judas threw the money into the temple and left. Then he went away and hanged himself. – Matt 27:3-5.

The High priests then decided to buy a burial plot with that money: *The chief priests picked up the coins and said, ‘It is against the law to put this into the treasury, since it is blood money.’ So they decided to use the money to buy the potter’s field as a burial place for foreigners. That is why it has been called the Field of Blood to this day. – Matthew 27:6-8*

“The Books of Scriptures must be acknowledged as teaching firmly, faithfully, and without error, that truth which God wanted put into the Sacred Writings for the sake of our salvation.” – Vatican II Document on Inerrancy Dei Verbum 1965.

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The God of Interruption will get you out of your seat

Fr James Lyons



Fr James Lyons

Thinking it would help to build a sense of community in the parish, I asked parishioners to sit in a different seat next time they came to Sunday Mass. It was a major pastoral error and quickly became the talk of the parish!

‘What does he mean, shift to a different seat?’ ‘I’m not shifting. I’ve always sat there!’ ‘He might be the parish priest but he’s not telling me where to sit!’

“If you are awake to the God of Interruption you will be ready for an amazing life.”

I hadn’t anticipated the tsunami that would follow my request. The nearest I got was seeing some couples simply changing places, and smiling at me as they did so!

Change is never easy, especially when it challenges our usual routine. I was interrupting what people had regarded for so long as normal. And no one likes being interrupted.

Attachment to routine can become a huge problem when you let God into your life. We may not be able to know the mind of God, but we can certainly label God as the God of Interruption!

The feast of Corpus Christi – The Body and Blood of Christ – on June 19 is a festival full of challenge and interruption, centred on the feeding a huge crowd with very little food.

Luke’s account (Lk 9:11-17) has Jesus challenging his disciples to find a different solution when they thought they could just send the people off to buy food in the nearby villages. Their relationship with Jesus was one of constant

‘interruption’ – pushing them to think and act differently.

He warned them of his approaching death – but they were shocked when it happened. They didn’t expect the Passover Meal that Thursday evening to be the last they would have with Jesus. And they certainly weren’t ready for him to take ordinary bread and wine and declare them to be himself! Perhaps even more shocking was his expectation that they would do the same: to become food and drink for others in memory of him!

Reflect on these interruptions: the disciples’ expectation that Jesus would restore the kingdom to Israel is interrupted when Jesus tells them that seizing political power is

have all the answers.

The God of Interruption has been at work in our archdiocese as we have had to look at new ways of living and celebrating our Faith. Who would’ve expected even ten years ago we would be reducing the number of parishes from 46 to 23? Or that our cathedral would have been found earthquake-prone and subsequently closed for four years – and still not opened?

The God of Interruption calls us to be ready for what we cannot yet know; to be generous and honest in taking check of our own motives and our own reasons for believing; to put aside pettiness; to willingly accept a shared responsibility for the future of our Church.



The feast of Corpus Christi – the Body and Blood of Christ – June 19.

Image: Stained-glass chalice and loaves, St James the Greater Catholic Church, Concord, North Carolina/Wikimedia

not his agenda; he interrupts their assumption that the people should get their own food by telling the disciples: *you give them something to eat!* And he interrupted the routine and ritual of the Passover Meal to transform it into a sacred encounter with himself.

If you are awake to the God of Interruption you will be ready for an amazing life. If we as People of God are prepared to recognise the God of Interruption, we will not be unbending when our comfort is challenged or fearful when we don’t

For each of us, the most shocking encounter with the God of Interruption is the moment of Communion – that moment which is both extremely personal and intimately communal – and hearing the words, *the Body of Christ...the Blood of Christ*. A new interruption imposes itself every time and no one should walk away unchanged.

Freshly baked and prepared for service, those fed by Jesus become food for others.

And where you sit has nothing to do with it!

Gospel Reading: Sunday June 5, 2022

PENTECOST SUNDAY – JOHN 20: 19-23

¹⁹ On the evening of that first day of the week, when the doors were locked in the room where the disciples were, for fear of the Jews, Jesus came and stood in their midst. He said to them, ‘Peace be with you.’

²⁰ After saying this, he showed them his hands and his side. The disciples were filled with joy at seeing the Lord.

²¹ Jesus said to them again, ‘Peace be with you. As the Father has sent me, so I am sending you.’

²² After saying this, he breathed on them and said, ‘Receive the Holy Spirit. ²³ Whose sins you forgive, they are forgiven; and whose sins you retain, they are retained.’

Pentecost Sunday: Appearance to the Disciples

Tom Gibson

Then came Pentecost, known as the birthday of the Church. What a celebratory day it was. The Holy Spirit came down on fearful Apostles locked together in a room under the protection of Our Lady.

Courage came to them as the Holy Spirit breathed fire into their bellies and fixed power to their minds. Filled with the Holy Spirit, the Apostles began to speak in the native languages common to those attending.

During that day that has come to be known as Pentecost Sunday, Jesus said to his disciples, ‘If you love me you will keep my commandments. I shall ask the Father and He will give you another Advocate to be with you forever.’ (Jn 14:14-15)

From the eleven simple followers of Christ on that Pentecost day, three thousand Jews committed their lives to their Saviour. But that was not the end of it.

As later, Peter and John while visiting the Temple, came across a man who was lame from birth and was carried to the Temple daily to beg for alms. Peter and John invited him to look at them saying:

‘Silver and gold we have not, but what we do have we give you

willingly. In the name of Jesus Christ, the Nazarene, walk!’

Peter then took him by the hand and helped him stand up. Instantly, his feet and ankles became firm, he jumped up, stood, and began to walk, and he went with them into the Temple walking and jumping and praising God as he went.’ (Acts 3:8) Everyone in the Temple knew who he was and were amazed at what had happened. However, they were unable to understand or explain it.

In this age of proliferate fake news and social media, we have become immune and deaf to miracles like this. But Jesus himself often downplayed the importance of these types of spectacular events.

He was more interested in what was happening inside a person’s heart. Those were the true and most important miracles, and many of us know matters of the heart can be truly stupendous.

Pentecost Sunday heralded the beginning of these events which can occur daily – particularly to those ‘poor in spirit’, as we often find ourselves in our spiritual journeys.

Christ has promised us today, the Holy Spirit will ‘be our Advocate forever’. But with the power of the Advocate, we may need to be careful!

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Archdiocese of Wellington

The Tindall Foundation
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The 2022 Funding Round for the Archdiocesan Allocation Committee is now open

- Parish groups, agencies and church organisations which provide a helping hand by supporting families and social services are now able to apply for the annual Tindall Funding through the Archdiocesan Allocation Committee.
- The priority is to fund Catholic and community organisations who are working in areas identified as priorities by the Tindall Foundation and aligned with the Archdiocesan goals.
- We are charged, by the Archbishop, with the funding support of groups committed to social, pastoral and charitable needs in our region. Applications are judged on the basis of need, resource availability and the fulfillment of set criteria.
- Applications are now open and are due by **Friday 12 August 2022**. Application forms and more information can be found here:
www.wn.catholic.org.nz or contact Lisa Beech at Tindall@wn.catholic.org.nz or 021 288 4388.

Catholic liturgical dates

June

5: Pentecost Sunday

6: Mary, Mother of the Church

12: Trinity Sunday

19: Corpus Christi – Day of Prayer for Refugees and Migrants

19–25: National Volunteer Week

24: Sacred Heart of Jesus

25: Immaculate Heart of Mary

26: Peter’s Pence Collection

29: Ss Peter and Paul

30: Martyrs of the Church of Rome

July

10: Day of Prayer for Seafarers

14: Kateri Tekakwitha

16: Our Lady of Mount Carmel

22: Mary Magdalene

25: James

26: Joachim and Anne

29: Martha

31: World Day for Grandparents and the Elderly

Living Laudato si’ – ecological education

“All Christian communities have an important role to play in ecological education.” – Pope Francis, Laudato si’, #214

Pope Francis described in his 2015 encyclical ‘Laudato si’ on caring for our common home’ how we need to move beyond urgent and partial responses to immediate environmental problems – and develop a distinctive way of thinking and looking at issues. We need ‘educators capable of developing an ethics of ecology and helping people grow in solidarity, responsibility and compassionate care.’

Ecological education is one of the seven areas of the Laudato si’ action plan promoted by the Dicastery for Integral Human Development.

Several communities in the archdiocese working with children, young people, and adults have taken up challenge to provide opportunities for ecological education. Here are three examples.

Garden to table – Cardinal McKeefry School, Wilton

Each Wednesday, Years 4–6 students at Cardinal McKeefry School spend half a day in their ‘Garden to Table’ programme, which teaches children to grow and cook food. In 2018, the school began by establishing garden planters, composting and collecting kitchen supplies and Cardinal John Dew blessed the kitchen and garden.

Through the programme students learn to grow vegetables and to cook vegetarian cuisine. As well as teaching essential skills, it also benefits the wider community. The children bring home information about what they



Cardinal McKeefry School students at work in their Garden-to-Table programme.

are growing, cooking, preparing, and harvesting and families try it out for themselves.

Estelle Henrys, a coordinator of the programme at Cardinal McKeefry School, says the work comes from the sense that creation is a gift from God and gardening is a way of caring for creation. ‘It’s about a relationship with the soil, and what we can grow to live more sustainably.’

The programme emphasises sharing food, and anything grown not used and eaten is provided for families to take home. ‘We put recipes in the newsletter, and we hope children are helping in the kitchen at home to make these vegetarian meals.’

Preparing for the future – students’ environmental action

Around 15 environmental leaders from St Mary’s College, St Patrick’s College Wellington, St Catherine’s College, and St Patrick’s College Silverstream, teamed up for a beach clean-up on Petone foreshore, on the last day of Term 1.

St Catherine’s environmental leaders Faith Escarlan and Nikita Xaixo were among the group. Faith said the intention was to commit to practical action and to help raise awareness. ‘It’s really important to take care of our environment. We don’t want to leave a lot of trash and let future generations solve our problem.’

Student environmental leaders have also been active planting plants around school grounds and encouraging recycling.



Catholic secondary school environmental leaders’ beach clean-up on Petone foreshore.

Parish environmental education – Integral Ecology Committee

The Integral Ecology Committee of the Ecology, Justice and Peace Commission for the Archdiocese of Wellington, gives people opportunities for Laudato si’ formation. This work is inspired by the archdiocesan 2017 Synod recommendation 8b that: ‘formation in Laudato si’ is available, which leads to practical actions by individuals and groups.

In 2019, committee member Catherine Gibbs, a teacher and educator, developed and led a programme for her parish community of St Theresa’s Plimmerton. With funding from the Tindall Foundation the programme, called **Stronger action together on climate**, was further developed and offered to three more parishes in 2020. With support from Caritas, the committee organised a gathering for 2021, but Covid-19 lockdowns and restrictions prevented the face-to-face formation opportunities.

Instead, this year the committee

is offering online seminars and educational opportunities in order to continue Laudato si’ formation opportunities.

Catherine says one of the challenges of faith-led ecological education is to communicate the necessity of serious and urgent environmental action, while encouraging a positive, hope-filled response to the planetary crises around us.


‘We’ve been committed to a considered and prayerful process that begins with ourselves and ensures we “walk the talk” throughout the process.’

As New Zealand emerges from the Covid-19 restrictions, the Integral Ecology Committee is keen to offer support to any parishes and communities seeking opportunities for local ecological education.



Integral Ecology Committee online seminar on measuring and reducing carbon footprints – ‘Living Laudato si’ in Lent’.

Photos: Supplied



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Tuesday, 19th July, 7:00pm

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Supporting welfare of seafarers

Sea Sunday: Day of Prayer for Seafarers, July 10, 2022



New crew waiting to join their vessel, *Konrad Schultz*. The seafarers came into the Napier centre to use the Wi-Fi and were also taken on a tour of the city in the centre van.

Photo: Supplied

Michael Fitzsimons

Peter, a Ship Welfare Officer at Nelson, recently spent many hours sitting quietly with a Filipino captain who had just lost his family to Omicron and was even more distraught because he could not go home to bury them and grieve their passing with family. Such is the effect Covid-19 has on a seafarer, which is hard for us to fully understand. All we can do is picture what it must be like for the captain.

‘Such are the experiences of the new Ships Welfare Officers who are replacing volunteers who used to go on ships,’ says Jeff Drane sm, National Director of Stella Maris, which provides pastoral care and support for seafarers.

‘Recently there have been major changes in how support services are funded and organised,’ says Jeff.

‘Now the Government, through Maritime NZ, pays the NZ Seafarers Welfare Board to provide seafarers with support services. Stella Maris is a member of the Board, along with the Anglican Mission to Seafarers and the International Seafarers Society, which consists of all the other church groups in New Zealand.’

‘We have always worked ecumenically but now with Government funding we collectively allocate the \$1.2 million annually to our ports based on ship numbers and the volume of trade that passes through it.’

While Covid restrictions and border controls are in place, Ship Welfare Officers in Wellington,

Napier, New Plymouth, Nelson and Picton provide services to seafarers by shopping for supplies, souvenirs or consumer items for seafarers and their families at home. For ships without Wi-Fi, they provide free routers so seafarers can communicate with family at home or relax with some entertainment.

‘Over this time, contact is restricted so Ship Welfare Officers can only speak to seafarers at the top of gangways when delivering services. They can, however, show a friendly Kiwi face and can also try and ascertain if seafarers have any physical, emotional, mental or spiritual needs they can help with.’

Border restrictions are set to change at the end of July, says Jeff, and cruise ships will start slowly returning in October.

‘When border restrictions end, Ship Welfare Officers will be able to have more contact with seafarers, but with ports getting busier volunteers will still be needed to assist ship visitors in their work and to help with hosting at re-opened Seafarers Centres in all ports.’

July 10 is Sea Sunday in the Church’s liturgical calendar when we are encouraged to pray for seafarers and fishers and give thanks for their vital role in our lives. Anyone interested in volunteering can contact Jeff Drane (jeffdrane@aos.org.nz or 027 492 0250).

Donations can also be made to: Apostleship of the Sea Account Number 06 0582 0083650 00. To receive a receipt, please email roseceleste@aos.org.nz

Te Ara a Maria: Mary’s Way: hīkoi and renewal of dedication

Te Ara a Maria: Mary’s Way is a hīkoi of the artwork, ‘Ko Hāta Maria, Te Matua Wahine o Te Atua – Holy Mary, Mother of God’, which has been touring Aotearoa following its celebration on the Feast of the Assumption in 2021.

Kaitiaki for the artwork Korty Wilson, who recently accompanied the taonga on the hīkoi throughout the diocese of Palmerston North, will accompany it throughout the Archdiocese of Wellington, from July 3. The artwork will then be permanently displayed at St Mary of the Angels Church, Wellington from August 15.

The project stems from when Bishop Pompallier dedicated New Zealand to ‘Our Lady Assumed into Heaven’ as he celebrated his first Catholic Mass at Totara Point in the Hokianga on January 13, 1838.

In 2020, following requests from parishioners during the first Covid-19 lockdown, the New Zealand bishops discussed plans to renew Aotearoa New Zealand’s dedication to Our Lady, by establishing a national shrine honouring Mary with a suitable artwork. This project became *Te Ara a Maria: Mary’s Way* and the artwork was undertaken by Damian Walker from Rangiora.



The artwork can be viewed while on tour, but it is advisable to check with the host parish for opening times and compliance with Covid-19 protocols.

Chris Duthie-Jung of the Church Mission team will liaise with parishes about the hīkoi throughout the archdiocese. For more information please contact Chris at: c.duthie-jung@wn.catholic.org.nz or ph: (04) 496-1759.

tearaamaria.nz

Te Ara a Maria - Archdiocese of Wellington Hīkoi

DATE	PARISH / CHURCH
Sun 3 – Wed 6 July	Pukekarakā Marae and St Mary’s Ōtaki (also St Joseph’s Levin)
Thu 7 – Sun 10 July	Our Lady of Kāpiti
Tue 12 – Thu 14 July	Te Ngākau Tapu (also Porirua and Plimmerton)
Fri 15 – Sun 17 July	Our Lady of Hope Tawa and Tītahi Bay (also Ōhāriu)
Tue 19 – Thu 21 July	Te Wairua Tapu (also Te Awakairangi)
Fri 22 – Sun 24 July	Our Lady of the Valleys (also Upper Hutt)
Tue 26 – Thu 28 July	Wairarapa
Sat 30 July – Tue 2 August	Our Lady Star of the Sea (Marlborough and Kaikōura)
Thu 4 – Fri 5 August	Our Lady of the Bays – Tasman and Golden Bays (also Westport)
Sat 6 – Sun 7 August	St Mary’s Nelson / Stoke
Tue 9 – Thu 11 August	Wellington South and East
Fri 12 – Sun 14 August	Ōtari and Cathedral
Mon 15 August	St Mary of the Angels – Feast of the Assumption

DATES AND EVENTS

Wednesday, June 8
St Catherine’s College,
14 Upper Bourke St, Kilbirnie,
Wellington open day/night
– two times for families to
choose from, 2pm and 6pm.
Visitors need to book online
at: www.schoolinterviews.com.au/code/293ps

21-29 June
Matariki. Public Holiday,
Friday 24.

Thursday, 14 July
Annual Archdiocesan Clergy
Jubilee Mass – starting
at 11am with a Mass of
Thanksgiving at St Patrick’s
Church, Kilbirnie.
All welcome.

Ss Peter and Paul Johnsonville
1922–2022 Celebration

Sunday 26 June 2pm
Ss Peter and Paul, Dr Taylor Tce, Johnsonville Mass with Cardinal John Dew presiding. Followed by afternoon tea in the church hall. All welcome. Displays to bring back memories.

Read about our faith journey.
Book available from June 26.
Purchase price on the day, \$20 cash.
Pre-order at:
bookings@stfrancisochariu.nz
Payment into parish account:
02-0524-0203642-00

The book may be picked up on the day or posted (please include name and postal address if pre-ordering).
The price for the book and postage is \$25.

Zero Fees Pre-paid Funerals

NO on going admin fees
NO application fee
NO termination fees*

Term deposit 90 day rates of return.
No set up or on going fees.
Secure Trust based funds,
no break fees when you need funds*

www.kapitifunerals.nz/preplanning to
download application form.

* Some conditions apply - details on website

Serving Wellington and the Kapiti Coast

The Kapiti Coast Funeral Home has all the facilities of a Wellington Funeral Home without all their costs, we’re able to provide the best of service while saving you money. We’re based on the beautiful Kapiti Coast, in Paraparaumu, with our tranquil crematorium set in the peaceful rural setting of the Awa Tapu Cemetery, just up the road from the funeral home. Feel free to phone us or go to our websites for more information. Our costs page has a selection of funerals with the estimated values. www.kapitifunerals.nz

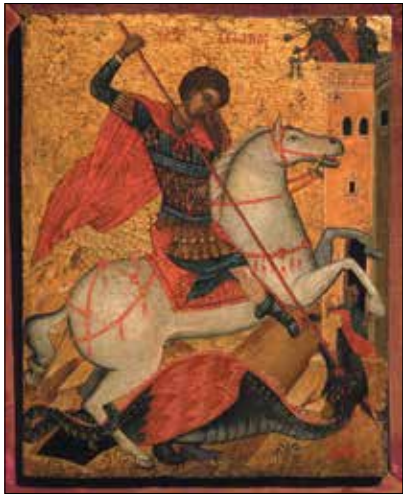
Kapiti Coast Funeral Home

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PARAPARAUMU
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www.kapiti.coast.funeral.home.co.nz

International exhibition reveals over 100 beautiful icons

‘Heavenly Beings: Icons of the Christian Orthodox World’



**Auckland Art Gallery
Toi o Tāmaki,
Corner Kitchener
and Wellesley Streets
Auckland**

10am-5pm daily
Friday 15 April
to Sunday 18
September 2022

**Saint George and the
Dragon, Crete, c 1500.
Private collection, Canberra.**



Opening at Auckland Art Gallery Toi o Tāmaki on Friday April 15 – Good Friday – *Heavenly Beings: Icons of the Christian Orthodox World* introduces the tradition of the devotional art of the Christian Orthodox faith in an exhibition of icons drawn from across the world.

This ancient visual tradition is surveyed through 118 captivating icons, dating from 1350 to 1800. After the fall of Byzantium in 1453, the icon tradition associated with Constantinople, the seat of Eastern Christianity, continued and flourished across the Orthodox world.

‘Heavenly Beings: Icons is a truly impressive survey with over 100 hauntingly beautiful paintings on wooden panels depicting the sacred subjects of early Christianity, says Auckland Art Gallery Director, Kirsten Lacy. ‘It is an extraordinary privilege Auckland Art Gallery Toi o Tāmaki is exhibiting these extremely rare works from such diverse cultures, giving visitors insight to this profound and wide-reaching tradition.’

The exhibition brings together masters, such as the Cretans, Angelos Akotantos, Andreas Paviyas, Nikolaos Tzafouris and

Constantine Tzanes, whose holy subjects vibrate with life against shimmering gold leaf backgrounds. Visitors are invited to discover the great guardian saints who gave hope to ordinary people throughout the ages: Saints Nicholas, George, Elijah, Paraskeva and many more, beloved as healers, warriors, consolars and miracle workers.

Heavenly Beings: Icons reveals the beauty and power of icons, both for general audiences today and for people across centuries throughout the regions of the Eastern Orthodox community. It explores their dynamic role in the lives of pilgrims, priests and everyday believers of the early modern world. For followers, then and today, such images of holy figures, painted on gilded wooden panels according to age-old methods, serve as ‘windows into heaven’ during the act of prayer.

The international exhibition *Heavenly Beings: Icons of the Christian Orthodox World* reveals over 100 beautiful icons. The most ambitious exhibition of icons to be staged in Australasia, *Heavenly Beings: Icons* unites exceptional examples from private and public collections across

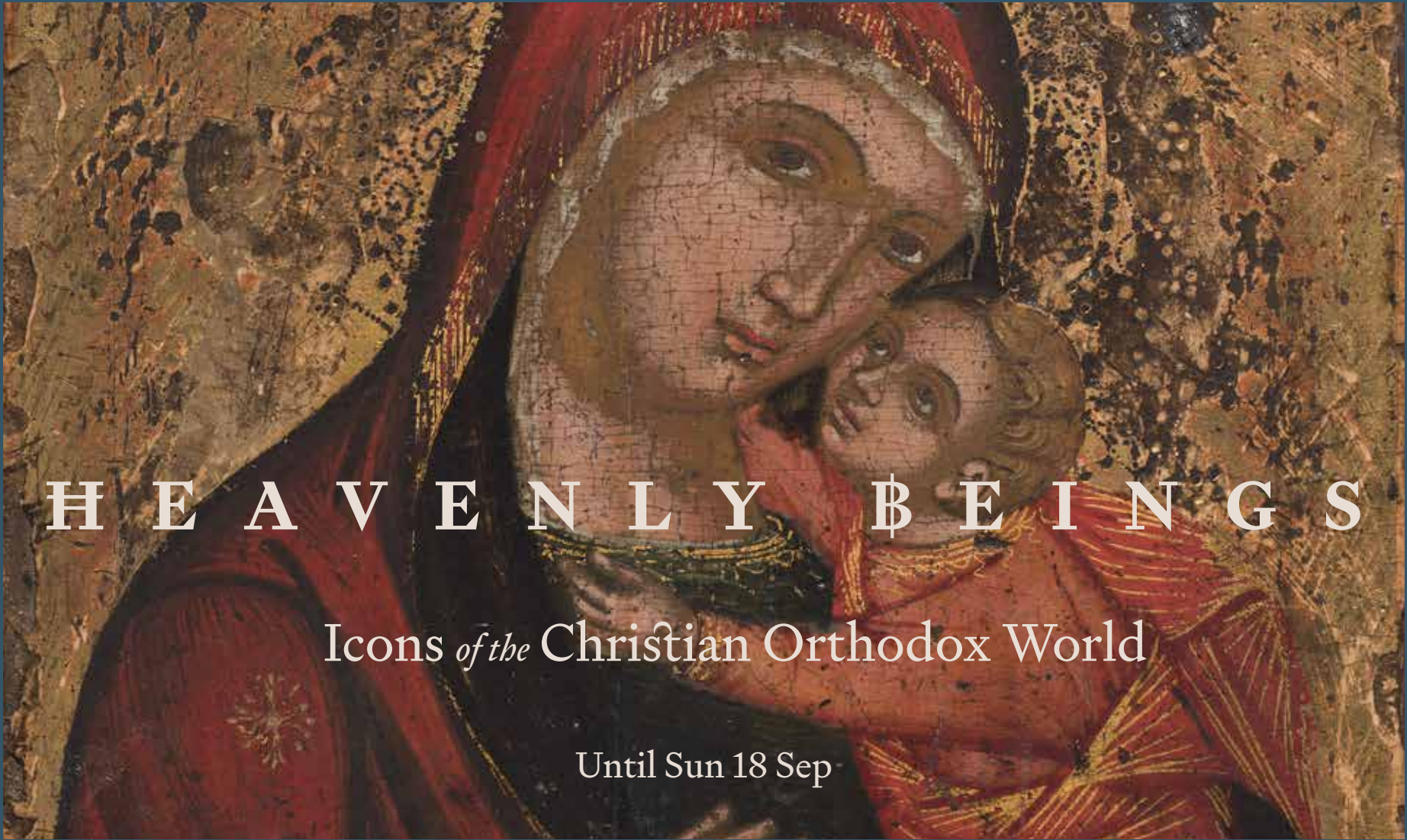
Aotearoa and Australia. In doing so, it lifts the veil on a profound and rich tradition that is alive and well in Tāmaki Makaurau and throughout our nation.

‘Christian Orthodoxy in Aotearoa dates from the early days of the gold rush, yet it has been over 40 years since New Zealanders have had a chance to explore an exhibition of this scale and quality dedicated to the icon tradition,’ says the exhibition’s curator, Dr Sophie Matthiesson.

‘That exhibition in 1980 had a lasting impact on artists and general visitors who saw it. Icons not only formed the bedrock of much Italian Renaissance art, but also transformed the art of modernists such as Henri Matisse in Europe and New Zealand artists Rita Angus and Colin McCahon.’

Heavenly Beings: Icons of the Christian Orthodox World is accompanied by a free and fully illustrated e-publication with in-depth essays by leading international scholars.

Admission: members FREE; adult \$24.50; child 12 and under FREE. Other ticket types available. Go to: aucklandartgallery.com/heavenlybeings



**AUCKLAND
ART GALLERY
TOI OTĀMAKI**

Mother of God and Child
Crete, 17th century.
Private collection, Canberra.

