



TE WIKI O TE WHAI TIKA: 4-10 SEPTEMBER

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NEW VISION

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Mass of Dedication

A Mass of the Dedication of St Mary of the Angels in Wellington as the National Shrine to Mary, Mother of God, Assumed into Heaven, will be held at St Mary of the Angels on Sunday 14 August 2022 at 2pm.

Everyone is welcome to attend, from anywhere in Aotearoa New Zealand. The Mass will be live-streamed (see Te Ara a Maria – Mary's Way website: tearaamaria.nz).

The Mass will be the culmination of the year-long nationwide hiko of the artwork *Ko Hāta Maria, te Matua Wahine o te Atua – Holy Mary, Mother of God*, by the artist Damien Walker. The hiko began with a Mass at St Mary of the Angels on the Feast of the Assumption last year.

The artwork will go on permanent display in St Mary of the Angels after the 14 August Mass.

Pictured left: students at St Peter's College, Palmerston North, view the artwork displayed in the college chapel during the hiko.

Photo: Annette Scullion/WelCom

Hui helps create national Synod synthesis from diocesan syntheses

About 80 representatives from the country's six Catholic dioceses and other entities met for a national hui in Wellington in July as part of the Pope's Synodal path to the Church's future.

Representatives of dioceses, parishes, schools, priests and religious orders, as well as ecumenical and interfaith attendees, were at the hui at St Catherine's College in Kilbirnie.

It followed the recent Diocesan Phase of New Zealand's part in *Synod 2021-23* – the 16th Ordinary General Assembly of the Synod of Bishops in the Catholic Church, launched by Pope Francis in 2021 to hear what ordinary Catholics from around the world think should be the future direction of the Church.

Hui attendees discerned key threads from the main points of the six recent diocesan Synod syntheses to help to create a national synthesis, which will work its way to Rome for the Assembly of the Synod of Bishops in October 2023.

Archbishop of Wellington, Cardinal John Dew, President of the New Zealand Catholic Bishops Conference, told the gathering Pope Francis knew on his papal election in 2013 that radical change was needed in the Church, but he had no checklist or blueprint.

'What he wanted was a Church sensitive to the least breath of the Holy Spirit, a Church that was open to being led by the unpredictability of grace. If we are to be sensitive to the least breath of the Holy Spirit, listening is essential,' said Cardinal Dew.

'Synodality calls us to listen to all the People of God, even if we think the ideas are whacky, or heretical or far-fetched. It is only in prayerful listening that we hear others and begin a dialogue... with the Spirit leading us.' (See excerpts from *Cardinal Dew's presentation*, p 2.)

Hui attendees broke into groups to discuss and highlight the main points from the diocesan syntheses. The resulting synthesis of the syntheses

is being compiled into a national document by the NZCBC. The national and diocesan syntheses will be sent to the General Secretariat of the Synod of Bishops in Rome this month as part of the global Synod process.

Syntheses from around the world will then serve as the basis for the first edition of the *Instrumentum Laboris*, which will be refined during a 'continental process'. A final version will be used at the Assembly of the Synod of Bishops next year.

The six diocesan syntheses have already been published on the diocesan and NZCBC websites. The national synthesis will also be published when its document is completed.

Each diocese in Aotearoa New Zealand (and around the world) was asked to consult widely about the Church's direction, with their work forming the basis for the national synthesis.

» The 'unpredictability of grace', p 2.

Bishops urge action on Palestine

The Catholic bishops have asked the New Zealand Government to take the lead in organising a forum of world leaders to bring peace to Israel and Palestine.

In a letter calling for action to end Palestinian suffering, the bishops say: 'Our Government should consider using its good international standing to call for and gain support for a meeting or other forum of world leaders to find ways to bring a lasting just peace to Israel and Palestine. No government is taking such an initiative. There is no reason we can't campaign as a neutral but caring party to get an initiative moving.'

The bishops say that New Zealand should also offer peacekeepers for a just solution, as we have in other conflict regions.

Citing the example of the 'Christchurch Call' to eliminate extremist content online which won international support, the bishops say that we [New Zealand] have 'an influence on world affairs beyond our size and location.'

In their statement, the bishops say 'we affirm the right of the Palestinian people to find dignity and freedom through the establishment of an independent state, which surely can be denied them no longer.'

» Bishops' full statement – see p 4.

From the editor

Annette Scullion

Last month, the Government changed its position on masks in schools, informing schools they should now 'enforce a mask-wearing policy' for students year 4 and above. The change came in preparation for the start of Term 3, 25 July, after a raft of winter illnesses and staff shortages pushed schools to 'breaking point'. The Government had dropped mandated mask-wearing in schools in April, a decision which was criticised by health experts. Now schools being asked to have policies on mask enforcement.

The Ministry of Education said public health advice clearly shows mask wearing is a strong tool in the defence against the transmission of Covid-19 and other airborne respiratory viruses.

The Government's Covid-19 website says, 'Face masks are a way we can protect ourselves and others. You should wear one whenever you can.'

We are still in a pandemic – wear a mask and keep yourself and others safe.

Ngā mihi nui.

»» *Masking Up for Term 3' pg 3. 'Impact of Covid-19 on schools' p 12.*

New CE for Te Kupenga

Robert Blucher has been appointed chief executive of Te Kupenga – Catholic Leadership Institute. He is currently Northern Regional Manager of Te Aho o Te Kura Pounamu – also known as Te Kura, the former Correspondence School.

Robert replaces Te Kupenga's inaugural chief executive, Dr Areti Metuamata, who returned to Australia last year. Nathaniel Centre director Dr John Kleinsman has been acting chief executive.

Before joining Te Kura (with over 20,000 students) Robert held roles as principal at several secondary schools and was a review officer with the Education Review Office. He identifies strongly as Catholic, with Croatian and Māori (Ngāti Kuri) heritage from the Far North. He and his wife Carleen are parishioners in Ponsonby Herne Bay parish.

Robert starts in the role on 5 September and will be based in the Catholic Theological Centre campus at the St Columba Centre in Vermont St, Ponsonby, Auckland.

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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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The 'unpredictability of grace'

Cardinal John gave the opening address at the National Synod Day, held at St Catherine's College in Wellington on July 2, 2022. Here are excerpts from that address.

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

Synodality builds on the conviction that all the baptised, having received 'an anointing which comes from the holy one cannot be mistaken in belief' (*Lumen Gentium*, 12). Through the grace of baptism, responsibility for the church's faith, communion, and mission is the patrimony of all the baptised. The emphasis acknowledges that each baptised member of the Church shares in 'the priestly, prophetic and kingly office of Christ' (LG, 31). Bishops and priests have specific duties for the Church (LG, 20-7), but the mission of the entire ecclesial community benefits when all the baptised discern and respond together to the movement of God's Spirit.

For Pope Francis, Synodality is a recovery of the ecclesiology of the Second Vatican Council – the Church is 'The people of God.' When Francis was elected in 2013, he knew radical change was necessary, but he did not have a blueprint or a checklist. What he wanted, was 'a Church sensitive to the least breath of the Holy Spirit, a Church that was open to being led by the unpredictability of grace.' If we are to be sensitive 'to the least breath of the Holy Spirit' – listening is essential.

Pope Francis has emphasised that our faith journey is a journey of 'personal conversion'. He knew that the Roman Curia needed to change, he also knew that it would not just happen by changing rules and processes about the way the Curia operated. The call of Jesus needed to be heard repeatedly: 'Repent and believe the Good News.' We know it's a personal journey, we face the call to conversion every day. That's why we have the seasons of Lent and

Advent, why we have a Penitential Rite at every Mass, why hopefully we all engage in some kind Examen every day.

In participating in the Synod process over the last few months many people have voiced their hopes for change, some radical, some unrealistic, maybe some heretical, some projected out there to the Church but not to themselves. The call to conversion is personal. Do we see that? Or do we think change is for the Church and others? Are we willing to listen and change?



St Catherine's College students were among hundreds of participants who represented parishes, schools and communities from across New Zealand at the National Synod hui – listening, praying, discerning.

Photo: Annette Scullion

In 1968 Cardinal Suenens of Belgium said 'History will render glory to the Second Vatican Council for having beautifully defined the nature of the Church, the People of God, and for having boldly sketched the place and role of the laity in the Church. History will no doubt also accuse us of not having sufficiently put into practice that which is so well defined, the co-responsibility of the laity.'

"The call to conversion is personal. Do we see that? Or do we think change is for the Church and others? Are we willing to listen and change?"

The early Christians gathered under the leadership of the Holy Spirit and discerned their way forward, how they were to live faithful to the experience of Jesus. So too Synodality for us is discerning the way forward through the Holy Spirit.

Today is not just an event. A Synod, in Rome or New Zealand, is not just an event. Synodality is a process, a process we are encouraged to live. In a truly synodal experience the process is more important than the programme, the lead-in more critical than the event.

For Francis the Synod process is a concrete form of a decentralised ecclesiology of communion met by a style where all participate and dialogue. Synods are not about finding 'exhaustive exclusive solutions for all difficulties,' nor do they demonise those with whom we disagree. We listen to them too. In *Evangelium Gaudium* Francis wrote 'Even people who can be considered dubious on account of their errors have something to offer which must not be overlooked.' (EG 2236).

Synodality calls us to listen to all the People of God, even if we think the ideas are whacky, or heretical or far-fetched. It is only in prayerful listening that we hear others and begin a dialogue.... with the Spirit leading us.

Cardinals called to Rome

Cardinal John Dew will be travelling to Rome at the end of this month, as Pope Francis has summoned all the cardinals to attend a Consistory in which 21 new cardinals will be created.

After the Consistory there will be 132 cardinals, with 62 per cent of them having been appointed by Pope Francis.

A major focus of the Consistory will be the two days of meetings about *Praedicate Evangelium* – the new document that sets out the reform of the Roman Curia. Bishops' conferences are mentioned many times in the document, and greater consultation with them on the part of the Curia is now required before making major decisions that affect them.

There is a significant change in *Praedicate Evangelium* in relation to the power of governance in the Church. In canon law and sacramental theology, the exercise of the power of governance has always required ordination. *Praedicate Evangelium* says that it is not ordination but the canonical mission that counts in determining who can exercise governance. This opens the way for lay leadership in the Curia and potentially elsewhere if canon law (Can 129) is amended.

Catholic Foundation grants

The Catholic Foundation Board has committed an annual grant for 2022/23 of \$400,000 to various services provided by the Archdiocese of Wellington, Chair Francis Fanning announced. Paid quarterly, the funds will be distributed to Catholic Social Services, Lay Pastoral Leaders, Launch Out, Hospital and Prison Chaplaincies, Training of Seminarians, Turanga Māori, and WelCom.

The Foundation also has grants of up to \$10,000 available for parish projects. Contact the Foundation secretary at admin@catholicfoundation.org.nz or visit catholicfoundation.org.nz for further information.

Covid-19

In a recent briefing to the Council of Priests, Cardinal John advised of the need to remain cautious during this pandemic. 'As a recent victim of Covid-19, I am very aware we still need to take precautions to prevent its spread through parish activities. My experience has confirmed the importance of the restrictions we have lived with in parishes over the last two years. With recent relaxation of the restrictions, those who are vulnerable because of age or being immune compromised need our attention, as some are feeling very unsafe in our churches.' The Cardinal said, 'I will not hesitate to reintroduce restrictions if there is an upsurge of cases in the community.'

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Pope's letter on celebrating liturgy well

Priests celebrating Mass should not be rigidly austere, mystical, overly slow, and excessively finicky, Pope Francis says in a new letter promoting the 'rediscovery' of the Eucharistic liturgy.

Neither should priests be exasperatingly creative, merely functional, rushed, sloppy, careless or superabundantly friendly.

Pope Francis published a new apostolic letter on the liturgy June 29 – the Solemnity of Ss Peter and Paul – nearly one year after he issued the motu proprio *Traditiones custodes*, restricting the celebration of the Traditional Latin Mass.

In his new letter the Pope said he wanted 'to invite the whole Church to rediscover, to safeguard, and to live the truth and power of the Christian celebration.'

Pope Francis' *Desiderio Desideravi* is designed to protect the celebration of Mass from ideological influences. The Pope has described the letter as a meditation on the liturgy and one that strongly affirms the Vatican II reform of the Latin-rite Mass as inspired by the Holy Spirit.

'With this letter I simply want to invite the whole Church to rediscover, to safeguard and to live the truth and power of the Christian celebration,' Pope Francis wrote.

He does not want it 'spoiled by a superficial and foreshortened understanding of its value or, worse yet,' he added, 'exploited in service of some ideological vision, no matter what the hue.'

The beauty of the Eucharistic liturgy is not about 'the search for a ritual aesthetic' that focuses on 'a careful exterior observance of a rite' or 'a scrupulous observance of the rubrics.'

Nor does Pope Francis wish for the Catholic Mass to be reduced to 'a careless banality' or 'ignorant superficiality.'

The way communities live out of the Mass 'is conditioned – for better



In his new apostolic letter, Desiderio Desideravi, Pope Francis writes: 'Let us abandon our polemics to listen together to what the Spirit is saying to the Church. Let us safeguard our communion. Let us continue to be astonished at the beauty of the Liturgy.'

Photo: Vatican Media/CNA

or, unfortunately for worse – by the way in which their pastor presides in the assembly,' Pope Francis says.

He lists models of inadequate presiding, such as 'rigid austerity or an exasperating creativity, a spiritualising mysticism or a practical functionalism, a rushed briskness or an overemphasised slowness, a sloppy carelessness or an excessive finickiness, a superabundant friendliness or priestly impassibility.'

The liturgy must be rehearsed and carefully prepared so the faithful may participate in wonder at the sacrament when the bread and wine are transformed into the body and blood of Jesus.

The Pope writes: 'Let us abandon our polemics to listen together to what the Spirit is saying to the Church. Let us safeguard our communion. Let us continue to be astonished at the beauty of the Liturgy.'

At the core of Pope Francis' Apostolic Letter is the desire for the entire people of God, starting with

the celebrants, to rediscover beauty and wonder before the liturgy, letting the liturgy itself 'form' those who participate in it, immersing them in what the Pope calls 'the ocean of grace that floods every celebration.'

Pope Francis voices dismay in *Desiderio Desideravi* at the pushback Vatican II reforms, including liturgical reforms, still meet today.

The Pope has opened the Church and the Eucharist to divorced and remarried couples, people who have had abortions and, most recently, politicians who support abortion rights.

'The world still does not know it, but everyone is invited to the supper of the wedding of the Lamb,' Pope Francis says.

Sources: Vatican News, Church Times

>> 'Like charity, Christian unity begins at home', PJ Cullinane, p 16.

Masking up for Term 3: Managing winter illnesses and Covid-19

A combination of the usual Term 3 winter illnesses and Covid-19 is likely to put more pressure on your school, kura and community, the Ministry of Education advised the education sector in July.

The Ministry said the public health advice clearly shows mask wearing is a strong tool in the defence against the transmission of Covid-19 and other airborne respiratory viruses. 'Masks are effective at preventing transmission of Covid-19 to a contact or preventing transmission of Covid-19 from a case. Masks work alongside other measures to protect students and staff,' the statement said.

The Government is providing 10 million child masks for Terms 3 and 4 and continues to make adult-sized masks available to schools for staff and older students.

'These masks allow you to support those students unable to provide their own masks and are in addition to the 24 million adult-sized masks and nearly 4 million child masks already provided to schools this year. We have plentiful stocks of adult masks and some supply of child-sized masks if schools need to order more.'

The Ministry of Health and the Ministry of Education strongly recommend that all schools and kura amend their mask policy for the first four weeks of Term 3 to require mask wearing in all indoors for students Year 4 and above, where it will not have a significant impact on teaching and learning.

Examples of situations where mask wearing may not be practicable include:

- while eating and drinking
- playing certain musical instruments
- playing indoor sport
- singing or drama performance on stage, and PE.

In these situations, particular attention should be paid to ensuring good ventilation, and physical distancing where practicable, MOE said.

'This approach attempts to balance the benefits of mask wearing with the primary purpose of school's education across curriculum areas and ensure students with particular learning needs that may be hindered by mask wearing are considered.'

>> *The impact of Covid-19 on our Catholic school communities, Dr Kevin Shore, NZCEO, p 12.*



Mask rules for schools changed – young people at Sacred Heart College, Napier. Photo: Supplied



St Patrick's College Wellington

New Zealand's oldest Catholic boys' college

St Patrick's College will celebrate Mass for the Feast of the Assumption on Monday 15 August at St Mary of the Angels at 1.30pm.

The College looks forward with excitement to the completion of our new Performing Arts Centre in late August which will accommodate both Drama and Music suites.

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Pope Francis' Prayer Intention

During the month of August 2022 Pope Francis' intention is: *for small business.*

We pray for small- and medium-sized businesses; in the midst of economic and social crisis, may they find ways to continue operating, and serving their communities.

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New Zealand bishops call for action to end Palestinian suffering

The New Zealand Catholic Bishops have published a formal statement, calling for action to end Palestinian suffering and to find a just and peaceful solution for the peoples of Israel and Palestine.

The publication of their statement, on July 13, coincided with a visit to the Holy Land by Mena Antonio, the recently appointed Chief Executive – Kaiwhakahaere Mātua of the Catholic social justice agency Caritas Aotearoa New Zealand.

Mena was visiting Caritas Jerusalem and other agencies and places in the Holy Land.

The bishops' statement is reproduced in full below.

New Zealand Catholic Bishops' Statement

The Holy Land is a special place for Christians everywhere, not least the Catholic communities of Aotearoa New Zealand. The Holy Land is the birthplace of our faith; the birthplace of our Saviour. The names of its localities and geographical features resonate from the pages of the Bible. And, of course, it is not just a holy land for Christianity, but also for followers of Judaism and Islam, which together make up the three great Abrahamic religions.

It is a matter of great anguish for the Bishops of Aotearoa New Zealand that the Holy Land continues to be a land of turmoil, bloodshed and fear for many of those who live there, but most particularly for the ordinary Palestinian peoples of the occupied territories of the West Bank of the Jordan River and of Gaza. Many of the Palestinians are followers of Islam, but a substantial number are also Christian. For decades now, these ordinary Palestinians have been reduced to the status of refugees in their own homeland.

Also, for many decades now, attempts to find a lasting peace in the Holy Land that would provide security for the Palestinians and the ordinary people of Israel have remained elusive, seemingly utterly so. While there may have, at times, been good will, there has been no lasting way forward.

The concept of the so-called 'two-state solution' whereby an independent Palestine would sit alongside Israel remains just that, a concept. The region flares into violence, bloodshed and intransigent bickering at regular intervals. Israel continues to establish illegal settlements on Palestinian land in the West Bank, which it has occupied since capturing it in the 1967 Arab-Israeli War and which under international law must be given back to the Palestinians as the heartland of their own state.

In January, in his annual address to members of the Diplomatic Corps accredited to the Holy See, Pope Francis lamented that no steps forward had been taken in the previous 12 months in the peace process between Israel and Palestine. 'I would truly like to see these two peoples rebuild mutual trust and resume speaking directly to each other, in order to reach

the point where they can live in two states, side by side, in peace and security, without hatred and resentment, but the healing born of mutual forgiveness,' the Holy Father said.

The Catholic Bishops of Aotearoa New Zealand strongly support Pope Francis in that call. The conflict in the Holy Land cannot be allowed to continue with no serious moves towards finding a just and peaceful solution for the peoples of Israel and Palestine, but particularly for the Palestinians, whose long years of turmoil, occupation, blockading (as in Gaza) and impoverishment are a blight on the region and indeed on humanity.

Catholics in Aotearoa New Zealand are not remote from the sufferings in the Holy Land despite our physical distance. Many Catholics take a close interest in what is happening there; many are supporters of local groups which regularly call on our Government to use its good name and reputation to work for peace. Caritas Aotearoa New Zealand works actively with Caritas Jerusalem to provide support to communities in Gaza and the West Bank. The Caritas relationship allows communication about local issues facing ordinary Palestinians, thus providing support for Palestinians, collaborative work on various projects, and emergency responses to crises. At a very local level, a New Zealander, Brother Peter Bray FSC is the Vice Chancellor of Bethlehem University in the West Bank. He regularly gives New Zealand Catholics his direct insight of events in the Holy Land.

Last November, Pope Francis held what was his sixth Vatican meeting with Mahmoud Abbas, the Palestinian President. After the meeting, Pope Francis stressed that it was absolutely necessary to reactivate direct dialogue in order to achieve a two-state solution via a more vigorous effort on the part of the international community. He reiterated that Jerusalem must be recognised by all as a place of encounter and not of conflict, and that its status must preserve its identity and universal value as a Holy City for all three Abrahamic religions, through a special internationally guaranteed status.

The Catholic Bishops of Aotearoa New

Zealand concur. It is both a tragedy and a disgrace that many political leaders internationally, who might be able to use their influence to end the suffering of the Palestinians and bring assured peace to Palestine and Israel, are not just sitting idle, but keep looking the other way.

What can we as Catholics do? We hear about the lands of Israel and Palestine all the time in our liturgies and scriptures. We should do more to express our support not just for peace, but for a continued Christian presence in Jerusalem, a city sacred to Christians, Muslims and Jews alike. For centuries, the region was part of the Ottoman Empire, then became the 'British Palestine Mandate' after World War I. The 1947 United Nations plan to divide it into the new states of Israel and Palestine recommended Jerusalem be covered by an international governance structure (*Corpus separatum* or Separate Body), recognising its importance to the three Abrahamic religions. It is such a status that Pope Francis spoke of in November. It is a proposal of merit we can support.

'Jerusalem is a Jewish city, a Christian city, a Muslim city,' wrote a delegation of British and Continental European Catholic bishops after a visit there in May. 'It must remain a common patrimony and never become the exclusive monopoly of any one religion... The Christian community is essential to Jerusalem's identity, both now and for the future. Yet its continued presence is threatened by occupation and injustice.' This is something we as Catholics in Aotearoa New Zealand can raise our voices over.

What can we as a nation do? We actually have an influence on world affairs beyond our location and size. For example, after the 2019 terror attacks on the Christchurch mosques, our Prime Minister won international support for her 'Christchurch Call', in which many world leaders and technology companies pledged in writing to 'eliminate terrorist and violent extremist content online'.

Our Government should consider using its good international standing to call for and gain support for a meeting or other forum of world leaders to find ways to bring

a lasting just peace to Israel and Palestine. No government is taking such an initiative. There is no reason we can't campaign as a neutral but caring party to get an initiative moving.

We can also offer peacekeepers for a just solution. Our military personnel have built peacekeeping skills in many countries and conflicts, near to us and far away. For 40 years, New Zealand has contributed personnel to the Multinational Force and Observers (MFO), the international peacekeeping force on the Sinai Peninsula which oversees the terms of the 1979 peace treaty between Egypt and Israel.

It was 20 years ago that the Catholic Bishops of Aotearoa New Zealand wrote in a formal statement on the Israel-Palestine conflict that 'no amount of repression, occupation, or military force can dim the desire of a people to live with dignity and freedom in their homeland. We affirm the right of the Palestinian people to find dignity and freedom through the establishment of an independent state, which surely can be denied them no longer. Their freedom will also be freedom for Israel – freedom from fear, and the opportunity to move on from a conflict which has haunted the state of Israel since its birth. Justice will bless both peoples with peace.'

It is a matter of terrible sorrow that little has happened to move on from that conflict in the 20 years since we wrote that, and that our words as written then need to be stated again today.

- ✕ John Dew, Cardinal Archbishop of Wellington, Apostolic Administrator of Palmerston North and NZCBC President
- ✕ Michael Dooley, Bishop of Dunedin
- ✕ Michael Gielen, Bishop of Christchurch
- ✕ Stephen Lowe, Bishop of Auckland, Apostolic Administrator of Hamilton and NZCBC Secretary
- ✕ Paul Martin SM, Coadjutor Archbishop of Wellington.

» Remembering Shireen Abu Akleh, a presentation by Mary Eastham, p 18.

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Vinnies respond to ongoing demand

Michael Fitzsimons

Vinnies hubs and networks around the country are continuing to meet a strong demand for assistance as the rising cost of living impacts on disadvantaged communities.

In Auckland, the demand for food parcels in June was around 500 food parcels a week, with peak demand this year reaching 1,200 food parcels. Covid has a long tail and there are many layers of need in the community, says Delphina Soti, General Manager of St Vincent de Paul Hub in Auckland.

'The mental health of a lot of people has been affected by Covid. Probably about a third of those we are dealing with cannot work for one reason or another – they might have health or mental-health issues or have very young children. The benefit does not suffice and they cannot work.'

'There's a lot of talk about things coming back to normal but in reality recovery takes a couple of years. Employment rates may be at their highest, but some families are juggling three or four jobs that don't pay as well as the jobs they used to have pre-Covid. There are more industrial jobs which pay the bills, but the work is harder and takes a toll on family members. We also have a lot of young Pasifika

and Māori people who are opting not to go onto tertiary education as their families are struggling and they need to work to bring in more money.'

Delphina Soti cited the costs of housing, rental accommodation, debt-servicing, food and petrol as major pressure points for struggling families.

'Food is becoming so expensive that it has become a discretionary item. People opt to pay for housing and amenities before food. The food parcels which we distribute are based on larger families units, are high in nutritional value and make a significant difference to families. We follow the "Standard Food Parcel" measure established by Kore Hiakai Zero Hunger Collective. We have done a lot of work to ensure our parcels are tailored to the needs of different families, for example Halal, Pasifika, vegan and so forth.'

Each food pack has a fruit and vege box of 20-25kgs, a frozen box with at least 3kgs of meat or poultry and dairy items such as milk, cheese and butter. There is also a box of dry ambient goods and a separate pack of either toiletries and sanitary or cleaning items.

When the effects of the pandemic began to escalate in 2020, Vinnies Auckland expanded their operation from a 200 square-metre warehouse to an 1100 square-metre

warehouse. People are referred to Vinnies from a range of sources, and their needs are assessed by a Vinnies triage team. The food hub operates a drive-through system which allows people who have already registered to come at an allocated time to pick up their food-boxes.

'Hundreds of boxes are pre-packed by staff and volunteers throughout the week. On pick-up day, it's like a drive-through takeaway service,' says Delphina. 'We had to figure out a way to meet the huge demand and keep it safe, dignified and non-contact.'

Delphina Soti says we are yet to see the full impact of Covid-19, the rising cost of living and the uncertainty which people are feeling. 'These combined pressures are really affecting people's income, their psyche and wellbeing. We are seeing a lot of businesses owners and working families who are struggling during these unpredictable and fluctuating times.'

Vinnies are working with a range of networks, farms and food producers to procure nutritious food at cost price. As well as offering emergency food parcels, the Vinnies Auckland hub team are exploring a cooperative model which would allow low-income families to access good quality food for a fraction of the cost.



Vinnies' workers and volunteers pitch in to meet the surging demand for assistance during the pandemic.

Photo: Supplied

'It is not dignified for our whānau to be on the emergency food scheme long term. Many who come through to access emergency parcels express their gratitude and also the shame of having to ask for an emergency food parcel. They are always wanting to contribute and give back. The co-op approach would allow whānau to purchase and have access to enough good quality, low-cost food,' says Delphina.

'Food insecurity is a growing concern in our local communities. We need to lobby our leaders and those who make the decisions, but we also need to encourage a community response. We are currently working with schools,

community groups and parishes on this. These efforts include workshops on how we can work towards a food secure community, it includes gleaning on farms, sourcing land to plant community gardens and so forth.

'On Saturdays, Vinnies Auckland host large community-service days in the food hub where hundreds of boxes are packed and processed by volunteers. Some of these people have received food parcels themselves so they become part of the Vinnies volunteer base. We invite people to come down here and help us make a response, but we also have a korero about how we can do things differently to procure more food for our whānau.'

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New Zealand palliative care grossly underfunded

The Ministry of Health has six full-time positions dedicated to 'assisted dying' but no team dedicated to palliative care.

'Proponents of the End of Life Choice Act promoted its introduction as being all about choice,' says Dr John Kleinsman, Director of the Nathaniel Centre for Bioethics. 'But it's a "Claytons' choice" if palliative care is not widely accessible.'

Dr Kleinsman was commenting on the first Health Ministry report of data collected on people who

sought euthanasia between the End of Life Choice Act taking effect last 7 November and 30 June 2022.

The data showed 400 people applied for 'assisted dying', of whom 143 had an 'assisted death', 153 did not continue the process and 101 were still in the process of assessment or preparation for euthanasia.

New Zealand's Catholic bishops strongly opposed the euthanasia law, saying demand would be driven not by pain but by people worried they would be a burden on others.

They supported the strengthening of palliative care to help people who faced dying in great pain.

'An action plan for palliative care was developed after a review in 2017, but many health practitioners working in that sector are not seeing any action,' Dr Kleinsman said.

'End-of-life "choice" was heavily weighted in favour of "assisted dying", because of the increasing demands on New Zealand's underfunded palliative care sector,' he said.

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- Identify, develop and support Volunteer opportunities.

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For a copy of the role description, please email:
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phone (04) 385-8642.

US Bishops welcome Supreme Court decision

The Catholic Bishops of the United States have welcomed the Supreme Court decision overturning *Roe v Wade*, the 1973 ruling 'which legalised and normalised the taking of innocent human life' through abortion.

In June, the United States Supreme Court released its decision in the case of *Dobbs v Jackson Women's Health Organisation*, ruling that the US Constitution does not protect a so-called 'right' to abortion. The ruling, which was decided by six judges in favour and three opposed, overturns the decisions in the landmark abortion cases *Roe v Wade* and *Planned Parenthood of Southeastern Pennsylvania v Casey*, which had guaranteed 'abortion on demand' throughout the country.

'This is a historic day in the life of our country,' says the US Bishops' statement. 'For nearly 50 years, America has enforced an unjust law that has permitted some to decide whether others can live or die; this policy has resulted in the deaths of tens of millions of preborn children, generations that were denied the right to even be born.'

The statement goes on to note that *Roe v Wade*, 'which legalised and normalised the taking of innocent human life, marked a grievous denial of the truth that all men and women are created equal, with God-given rights to life, liberty, and the pursuit of happiness.'

The Supreme Court decision, however, does not make abortion illegal, but merely returns authority to regulate the practice to the American people and their elected representatives.

After thanking God for the Supreme Court decision, the bishops appeal to elected officials

to 'enact laws and policies that promote and protect the most vulnerable among us.'

The bishops also mourned the loss of 'the little ones whose lives have been taken since 1973,' while expressing their closeness to 'every woman and man who has suffered grievously from abortion,' assuring them of their prayers for healing and pledging their compassion and support.

The bishops go on to praise the work of 'millions' of Americans who have 'worked together peacefully to educate and persuade their neighbours about the injustice of abortion, to offer care and counselling to women, and to work for alternatives to abortion, including adoption, foster care, and public policies that truly support families.'

Their work for the cause of life, the bishops continue, 'reflects all that is good in our democracy, and the pro-life movement deserves to be numbered among the great movements for social change and civil rights in our nation's history.'

However, the bishops insist on the need for the work to continue: 'Now is the time to begin the work of building a post-Roe America. It is a time for healing wounds and repairing social divisions; it is a time for reasoned reflection and civil dialogue, and for coming together to build a society and economy that supports marriages and families, and where every woman has the support and resources she needs to bring her child into this world in love.'

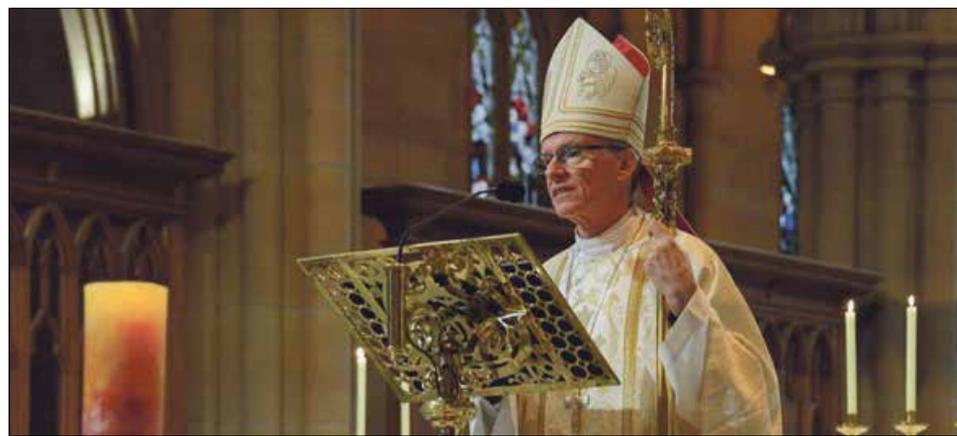
Source: Vatican News



'Pro-life movement deserves to be numbered among the great movements for social change and civil rights in our nation's history.' – US Bishops.

Photo: Vatican News

Plenary Council concludes with united vote



President of the Plenary Council of Australia, and newly appointed President of the Australian Catholic Bishops' Conference Archbishop Timothy Costelloe SDB delivers the homily during the Closing Mass of the Second Assembly of the Fifth Plenary Council at St Mary's Cathedral, Sydney.

Photo: ACBC

The Catholic Church in Australia has agreed a series of landmark reforms on the role of women, a new translation of the Roman Missal and the wider use of the 'third rite' of confession.

These were voted through on a final day of voting at the week-long plenary assembly held in Sydney in July.

Bishops and members of the Plenary Council agreed that the Church in Australia would 'implement' female deacons, should the universal law of the Church be modified to allow it, and that women will be part of 'decision-making structures' of governance. Each diocese would commit to finding 'new opportunities for women to participate in ministries.'

A Plenary Council is the highest form of gathering for a local Church. Final decisions need to be signed off by the Pope.

The agreement on the role of women marked a dramatic turnaround in the Council process. Some members had threatened to abandon the assembly gathering earlier in the week, when motions on women failed to reach a two-thirds majority. Following this initial vote, on 6 July, some members held a silent protest inside the hall. After crisis talks were held by the bishops, the council drew up new motions on the topic of 'witnessing to the equal dignity of women and men', which obtained a two-thirds majority on 8 July. For any motion to be successful at the Plenary Council, it must receive both a two-thirds majority both among the members and the bishops.

During the last day of voting, the Council also passed a motion calling for a new English

translation of the Roman Missal in Australia, to ensure it is 'sensitive to the call for language that communicates clearly and includes all in the assembly.'

Another significant vote came in the request for a wider use of the 'Third Form of the Rite of Penance', known as 'general absolution'. This is a way to offer reconciliation to groups rather than individuals.

The Council also agreed motions on a range of topics, including a 'national framework for formation in Catholic Social Teaching' and a commitment for every parish and church body to take action on the environment through *Laudato' si's* action plans.

The Council pledged to tackle a 'culture of clericalism' by including lay people in major decisions and ensuring governance is carried out in a synodal manner through structures such as pastoral councils.

Speaking at the closing Mass, Plenary Council president Archbishop Timothy Costelloe SDB encouraged Council members to continue relying upon the Holy Spirit as they move into the future. The experience of the early Church at Pentecost is one that needs to be taken up by the Church each day, he said.

'The enlivening of the infant Church, gathered in prayer in the upper room, was not a 'once-only' event. It is the daily reality of the Church and the enduring foundation of the Church's identity.'

Sources: London Tablet, Supplied.

>> Cardinal attends Plenary Council, p 8.

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Pope's penitential pilgrimage to Canada

Pope Francis has apologised to Canada's native people on their land for the Church's role in schools where indigenous children were abused, branding forced cultural assimilation a 'deplorable evil' and 'disastrous error'.

The Pope made the penitential pilgrimage to Canada in July, to fulfil a promise he made to indigenous delegations that visited him earlier this year at the Vatican, where he made the initial apology.

Speaking near the site of two former schools in Maskwacis, in Alberta, Pope Francis went even further, apologising for Christian support of the overall 'colonising mentality' of the times and calling for a 'serious investigation of the schools to assist survivors and descendants in healing.'

Indigenous leaders wearing eagle-feather war head-dresses greeted the Pope as a fellow chief and welcomed him with chanting, drum beating, dancing and war songs.

'I am here because the first step of my penitential pilgrimage among you is that of again asking forgiveness, of telling you once



Pope Francis with Indigenous leader.

Photo: Vatican Media

more that I am deeply sorry,' he said.

He was addressing the indigenous groups in the Bear Park Pow-Wow Grounds, part of the ancestral territory of the Cree, Dene, Blackfoot, Saulteaux and Nakota Sioux people.

'Sorry for the ways in which, regrettably, many Christians supported the colonising mentality of the powers that oppressed the indigenous peoples. I am sorry,' he said during the meeting with First Nations, Metis and Inuit people.

'In the face of this deplorable

evil, the Church kneels before God and implores his forgiveness for the sins of her children.'

The Canadian government now estimates at least 150,000 First Nation, Inuit and Métis children were taken from their families and communities and forced to attend the schools between 1870 and 1997. At least 4,120 children died at the schools, and several thousand others vanished without a trace.

Sources: Vatican News, Reuters

Legal wrangle over Wizard of Oz dress

The Catholic University of America cannot auction a dress from the Wizard of Oz until a court resolves a legal challenge about its ownership, a federal judge has said.

The university had scheduled an auction of the dress worn by Judy Garland for the classic movie in hopes of raising more than \$1 million for its drama and arts department. The legal challenge comes from Wisconsin resident Barbara Ann Hartke, 81, a niece of a Dominican priest and drama professor at the university. She says the dress, once given to the priest, should be hers because she is the priest's closest living relative.

Judge Paul Gardephe, in a May 23 temporary injunction, ruled the niece's lawsuit had enough merit to proceed. He blocked the planned auction until the lawsuit challenging ownership of the dress is legally settled, which could postpone the sale for months or years.

The niece of the late Fr Gilbert Hartke OP said the dress was given to her uncle while he was a priest, professor and chair of the drama

department at Catholic University.

Mercedes McCambridge, an Oscar-winning actress and artist-in-residence at Catholic University in 1973, had given the dress to Fr Hartke, the founder and head of the university's drama school.



The Dorothy dress at the centre of the dispute.

Image: Bonhams

Fr Hartke, who died in 1986, had helped Cambridge with her battle with alcohol and substance abuse and she gave him the dress as a thank-you, the suit reads. She had the dress because she was a close confidant of Judy Garland.

In the late 1980s, the dress went missing and it became the subject of rumour. Matt Ripa, a lecturer in the university's drama department, happened upon a bag atop faculty mailboxes in 2021. He opened it to find a shoebox, inside which was the dress.

The university also filed an affidavit from Fr Kenneth Letoile op, the Prior Provincial of the Province of St Joseph, who explained that the Dominican priest had made a vow of poverty and was not allowed to possess anything as personal property. Any gifts to him should have proceeded to the province, and the province did not claim ownership of the Wizard of Oz dress.

Shawn Brenhouse, an attorney for Catholic University, said the university will continue to defend its right to sell the dress.

'God will say'

Pope Francis has said he has no plans to resign soon and that his knee injury is healing. Reports of Pope Francis resigning began to spread recently in light of three events that were to happen in late August. These included the creation of new cardinals and a day trip to the Italian city of L'Aquila, which Benedict XVI visited in 2009, four years before announcing his own resignation.

Pope Francis said that 'all of these coincidences made some think that the same "liturgy" would happen. But it never entered my mind. For the moment no, for the moment, no. Really!' The Pope said he would consider resigning one day if he could no longer run the Church due to poor health, but only 'God will say' when that might be.

Top positions for women

Pope Francis has appointed three women to the Dicastery of Bishops, which assists the Pope in choosing bishops. They are the first women to ever be named members of the dicastery. Two of them are religious sisters.

Sr Raffaella Petrini, a Franciscan, has been secretary general of the Vatican's governorate, the second-ranking position in the government of the Vatican City State. Sr Yvonne Reungoat is superior general of the Daughters of Mary Help of Christians, a branch of the Salesians. Maria Lia Zervino is president of the World Union of Catholic Women's Organisations.

Russian patriarch accused of 'heresy'

Cardinal Kurt Koch, a Swiss prelate of the Catholic Church and president of the Pontifical Council for Promoting Christian Unity, says Russian Orthodox Patriarch Kirill's defence of the war in Ukraine amounts to 'heresy', and has fractured the unity of the Orthodox community. 'It is heresy that the patriarch dares to legitimise the brutal and absurd war in Ukraine for pseudo-religious reasons,' the Cardinal said.

He noted that Kirill in the past has implied that Russians and Ukrainians share a national unity given the baptism of Grand Duke Vladimir of Kievan Rus' in 988, after which he declared Christianity the state religion. In Koch's view, this vision of unity 'is cruelly refuted today: if Russians and Ukrainians emerged from the same baptismal bath, but the Russians today attack the Ukrainians and wage war, then the unity is denied.'

Missionaries of Charity expelled

Nicaragua's Sandinista-controlled congress has expelled nearly 200 non-governmental organisations from the Central American country, including 18 Missionaries of Charity. According to the newspaper *El Confidencial*, the nuns were taken by the General Directorate of Migration and Immigration and the police from the cities of Managua and Granada, where they had been serving the poor, to the border country of Costa Rica. The dissolution of the NGOs was approved on June 29 by the National Assembly on an urgent basis and without any debate.



Missionaries of Charity, deported from Nicaragua, arriving in Costa Rica.

Photo: Bishop Manuel Eugenio Salazar Mora/FB

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Cardinal attends Plenary Council

Cardinal John Dew attended the Fifth Plenary Council of the Church in Australia as one of its Observers. The Council was held in July (3-9).

A Plenary Council is the highest form of gathering for a local Church to discern what God is asking of Catholics.

Cardinal John said the Australian Church had prepared the Plenary Council over a long time and consulted many thousands of people all over Australia.

'I was very impressed at how they adapted the processes they already had in place when Pope Francis asked the world to prepare for a Synod on Synodality. The prayerful discernment and listening processes were part of the way the Council operated.'

The Cardinal said the interest in Synodality was high. 'I think people see that it gives great hope to the Church, in the sense that it is a way to enable all the People of God to have a voice.'

Cardinal John said Council members consisted of a very wide cross-section of the Church in Australia, 'with a deep concern for the future for the Church and a genuine desire to create and build an inclusive Church, open to all, giving hope to all and especially to those who struggle in different ways.'

A notable event on the programme was the celebration of one of the Masses in the Ukrainian Rite, Cardinal John said.

'The fact that the bishops of Australia enabled this to happen was a sign of real solidarity with the Ukrainian Bishop and Clergy who celebrated the Mass as a part of the Plenary Council. The Latin Rite priests and bishops and the other Eastern Rite Bishops concelebrated with the Ukrainian bishop.'

Those gathered for the Fifth Plenary Council of Australia are following in the footsteps of the early Christians, Cardinal

John said at Mass on the Thursday evening, at St Mary's Cathedral, Sydney. The Cardinal was the homilist for Mass celebrated on the memorial of Blessed Peter To Rot, Papua New Guinea's first Blessed.

In his homily, Cardinal Dew spoke about the faith and devotion to Blessed Peter, a lay catechist and martyr who suffered persecution during the Second World War.

In gathering as a Plenary Council, Cardinal Dew said the Members were taking their cue from the early Christian community, who 'gathered under the leadership of the Holy Spirit' and engaged with one another to discern 'how they were to live faithful to the experience of Jesus.'

>> For story on Plenary Council, see p 6.



Cardinal John Dew, Archbishop of Wellington and observer of the Plenary Council, delivers the homily during Mass celebrated for the Second Assembly of the Plenary Council on the memorial of Blessed Peter To Rot at St Mary's Cathedral, Sydney. Photo: ACBC

Suzanne Aubert's legacy highlighted at 187th birthday events

On Saturday 18 June, the day before the 187th birthday of Meri Hōhepa Suzanne Aubert was celebrated, the Compassion Soup Kitchen was blessed with a visit by the Governor-General of New Zealand, Dame Cindy Kiro, and His Excellency Richard Davies. Dame Cindy attended the evening meal service as a volunteer to wait on whānau guests with a hot meal.

She highlighted the work of the Compassion Soup Kitchen in continuing Mother Aubert's remarkable legacy of supporting people in need in our community.

The following day, 19 June, with music by the pupils of St Mary College and a large attendance, the 187th birthday of Meri

Hōhepa Suzanne Aubert was celebrated with a special Mass ceremony held in the Chapel of Our Lady's Home of Compassion, Island Bay, Wellington.

Cardinal John Dew led the ceremony. During his homily he recalled the virtues and legacy of Meri Hōhepa Suzanne Aubert, highlighting her spirituality was always based on the presence of God in her life and that the grace of the 'present moment' allowed her to do wonderful things for God.

'We remember Suzanne, we can learn from her, from her writings, her sayings, her wisdom, and we give thanks for her example of showing us what our human life can be,' he said.

Cardinal John also highlighted how Meri Hōhepa had a heart full of love for all, saying, 'Let us have a heart like an artichoke and so big that everyone can have a leaf of it.'

The 187th-anniversary celebration recalled the precious legacy of Suzanne Aubert, who was born 19 June 1835 in Saint-Symphorien-de-Lay, near Lyon in France, and emigrated to Aotearoa New Zealand in 1860.

Meri Hōhepa Suzanne Aubert was an outstanding teacher, nurse, innovator in the field of health care, pioneer of social welfare, and advocate for disadvantaged children, the poor and the sick 'of all faiths and none.'

Liturgical reception for Archbishop Paul Martin



Archbishop Paul Martin sm.

A liturgical reception is being held for Archbishop Paul Martin sm at St Teresa's Church, Karori, 6pm, Friday, 12 August. The reception is expected to take the form of Evening Prayer of the Church, during which Archbishop Paul's formal letter of appointment to the Archdiocese will be read. Cardinal John Dew, Archbishop of Wellington, has invited parishioners to the reception, which will be followed by light refreshments.

Archbishop Paul will be installed as Archbishop of Wellington when, in due course, Cardinal John Dew retires. Archbishop Paul has been serving as the Coadjutor Archbishop of Wellington since January 2021. From March 2018 until January 2021, he was the 10th Bishop of Christchurch, and its Apostolic Administrator from January 2021 until May 2022.



Sam, the Soup Kitchen Manager, and Dame Cindy Kiro. Photo: Government House



Cardinal John highlighted Suzanne Aubert's legacy at the 187th birthday celebration Mass. Photo: Supplied

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Marist St Pat's hosts pre-test function



Photo: Supplied

Pictured at a pre-test function in Wellington, the evening before the final Test Match of the series between Ireland and the All Blacks last month, are (l-r) the Chairman of the Irish Rugby Football Union, Declan Madden, the Irish Ambassador to New Zealand,

Peter Ryan and the President of the Marist St Pat's RFC, John Holden. Also attending were Marist St Pat's Patron, Cardinal John Dew, Archbishop Paul Martin, and many of the Ireland team's supporters.

Hosting the event was Marist St Pat's Shamrock Club, which is MSP's business support group, set up in 1991 to bring together companies and individuals who support Marist rugby. 'Membership creates the opportunity to meet people in different areas of business and to enjoy Shamrock Club social functions and benefits,' says John Holden.

'The funds we raise are used to support players from schoolboy to premier level. Major refurbishments of the Evans Bay gym, including the new artificial surface installed in 2009, relied heavily on generous Shamrock Club support.'

Mass of Thanksgiving

A Jubilee Mass of Thanksgiving was celebrated for Archdiocesan clergy at St Patrick's Church, Kilbirnie, on 14 July. Several clergy attended along with parishioners, family members and friends. Jubilarians were Frs John Walls sm, 50 years; Roderick Milne sm, 60 years; David Arms ssc, 60 years; Brian Wysocki sm, 65 years; and Alan Roberts, 50 years. Absent were Frs Julian Wagg, 50 years; and Tom O'Brien, 60 years.

Fr Ron Bennett was the main celebrant and Fr Alan Roberts delivered the homily. Fr Alan said, 'There is nothing like the joy which comes from encountering Christ thought the Scriptures and then having the privilege of conveying what we have discovered to others.'



Pictured from left are Jubilarians Frs Brian Wysocki sm, John Walls sm, Alan Roberts, Ron Bennett, David Arms ssc, and Roderick Milne sm.

Photo: WelCom

Catholic Centre

The archdiocesan Catholic Centre on Hill St, Thorndon, was closed earlier this year due to seismic assessments. After further engineering reports, it has been decided to permanently close the premises and the adjacent Viard House and redevelop the site. This major project is expected to take up to four years.

Staff from the centre – including archdiocese ministries, Caritas, NZ Catholic Education Office, NZCBC, Catholic Enquiry Centre, National Liturgy Office and others – have been working from temporary premises, since the building's closure.

New temporary office accommodation has been confirmed in Thorndon Quay for the duration of the re-development project and will be available for the various staff from this month.

When completed, the new Hill St premises will include permanent office accommodation.

Queen's Birthday Honour



Jenny Gordon, MNZM.

Jenny Gordon, former Vicar for Education for the Archdiocese, was made a Member of the New Zealand Order of Merit in the 2022 Queen's Birthday and Platinum Jubilee Honours list, for services to Catholic education.

Jenny has contributed to Catholic education for more than 40 years, with 25 years as a teacher specialising in mathematics and religious education at several state

and state-integrated schools, including at St Mary's College, Wellington.

She became the vicar for education for the Archbishop of Wellington in 2006 – the first female and first layperson to hold this role. She oversaw the operation of the Catholic state-integrated schools for the Wellington Archdiocese, involving more than 45 schools. Among other things, she was instrumental in building a strong relationship between the Ministry of Education, the Association of Proprietors of Integrated Schools (APIS), and the New Zealand Catholic Education Office (NZCEO).

Jenny retired as vicar for education in 2021 and is currently a board member of NZCEO and chairperson of APIS.

Birthday blessings to parish treasures



Joan Whelan, Terry Fleming and Helen Codlin jointly celebrated turning 90 this year.

Words and photo: Sue Seconi

Parishioners of the Catholic Parish of Whanganui – Te Parihi Katorika Ki Whanganui recently celebrated with Joan Whelan, Terry Fleming and Helen Codlin, who all turned 90.

The congregation sang Happy Birthday and expressed blessings to the three nonagenarians before they marked their milestones with family celebrations.

These 'treasures' of St Mary's Parish, with a combined 200 years in Ministry, continue to serve with a spirit of generosity and care in building up our faith community. Joan has spent countless hours organising music, playing for weddings and funerals, and training choirs, cantors and music groups. Terry has given years to parish leadership and finance committees and takes Communion to those in his retirement village. Helen has served as weekday and Sunday sacristan making sure liturgies ran smoothly without disruption, and she too takes Communion to those unable to come to Mass.



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Applications close: 5pm, Friday 9th September 2022

Challenge 2000 seeks Youth Ministry Manager

Challenge 2000 is a Gospel-based, youth development agency that has served young people and their families for 34 years. We are committed to the values of personal dignity, social justice and social responsibility for all.

We are seeking a competent, visionary, passionate and versatile person who is committed to the Gospel, to lead a team of volunteers and youth workers journeying with communities to provide a range of services and programmes for children, young people and families.

Applicants must be:

- Committed to the Gospel, willing and able to serve as part of a team hoping to change the world
- Passionate about ministering to children, youth and families
- Positive, solution-focused and goal-oriented
- Able to self-manage, a self-starter with proven leadership skills
- Have a qualification/experience in youth work, theology, teaching, or one of the helping professions
- Able to network and build effective working relationships with parishes, schools, colleges, religious orders and diverse communities
- Committed to Te Tiriti o Waitangi and have a desire to deepen a spirituality for these changing, evolving times
- Able to develop and facilitate youth ministry projects and programmes
- Able to communicate effectively, both written and orally
- Able to work effectively with staff, volunteers, and community and church partners.

Applicants must also have:

- New Zealand residency or a valid New Zealand work visa
- A current full clean driver licence.

A very competitive salary is available for the right applicant who is keen to be part of the dream and reality of Challenge 2000. Starting date to be negotiated.

To apply, please send your CV and covering letter to Kitty McKinley, Project Manager, at info@challenge2000.org.nz. For more information about this role, please contact Kitty on 021 491 459 or at info@challenge2000.org.nz

Applications close 26 August 2022.



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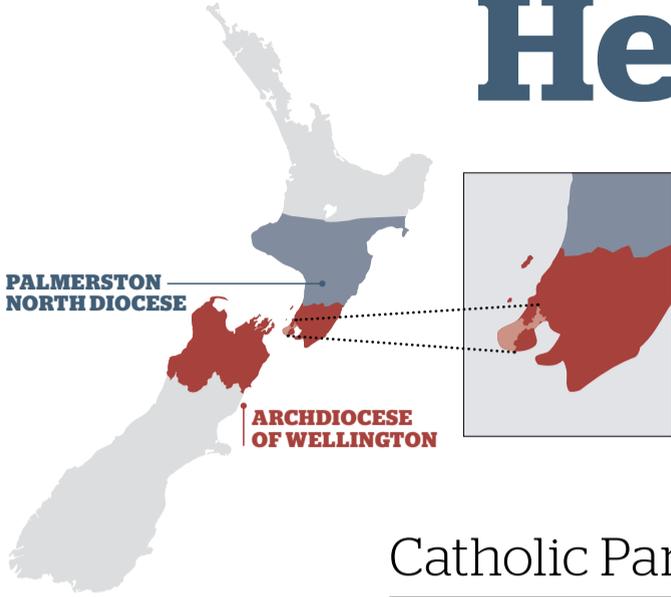
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He Hīkoi Whakapon



This month WelCom's Hikoi Te Whakapono, Journey of Faith, visits St Francis of Assisi Ohariu Parish. The parish encompasses Wellington's northern suburbs including Crofton Downs, Ngaio, Khandallah, Johnsonville, Newlands, Paparangi, Glenside, Grenada Village and Ohariu. The area population is about 45,000.

Prior to the arrival of early settlers in the 1840s, heavy forest covered a well-worn track used by Māori, whalers and missionaries travelling through from Te Aro, Pipitea and Kaiwharawaha Pā sites to Porirua and the coast. Parish history reaches back to 1873 with the dedication of Ohariu Valley to St Joseph, and the first celebration of Mass in the valley. In 2016, the new parish of St Francis of Assisi Ohariu incorporated the former parishes of Newlands, Onslow and Johnsonville.

Photos: Supplied

BRIEF HISTORY

1873: Dedication of Ohariu Valley to St Joseph, and first celebration of Mass in the valley.
1875: St Joseph's Church, Ohariu Valley, built as memorial to late Bishop Viard.
1878: New church at Pauatahanui, dedicated to the Sacred Heart, consecrated by Bishop Redwood.
1894: Petone Parish included Ohariu, Johnsonville, Tawa Flat, and Pauatahanui. These areas reverted to Lower Hutt Parish under Fr Lane, October 1895.
1895: Enlarged church at Pauatahanui, now known as St Joseph's, reopened.
1895: New church of Ss Peter and Paul at Johnsonville blessed and opened by Archbishop Redwood.
1903: New church at Porirua blessed and opened by Archbishop Redwood. Church of the Holy Name later known as Sacred Heart.
1909: First Mass in Khandallah celebrated by Fr Walsh of Lower Hutt.
1911: First Mass in the new Church of the Holy Name, Ngātoto St, Ngaio. Later known as St John's.
1922: Fr Griffin installed as Parish Priest at Johnsonville. New parish, embracing district from Ngaio to Plimmerton, included five churches – at Pauatahanui, Porirua, Johnsonville, Ohariu and Ngaio.
1929: Four Sisters of St Brigid arrive in Johnsonville from Brigidine Congregation of St Bride's in Masterton to staff St Brigid's School. St Brigid's School opened.
1931: Opening of new St Theresa's church at Plimmerton.
1931: Enlarged Church of Ss Peter and Paul, Johnsonville, opened.
1934: Fr Francis Vernon Douglas, born and bred in Johnsonville, celebrated his first Mass in Ss Peter and Paul. Joined St Columban's Foreign Mission Society, reported killed by Japanese in Philippines in WW2.
1936: St John's Church, Ngaio, reconstructed. Schoolroom included.
1937: Opening of new Brigidine Convent at Johnsonville by Archbishop O'Shea.
1940: New parish of Plimmerton established, reducing the size of Johnsonville Parish. Tawa Flat, Elsdon, Titahi Bay, Pauatahanui, and Porirua also part of Plimmerton Parish.
1950: New parish of Onslow incorporated Khandallah and Ngaio.
1952: St Benedict's School in Onslow Parish opened.
1963: St Andrew's Church in Black Rock Road, Newlands, opened and blessed by Archbishop McKeefry.
1965: St Benedict's Church, Khandallah, blessed and opened by Bishop Snedden.
1967: New parish of Newlands established.
1973: Original 1895 portion of Ss Peter and Paul Church demolished.
1975: Reconstructed Church of Ss Peter and Paul, Johnsonville blessed and opened by Archbishop Delargey.
1976: St Andrew's Church, Trebann St, Newlands, blessed by Cardinal Delargey.
2010: Wellington North Pastoral Area established.
2012: St John's Church, Ngaio, closed.
2016: The new parish of St Francis of Assisi, Ohariu incorporated the former parishes of Newlands, Onslow and Johnsonville.
2017: St Andrew's Church closed.
2018: St Andrew's Church reopened.
2019: Leadership Formation Team, in partnership with the Archdiocese of Wellington and the Society of Mary, assumed operational and pastoral leadership of the Parish, with Fr Peter Roe sm as Administrator.
2022: Lay Pastoral Leader, Joe Green, appointed Parish Director of Mission.

Catholic Parish of St Francis of Assisi Ohariu



Joe Green
Kaiārahi Katorika/
Lay Pastoral Leader
Parish Director of Mission

St Francis of Assisi Ohariu parish traces its origins to 1873, with the dedication of Ohariu Valley to St Joseph and the first celebration of Mass in the valley. From pioneering priests covering large territories on horseback to today's model of collaborative leadership and pastoral ministry, our parish has undergone enormous change.

In 2016, the new parish of St Francis of Assisi, Ohariu incorporated the former parishes of Newlands, Onslow and Johnsonville. With a pre-Covid Mass count of about 930, today our parish is served by three churches – St Benedict's at Khandallah, Ss Peter and Paul's at Johnsonville and St Andrew's at Newlands. And we are blessed with two primary schools, St Brigid's in Johnsonville and St Benedict's in Khandallah.

Our pastoral community delivers a range of ministries including baptism preparation,

visitation to the sick and dying, bereavement, a St Vincent de Paul conference and shop, Passionist Family Groups, liturgy groups, an ecumenical group, and a refugee and migrant outreach activity.

Challenge 2000 – the well-known youth-development, community and family social-work agency – is based in the parish, with a reach across the Wellington Region. Since early 2019, the parish has



Ss Peter and Paul church community of Johnsonville – 100 years in June this year.



Along with the Leadership Formation Team and the Pastoral Advisory Group, the Parish Pastoral Team works to build a pastoral response across the parish. Pictured are the team members (l-r): Helen De Gregorio, Parish Administration Officer; Joe Green, Director of Mission; Angela Mollo, Parish Manager; Fr Pete Roe sm, Priest Administrator. Absent: Jo-Anne Carley, Refugee-Migrant Outreach.

been developing a collaborative leadership model to bring together future-focused changes for the benefit of our parish community. The Leadership Formation Team includes Fr Pete Roe sm as 'priest administrator', with support from Society of Mary priests for Masses and sacramental care. When a priest is not available, a trained team leads Liturgy of the Word with Holy Communion while another team has undergone formation in homiletics – [sermons].

A property review proposes to centrally locate our mission-focussed, liturgical, administrative and pastoral activities at the pastoral area centre – on the site currently occupied by Ss Peter and Paul Church and former presbytery in Johnsonville.

A Lay Pastoral Leader [Joe Green] was appointed this year to provide pastoral, spiritual, and organisational leadership for the parish community, and a Pastoral Advisory Group has been established to bring together parishioners' concerns and ideas for pastoral development. This consultation aims to get everyone involved. So the team might be described as 'a new synodal council'.

Originally part of what is now the Te Awa Kairangi parish [in Hutt Valley], on 26 June 2022, Ss Peter and Paul church community of Johnsonville celebrated 100 years since being established as a stand-alone parish.

St Andrew's Church

St Andrew's is the largest of all three churches in the parish. Opened in 1963, it is based in the hills of Newlands with a community outreach to surrounding suburbs.



St Benedict's Church

Opened in 1965 and nestled in the hills of Khandallah, 'St Ben's' shares the village feel that is Khandallah.



100-year anniversary

A celebration of 100 years since the establishment of Ss Peter and Paul Parish Johnsonville was held on Sunday 26 June. Cardinal John Dew, assisted by Fr Pete Roe sm, presided at the celebration of the Eucharist. Themes of remembering, thanks and a future with hope were reflected in

word and song. Past parish priests, Greg O'Connor MP for Ohariu, and the Wellington Mayor, Andy Foster were among the gathering. Cardinal John presented Pat Collier with a Benemerenti medal from Pope Francis for her distinguished service to the Church. Past and present

parishioners reconnected, reminisced and mingled over refreshments while viewing the displays of history and photos. A book of the 100-year history is for sale in the church after Sunday Mass at \$20 or by emailing bookings@stfrancisohariu.nz, at \$25, via the parish account 02-0524-0203642-00.



Parishioners marking 100 years for Ss Peter and Paul parish community, Johnsonville.



Patricia Ailsa Collier (O'Brien) received a Benemerenti Medal presented by Cardinal John Dew at Ss Peter and Paul 100-year celebrations.

Challenge 2000: A Journey of Faith

St Brigid's School



Our Catholic Character teaches children to respect, forgive and show kindness in their words and actions.

Fiona Kearns
Deputy Principal

At St Brigid's, we are a Catholic multicultural school in the centre of Johnsonville. We believe every child is unique and all children bring gifts and talents that shape who they are and enable them to reach their potential.

Our collaborative and caring staff work to ensure our children get the best educational programmes and opportunities. We value our partnership with Challenge 2000 who offer support and guidance and help us to connect our tamariki with our St Francis of Assisi Parish family. We also value our partnership with parents and caregivers and encourage them to contribute to the growth of the school.

We have a passion for maths and science and are particularly strong in environmental science where children are given lots of opportunities to grow their understanding about

the world around them in practical ways. We continue to make positive links with our local community including a gardening club with our neighbours.

We offer a range of music, cultural, leadership and sporting activities. All of this is underpinned by our Catholic Character, which teaches children to respect, forgive and show kindness in their words and actions. Our vision 'to learn together with strength of character and gentleness of heart' helps our children grow as future-focused, kind-hearted and lifelong learners. We are always seeking opportunities to share our skills and talents with people in our community through musical events, visual arts and cultural performances.

Our school is named after St Brigid of Ireland who worked with the poor and established an order of sisters who worked tirelessly for the good of others. Our children are taught the traditions, rituals and beliefs of the Catholic Faith and are encouraged to live these in their daily lives.

St Benedict's School, Khandallah

Tania Savage
Principal/Tumuaki



St Benedict's students greet guests from the community.

St Benedict's is a new-entrant to year 8 school, which has faithfully served the Wellington northern suburbs' Catholic community since 7 September, 1952. Our school values of Empathy, Perseverance, Integrity, and Creativity (EPIC) have been developed from our founding order, the Brigidine Sisters, whose wisdom guided the school from 1952 to 1976.

Our motto 'Developing our Children's Minds, Growing our Children's Hearts' aligns with our vision of being a school community that provides a challenging, co-operative, and supportive environment, together with Catholic ideals, attitudes, and practices.

Our school's success lies in developing dynamic tamaiti/kaiako

– child/teacher – relationships. Our experienced and dedicated kaimahi – staff – in partnership with our whānau, strive to meet our mission.

Our EPIC values and our focus on academic achievement for all, allow tamariki to shine as engaged and active learners who enjoy school and are proud to attend. They go on to secondary schools, including St Mary's and St Patrick's Colleges, well equipped for challenges ahead and with a passion for lifelong learning.

We have a knowledgeable and passionate School Board and are blessed with an engaged Helping Our Kids (HOK) committee. They fundraise to provide additional resources for the school and support new families by hosting many events to socialise together as a community.

We work closely with the St Francis of Assisi Ohariu Parish and the Challenge 2000 team to deliver the sacramental programme and opportunities for Liturgical experiences. We identify positive relationships are at the heart of students achieving success, and we strive to be an inclusive and active member of our community.

If you would like to visit or have a question about our school, please call us on (04) 479-6878, email office@st-benedicts.school.nz or visit st-benedicts.school.nz

Religious communities leave enriching legacies

The parish has a rich heritage of faith support and dedication from many religious communities who have well served us over the decades. They include the Society of Mary, the Brigidine Sisters, the Cenacle Sisters, the Sisters of St Joseph, the Dominican Sisters and the Sisters of Mercy.

The Sisters of St Brigid – Brigidines – arrived in Aotearoa New Zealand in 1898, to begin their mission in Masterton, Wairarapa, offering religious and literary education to young women. In January 1929, four sisters came from Masterton to establish St Brigid's School in Johnsonville, bringing Catholic education to the parish. In 1952, the Sisters established St Benedict's School at Khandallah. In the early years this order provided principals and the teachers for both schools. Originally the sisters received no teaching salary and supported themselves by teaching music and elocution, short-hand typing and bookkeeping. The parish continues to hold the Brigidine Sisters in loving and high regard.

We have been blessed with the presence of sisters from five



As part of its commitment to working with young people, in 2017 the Society of Mary purchased the old Brigidine convent at 1 Wanaka St, Johnsonville, to be used as a base and outreach centre for Challenge 2000. The centre provides a base from which Challenge offers a wide range of services, including an alternative education college and youth development and youth ministry programmes.

religious orders who, over the years, have enriched the life of the parish through various ministries, and making warm and lasting friendships. The sisters from the Cenacle, Dominican and Josephite communities are on record as saying that though relative newcomers they were made to feel very much 'at home' and enjoyed being part of

such a prayerful, inspirational parish.

These religious orders have contributed to a depth of spirituality, each in their own way and according to their own charism.

Today, Fr Pete Roem, as priest administrator is supported in providing Mass by several priests from the Society of Mary and Assumptionist Fr John van der Kaa.

Parish visitation ministry

Our dedicated team provides visitation and pastoral care to parishioners at home and to those living in rest homes in our parish area. We meet quarterly for prayer, formation training and mutual

support. Our ministry works closely with the parish office with the support and guidance of our lay pastoral leader Joe Green, and we liaise with the bereavement ministry.



Vinnies Op shop in Broderick St Johnsonville.

Vinnies in the parish

Widely known in the community for its Op shops, the Society of St Vincent de Paul (Vinnies) exists to provide personal service to the poor. Organised into local 'conferences' it was founded in Paris in 1833 and established in New Zealand just 34 years later.

Personal service to the poor means person-to-person contact

is both a fundamental and unavoidable part of what we do and reflects the long-held Catholic belief and challenge for us to see Christ in those who suffer or are in need.

The Johnsonville and Khandallah conferences meet monthly. We invite you to email us at Johnsonville.SVDP@gmail.com to find out more.

Parish refugee and migrant outreach

We are a culturally rich and diverse parish with about 40 per cent of our northern suburbs' community members being born overseas. So far, our parish has set up 26 houses for refugee families. With the help of grants from the Tindall Foundation and the Caritas Pro Vitae Gradu Charitable Trust, this year we employed a Refugee and Migrant Family Support Coordinator, Jo-Anne Carley, who has been visiting

families and connecting communities. New initiatives include art holiday programmes and conversation evenings for migrants to gain English language confidence. Stand-out moments have been assisting new mothers, providing practical support during Covid, partnering with Challenge 2000 to empower parents to access education systems, supporting the Dia de las Velitas Liturgy and enabling adults to gain a driver licence.



Jo-Anne Carley (r), Refugee and Migrant Family Support Coordinator with Annie Coates QSM (l), a representative of the Myanmar community.



Ecumenical group with Nativity crib on float in Johnsonville's Christmas Parade.

Ecumenism and our parish

Ecumenism has long been an important part of our parish, and, three years ago, the Leadership Formation Team established a special ecumenism portfolio managed by parishioners.

Johnsonville's Op shop, in operation for many years, is run jointly by the Anglican, Uniting, Catholic, and Broderick Rd Brethren Churches, and across our parish's three worship centres, we collaborate with Presbyterian,

Uniting, Brethren, Salvation Army and Anglican Churches.

We also come together for events such as Ash Wednesday, the Good Friday walk from church to church, provision of homes for new refugees, the Johnsonville Christmas Parade, Passionist Family Group gatherings, World Day of Prayer and the Week of Prayer for Christian Unity. These and many other events have illustrated how we work together with our sisters and brothers in Christ.

Young Catholics

The impact of Covid-19 on our Catholic school communities

Dr Kevin Shore
Chief Executive,
NZ Catholic Education Office

The school holidays [July] have come at just the right time for many of our Catholic school communities in Aotearoa. A winter wave of Covid, influenza and colds have all come together in a perfect storm of challenges in managing the day-to-day responsibilities of the school. NZCEO is in admiration of our school leaders and teaching staff who continue to roll up their sleeves and provide a high level of support and continuity for the students and their whānau.

While schools are doing their very best to manage the continuing impact of the pandemic it is having a significant effect on almost every aspect of their operation. By the end of term 2, 2022, staff illness and a shortage of relievers had resulted in many schools rostering home students in year levels, combining classes where student absence was significant, and some were forced to close due to concerns over the lack of staff to provide a safe environment for students. While schools have been here before (time and again) it is testing their resilience with many schools paring down their focus to the core teaching and learning tasks – the extras that many schools have always provided have been rationalised to what is most important. A common story is teaching staff giving up their non-contact teaching time to fill in as relievers. We are lucky to have such a committed and generous group of staff in our schools.

While most of our schools are in good shape, some schools have been affected by the number of students who have fallen off the school roll during the pandemic. Issues such as the cost of clothing, an inability to afford petrol to get students to school and the need to have students at home to look after siblings as parents look for work to make ends meet have added to this issue. I am aware of some state schools who have lost almost a third of their student roll and some of our Catholic schools have been affected to a lesser extent. The impact of this could be less teaching staffing for schools in 2023 but the Ministry of Education is aware of this issue and has assured schools it will manage these issues sympathetically.

The long-term impacts on our students of increased levels of stress and anxiety as well as an interrupted education are more difficult to quantify. Long periods of student absence from school will inevitably affect overall levels of student literacy and numeracy reducing the equity outcomes in our education system. The challenge moving forward for those in education will be how to encourage our most disadvantaged students back into school while working to reduce the learning deficits that have resulted from their absence. The good news is that our Catholic schools continue to operate at levels of achievement that is at least 20 per cent higher than national averages and that is a very positive sign for the future of the students in our schools.



'School leaders and teaching staff continue to roll up their sleeves and provide a high level of support and continuity for the students and their whānau,' says Kevin Shore, CEO, NZ Catholic Education Office. Pictured: teacher, Kerry De Graaff, and year 4 and 5 students, St Joseph's School, Dannevirke.

Photo: Supplied

Four winners named in the 2022 Delargey Awards

Four people nominated for their outstanding work in Catholic youth ministry are winners in the 2022 Delargey Awards.

The awards are named in honour of Cardinal Reginald Delargey (1914–79) who was noted for his tireless work for young Catholics. The awards are presented by the New Zealand Catholic Bishops Conference every two years to recognise outstanding involvement in Catholic youth ministry.

The 2022 winners are:

- Michelle Schaare of the Catholic Parish of New Plymouth, Advocacy category, for her passion for the employment, support, and governance of youth ministers.
- Peter Fuga of Our Lady of the Assumption Parish, Onehunga,

Auckland, Advocacy, Catechesis, Community Life, Evangelisation, Leadership Development and Prayer and Worship categories, for his limitless energy in providing opportunities and inspiration for young people.

- Janette Bradbrook and Mike Fidow of the Catholic Parish of Christchurch East, Catechesis category, for their remarkable commitment to building youth ministry in their parish and diocese.

Bishop of Auckland Stephen Lowe, Secretary of the New Zealand Catholic Bishops Conference – Te Huinga o ngā Pihopa Katorika o Aotearoa, says the nomination letters for the four winners spoke of their deep investment, leadership,

faith and remarkable contributions to the young people of the Church in Aotearoa New Zealand.

The Delargey Awards have been presented since 2004 to recognise long-term involvement in Catholic ministry with young people, to educate the community about ministry with young people, and to raise the profile of Catholic ministry with young people.

The award takes the form of a small trophy presented to the winners.

Information about the 2022 winners is also online with a list of past award winners as well as a biography of Cardinal Delargey: catholic.org.nz/news/media-releases/2022-delargey-winners/



Michelle Schaare of the Catholic Parish of New Plymouth.



Peter Fuga of Our Lady of the Assumption Parish, Onehunga, Auckland.



Janette Bradbrook and Mike Fidow of the Catholic Parish of Christchurch East.



Photos: Supplied

Empowering youth ministry

Members from the archdiocesan Youth Ministry of Church Mission and Life Teen Aotearoa teams came together in May to run a weekend in Wellington, called 'Empower Youth Ministry Training'.

Youth ministers, junior leaders, clergy, and parish leaders teamed up to develop youth ministry skills and to learn how to better support young people. The weekend was full of inspiration and sharing practical tips for ministry, personal testimonies, and support for one another.

'We were blessed to have the Sacraments at the centre of everything we did, with Mass, Reconciliation, prayer and worship throughout the programme,' said Louise Lloyd, co-ordinator for the Archdiocese Youth Ministry of Church Mission.

'We are incredibly lucky to have such wonderful youth ministers in the Wellington archdiocese, committed to sharing God's love and joy among young people. I can't wait to see all the great things they continue to do in their ministries,' said Louise.



Members from the Wellington Archdiocese Young Church Ministry and Life Teen Aotearoa at a weekend of youth ministry training.

Photo: Supplied

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Rangatahi Katorika

Multimillion-dollar investment in Catholic schools

Sally Cawston

More than 70 school-building upgrade and maintenance projects are underway across the Diocese of Palmerston North. The work is part of the diocese's multimillion-dollar investment in its, Catholic school land and buildings portfolio.

The projects – some already completed – range in size and scale to address the need for new learning spaces and essential maintenance. The work includes structural strengthening, weathertightness remediation, roofing, accessibility modifications, end-of-life replacement of buildings, quality-learning environments, and security.

Diocesan general manager Liam Greer is pleased with progress. 'Our property manager Susan Zentveld is working in a challenging environment with building product shortages, but she is confident that over \$8 million worth of projects will be delivered within the next two years,' he said.

The diocese's commitment to investing in its educational facilities uses different funding streams, each based on specific criteria and enabling different types of building works. The majority of the projects underway are funded from the Essential Property Maintenance Package (EPMP) – the one-off 'additional funding allocation' for all state-integrated schools announced in the Government's 2021 budget.

Criteria set by the Ministry of Education for work under EPMP are to prioritise health and safety, then essential infrastructure and quality learning environments.

'The EPMP has given all schools in our diocese an opportunity to benefit from key upgrades to property,' says Susan Zentveld. 'I'm



Charles Ropitini of Paki Paki and Ngāti Kahungunu, welcomed the school community and guests to the opening of St Joseph's School's two new classrooms, Mēri Hōhepa.



Fr Arthur Toothill officiates at the new hall opening, with St Mary's School kapahaka group.

Photos: Sally Cawston

pleased to be able to work with schools as we plan and complete this essential work.'

The diocese is working with experienced project managers to ensure work is delivered economically, is conducive to modern classroom learning, and is attractive, so school communities

can benefit for many years to come.

In Hastings, St Mary's and St Joseph's primary schools recently celebrated the openings of their respective completed projects.

St Mary's School officially opened its new hall on June 2, their first public celebration following the lifting of Covid-19 restrictions.

Fr Arthur Toothill, a St Mary's old boy, blessed and opened the hall, joined by the whole school and families, parish, diocese and school representatives, clergy, Sisters of St Joseph, Board representatives, and local contractors.

Principal Liz Crowley said, 'This fabulous new asset has opened up a myriad of opportunities we will be able to offer our students and school community. Students and staff are excited to be part of this special day in our school's history and now to be in and using this new hall to its fullest potential.'

At St Joseph's School on June 22, Mons Brian Walsh blessed and opened two new classrooms, named Mēri Hōhepa.

Principal Aaron O'Neill said, 'The modern, innovative learning spaces acknowledge Suzanne Aubert's significant contribution to our area and her close relationship with local Māori who called her Mēri Hōhepa.'

Staff, students and their families gathered in the school grounds and were joined by parish and diocese representatives, clergy, sisters of St Joseph and Sisters of Compassion, board trustees, and the project's local contractors. Everyone was invited to walk through the new building and to rub the blessed stone gifted by local hapu.

'The new classrooms respond to our school's growing roll, and we look forward to occupying our new learning spaces,' Aaron said. 'The building represents an exciting future at St Joseph's School, and we acknowledge the hard work of our proprietor, the Diocese of Palmerston North for blessing us with such a wonderful gift.'

St Patrick's Day fundraiser for Otis

Earlier this year, when our community of Sacred Heart Petone found out that a past student had been diagnosed with a rare form of cancer, we were devastated.

We wanted to do something to support Otis and his family and so we decided to hold a non-uniform day to raise money. We combined it with St Patrick's Day celebrations and everyone was invited to wear green.

To raise more funds, Year 7 student, Ben came up with an idea to shave his mullet off, which he had proudly grown for two and a half years. 'It felt good to help raise money for Otis, it seemed like the right thing to do' Ben said.

Together, our school raised a total of \$1200 for Otis and his family.

By Ben Sonneman and Nick Hannaford.



Ben foregoes his mullet to help raise funds for Otis.



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.



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Tertiary Study Scholarships



The Catholic Foundation offers eight scholarships to students living in the Wellington Archdiocese and who are in their final year of secondary education. The scholarships, worth \$2,000 each, are to help with study in a student's first year of tertiary education. Applicants are invited to apply online by **30 September**.

Go to catholicfoundation.org.nz/grants-and-scholarships/ to read the scholarship conditions and information, and to apply.

For more information, please contact the Catholic Foundation secretary at admin@catholicfoundation.org.nz or ph (04) 496-1721.



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The Social Justice Week 2022 Parish and School resources are available to download from the Caritas Aotearoa New Zealand website.

Schools:

www.caritas.org.nz/schools/social-justice-week

Parishes:

www.caritas.org.nz/parishes/social-justice-week

If you have any questions or would like more information, please don't hesitate to contact us on 0800 22 10 22 or email caritas@caritas.org.nz

Social Justice Week (SJW) 2022 will take place from Sunday 4th September – Saturday 10th September. This year Caritas Aotearoa New Zealand has produced resources on “Whakakāhoretia te kaikiri. Kotahi anō tātou i roto i te Karaiti” (Say no to racism. We are one in Christ).

Aotearoa New Zealand has a long history of racism that continues to be prevalent throughout our communities. Evidence from education, healthcare and justice sectors show substantial disparities in outcomes for Māori and Pacific New Zealanders. The disproportionate impact of Covid-19 on Māori and Pacific populations has built momentum around a reconsideration of racial issues in this country and an increasing awareness of Te Tiriti o Waitangi rights.

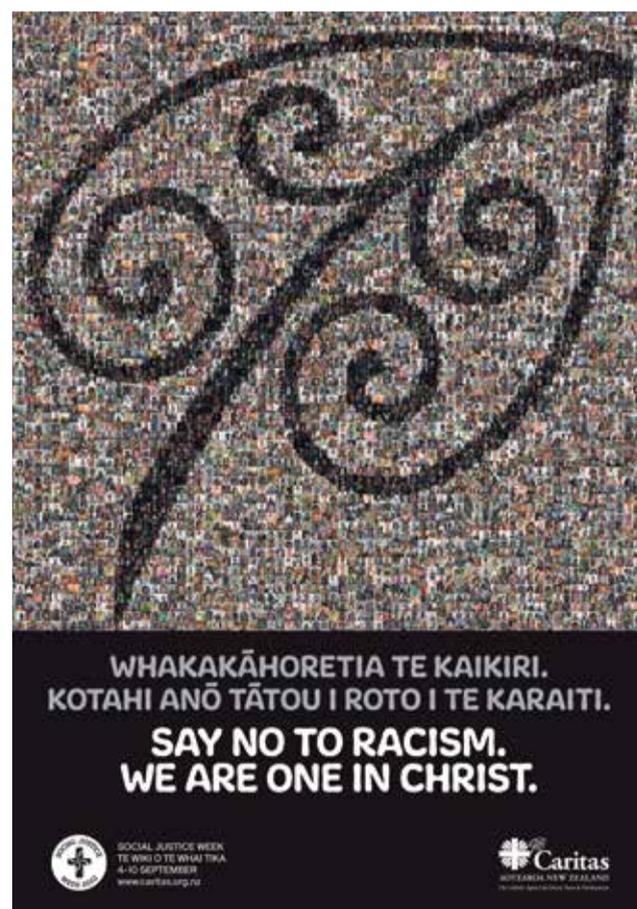
The Church has publicly denounced racism. We now need to consider what contribution we can make to promoting justice and building peace as one human family in Aotearoa New Zealand. It's timely that we reflect on this before Te Wiki o te Reo (Māori Language Week), when we recognise and uphold the place of te Reo Māori as the first language of this land. Caritas invites everyone to use this week as the beginning of their individual and collective journeys towards addressing racism in Aotearoa New Zealand.

Social Justice Week in Parishes

This year, Caritas Aotearoa New Zealand has provided parishes with resources for the week. The parish resources for Social Justice Week 2022 include a resource guide, a liturgy booklet, and the poster, featured on right.

The aim of these resources is to encourage reflection and discussion around how we see racism in the world, in our communities, and in ourselves. The liturgy booklet contains suggestions for songs, prayers, readings and reflections for Social Justice Week 2022. The resource guide outlines the theme, with case studies on racism in Aotearoa New Zealand, and small group discussion guides. Throughout the resource guide there is also a discussion on Te Tiriti o Waitangi, including events leading to and following the signing of Te Tiriti o Waitangi, and what we can do to see Te Tiriti o Waitangi upheld in our communities today.

Image (right): Caritas' Social Justice Week 2022 Poster with the theme “Say no to racism, we are one in Christ.”





Te Wiki o te Whai Tika Social Justice Week



WHAKAKĀHORETIA TE KAIKIRI. KOTAHI ANŌ TĀTOU I ROTO I TE KARAITI. SAY NO TO RACISM. WE ARE ONE IN CHRIST

Social Justice Week in Schools

The hope is that students will be challenged and inspired through Social Justice Week each year. The resources this year have been designed to highlight the negative impacts of racial discrimination, but also to remind students of our call to be like Jesus and show love, respect and understanding in all our relationships.

Racism in Aotearoa New Zealand is something that should be reflected on and challenged at all age levels. One unique component to this year’s resources is the new Caritas board game called Push & Pull. The game is easy to set up and can be played at three levels. It is a quick game, taking approximately 10–15 minutes, and is a great tool for students to learn and reflect upon daily actions and how we can either push others away (discrimination) or pull people closer (love and acceptance).

Another great way for students to respond to Social Justice Week 2022 is by using the SEE – JUDGE – ACT process found on the Action Cards. After answering key focus questions, students are challenged to set one related goal for their own lives. If we were all to make one goal towards positive change in our lives, then together we could make this world a better place.

Other resources produced for schools this year include daily prayers for the week, notes for teachers, activities for the week which cater to three different levels of comprehension, liturgy suggestions, and the poster.



The development of the resources was based around the SEE – JUDGE – ACT method, developed by Cardinal Joseph Cardijn in the 1920s. This framework is grounded in Catholic social teaching (CST) – it is a way of looking at a situation, analysing it, and taking appropriate action through the CST principles. The nine CST principles can guide us on how to be one in Christ.



**Nāu te Rourou,
Nāku te Rourou –
Participation**



**Te Tika ka Tohaina –
Distributive Justice**



**Whakawhanaungatanga
– Solidarity**



**He Painga mā te
Katoa – Common
Good**



**Te Mana o te Tangata
– Human Dignity**



**Kaitiakitanga –
Stewardship**



**Whakaaro Nui mō te
Hunga Rawakore –
Preferential Option for
the Poor and Vulnerable**



**Te Whakatairanga
i te Rangimārie –
Promotion of Peace**



**Mana Whakahaere –
Subsidiarity**

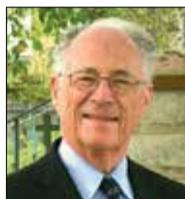


Catholics Thinking

Like charity, Christian unity begins at home

The following article by **Bishop Peter Cullinane** coincides with Pope Francis' desire for our parish liturgies to be as they should be, and for the Catholic people to receive on-going liturgy formation. Pope Francis' most recent Apostolic letter, *Desiderio Desideravi* - 'I have desired with a great desire' [Lk 22:15], published on June 29, 2022, deals with this. It is a follow-up to his letter, *Traditiones Custodes* - 'Guardians of the Tradition', issued nearly one year earlier on July 16, 2021, in which he called for the Traditional Latin Mass to be terminated. Bishop Peter's article brings these two concerns together and is presented in WelCom as a three-part series.

Part 1: Unity Matters



Bishop Peter Cullinane.

Introduction

When Jesus' first disciples were signing on, Philip found Nathaniel and said 'we have found the one Moses wrote about... Jesus from Nazareth'. Faced with Nathaniel's scepticism, Philip simply said 'come and see' (John 1:43-46). And that did it.

If this same Jesus is now 'Christ among you...' (Col.1:27), then people's experience of Christian lives, Christian community and Christian worship should have the same effect. And it does, as many have testified. But it doesn't when we obscure his presence, even just by carelessness.

In fact, whether people would even recognise him as the one sent by the Father depends on us: 'Father...may they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me' (Jn 17:21).

Unity matters that much. And that is what we put in jeopardy by disunity. That is also why Pope Francis' Decree *Traditionis Custodes* [2021] matters so much.

I can understand why some would ask: why would Pope Francis withdraw permission to use the 1962 Missal which means so much to a small community of devout people who are not seeking disunity...? And, why can't the Traditional Latin Mass (TLM) and the revised Missal (*Novus Ordo*) simply co-exist in the same way the Church allows various rites to co-exist...?

I am sure there some adherents of the TLM who think of the TLM as a kind of harmless pluralism. Perhaps this even accounts for a go-slow response by some bishops, hoping it might not be necessary to upset people who are finding comfort in this expression of their faith. But there is an element of wishful thinking here. The situation is more serious than that, both overseas and in Aotearoa New Zealand.

Papal intervention

Pope Francis' Decree *Traditionis Custodes* called for an end to division within the Catholic community's worship.

When Pope John Paul II and Pope Benedict XVI allowed, under certain conditions, Mass to be celebrated according to the 1962 Missal, it was - in both cases - regarded as a concession to special needs, not a turning back from the liturgy reform. To emphasise the point, Pope Benedict even called it an extra-ordinary way of celebrating the Roman rite - not on a par with the ordinary form. The Council had serious reasons for renewing the liturgy. It would have contradicted its own intentions if it had intended the existence of a revised Missal and an unrevised Missal 'in parallel', as if the renewal were merely optional.

Contrary to the explicit intentions of both these popes, some have not wanted to accept that these provisions were special 'concessions'. They have treated the extraordinary form as another ordinary form of the Roman rite. Some even claim that Mass according to the 1962 Missal is the only truly Catholic form of the Mass.

Further, the 1962 Missal has become a flagship for wider dissent, including an un-Catholic disregard for the Council itself, even claiming it betrayed Tradition and the 'true Church' - a Council that has been explicitly endorsed by every pope since. Those of us who have tried to explain the reasons for Pope Francis' Decree have been met by hard-line opposition and very dismissive attitudes, not to mention derogatory attitudes towards Pope Francis himself, and disregard for his role. In many cases, the protagonists (both lay and ordained) are taking their cue from websites emanating from the USA. Division and confusion are the hallmarks of a different spirit, not the Holy Spirit.



Pope Francis leads a Mass for the Solemnity of Ss Peter and Paul, 29 June. 'Encountering the living Jesus in the community that celebrates,' Pope Francis' newest apostolic letter on the liturgy, *Desiderio Desideravi* - 'I have desired with a great desire', (Lk 22:15), reflects on the meaning of baptism, our understanding of mystery, inadequate liturgical approaches, the art of celebrating the liturgy and more.

Image: Antoine Mekary/Aleteia

"Division and confusion are the hallmarks of a different spirit, not the Holy Spirit."

What eventually confronted Pope Francis was serious and increasing division. As the one whose core ministry is to preside over the unity of the Church, he could not ignore this. Nor can the college of bishops that shares responsibility with him for the universal Church. In implementing his Decree, bishops are asked 'to proceed in such a way as to return to a unitary form of celebration...'. A 'hands-off' attitude is not consistent with

what he expects of bishops. Delay in carrying out Pope Francis' decree is not obviating division; it is entrenching it.

A bigger challenge

A 'bigger challenge' is the need for the wider Catholic community always to celebrate the revised liturgy in a way that allows its true merit and beauty to become evident, and to not scandalise by carelessness. This need is at the heart of Pope Francis' follow-up letter 'On the Liturgical Formation of the People of God.'

It is fair to ask what is it TLM adherents feel is missing in the revised liturgy. In his Apostolic Constitution promulgating the revised liturgy, Pope Paul VI explained how the revised Missal is the former Missal, in an enriched form. Similarly, Pope Francis: 'whoever wishes to celebrate with devotion according to earlier forms of the liturgy can find in the reformed Roman Missal...all the elements of the Roman rite...'. So, is it something else that is missing?

an experience of community that is real and caring. They, too, want good leadership, but of a kind that respects Pope Benedict's teaching that lay and ordained are 'co-responsible for what the Church is like and what it does.' They rightly want closer collaboration, and they understand the need for ongoing formation. I see in the aspirations of TLM Catholics and the wider Catholic community underlying common ground, and potential for moving further towards the unity that any pope is entitled to expect of all of us.

On-going formation

This brings us to the need for ongoing formation. Quite apart from liturgy, there is an obligation on all Catholics to continue their formation in the faith. The General Catechetical Directory promulgated by Pope St John Paul II, points out ongoing catechesis is for adults even more than it is for children. Acceptance of the need for ongoing formation should be common ground for all of us. It is a duty for all of us; and it is sign of good faith.

"Quite apart from liturgy, there is an obligation on all Catholics to continue their formation in the faith."

Unfortunately, many Catholics became stuck in a childhood understanding of the faith. Their strong attachment to it echoes deep appreciation of those who handed the faith down to them, and a sense of responsibility for passing it on. For this we must respect them. Anyway, opportunities for adult learning about the faith were not usually available. Nevertheless, a childhood understanding of the faith is incomplete, and insufficient for adult Christian life.

Lack of continued learning results in falling behind. Geographical isolation over time can affect whole societies in this way. Something similar happens to religious movements that keep mainly to themselves. Examples are not hard to find. The reason why monastic communities have not been affected like this is precisely because they do not starve themselves of intellectual formation. They have often been at the forefront of the scholarship that has led to the Church's renewal.

An unintended side effect of Pope Benedict's more extensive concessions was that TLM adherents felt no need to pursue a deeper understanding of the Council; it seemed that for them nothing had changed. Having put so much work into the Council as a theologian, and having endorsed it as pope, it is not surprising that Pope Benedict insisted on the need for all Catholics to further their understanding of the Council.

Bishop Cullinane's article will continue in the next edition of WelCom. It will clarify some of the areas where there is potential for misunderstandings, and superficiality.

I have listened to the concerns of TLM Catholics and recognised their love for the Mass and deep need for reverence; their strong attachment to family values; commitment to community, and experience of belonging, and care for one another. They rightly expect reliable leadership, though perhaps are too accepting of clericalism. And they want continuity with tradition, even if not always respecting Pope John Paul II's explanation of the difference between Tradition and mere traditions.

I have also noted the aspirations of the wider Catholic community, much of it recently expressed in the synodal process. In common with TLM Catholics they want

Mary as Mother

Powerful protector, gentle guide

The Church marks Sunday as the 'foremost holy day of obligation' (Catechism of the Catholic Church, n2177). In New Zealand we have two additional 'holy days', the Assumption of Mary and Christmas Day. Following her death, Mary the mother of Jesus was 'assumed, body and soul, into heaven' - she knows the fullness of life in the reign of God. The Church in Aotearoa New Zealand has adopted Assumption Day, August 15, as its patronal feast.

Fr James Lyons

There's an old Charlie Brown cartoon that describes security as *hearing your mother in the kitchen when you come home from school.*

It may not be such a common sound these days with most adults usually working outside the home. But I remember it from my own childhood, and I've often thought of Jesus hearing it too. Knowing his mother was nearby, would have given the boy Jesus the same feeling of being safe and cared for that is recognised - and longed for - even today.

This unspoken longing for protection, security and being wanted for ourselves, unashamedly associated with mothers, supports our Christian tradition of a loving devotion to Mary, Mother of Jesus.

The festivals in the Church's calendar that bear her name provide us with aspects of mothering, which equip her with a heart that readily embraces very human situations. She experienced:

- the reality of giving birth;
- the trauma of being a refugee;
- the panic of losing a child in a crowded city and the joy of reuniting;
- the sense of helplessness when her son is misunderstood and maligned;
- righteous anger when her own family regards her son as delusional;
- the unspeakable grief as she watches her son tortured and killed.

There is also her unshakable faith leading her to know the wonder of resurrection; and the courage and love enabling her to stand with the ones who had abandoned Jesus, drawing them together to experience their own resurrection through forgiveness.

For all this, Mary of Nazareth, Wife of Joseph, Mother of Jesus, is honoured by Christians as Mother of the People of God, Mother of Mercy, Help of Christians, Queen of Peace.

But - a reading chosen for the Mass on Assumption Day (15 August), from the last book of the Bible, the Apocalypse, pictures this



'Ko Hāta Maria, te Matua Wahine o te Atua - Holy Mary, Mother of God,' section of artwork to be installed at St Mary of the Angels Church. The church will be dedicated as the National Shrine to Mary, Mother of God, Assumed into Heaven, Sunday 14 August. Photo: WelCom

"Mary of Nazareth, Wife of Joseph, Mother of Jesus, is honoured by Christians as Mother of the People of God, Mother of Mercy, Help of Christians, Queen of Peace."

same Mary as an object of hate; to be hunted down destroyed by Satan, the great enemy of God, because she carries the antidote to evil and disorder.

The Apocalypse (also called the Book of Revelations) presents God's enemy as a dragon, manipulated by envy. The woman who is to give birth to the one who can overcome evil must herself be a person of the greatest love, for only love can turn the tide on those whose agenda is domination, destruction and death.

There's a reminder here of Simeon's prophecy when Mary and Joseph formally presented the child Jesus in the Temple. Simeon spoke glowingly of the destiny of Jesus but then warned Mary, a sword will pierce your own soul too [Luke 2:35].

When you or I are hurt by another's action or slander the

immediate reaction is to hit back. But the model given us in Mary is to trust in the 'power of God's arm' to bring good out of evil. Mary's 'sword', far from fatally wounding her, opened up a pathway to mercy and compassion and this is her gift to us.

Mary proclaims the greatness of the Lord - whose mercy is from age to age. She pondered deeply the good things God had already done for her, seeing them rise from the heartache and suffering she encountered in her life.

The Assumption of Mary is the climax of mercy, her entry into the fullness of life with God. The perfect fulfilment of her life invites each of us to ponder deeply the power of mercy to change hearts, to soften thoughts of vengeance and to develop a way of life that cultivates dialogue, reduces tension, and transforms the narrowness of self-interest into a willingness to listen to other points of view and to look for the good in what might first appear to be totally bad.

Pope Francis, in his widely acclaimed writing on *'The Joy of Love'* [Amoris Laetitia, 2016] emphasises that in every family three words need to be used over and over again: *Please, Thank you and Sorry.* He calls them *three essential words*, and writes: *Let us not be stingy about using (them), but keep repeating them day after day... The right words, spoken at the right time, daily protect and nurture love. [par. 133]*

This can be our action, honouring the truth of Mary's Assumption - that she, a human person like us, lives fully and completely in God's presence. The *'Please', 'Thank you'* and *'Sorry'* you offer in your relationships can be your tribute to the one whose motherly care proudly protects and gently guides all her children.

Gospel Reading: Sunday August 7, 2022

NINETEENTH SUNDAY IN ORDINARY TIME - LUKE 12:32-48

³² Jesus said to his disciples: 'Do not be afraid any longer, little flock, for your Father is pleased to give you the kingdom.

³³ Sell your belongings and give alms. Provide money bags for yourselves that do not wear out, an inexhaustible treasure in heaven that no thief can reach nor moth destroy. ³⁴ For wherever your treasure is, there also will your heart be.

³⁵ 'Gird your loins [be prepared] and light your lamps ³⁶ and be like servants who await their master's return from a wedding, ready to open immediately when he comes and knocks. ³⁷ Blessed are those servants whom the master finds vigilant on his arrival. Amen, I say to you, he will gird himself, have them recline at table, and proceed to wait on them. ³⁸ And should he come in the second or third watch and find them prepared in this way, blessed are

those servants. ³⁹ Be sure of this: if the master of the house had known the hour when the thief was coming, he would not have let his house be broken into.

⁴⁰ You also must be prepared, for at an hour you do not expect, the Son of Man will come.'

⁴¹ Then Peter said, 'Lord, is this parable meant for us or for everyone?' ⁴² And the Lord replied, 'Who, then, is the faithful and prudent steward whom the master will put in charge of his servants to distribute the food allowance at the proper time? ⁴³ Blessed is that servant whom his master on arrival finds doing so. ⁴⁴ Truly, I say to you, the master will put the servant in charge of all his property. ⁴⁸ ...When someone is given a great deal, a great deal will be demanded of that person; when someone is entrusted with a great deal, of that person even more will be expected.'

See that you are prepared

Tom Gibson

Jesus persuades His disciples neither be discouraged or afraid [Luke 12:32-48]. His advice to them was to sell their possessions and give to the poor.

I have recently been in Australia catching up with family relatives I had not seen for four years and celebrated my 88th birthday. Perhaps I am taking Jesus' advice a little literally. My visit was tinged with some sadness with the news of the passing of two special people. One was a previous parish priest here in Stratford, Fr Kevin Neal. Fr Kevin had the ability to see into the future. For example, he could see the time was coming when fewer priests would be around and begged those of us with the little ability we had, to practice giving homilies at daily Liturgies. These homilies have come to pass, and we are happy to carry these out. Several years ago, I attended St Patrick's College in Silverstream for a short while. During my recent week in Australia, I also learned that my 'table prefect' from St Patrick's College, Harry Lampen-Smith - a stalwart of the Diocese of Palmerston North - had also passed away.

I was only away in Australia six days but the events during that time have helped me to understand fully Jesus' instruction: to be prepared. And as this Gospel reading tells us, having faith is a big part of that.

Today's second reading from the Hebrews [Heb 11:1-2, 8-12] tells us only faith can guarantee us the blessings we hope for. It was by faith that Abraham obeyed the call to set out for a country without knowing where he was going, all because he trusted God's promise that this

was the inheritance for him and his descendants. By faith he arrived as a foreigner, in the Promised Land with Isaac and Jacob, who were joint heirs with him of the same promise. Because it was a new and strange country, each day would have required enormous faith. Little things would have been difficult. There were no embassies or hospitals that could come to the rescue if anything went wrong.

Hearing God's call for our lives often comes amidst a cloud of uncertainty. None of us can tell the future and it is the future that brings great risk.

Hearing God's call for our lives often comes amidst a cloud of uncertainty. None of us can tell the future and it is the future that brings great risk. Yet somehow, despite this uncertainty, we are supposed to figure out what God's call is, and then obey it - utilising this thing called faith, which often also requires courage. This reading invites us to put our trust and faith in God, regardless. The background of the story demonstrates the difficulty of doing so. However, the degree of difficulty does not provide an excuse or a way out.

Instead, the Bible states that it is only our faith that guarantees us the blessings we hope for.

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

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Remembering Shireen Abu Akleh



Veteran journalist Shireen Abu Akleh – the voice of Palestine who refused to be silenced. Photo: AFP/Canva

Shireen Abu Akleh, a Catholic, was a Palestinian-American journalist who worked as a reporter for the Arabic-language channel Al Jazeera for 25 years. She was one of the most prominent names across the Middle East for her decades of reporting in the Israeli-occupied Palestinian territories.

As a leading journalist in the Arab world, Shireen, 51, inspired many other Palestinians and Arabs, particularly women, to pursue careers in journalism.

On May 11, 2022, while wearing a clearly-marked, blue press vest and helmet, the veteran journalist was

I was in the United States visiting my family when I heard the news of the killing of Shireen Abu Akleh. Shireen was also an American citizen with family in New Jersey, a state just north of my home state of Maryland. That such a fearless voice for the human rights of the Palestinian people was so brutally silenced outraged me, especially since she was wearing the vest clearly marked 'PRESS' which should have protected her. The journalist committed to bearing witness to the truth is truly heroic in today's world where 'alternative facts' are confused with actual events that took place.

The attack on the funeral procession for Shireen was yet another outrage. It will be the responsibility of the international criminal court to ensure her killers are brought to justice.

I have been asked to speak today as a Catholic because Shireen was Catholic. She embodied many powerful principles of what it means to be Catholic today. Her courageous dedication to justice for her people and her tenacity in speaking truth to power, will inspire people everywhere to fight against oppression and injustice wherever it exists.

Since the 1970s, Catholics have been conscientised to critique structures of 'institutionalised violence', which is central to liberation theology – as it was to Shireen's work as a reporter for Al Jazeera. The phrase 'institutionalised violence' describes political systems that have been imposed on innocent people to prevent them from realising their innate potential as children of God. Every person has been created to live a truly human life, which means the right to self-determination, to live in peace, to have sufficient resources to live a truly human life – like food, clothing, shelter, medicine, education. Wherever systems and structures of institutionalised violence prevent God's children from realising their human potential, Catholics are bound by conscience to protest injustice and to work for the common good in solidarity with their sisters and brothers.

In the days since Shireen's murder on 11 May, I have watched news footage from Al Jazeera of her 25 years of reporting news from Jerusalem, Jenin, Ramallah, and Israel's repeated incursions across the occupied West Bank, with great sorrow and loss. Why? This brave beautiful woman who inspired other women to enter journalism no longer walks on this earth. When I wondered why she and other courageous women like

shot and killed while covering a raid by the Israel Defense Forces on the Jenin refugee camp in the West Bank. Al Jazeera, an Agence France-Presse photojournalist, and the Palestinian Ministry of Health reported that Israeli snipers shot and killed her.

The manner of Shireen's death and the subsequent violent disruption at her funeral, when the Israeli Police armed with batons attacked pallbearers who were carrying her coffin, drew widespread international condemnation of Israel. Her funeral was attended by tens of thousands of Palestinians and was believed to be the largest Palestinian funeral in Jerusalem in over 20 years.

On May 28 in Palmerston North, local Palestinian leader Rami Al-Jiab organised a rally at the Square to protest Shireen's killing and to show support for the Palestinian cause for a peaceful solution. About 100 people gathered. The speakers were Gerry Lew, deputy chair of the interfaith group, Zulfiqar Haider Butt from the city council, Rami Al-Jiab, and Mary Eastham. Mary was recently chair of the Palmerston North Interfaith Group and is a trustee of the Religious Diversity Centre Trust and a member of the Association of Practical Theology in Oceania.

Originally from America, Mary was invited as a Catholic woman to speak about the killing of Shireen Abu Akleh, because she too was both Catholic and an American citizen. Mary shares her presentation with WelCom.

her routinely put themselves in harm's way to document human rights abuses to the world, I remembered that she of all people would know in situations of war and armed conflict, it is always women and children who suffer most.

According to the Catholic doctrine of the communion of saints, a real spiritual connection exists between the saints in heaven and saints on earth. Therefore, Shireen's spirit lives on in those who continue her work with the compassion with which she lived.

The word 'compassion' is from two Latin words – com passion – meaning 'suffering with'.

Shireen suffered with her people; she suffered with Palestinian mothers who lost their children to violence; she suffered the catastrophe of her people whose land was carved up by European imperialism. As people of God, let us continue her struggle against oppression, which means, first and foremost we become more and more people of peace who can empathise with the suffering of everyone in this world of conflict and bloodshed.

Shireen was born in Israeli-annexed East Jerusalem; her mother was born in West Jerusalem before the creation of Israel in 1948, and her father was from Bethlehem, in the occupied West Bank. The Church of the Holy Sepulchre is located in the Old City of Jerusalem and the family would probably have worshipped there from time to time as it is the most important Christian place of pilgrimage. It covers what Christians believe to be the place where Jesus was buried and rose from the dead.

The Franciscan Friars were dispatched to the city of Jerusalem 800 years ago by their founder, St Francis of Assisi, to ensure a permanent Christian presence in the Holy Land. Their presence is about peace as it commemorates the meeting of the saint from Assisi with the sultan Malek Al Kamil in the middle of the fifth crusade when St Francis went to speak with him with only the Gospel in his hand.

Let me close in the spirit of this encounter by praying St Francis' prayer for peace, which I invite you to pray.

'Lord make me an instrument of your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.'

Sacred Heart Cathedral Parish

Music Co-ordinator/Leader

Sacred Heart Metropolitan Cathedral Parish, Wellington, seeks applications for the position of Music Co-ordinator/Leader. This is a part-time, 15-hours-a week, fixed-term contract until December 2023.

The successful applicant will be responsible for co-ordinating the music requirements across all parish liturgies, including the establishment of a voluntary choir/singing group to regularly lead the congregation at the Sunday morning service. The position requires flexibility and includes weekend work. Applicants should have musical training to tertiary level or equivalent professional standard, and ideally be familiar with Catholic liturgy.

Please contact Debbie Matheson at d.matheson@wn.catholic.org.nz for a position description, enquiries, and to submit a written application enclosing a curriculum vitae. Applications close 30 August 2022.

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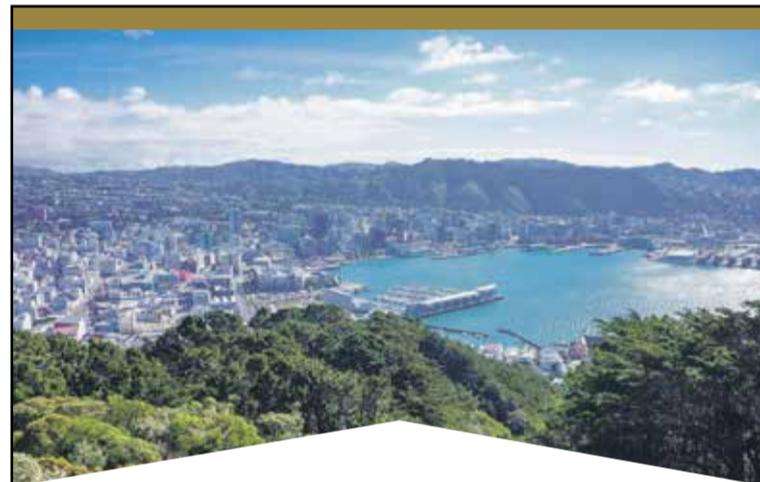
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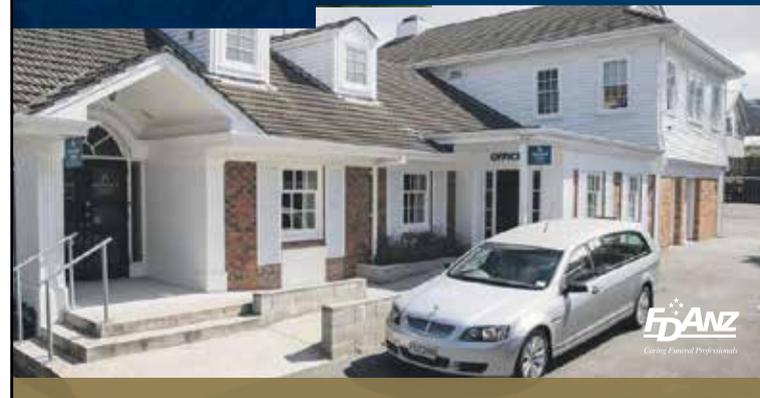


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Book marks 150th anniversary for Tasman church

Parishioners at St Joseph's Church Wakefield were planning to celebrate their church's sesquicentennial last year. Due to Covid-19, celebrations were unable to proceed. However, the parishioners have printed a 90-page book that covers the church's history and events through to 2021. The book is for sale at \$30 a copy (plus postage) and can be purchased by contacting (Mrs) Sam Madill at: email stjosephs150years@xtra.co.nz; ph or text 027 454 4121 or (03) 541-9555; or PO Box 3640, Richmond, Nelson 7050.

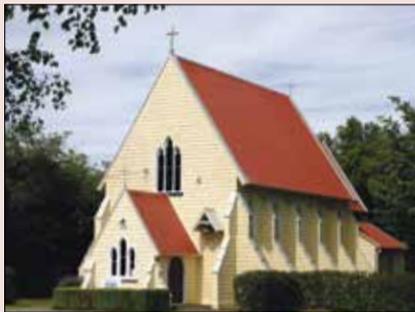


Photo: WelCom

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

Friday 12 August

Liturgical reception – Archbishop Paul Martin sm, 6pm, St Teresa's Church, Karori, Wellington, followed by light refreshments. (See p 8.)

Friday 12 to Sunday 14 August

St Mary of the Angels – church centenary: **Saturday 13 Aug**, 7.30pm, music concert; **Sunday 14 Aug**, 9am, centenary Mass; and 2pm, dedication of St Mary of the Angels as the National Shrine to Mary, Mother of God, Assumed into Heaven, livestream details on tearaamaria.nz – Te Ara a Maria, Mary's Way. For SMOA event details visit: smoa.org.nz/100years/

Sunday 14 August

Abrahamic Meditation Day – Wellington Abrahamic Council offers day of meditation and shared spiritual kaupapa as Jews, Christians and Muslims, 1.30pm–4.30pm, Temple Sinai, 147 Ghuznee St. Rabbi JoEllen Duckor to facilitate programme of silence, meditation, and shared reflection among three faith groups. Contact Dave Moskovitz on 027 220 2202 or go to <https://abrahamic.nz/> for more information. Entry by koha – tickets essential: abrahamic-meditation-2022.eventbrite.com

Wednesday 17 August

Sacramentality and Sacraments Initiation – presented by Fr Patrick Bridgeman, Liturgy Adviser, Archdiocese of Wellington, 7pm, Sacred Heart Church, Petone. Tea, coffee from 6.30pm. Contact Chris Walkerdine at c.walkerdine@wn.catholic.org.nz to register.

Wednesday 24 August

Te Kupenga and NZCEO – free online symposium series explores theme in new Religious Education Curriculum *Tō Tōtou Whakapono Our Faith*. First symposium, *Aroha Pūmau: Holiness – the call to be whole*, presented by Professor Peta Goldberg, 3.30pm–5pm. Contact jerry@nzceo.org.nz to register. Zoom link and instructions emailed on Monday 22 August.

Sunday 4 September

Seasons for Growth – Catholic Social Services programme, series for adults. Companion Bridgett Parkin offers response skills for people touched by change, loss, separation, divorce, illness. Venue in Wilton (details on application), 2pm-4.30pm, six consecutive Sundays. \$40. Register at seasons@wn.catholic.org.nz by 23 August. Contact Katrin Eickhorst, ph (04) 385 8642 or 021 374 405 for information.

Sunday 11 September

Care for Creation Prayer Walk along Te Awakairangi. Several gathering points along river trail, with parishioners from five parishes and friends from other denominations. Begins 9am, Harcourt Park, Upper Hutt, ends at river mouth in Petone, dusk. All welcome. Facebook 'River Prayer Walk', email riverprayerwalk@gmail.com

Friday 30 September

Catholic Foundation Scholarships – applications invited online for 2023 tertiary scholarships at catholicfoundation.org.nz until 30 September. For more info, contact secretary at admin@catholicfoundation.org.nz or ph (04) 496-1721.

Recommended Films

Whina – follows the life of revolutionary Māori leader Dame Whina Cooper, who broke boundaries, spoke for Māori rights, and fought for the land. Whina was profoundly influenced by her father's roles as a community leader and catechist for the Catholic Church.

The Quiet Girl – set in Ireland, a 9-year-old girl from a dysfunctional family goes to live with distant relatives for the summer and discovers a new way of living. Irish with English subtitles.

Funeral Director



Harbour City Funeral Home is seeking a Funeral Director to join our successful, ever growing, group of locally-owned companies across the Wellington, Hutt Valley, and Kāpiti regions. Industry qualifications and/or experienced are preferred but all applicants will be considered.

If you've ever thought this might be the industry for you and you'd like to better understand what the role entails, then please get in touch.

Main responsibilities include:

- Meeting with bereaved families and providing empathetic support and advice whilst arranging and directing all aspect of the funeral requirements, with the client families and other stakeholders.
- Carrying out transfers and have involvement in dressing and presenting the deceased for viewing.
- Compile and complete all required legal documentation.
- Working on a 1-in-4 call week roster including night and weekend work.

The successful applicant will need to display:

- Strong interpersonal skills and confidence dealing with a wide variety of people.
- Motivation and drive to provide excellence in service and keeping the company's high reputation in the community.
- An ability to work autonomously and within a large team, which requires attention to detail and excellent time-management and organisational skills.
- Effective communication, both verbal and written; and be computer literate and technically capable.
- Impeccable personal presentation.

Applicants need to be self-motivated, empathetic, and physically capable.

A NZ residency or a valid NZ work visa and a full, clean NZ driver's licence is a must.

This is a public-facing role so the successful candidate must be fully vaccinated for Covid-19.

Applications will be treated in the strictest confidence.

If you are interested in a Wellington-based role, please email a cover letter and CV to Geoff Botherway: geoff@funeral-link.co.nz



www.harbourcityfunerals.co.nz



St Joseph Skin Cancer Centre

- SKIN CHECKS AND MOLEMAPPING
- SKIN CANCER SURGERY
- NON SURGICAL TREATMENTS

New Zealand has one of the highest skin cancer rates in the world.

Early **detection** of skin cancer saves lives.

St Joseph Skin Cancer Centre is dedicated to the prevention, diagnosis and treatment of skin cancer. It offers local, cost-effective access to advanced knowledge, diagnostic techniques, and treatment.

Book your skin check today and enjoy peace of mind.

No referral required.

For more information, please visit our website.



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2 Presentation Way, Paraparaumu
www.stjskin.co.nz • info@stjskin.co.nz
04 2981881



Wellington Sexual Abuse HELP

We support individuals, whānau and communities affected by sexual violence. Our free 24/7 crisis support line, social work and counselling services are available to everyone – regardless of age, gender, ethnicity or sexuality.

For immediate support call **(04) 801-6655** (press 0 at the menu).

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

Male Survivors Wellington The Road Forward Tāne Whai Ora

Abuse takes place in isolation – recovery works well with others.

We provide peer support to male survivors of sexual abuse through individual and group peer support, therapist-led workshops, referral to counsellors and other agencies as needed.

Contact Richard Brewer:
support@theroadforward.org.nz
Tel: 021 118 1043
www.theroadforward.org.nz



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.

If you or someone in your whānau need support, please contact us.

Call or text 022 3440496 or email: aotearoa-newzealand@snapnetwork.org
www.snapnetwork.org

Major upgrade for St Pat's Kilbirnie



The architect's impression of the Learning Hub viewed from Evans Bay Parade.



The Learning Hub interior.



View of the Performing Arts Centre.

Images: Supplied

Michael Fitzsimons

An ambitious modernisation and seismic resilience programme is set to radically transform the St Patrick's College Kilbirnie campus.

This is the first significant upgrade of facilities since the college was moved to Kilbirnie more than 40 years ago. Seismic strengthening and asbestos removal has been carried out in recent years but the 10-year 'Modernisation Masterplan' will refresh and modernise the whole school environment, as well as further strengthen its seismic resilience.

'Many old boys, including myself, who were educated at Kilbirnie, have seen no changes at the college in the last 40 years,' says college rector Mike Savali. 'This plan will change the landscape of the college and ensure its long-term future.'

The Masterplan provides a blueprint for staged development that can be progressed in a logical and affordable way. First milestone is the development of a state-of-the-art Performing Arts Centre which will be opened next month. The centre extends the old assembly hall and offers greatly improved facilities for music and drama. The goal is to provide real vocational experience for students, developing actors, musicians, performers and film and theatre production specialists.

By the end of next year, a brand-new Learning Hub will be built at the entrance of the college, replacing the Chanel Block building that was originally used as the priests' accommodation wing. The Hub will house a modern library with the latest in shared learning facilities. The Hub will also create an impressive modern façade to the college entranceway facing onto Evans Bay Parade.

On the outside of the college an underground wall is being built on the Evans Bay side of the college to stop land movement within the college in the case of a seismic event. A total of 86 piles are being driven 17 metres into solid rock, connected together by a beam to form a 'palisade wall'. The wall is due to be completed by September this year.

'The palisade wall is vital for the long-term resilience of the college,' says Mike Savali. 'What's important is for this campus to endure for another 100 years. That's the key thing. The wall will provide stability for our buildings in the event of an earthquake and provide a safe learning environment for staff and students.'

Other areas in the school are also to be upgraded. The Egden Block will be enhanced, Todd Theatre will be demolished and sheltered outdoor zones established.

The budget for implementing all nine stages of the Masterplan is \$34 million. The Society of Mary, the proprietor of the school, has been a generous donor to the project, but there is still a major task to gather the funds for the rest of the project.

St Patrick's College is special, says Fr Tim Duckworth, Provincial of the Society of Mary.

'Not only is it the first Catholic secondary school in New Zealand, but it's also an incredibly visible and significant part of the Wellington landscape.'

'Today the basis of the college is its three-fold partnership between the Society of Mary, parents and the college itself,' says Fr Duckworth. 'All of us are here to do good work and we as the Society of Mary have committed to make a major financial contribution to secure the success of the College's Campus Masterplan. Parents are the first educators of their children and its very important that they are closely involved.'

'It has to be all of us together to ensure that this important capital campaign is fulfilled and an environment created where boys can come together and be valued for their unique gifts.'

College alumni are being encouraged to get involved and support these major improvements to college facilities.

'I want to acknowledge the support of the Society of Mary for our Modernisation and Resilience Masterplan, and also the support of our staff and wider school community who are right behind this,' says Mike Savali. 'The new buildings will certainly give the boys and the college community an uplift but the character of the college, the spirituality and formation of faith which is so real at St Pat's, that won't change.'



St Patrick's was the first Catholic boys' secondary school in New Zealand when it opened in 1885. A related boarding school, also called St Patrick's, opened in Silverstream, Upper Hutt, in 1931. In 1977, the original school shifted to a new site in Kilbirnie. This photograph, taken around 1893, includes eight pupils who later became priests.

Source: Rory Sweetman, *Catholic Church – Building a national Catholic Church*, Te Ara, the Encyclopedia of New Zealand, [TeAra.govt.nz/en/photograph/29285/catholic-schools-st-patricks-college-wellington](https://www.teara.govt.nz/en/photograph/29285/catholic-schools-st-patricks-college-wellington)

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