

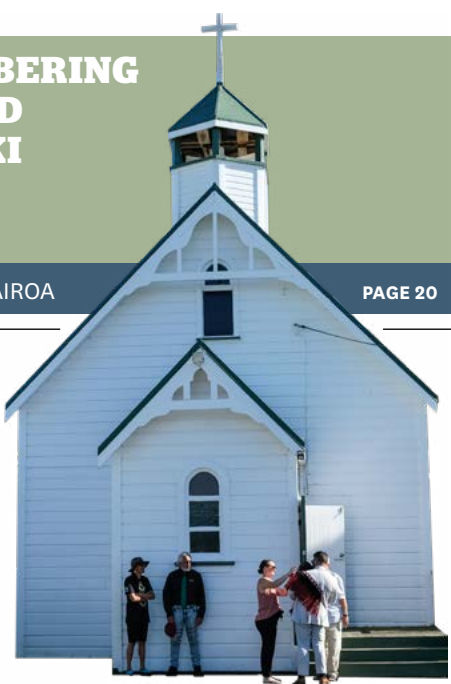
WelCom

**FEBRUARY 2023
ISSUE 410**

FREE

NauMai

A newspaper for the Wellington and Palmerston North Catholic Dioceses www.welcom.org.nz



Pope Benedict XVI, Joseph Ratzinger, 1927-2022

Pope Emeritus Benedict XVI, the German-born theologian, died on 31 December 2022.

The retired pope, whose pontificate lasted from 2005 to 2013, shocked the world with an announcement of his retirement on 11 February 2013.

He was 85 at the time and became the first pope to resign in almost 600 years.

In his final words as pope, he said:

'I'm simply a pilgrim who is beginning the last leg of his pilgrimage on Earth. ... Let us go forward with the Lord for the good of the Church and the world.'

- NZ Catholics remember Pope Emeritus Benedict XVI, p 3.
- The Pope of paradox - Benedict, pp 10 and 11.



Former Pope Benedict XVI presiding over a weekly audience in St Peter's Square at the Vatican.

Photo: Alessandra Benedetti, Getty Images

Challenge young people deliver over 200 Christmas packages to families in need

Wellington youth agency Challenge 2000 was kept busy in the lead up to Christmas, delivering more than 200 Christmas hamper packages to help families in need through the holiday period.

'The agency's foodbank programme expanded during the Covid-19 pandemic as the number of families struggling to make ends meet grew as the cost of living also ballooned,' says Challenge 2000 founder Kitty McKinley.

Kitty estimates the 'whānau-based' charity provides about 700 food parcels a year but regularly helps people in the community for emergency needs such as transportation and bills.

Challenge staff and volunteers, as well as young people supported by the agency's development programme, spent a month before Christmas collecting donations, wrapping presents and delivering them to families it supported.

Donations for the Christmas packages

were made by people in the community and collected from schools the agency had social workers working in.

Junior Seumanufagai, a youth worker from Porirua delivered 19 packages to families one morning in the week leading up to Christmas. 'Many of those families regularly receive food parcels,' he said.

Junior has been involved in delivering food and Christmas hampers to families over the past eight years. 'Delivering Christmas hampers is a privilege for me. The children run out to us and they are so happy. They have so much joy in whatever they receive. This in turn, makes me so happy as I know without support, some of these families wouldn't have had a proper meal on their table over Christmas or the children wouldn't get presents of any sort.

'Growing up and now as a youth worker I try and live my life based on a Samoan

proverb, which goes: "O le Ala i le Pule, O le Tautua", which means "The path to leadership is Service".

If you'd like to support Challenge by working or volunteering, serving, donating or need support in any way contact Challenge on (04) 477-6827 or visit their website at: challenge2000.org.nz

Challenge 2000 and the Society of Mary are inviting applicants for their 2023 'Gap Year' internship programmes for young people. The first project runs from 13 February to 9 July and the second from 2 August to 15 December. Go to: challenge2000.org.nz/youth/gap-year/ for more information.

Junior Seumanufagai, a youth worker at Challenge 2000 from Porirua, delivers Christmas packages with food and gifts to families in need. He loves seeing how happy it makes the children. Photo: Supplied



From the editor

Annette Scullion

Kia ora koutou katoa,

Greetings to you all for the year ahead.

Our first edition of WelCom for 2023 features the passing of Pope Emeritus Benedict XVI, who died on 31 December 2022. We report on his life and passing on pp 1, 3, 10 and 11.

Pope Benedict XVI led the Catholic Church from April 2005 until February 2013, becoming the first pope to resign in office since Gregory XII in 1415. He was considered a teacher and theologian, rather than an administrator, who tried to reawaken Christianity in a secularised Europe.

Fr James Lyons’ considered article about taking responsibility for climate change, p 17, is highly relevant as we witness with increasing frequency the devastating effects severe weather events bring close to home. Our thoughts go out to the people of Auckland who experienced unprecedented rainfall and loss of life in January, and to the people around the Gisborne-Tairāwhiti region whose coastlines and settlements are so badly impacted by slash brought down the waterways of the surrounding hills, time and time again after heavy rains.

We feature a story about

Richard Puanaki’s unveiling last month in Wairoa, p 20. A well-known composer, musician, teacher and scholar, Richard gave so much to so many and is a taonga within the New Zealand Catholic Church. His signature composition, ‘Ka Waiata ki a Maria’, is sung widely at Miha. He died on 20 April 2021, and his memory is honoured far and wide.

We also offer prayers and consolation to the family and friends and all who mourn the passing of Mons John Carde who died peacefully on 30 January, at Vincentian Home and Hospital where he had been residing for the last few months. John was a former vicar-general and parish priest around several parishes in the archdiocese, including Nelson, Lower Hutt, Mount Victoria and Seatoun. He spent several years as a military chaplain including service in Vietnam. Eternal light for him.

Waitangi Day is celebrated in New Zealand on 6 February to commemorate the signing the Treaty of Waitangi. Bishop Peter Cullinane writes in his article on p 16, that actions such as using te reo during Eucharist respects the Treaty and helps us become more inclusive in our daily lives.

We wish all our readers the very the best on Waitangi Day, New Zealand’s national day.

Ngā mihi.

Each of us is made in God’s image

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

When Jacinda Ardern recently resigned as New Zealand’s Prime Minister we saw and heard in the media that she has received death threats, she has been subject to many misogynistic comments, she has been called some dreadful names, and referred to with adjectives that should not be applied to any human being.

It is not just the former Prime Minister who is referred to in such derogatory terms. Many leaders, in politics, in the Church, almost in any position of authority, are often subject to words that should never be used for any human being.

As I read and saw some of the ways the former Prime Minister had been referred to, I remembered one of the audiences of Pope Francis in 2019. In that audience the Pope took aim at the use of adjectives and gave his views on language to the Vatican communications team, saying: ‘I am allergic to those words.’


He said, ‘We have fallen into the culture of adjectives and adverbs, and we have forgotten the strength of nouns...there is no need to say authentically Christian. It is Christian! The mere fact of the noun “Christian” is enough, “I am Christ” is strong: it is a noun.’

It might be helpful for us to think about the way we describe others. If we take a hard look at ourselves, if we reflect a little we might find we

was: they knew him as the one who was “sitting at the tax office”. He was, in fact, a tax collector: that is, someone who collected taxes on behalf of the Roman empire that occupied Palestine. In other words, he was a collaborator, a traitor to the people. We can imagine the contempt the people felt for him: he was a “publican”, as they were called. But in the eyes of Jesus, Matthew is a man, with both his miseries and his greatness. Be aware of this: Jesus does not stop at the adjective – Jesus always seeks out

dignity is about understanding that each of us is made in God’s image. Every person has an innate human dignity no one can take away. Human dignity is given freely to all human beings; whether saint or sinner, imprisoned or free, powerful or marginalised.

You may not necessarily like someone, you may not agree with all that they say or do. Not everybody liked the former Prime Minister, but there is no reason for anyone to use insulting or degrading language. Every person has the



Auckland University new research finds that former Prime Minister Jacinda Ardern received more vitriol than other public figures.

Photo: RNZ

WelCom

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Published by The Archdiocese of Wellington and the Diocese of Palmerston North.
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Advertising: Ph: 0274 898 017. welcomads@extra.co.nz
Catholic Centre, 22-30 Hill Street, PO Box 1937, Wellington 6140
February WelCom was published on 30 January 2023.

Sending articles to WelCom

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

Contributed 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 including your name, address and phone number. Articles may be edited for length or clarity at the editor’s discretion.

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

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

Deadline for March 2023 issue: Monday 13 February 2023.

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

Member of Australasian Catholic Press Association (ACPA).

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

the noun. “This person is a sinner, he’s that kind of person...” these are adjectives: Jesus goes to the person, to the heart. Jesus goes to the essence, the noun, never the adjective. He leaves aside the adjectives. And while

there is distance between Matthew and his people – because they see the adjective “publican” – Jesus draws near to him, because every person is loved by God. “This gaze of Jesus sees the other, ...” (General Audience, 11 January 2023).

It is not too late to make a New Year’s resolution, a decision not to use negative or insulting adjectives to describe others. Our Catholic social teaching principle of human

dignity of being the daughter or the son of God.

As we reflect let us remember what St Paul wrote to the people of Colossae: ‘**You must clothe yourselves with tender-hearted mercy, kindness, humility, gentleness, and patience. Make allowance for each other’s faults and forgive anyone who offends you. Remember the Lord forgave you so you must forgive others. Above all, clothe yourselves with love, which binds us all together in perfect harmony. And let the peace that comes from Christ rule in your hearts. For as members of one body you are called to live in peace. And always be thankful.**’ – Colossians 3: 12-15

Archdiocese clergy appointments for 2023

Cardinal John Dew has announced the following clergy appointments for 2023 for the Archdiocese of Wellington, effective from 1 February 2023.

Te Awakairangi – Lower Hutt, Avalon, Naenae	Fr Alfred Tong – assistant priest
Catholic Parish of Wellington South – Island Bay, Newtown, Brooklyn	Fr Michael Bellizzi – assistant priest, first six months
Our Lady of the Bays – Motueka, Richmond, Takaka, Wakefield, Waimea	Fr Cirilo Barlis – assistant priest
Our Lady of the Bays	Fr Michael Bellizzi – while Fr Seph Pijfers on sabbatical, second six months
St Joseph Parish Upper Hutt	Seminarian Kinh Nguyen – pastoral placement
Fr John Pettit – after serving the archdiocese for the last four years Fr John Pettit is moving to Australia to be closer to family. Cardinal John thanked Fr John for his committed service to the archdiocese and to the people of the parish of Sacred Heart, Reefton.	
Fr Paul Finlayson ssc – Fr Paul asked to be transferred to the Diocese of Palmerston North to be closer to his family from 2023. He left Our Lady of the Bays parish in January to take a position in the parish St Joseph Dannevirke and St Brigid Pahiatua. Cardinal John thanked Fr Paul for all he has done for the archdiocese and wished him well in his new parish.	
Seminarians – The Archdiocese will have four seminarians at various stages of formation in 2023. Please keep them in your prayers; Matthew White, Kinh Nguyen, Emilio Capin and Gerson Badayos.	

>> Clergy appointments 2023, Diocese of Palmerston North, p 8.

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NZ Catholics remember Pope Benedict XVI

Emeritus Pope Benedict has been remembered in memorial Masses throughout the Catholic community in New Zealand. Pope Benedict died in Rome on 31 December at the age of 95.

‘The Emeritus Pope will be remembered as a very good theologian, and for me as a very kind and cultured gentleman who will obviously go down in history as the first Pope to resign in 600 years,’ said Cardinal John Dew, Archbishop of Wellington and President of the New Zealand Catholic Bishops Conference.

‘Many people saw that as a brave and wise decision, as he acknowledged he no longer had the strength to lead the Church. We should also express gratitude for his life of prayer for the Church in his retirement,’ said Cardinal Dew.

Cardinal John said in his homily at the Mass for Pope Benedict at St Teresa’s Pro Cathedral on 4 January, ‘One of the things Pope Benedict will be remembered for, apart from his courageous step to resign from the papacy, are some of the words he used at his first Mass as Pope. He said: *“Each of us is the result of a thought of God, each of us is willed, each of us is loved, each of us is necessary. There is nothing more beautiful than to be surprised by the gospel, by the encounter with Christ. There is nothing more beautiful than to know him, and to speak with others of our friendship with Him.”*

‘Take time this year to reflect on and pray with these words, imagine God thinking of creating you, God willing you into existence, God loving us into existence, then think of these words *“each of us is necessary”*.’

Born Joseph Ratzinger in Bavaria, Germany, in 1927, Benedict XVI led the world-wide Catholic Church

from April 2005 until February 2013, becoming the first Pope to resign in office since Gregory XII in 1415. He was a teacher and theologian, rather than an administrator, who tried to reawaken Christianity in a secularised Europe.

Before being elected to replace Pope John Paul II, the then Cardinal Ratzinger was head of the Congregation for the Doctrine of the Faith, one of the Vatican’s most influential departments, from 1981 to 2005.

“Pope Benedict XVI was a teacher and theologian, rather than an administrator, who tried to reawaken Christianity in a secularised Europe.”

Pope Benedict’s funeral was held on 5 January and was led by Pope Francis in front of tens of thousands of mourners in St Peter’s Square. Pope Francis preached a homily at the Requiem Mass, rather than giving a eulogy. A large assembly of ecumenical church leaders were present for the historic occasion.

Benedict’s simple cypress wood coffin was interred in a tomb in the crypt beneath St Peter’s Basilica. An estimated 50,000 people were in the square for the funeral, many of them having queued since dawn. Pope Benedict had requested his funeral be ‘simple, solemn and sober’ and the liturgy respected his wishes.

Pope Benedict was widely seen as a brilliant theologian but alienated many Catholics with his staunchly conservative views. His eight years as head of the Church was also marked by crises, from in-fighting within the Vatican to the global scandal of clerical sex abuse and its cover-up.

When he resigned, Pope Benedict



Pope Francis (left) described his predecessor Pope Benedict XVI as a ‘gift’ to the world. Pope Francis also described Pope Benedict as ‘a great master of catechesis whose acute and gentle thought was not self-referential, but ecclesial’.

Photo: Osservatore Romano

said he no longer had the ‘strength of mind and body’ necessary for the task, retiring to a quiet life in a monastery in the Vatican gardens. His death brought an end to an unprecedented situation of having two ‘men in white’ – he and Francis – living in the tiny city state. The two popes were said to get on well, but Benedict’s later interventions meant he stayed a standard-bearer for conservative Catholics who did not like his successor’s more liberal stance.

Speaking soon after the death of Pope Benedict, Pope Francis spoke of the kindness of his predecessor.

‘We are moved as we recall him as such a noble person, so kind. And we feel such gratitude in our hearts: gratitude to God for having

given him to the Church and to the world; gratitude to him for all the good he accomplished, and above all, for his witness of faith and prayer, especially in these last years of his recollected life. Only God knows the value and the power of his intercession, of the sacrifices he offered for the good of the Church,’ Pope Francis concluded.

Pope Francis also described Pope Benedict as ‘a great master of catechesis whose acute and gentle thought was not self-referential, but ecclesial’.

Doctor of the Church?

Since his death there have been those calling for Pope Benedict to be made a Doctor of the Church. One of them is Cardinal Angelo

Bagnasco, the former president of the Italian Bishops’ Conference.

‘I hope he will soon be declared a Doctor of the Church,’ he said. ‘Like the star of Bethlehem, Benedict XVI will continue to point the way to Jesus to the pastors of our time,’ he said.

‘I place Benedict XVI among the greats, as Doctor of the Church, a Church Father, Austrian Cardinal Christophe Schönborn said. ‘We will remember Joseph Ratzinger in the 20th century as we remember John Henry Newman in the 19th and Thomas Aquinas and Bonaventura in the 13th centuries,’ the 77-year-old Dominican said.

Sources: La Croix International, Vatican News

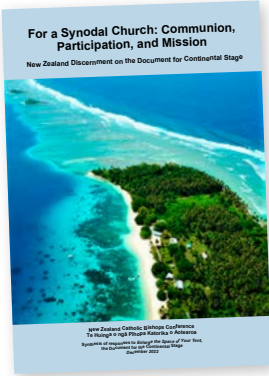
New Zealand Catholic response to Synod’s Continental Stage document published

The New Zealand Catholic Church response to the ‘Document for the Continental Stage’ of Pope Francis’ Synod on Synodality has been published.

The Catholic world is now in the Continental Stage of the Synod process, in which each ‘continent’ will produce a response to the continental document approved by the Vatican’s synod office last October.

The continental document, titled *Enlarge the Space of Your Tent*, was itself produced in response to the national syntheses from the initial diocesan and national discernment parts of the Synod process, worldwide.

Aotearoa New Zealand held a national hui in Wellington last July. The outcomes of the hui, plus the six diocesan syntheses produced



The New Zealand bishops stress this document reflects the voices of the People of God of the New Zealand Church, with the bishops listening to the people, and follows the continuing process of discernment.

after parish discussions, formed the source material for the National Synthesis sent to the Synod Office in Rome last August. Our synthesis was one of the 112 national syntheses submitted by the 114 bishops’ conferences around the world, along with 1040 submissions from religious institutes, lay movements and other groups.

After *Enlarge the Space of Your Tent* was published in October, the combined bishops’ conferences from each region or ‘continent’ were asked to provide a response to it, to contribute to each continental response.

Aotearoa New Zealand is a member of the Oceania continental group. It includes the bishops’ conferences of New Zealand,

Australia, Papua New Guinea and Solomon Islands, the Pacific, and the Eastern Churches of Oceania.

In this country, diocesan and national groups were invited last

October to take part in a discernment process on the *Enlarge the Space of Your Tent* document, which took

>> Continues p 4.



St Patrick’s College Wellington

New Zealand’s oldest Catholic boys’ college

Warmest congratulations to St Patrick’s College 2023 Manu Taupua Matua (Head Prefect), Joseph Asfaw, and his co-Manu Taupua – Conor Chesney, Ryan Mallon and Constantine Saunaoa-Tasele.

St Patrick’s College warmly welcomes all new students to our College especially the 2023 Year 9 student group.

Sectare Fidem – Hold firm to the Faith



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Blessing for renamed Trinity Catholic College in Dunedin

The Catholic Bishop of Dunedin, Bishop Michael Dooley, performed a pre-dawn blessing of the renamed Trinity Catholic College on Saturday, 28 January, accompanied by the college kaumatua.

The former Kavanagh College in Dunedin became Trinity Catholic College from 1 January, 2023.

The new name was chosen following an inquiry last year which concluded the late Bishop John Kavanagh – after whom the college was named – did not act on a complaint of abuse when he was Bishop of Dunedin from 1957 to 1985.

In consultation with the school community, Bishop Dooley decided to rename the school Trinity Catholic College.

Speaking ahead of the blessing, Bishop Dooley said, ‘This name reaffirms the Christian values and faith in God that are at the heart of the school’s mission. The renaming marks the start of the next phase of the college’s existence. Accompanied by the college kaumatua, I will be carrying out a blessing of the buildings and grounds, acknowledging the good and the bad and moving on positively.

‘It is my desire that the renaming of the college will contribute to healing and reaffirm our desire as a church to listen to victims of abuse



Newly named Trinity Catholic College.
Image: Trinity Catholic College website

and work hard to provide a safe environment for those in our care.’

College principal Kate Nicholson said the important ceremony is part of moving the college into a new era.

‘We are, in effect, preparing the college for the arrival of our wider college community as students return to school in the coming week,’ she said. ‘Although the journey towards the changing of our name has taken time, the process has been thorough, and has provided much time for reflection about our mission, our values and our purpose as a college.

‘We look forward to beginning the 2023 year as Trinity Catholic College and our opening Mass will be an opportunity for our students and whānau to be part of a very significant occasion,’ Kate Nicholson said.

>> Continued from p 3.

place between late October and early December. Those responses were synthesised into the New Zealand response, titled *For a Synodal Church: Communion, Participation, and Mission – New Zealand Discernment on the Document for Continental Stage*, published on January 17, 2023, by the New Zealand Catholic Bishops Conference.

The bishops stress this document reflects the voices of the People of God of the New Zealand Church, with the bishops listening to the people, and follows the continuing process of discernment.

Taking the process to its next step, the Federation of Catholic Bishops Conferences of Oceania (FCBCO) has convened an Oceania Taskforce to draft the region’s response to *Enlarge the Space of Your Tent*.

The taskforce has representatives nominated by the four bishops’ conferences of the region and the Eastern Churches of Oceania. A group from it met in Melbourne in January to prepare a draft response, which will be considered by all the bishops of Oceania when they convene for the FCBCO General Assembly in the Archdiocese of

Suva, Fiji, from 5 to 10 February.

Pope Francis launched the Synod process in 2021 to hear what ordinary Catholics from around the world think should be the future direction of the Church. After the Continental phase, a two-part 16th Ordinary General Assembly of the Synod of Bishops in the Catholic Church will be held in Rome; the first part in October this year, the second in October 2024.

More information is online at these links:

- The New Zealand bishops’ statement, a timeline and update of the Synod process: www.catholic.org.nz/news/media-releases/synodresponse/
- New Zealand synthesis of responses to *Enlarge the Space of Your Tent*, published 17 January 2023, by the NZCBC: www.catholic.org.nz/assets/Synod-NZCBC-DCS-Synthesis-of-Responses.pdf
- Enlarge the Space of Your Tent: www.catholic.org.nz/assets/1_ENG-Working-Document-for-the-Continental-Stage.pdf
- Synod on Synodality homepage: www.synod.va/en.html

New Bishop of St Thomas the Apostle Syro-Malabar Catholic Eparchy of Melbourne for Australia and Oceania

Fr John Panamthottathil cmi has been appointed Bishop of the St Thomas the Apostle Syro-Malabar Catholic Eparchy of Melbourne, which covers Australia and Oceania including Aotearoa New Zealand.

He replaces Bishop Bosco Puthur, who has served in the role since Pope Francis established the eparchy in 2014. Bishop Puthur will be Apostolic Administrator of the eparchy until Bishop Panamthottathil arrives.

Pope Francis announced the appointment at midnight New Zealand time, or 12 noon on 14 January, Rome time.

‘I take up this appointment with a deep desire to serve the People of God in Australia and Oceania, entrusted to the task with the support of the Syro-Malabar community,’ Bishop Panamthottathil says.

In the last year, Bishop Panamthottathil has been the superior and parish priest of St Elias Parish, Niravilpuzha, Kerala, in India. From 2015 to 2021 he was an assistant priest or parish priest at several parishes in Brisbane.

Bishop Panamthottathil was born in Peravoor, Kerala, India in 1966 and completed his Final Religious Profession with the Carmelites of Mary Immaculate (CMI) in 1994.

The Syro-Malabar Catholic Church is an Eastern Catholic Church based in Kerala, India. It is an autonomous (sui iuris) particular



Bishop John Panamthottam cmi has been appointed Bishop of St Thomas the Apostle Syro-Malabar Catholic Eparchy of Melbourne for Australia and Oceania.
Photo: Supplied

church in full communion with the pope and the worldwide Catholic Church, including the Latin Church and the 22 other Eastern Catholic Churches, with self-governance under the Code of Canons of the Eastern Churches.

It has a growing number of followers in New Zealand, especially in Auckland and Wellington, in ordinary diocesan parishes where a Mass is celebrated by bi-ritual parish priests.

The Melbourne-based bishop is Apostolic Visitor to New Zealand and oversees the New Zealand Syro-Malabar communities, with the local New Zealand diocesan bishop providing for their pastoral care.

Bishop John Panamthottam cmi

1966 Born in Peravoor, Kerala, India.

1986 First Religious Profession with Carmelites of Mary Immaculate.

1994 Final Religious Profession with the Carmelites of Mary Immaculate. Undertook Philosophy and Theology studies at Dharamaram College Bangalore.

1997 Presbyteral Ordination at St Joseph’s Monastery Devagiri, Calicut, Kerala.

1998 to 2000 Assistant priest at Koodaranji, Calicut, Kerala.

2000 to 2008 Taught at schools, Tamil Nadu, and Devagiri, Calicut.

2008 to 2014 Provincial of CMI Calicut Province.

2014 Brief service in Tennessee, USA; returned to Peruvayal, Kerala.

2015 to 2021 Assistant priest or parish priest at several parishes in Brisbane.

2022 Superior and parish priest at St Elias Parish, Niravilpuzha, Kerala; lecturer at Benedictine philosophers at St Benedict Ashram, Makkiyad, Kerala.

14 January 2023 Appointed as Bishop of the of St Thomas the Apostle Syro-Malabar Catholic Eparchy of Melbourne, which covers Australia and Oceania.

New Zealand Catholic Church leaders publish statement of commitments to abuse survivors

The bishops and congregational leaders of the Catholic Church in Aotearoa New Zealand have published a statement of commitments adopted in response to the continuing work of the Royal Commission on Abuse in Care.

The statement is signed by Fr Thomas Rouse ssc, President of the Congregational Leaders Conference of Aotearoa New Zealand, and Cardinal John Dew, President of the New Zealand Catholic Bishops Conference, on behalf of their respective members.

The set of 10 commitments – along with others previously made – will become part of what the Church calls the ‘Tautoko Roadmap’ for the path the Church is taking in response to the Royal Commission and the wishes of abuse survivors.

Te Rōpū Tautoko is the group the Church formed to co-ordinate Catholic engagement with the Royal Commission, following the Government in 2018 accepting Church requests for abuse in faith-based organisations to be included in the terms of reference, which were originally limited to abuse in state care.

The statement says: ‘It is our expectation and requirement that every person working in the Church, paid or voluntary, will adhere to the policies and procedures that have been established to foster a culture of safeguarding and support of survivors.’

The statement of commitments is online at: www.catholic.org.nz/news/media-releases/jan10-letter/

The Tautoko Roadmap is online at: tautoko.catholic.org.nz/roadmap/





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.

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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

Bethlehem University: an oasis of peace

David McLoughlin

Bethlehem University Vice-Chancellor Br Peter Bray fsc is carrying a message of pessimism and hope as he tours New Zealand, speaking about life in Palestine for his students and their families.

Pessimism, because Br Peter believes the often-touted ‘two-state solution’ to the decades-old stand-off between Israel and Palestine cannot happen; and daily, his students face checkpoints, which can include guns in their faces just to attend classes.

Optimism, because his students are able to peacefully resist the Israeli occupation of their East Jerusalem and West Bank homelands simply by getting an education; and the policies of newly reappointed Israeli Prime Minister Benjamin Netanyahu are now so extreme that even hard-core American supporters of the Israeli government are concerned.

From 24 January to 9 February, Br Peter has been on a speaking tour of New Zealand’s six Catholic dioceses talking about how Kiwis can help the cause of peace in the Holy Land.

Raised in Waitara, Taranaki, Br Peter has worked in New Zealand and internationally as a teacher and education consultant. Before taking up his present role at Bethlehem University in February 2009, he was Director and CEO of the Wellington Catholic Education Centre.

Bethlehem University was founded by Br Peter’s De la Salle Brothers in 1973. It was the first registered university established in the occupied West Bank territory of Palestine and is the only Catholic university in the Holy Land. It currently has 3259 students (Muslim and Christian),

17,282 graduates and 214 faculty members. It celebrates its Golden Jubilee this year.

Speaking at Te Rau Aroha-Diocesan Centre in Palmerston North on Wednesday 25 January, Br Peter urged his attentive audience to tell New Zealanders the Palestinian story truthfully and accurately.

Half the university’s students came from occupied East Jerusalem by bus through multiple checkpoints, he said, never knowing how often the buses would be stopped, whether they would be turned back or let through, whether they would have guns put in their faces.

‘So when they step off the bus on to our campus, nobody will arrest them, interrogate them or put a gun in their face. They will be safe. Bethlehem University is an oasis of peace.’ No Israeli military had come on campus since 2002.

Br Peter outlined the history of the region, ruled by the Ottoman Empire for centuries until the end of World War I, when it became a League of Nations British mandate. European Jews, after centuries of persecution, looked to Israel as a homeland, and thousands began moving there to join Jews who had long lived alongside Muslims and Christians. After the Holocaust of World War II, sympathy for the plight of the Jews led to the United Nations drafting a scheme to divide the region between a Jewish Israel and an Arab Palestine. Israel was established in 1948, and after wars then, and in 1967 and 1973, the Palestinians lost most of their own lands. Many Jewish settlements have been established in the occupied West Bank.

While Palestinians in the past had resisted with violence, that had not worked, Br Peter said. Many

Palestinians now resisted Israeli occupation by going to school or university, by becoming doctors, or by tending the family olive grove.

‘These are all forms of resistance, because they are done to live a normal life. The important thing is never to give up. That is a feature of the Palestinians. Equality and justice are what is needed. But one group of people is dominant in Palestine. That is a human rights violation.’

Br Peter asked his audience ‘to pray for us’ to raise awareness and show his students they were not forgotten; support the university financially via donations through Caritas, be careful not to engage in any anti-Semitic or Islamophobic talk; and acknowledge there was suffering by Israelis and Palestinians.

‘Our work at the university is good, even when we can’t see an outcome. What Bethlehem University is doing in terms of resistance is educating people, giving them skills. I have to stand with people as they find a way to move past this.’

Br Peter’s pessimism becomes hopeful optimism when he considers that peace eventually came to places such as South Africa, Northern Ireland and East Timor: ‘And that’s the hope I hold on to, that a peace will eventually come.’

Br Peter was invited to undertake his speaking tour by the NZ Catholic Bishops Conference, with assistance from the Catholic Enquiry Centre and Caritas Aotearoa New Zealand. Caritas passes on donations marked as ‘Bethlehem University’.

David McLoughlin is a journalist who works as communications adviser for the NZCBC.



Vice Chancellor Br Peter Bray at Bethlehem University said in his message to New Zealanders ahead of his tour: ‘The question I’ll be asking in New Zealand is “what can you do to stand in solidarity with the Palestinian people in resisting injustice in this Holy Land and bringing peace?”’

Photo: Supplied

Br Peter’s speaking tour follows the New Zealand Catholic bishops publishing a statement in July last year urging action to solve the long-standing Israel-Palestine issue. It is available online at: catholic.org.nz/about-us/bishops-statements/end-palestinian-suffering/

In preparation for his visit, Br Peter made a series of videos on behalf of the bishops about the daily lives of Palestinians in the Israeli-occupied West Bank territory, where Bethlehem University was founded by his De la Salle Brothers in 1973 as the first and only Catholic university in the Holy Land.



The special series of videos is called *Greetings from Bethlehem*. The first is titled *Ordinary People in an Extraordinary Place; Palestinians in the Holy Land*, and can be viewed online at: www.youtube.com/watch?v=d2S_A4kBfeU

The second video, is titled *The Challenges of Ordinary People in Palestine* and can be viewed online at: www.youtube.com/watch?v=R17kia53-GY



At his presentation in Palmerston North, Br Peter is talking to Samer Saba, a Palestinian from Gaza who came to New Zealand to study at Massey University.

Photo: Supplied



Pope Francis’ Prayer Intention

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Martin Luther King’s work goes on

Catholics ‘must act’ for racial justice, starting with personal conversion, to honour Dr Martin Luther King Jr’s struggle and eliminate racial injustices in society, says the president of the US Conference of Catholic Bishops (USCCB).

In his statement, Archbishop Timothy P Broglio immediately referred to the call to action from Servant of God Sr Thea Bowman, one of six Black Catholic women and men proposed for sainthood.

‘People keep saying, “Where’s the next Martin Luther King?” We’re all called, I think. We’re called by our citizenship, by our membership in the human race. We’re all called to free ourselves and to free one another,’ Sr Bowman said.

Archbishop Broglio noted while society has made progress toward ‘a just society that leaves no one on the margins’ in the 60 years since King’s “I Have a Dream” speech, nevertheless much work remains.’

Dr King led the civil rights movement until his assassination in Memphis, Tennessee, April 4, 1968. He was just 39 years old and would have turned 94 this year.

‘Beyond remembering and quoting Dr King today, we must act to address racial disparities in the criminal justice system, access to affordable housing and health care, and economic opportunities,’ the USCCB president stated.

Archbishop Broglio pointed out King’s faith drove his civil rights work, and Catholics today must undergo conversion and look to the saints to undo unjust structures of racism in society.

‘Remembering that Dr King was guided first by his faith also challenges us to personal conversion. Unjust structures exist because personal sin persists,’ he said.

Archbishop Broglio highlighted the USCCB’s efforts to advance the sainthood causes of ‘six inspirational African American men and women: Venerable Pierre Toussaint, Servant of God Mother Mary Lange, Venerable Henriette Delille, Venerable Augustus Tolton, Servant of God Julia Greeley, and Sr Thea Bowman.’

Source: CathNews, National Catholic Reporter



Sr Thea Bowman, a Franciscan Sister of Perpetual Adoration, giving a talk at St Augustine Church in Washington in 1986. Bowman, who died in 1990, is one of six African American Catholics whose causes for canonisation are being considered by the Catholic Church.

Photo: Michael Hoyt, Catholic Standard/OSV News/CNS file

Vatican farewells Cardinal Pell

Cardinal George Pell, who died in Rome in January of a cardiac arrest following hip surgery, has been remembered as ‘a man of God and a man of the Church’ during his funeral Mass at St Peter’s Basilica.

The death of Cardinal Pell was a shock because just five days earlier he had concelebrated the funeral of Pope Benedict XVI and ‘seemed in good health,’ said Cardinal Giovanni Battista Re, dean of the College of Cardinals.

In his homily at Cardinal Pell’s funeral Mass, Cardinal Re described the Australian prelate as often being ‘a strong-willed and decisive protagonist’ with ‘a strong temperament that, at times, could appear harsh.’

Cardinal Pell died of a heart attack on January 10 at a Rome hospital after undergoing hip surgery. He was 81. He was buried at St Mary’s Cathedral in Sydney, where he had served as archbishop before Pope Francis chose him as prefect of the Vatican Secretariat for the Economy.

The pope, who had praised the cardinal for keeping his faith ‘with perseverance even in the hour of trial,’ arrived in St Peter’s Basilica at the end of the Mass to preside over the final rite of commendation, as he usually does for cardinals who die in Rome.

‘The last years of his life were marked by an unjust and painful condemnation,’ Cardinal Re

said, referring to Cardinal Pell’s conviction on charges of sexual abuse and his 404 days in jail before the High Court overturned the conviction.

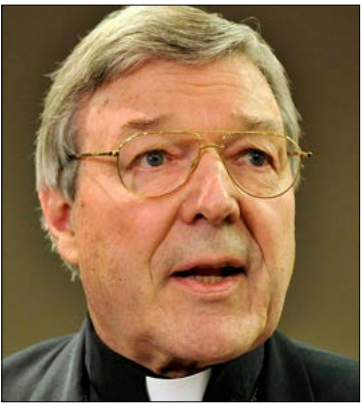
The cardinal’s three-volume Prison Journal made clear ‘how much faith and prayer’ helped him, and the books could help others who ‘suffer unjustly,’ Cardinal Re said.

The cardinal’s mortal remains were transported home to Sydney where a solemn Requiem Mass was celebrated. The cardinal’s body was laid to rest in the crypt of St Mary’s Cathedral.

Reflecting on the life of Cardinal Pell, Archbishop Mark Coleridge of Brisbane said ‘he was strong, even vehement in his faith, his convictions, his likes and dislikes. He was always a polarising figure, stirring strongly contrasting reactions. He had both passionate friends and passionate foes.

‘In part, this was because his deepest instincts were those of a politician who thrived on opposition and conflict. It was also tied to an apocalyptic view of the world seen as an arena where good and evil, life and death, light and darkness contended. There wasn’t much middle ground for George Pell, not too many shades of grey.

Archbishop Coleridge said that Cardinal Pell had ‘unusual gifts of leadership – intelligence, courage, conviction, self-confidence, political



Australia’s Cardinal George Pell died in Rome, 10 January 2023.

Photo: AP

nous and tenacity among them. Though he chose a life in the Church, George Pell would have been a leader in any field he had chosen.

‘It will take time to assess his legacy in the Church in Australia, which will prove as complex, even as contradictory as the man himself,’ said Archbishop Coleridge.

Cardinal George Pell was born in Ballarat, Australia, 8 June 1941. He died at Salvator Mundi International Hospital in Rome, Italy, on 10 January 2023. Ordained a priest in 1966 and bishop in 1987, he was made a cardinal in 2003.

Source: CathNews Australia

Swiss bishops warn that only priests can say Mass

Three Catholic bishops in Switzerland have issued a reminder that only ordained presbyters can preside at the Eucharist, following a laywoman’s ‘concelebration’ at a retirement Mass.

The Catholic bishops of the three German-speaking dioceses in Switzerland – Basel, Chur and Sankt Gallen – have published a letter calling for compliance with liturgical rules regarding the sacramental authority that is attributed solely to the Church’s ordained priests.

‘You all know that only the priest validly presides at the Eucharist, grants sacramental reconciliation and administers the anointing of the sick,’ the three bishops state in the letter.

It is a clear response to what’s

come to be known in Switzerland as the ‘Monika Schmid affair’. Schmid, who served many years as the de facto administer of a parish in the Chur diocese, ‘concelebrated’ at a Eucharistic celebration last August to mark her retirement. In the days immediately following, Chur’s Bishop Joseph Bonnemain ordered a preliminary canonical investigation into ‘liturgical abuses’.

Now the new letter – signed by Bishops Joseph Bonnemain, Felix Gmür and Markus Büchel – has been seen as a warning to Catholics who may be tempted to introduce unlawful liturgical initiatives.

The letter is addressed to pastoral workers in particular. Aware of the tensions concerning the place of laity in the Church, the bishops remind

the Catholics of their dioceses to rely on the synodal process as the place to discuss ecclesial developments.

The bishops insist they are not trying to defend any sort of ‘patriarchal clericalism’, arguing that ‘priests, in the service and execution of the sacraments, make visible that Jesus Christ himself acts in and through the sacraments. They keep open, as it were, space for God’s action in the liturgy’.

The discipline of the Catholic Church, the three prelates say, requires ‘a sacramental designation, that is, ordination, to preside at the celebration of the Eucharist and to say the Eucharistic prayer as a concelebrating priest’.

Source: La Croix



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Pool of Siloam to be opened to the public

The Pool of Siloam, the site in Jerusalem where the Gospels say Jesus healed a man born blind, will be soon open to the public.

The Israel Antiquities Authority, the Israel National Parks Authority and the City of David Foundation has announced that excavations first begun in the 19th century will be relaunched at the site, which is mentioned in both the Hebrew Bible and the New Testament.

Located today in the East Jerusalem neighbourhood of Silwan, the pool was first built in the 8th century BC. According to the Bible, King Hezekiah built it some 2,700 years ago as part of the Jerusalem water system. It was considered one of the most strategic areas of Jerusalem during the First Temple period.

Because of its importance, the Pool of Siloam was renovated and enlarged at the end of the Second Temple period, about 2,000 years ago. In addition to being a water reservoir, the pool became an important holy place for Jews and Christians.

It is a significant site for Christians because it is the place where Jesus restored sight to a blind person, performing the ‘miracle of the man born blind’.



The Pool of Siloam in Jerusalem is cherished by both Jews and Christians. Photos: Robert Hoetink, Shutterstock

‘Go, wash in the pool of Siloam,’ were Jesus’ words, according to the Gospel of St John. ‘Having said this, he spat on the ground, made a paste with the spittle, put this over the eyes of the blind man, and said to him, “Go and wash in the Pool of Siloam.” So he went off and washed and came back able to see’ (Jn 9, 6-7).

Source: La Croix

Dangerous work of priests and religious

At least 12 priests and five religious sisters were murdered during 2022 while carrying out their mission.

According to information collected by Aid to the Church in Need (ACN), Nigeria was the country with the highest number of victims, with four priests killed.

Three priests were brutally murdered in Mexico by members of drug cartels and two priests were shot in the Democratic Republic of Congo. Other dangerous countries in which to serve the Church included China and Nicaragua.

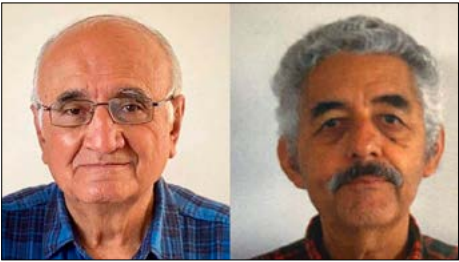
The five women religious murdered in 2022 were working in Haiti, South Sudan, Mozambique and the Democratic Republic of Congo.

Adding to the 2022 danger list, 42 priests were kidnapped in different countries, of whom 36 have been released. Nigeria is the country where there have been most kidnappings, with a total of 28 in 2022. Nigeria also accounts for the vast majority of religious sisters kidnapped in 2022, with seven.

ACN also reports that in 2022, at least 32 clergymen were detained, in apparent acts of intimidation and coercion.

‘ACN calls on all countries involved to do their utmost to guarantee the safety and freedom of priests, religious sisters and other pastoral agents who work to serve those most in need,’ the organisation said in a statement.

Source: Catholic Leader



Fr Javier Campos sj (l) and Fr Joaquin Mora sj (r) were killed by armed gunmen in Mexico in June 2022. Photos: Global Jesuits

‘Skateboard hero’ on path to sainthood

A 39-year-old Spaniard known as the ‘skateboard hero’ for his acts of valour during the 2017 London Bridge attack is on the path to sainthood.

On 3 June 2017, Ignacio Echeverría ran towards terrorists who were wielding 12-inch knives in Borough Market. Earlier they had driven into the crowds in a van.

While cycling to a skate park to meet friends, Echeverría had observed a man attacking a police officer and subsequently, a woman. Dismounting his bicycle, he grabbed his skateboard, dashing towards the terrorists. He struck one with his skateboard. This distracted the attacker, allowing several members of the public to escape to safety.

Echeverría then saw a second terrorist assailing a policeman. He turned towards him, but was stabbed twice in the back by two other terrorists. He died of his wounds.

Joaquín Echeverría, his father, described



Mural inaugurated on the fifth anniversary of Ignacio Echeverría's death. It is in a secondary school in La Rozas, Madrid. Photo: Segundo Alonso

Ignacio as ‘an ordinary person who always stood up for what he believed in’.

A financial crimes analyst for HSBC in London, Echeverría was posthumously

awarded the George Medal by the Queen and Spain's Order of Civil Merit. Skate parks in Alicante and Madrid now bear his name while a musical titled *Skate Hero* chronicles the last 24 hours of his life.

In July 2017, a month after Echeverría's death, Pope Francis announced a fourth possible way to attain sainthood, *Oblatio Vitae*, or the offering of one's life for another.

In an apostolic letter announcing the move, the Pope said: ‘The heroic offering of life, suggested and sustained by charity, expresses a true, complete and exemplary imitation of Christ’.

This prompted the auxiliary bishop of Madrid, Juan Antonio Martínez Camino, to approach the Echeverría family to enquire whether they would like Ignacio to be considered as a candidate for sainthood.

Source: The Tablet UK

Cardinal Pell's memo

It has been reported that Cardinal George Pell was the author of an anonymous memo that branded Pope Francis’ pontificate a catastrophe. Last year, respected Italian journalist Sandro Magister published an anonymous memo circulating in the Vatican condemning Pope Francis’ papacy as a ‘disaster’ and a ‘catastrophe’. Magister disclosed on his widely read blog Settimo Cielo (Seventh Heaven) that it was Pell who wrote the memo and gave him permission to publish it under the pseudonym Demos – Greek for populace. Cardinal Pell is also said to have decried as a ‘toxic nightmare’ Pope Francis’ determination to sound out Catholic laity on such issues as Church teaching on sexuality and the role of women.

Being homosexual not a crime: Pope

Pope Francis has condemned the criminalisation of homosexuality and backed the repeal of such legislation in countries where it exists, saying the Catholic Church must work towards an end to what he described as ‘unjust’ laws.

‘Being homosexual is not a crime,’ he said in an interview with Vatican Media. ‘Yes, but it’s a sin...First let’s distinguish between a sin and a crime.’ Francis said bishops in countries that support criminalising homosexuality ‘have to have a process of conversion’ and apply ‘tenderness, please, as God has for each one of us’.

Taliban stops women working for NGOs

Four international aid groups have halted their operations in Afghanistan following the governing Taliban’s December decree to ban women from working in national and international non-governmental organisations (NGOs). The United Nations said the move violated fundamental rights and is negotiating to reverse the decree. After the ban, the International Rescue Committee, Save the Children, the Norwegian Refugee Council, and CARE said they could no longer effectively reach people in need without the women amongst their ranks. The NGO ban was introduced because women were allegedly not wearing the Islamic headscarf correctly.

Europe's bishops urge holistic approach

Europe’s Catholic bishops warn against training workers solely through the lens of employability, without fostering the integral development of the person. The Commission of the Bishops’ Conferences of the European Union (COMECE) has proposed a programme for educating, training and reskilling of the workforce to foster the integral development of the person, rather than just through the lens of employability and competitiveness. They advocate integrating inter-religious, interpersonal, critical thinking and cultural awareness competences at all levels of reskilling.

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Diocese of Palmerston North – priestly appointments 2023

Fr Craig Butler, Local Administrator for the Diocese of Palmerston North, announced the following appointments and moves in January for 2023.

Central Taranaki Immaculate Conception, Stratford St Patrick, Kaponga St Joseph, Eltham	Fr Alan Roberts, parish priest – on loan from the Archdiocese of Wellington
South Taranaki Hoani Papita, Normanby Sacred Heart, Manaia St Joseph, Hawera St Patrick, Patea St Francis De Sales, Waverley	Fr Vince Ones, parish priest – from Pahiatua
Whanganui St Mary, Whanganui Holy Family, Whanganui St Anne, Whanganui Hāto Hohepa Jerusalem Te Rongo o Te Poi, Whanganui Rānana, Whanganui River	Fr Craig Butler, parish priest – from Hawera;
Palmerston North St Mary, Palmerston North St Brigid, Feilding Hāto Petera Paora, Kauwhata Hāto Hohepa, Halcombe Hāto Hohepa, Rata	Fr Ambrose Maliakkal ic Rosminian, administrator – on loan from Indian province
Taranua St Brigid, Pahiatua St Joseph, Dannevirke St Columbkille, Woodville Sacred Heart, Eketahuna	Fr Marcus Francis, parish priest – from Hastings
Hastings Sacred Heart, Hastings St Peter Chanel, Hastings Our Lady Lourdes, Havelock Nth Immaculate Conception, Paki Paki	Fr Paul Finlayson Columban Missionary, parish priest – from Motueka

Come to the fair!

Missionary Sisters of St Peter Claver, Island Bay – Annual Mission Fair, Saturday 25 February 2023

Sri Lanka, Zimbabwe and Ghana are all a long way from Island Bay, yet distance is no barrier to the Missionary Sisters of St Peter Claver when missionaries and the poor amongst whom they work are in great need.

The Sisters are holding their annual Mission Fair in their convent grounds, 1 Mersey St, Island Bay, on Saturday 25 February, from 10am–1pm. Everyone is welcome.

The proceeds will be forwarded to help communities with education and clean drinking water supply, including:

- the Daughters of Providence in Chilaw, Sri Lanka, who have started a hostel for Deaf-mute children, to educate and help the children integrate into mainstream society.
- Our Lady of Perpetual Help Primary School in Chinhoi, Zimbabwe, which provides education for disadvantaged children, to help purchase furniture.
- the Diocese of Damongo in Ghana, which needs a borehole

to supply clean drinking water for many communities in the diocese. ‘We have been unable to hold our Mission Fair for two years due to Covid restrictions, so we are looking forward to this year’s fair,’ says Sr Elcy, the superior of the community in Island Bay.

‘We are hoping many people will be able to come and enjoy the day with us and our friends who work tirelessly setting up and preparing the stalls. On offer will be fancy goods, jewellery, books, cakes, foods, a BBQ and more. There will be something for everyone,’ Sr Elcy added.

‘We also have a great raffle with 5,000 tickets at \$2 each,’ she said.

‘Covid has caused so many people immense pain, but for very poor communities throughout the world it has been devastating because no help could reach them, so we are hoping for a very successful fair this month and look forward to welcoming many people to our convent grounds in Island Bay on the day.’

For more information please contact the Sisters at: peterclaver@xtra.co.nz or phone: (04) 383-8401.

Visit claveriansisters.com to learn more about the Missionary Sisters of St Peter Claver and their work.



Bell Block Catholic Centre anniversary celebrated

A thanksgiving Mass at Bell Block Mass Centre in the Catholic Parish of New Plymouth on Sunday 27 November, celebrated 41 years since the centre’s opening. Bishop Peter Cullinane, who blessed and opened the centre in 1981, presided.

The centre was part of the Fitzroy parish with Our Lady Help of Christians Church until 2015, when New Plymouth Catholic communities were amalgamated into the Catholic Parish of New Plymouth.

With over 120 people at the celebrations, there was a strong sense of belonging and community. Included were six of the original 13 people who helped to establish the Bell Block community as well as several parishioners who had moved away from Bell Block over the last 41 years.

Names of the deceased from the community were remembered during the offertory procession, and prayers of the faithful were read by community members from the 1980s and 1990s, as well as by current members of the parish’s ethnic communities.

Following Mass, Bishop Peter blessed and launched a commemorative book titled *The Bell Block Catholic Centre* and its Community, written by community member Barbara McCracken.

The book outlines the history of the founding community, its growth, and social and Church changes over the 41 years of the centre’s history. It also covers the legacy of generous and visionary couple Jack



Bishop Peter Cullinane and Barbara McCracken, community member and author of the commemorative book, at the Bell Block Catholic Centre 41st anniversary celebrations.

Photo: Supplied

and Nora Barry who donated land to the Church in 1965. Jack had envisioned the need for housing for the elderly and a Catholic Centre when Bell Block was then a sparsely populated farming area. His gifted land provided a base for the centre, which opened in 1981. Housing for the elderly in Wynyard St was opened in 1985.

The book also mentions Fr Wally Cooke (Co Laois Ireland), who was responsible for establishing the Bell Block Catholic community in 1981; Fr Jim Rickard (RIP), who in his retirement in Bell Block, celebrated Mass at the centre until he was 90 years old; and the Assumptionist Sisters who had a prayerful and active presence in

ministry in Bell Block and New Plymouth from 1983 until 2001. Srs Marion Feeney and Michelle Carter travelled from Auckland for the Mass and book launch.

The local Catholic community served a delicious lunch amidst much reminiscing. The celebrations of liturgy and community were a testament to the strength of the welcoming spirit that has been a characteristic of the Bell Block Catholic community for 41 years.

Contact The Catholic Parish of New Plymouth at: office@catholicparishnp.nz for a copy of the book at \$20 plus postage.

Plaque dedicated to Waiouru Army Chaplains

Two former Army Chaplains, Fr Julian Wagg and Fr Brian Fennessy, celebrated Mass on on Sunday 13 November, with a small community. They dedicated a Board of Chaplains that records the ministry of 18 Catholic priests who served as Military Chaplains at Waiouru Military Camp over the past 70 years.

The first full-time Catholic Chaplain, Fr Tom Duffy, was appointed to Waiouru in 1952 during the time of Compulsory Military Training.

To accommodate the Catholic Community at Waiouru Military

Camp, St Patrick’s Chapel, an attached community centre and the priest’s accommodation, were subsequently built inside the camp.

Later, as the community grew, a second chapel, the Chapel of St John Bosco, was built within the residential area. This chapel was closed during the early 1980s and was moved adjacent to St Patrick’s to become the chaplains’ centre.

St Patrick’s Chapel was closed during March 2007 and the last Catholic Military Chaplain left Waiouru in 2008. The St Patrick’s complex was demolished last year.

Local clergy now offer Mass in

the Garrison Church when available.

In the past 20 years, Waiouru Camp has reduced in size as many units have moved to Linton Military Camp, located just south of Palmerston North.

Recruit Training and the Officer Cadet School are the focus of the camp today.

Source: Fr Brian Fennessy, a former Army Chaplain based at Waiouru for four years from 2002 to 2005 is currently parish priest of the Selwyn Parish, Lincoln.



Former Army Chaplains Fr Julian Wagg and Fr Brian Fennessy celebrated Mass with a small Waiouru community and dedicated a plaque to record the ministry of 18 Catholic priests who served as Military Chaplains at Waiouru Military Camp since 1952.

Photo: Supplied

Loved visiting priest sadly missed

Sue Seconi

Fr Lourdes (Anthony) Zaw Htun, Hastings Parish Administrator, passed away unexpectedly at Hastings Catholic Presbytery on 26 November 2022, aged 51 years.

The news of his sudden death was met with shock and sadness. He was in his 20th year of ordination.

Fr Anthony arrived to serve in the Palmerston North Diocese in January 2019 ‘on loan’ from the Archdiocese of Yangon in Myanmar. He was an academic who taught in the seminary in Myanmar and studied in the US and the Philippines. Anthony was a lively character who loved his priesthood and the Church.

He served in Hastings with devotion and diligence and was a loved pastor.

A Vigil Mass for Fr Anthony was celebrated at St Peter Chanel Church, Hastings on 5 December and a Memorial Mass was celebrated the next day at the same location.

Priests, parishioners, friends and Burmese people from throughout New Zealand, gathered around the altar to celebrate Eucharist thanking God for Fr Anthony’s life and commend him to God.



Fr Anthony Zaw Htun, ‘on loan’ from the Archdiocese of Yangon, Myanmar, and serving as Hastings Parish Administrator, passed away unexpectedly last November, aged 51. Photo: WelCom

Cardinal John Dew, apostolic administrator of Palmerston North Diocese and the main presider, said, ‘We express our deepest sympathy to his family in Myanmar and to Cardinal Charles Bo. We had no idea we would be sending Fr Anthony home three years after he arrived here.’

Homilist Fr Craig Butler, local administrator, said, ‘Because of Fr Anthony’s faith and genuine love for people, his death leaves a huge space in the lives of many people here and in Myanmar.

‘Along with singing, feasting on

rich food and well-strained wine,’ said Fr Craig, ‘Anthony loved to teach about the mysteries of God. Teaching was his passion and his contribution to deepening our understanding of these mysteries gave him great satisfaction.’

During the liturgy priests sang *salve regina*, the second reading was proclaimed in Burmese, and closing the Book of the Gospels symbolised the end of Fr Anthony’s priestly ministry. Burmese people present sang traditional hymns, ‘The Supper Night’ and ‘My Heavenly Home,’ stirring prayerful reflections on Myanmar struggling under military rule and how Fr Anthony would pray deeply for peace for his homeland.

Following Mass, lunch was served under two large marques erected by St John’s College students next to the church.

Three days after his fitting funeral, Fr Anthony’s body was repatriated on 9 December back to his diocese in Myanmar, where he is buried along with his deceased family members.

Fr Anthony is sorely missed by family, parishioners, friends and fellow clergy in New Zealand, Myanmar and abroad. May he Rest in Peace.

Review poses pastoral questions for our multicultural Church



Some of the many participants at a gathering for cultural groups at Ss Peter and Paul Church in Lower Hutt last year to hear results of a survey in which they had participated. Photo: WelCom

Results of the Archdiocese of Wellington’s two-year review of its ethnic communities, released late last year, indicate that the Catholic community’s multicultural population is continuing to grow and develop.

‘This raises significant pastoral issues,’ says Maya Bernardo, the Archdiocese’s Launch Out Programme Formator and Manager. ‘The review was a response to the recommendation from the 2017 Synod,’ she said.

The two-year review, hampered by Covid and lockdowns, was conducted under the Office of the Vicar General, Mons Gerard Burns. It targeted Catholic migrants and ethnicities, apart from European and Māori.

The review sourced government demographic data from a survey and included interviews and discussions.

Results show the archdiocese’s parishes are diverse and growing in diversity. About 25–30% of parishioners is neither Māori nor Pākehā; 76% of migrant Catholics are under 60; 85% feel actively involved in their parishes; 69% were born overseas; 90% live with families; and most young Catholics are from migrant families.

The review heard immigrant Catholics have different theological perspectives and views of Church history.

‘My understanding of the Church, as I now experience in the Archdiocese of Wellington, is synodal by nature. How then do we bring people together?’ Maya Bernado asks.

Immigrant families tend to live differently, too. Bernardo says the 90% of Catholic migrants who live with family is significant. The way they live suggests their faith life is shared and expressed as a collective. It’s different from the individualistic western-world view.

Knowing who immigrants live with can guide us in the way we encourage and facilitate participation, Bernardo says.

The review found many young people are moving to other Christian churches or the secular world within families; they find it hard to connect and be nourished by the liturgies and feel left out in the ministries.

What does it say about the future of our parishes, their effectiveness in reaching out to the young and what it is that keeps the young away? asks Bernardo.

The way parishes prepare migrant communities for parish and diocesan leadership is important. The review also raises a question about how parish pastoral councils reflect the diversity in church pews.

‘Encouraging participation is not a one-strategy; one-size-fits-all. It also means challenging behaviours that denigrate someone’s race and including migrant voices in shaping the parish. How can we encourage participation and grow leadership among the migrant communities? What can we do to understand each other better?’

Migrants straddle different worlds, Bernardo says. ‘New Zealand does not understand our suffering,’ some participants told the review.

They reported feeling misunderstood, lonely and disconnected from the mainstream Catholic community. Language barriers can be a big issue. Translation can be difficult.

Parishes need to consider ways to grow as a community aware of each other’s presence and those still on the peripheries.

More is not necessarily ‘the merrier’ but could be ‘the messier’. This is the way the Church has always been: intrinsically diverse.

Finding a way through review statistics and commentaries is not easy, Bernardo says.

‘The review only reveals an unfinished business, leaving perhaps more questions than answers...[but it] hopefully helps us ask better questions.’

Please email: m.bernardo@wn.catholic.org.nz if you would like a copy of the review.

Sources: Launch Out Letters; CathNews NZ

Award recipient overjoyed

Sue Seconi

‘Gobsmacked, humbled and overjoyed’ were long-time and popular Whanganui parishioner Mrs Merle Manson’s immediate thoughts when it was announced she was to receive the Benemerenti medal. The announcement was made at the Vigil Mass on Saturday 8 January at Holy Family Church. The congregation clapped loudly in approval.

Nominated by The Catholic Parish of Whanganui – Te Parihi Katorika ki Whanganui parish priest, Fr Vaughan Leslie, the presentation was his last task before returning to his home diocese in Dunedin.

‘It’s awarded in recognition of the unselfish contribution you’ve made to the life of the parish, neighbouring St Marcellin’s School and the St Vincent de Paul Society,’ Fr Vaughan said. ‘Merle has expressed God’s love in everything she has done.’

The citation noted Merle’s ministry in the parish as one of delightful warmth and presence working behind the scenes in her unassuming style. When Merle saw something needed to be done, she responded immediately and quietly.

Merle is the co-ordinator of the

parish’s Prayer Tree and a valued St Vincent de Paul Society member. For 25 years plus, she has helped at St Marcellin’s primary school with reading and organising Sacramental programmes. She continues to go to the school once a week to help out and she knows each student’s name.



Merle Manson (centre) with her daughter Gayel Berghan and partner Graeme Sangster from Whangarei and her brother Jack Dodd and his carer Antonia Matthews from Whanganui. Photo: Supplied



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The Pope of paradox

Pope Emeritus Benedict XVI, the first pope in 600 years to resign

Miles Pattenden

Miles Pattenden is a senior research fellow (Medieval and Early Modern Studies) at the Institute for Religion & Critical Inquiry, Australian Catholic University. He was a keynote speaker at the Australasian Catholic Press Association conference in Melbourne last year.

Being elected pope, he once said, felt like a ‘guillotine’ had come down on him.

Nevertheless, he set about the job with a single-minded vision to rekindle the faith in a world that, he frequently lamented, seemed to think it could do without God.

‘In vast areas of the world today, there is a strange forgetfulness of God,’ he told one million young people gathered on a vast field for his first foreign trip as pope, to World Youth Day in Cologne, Germany, in 2005. ‘It seems as if everything would be just the same even without him.’

With some decisive, often controversial moves, he tried to remind Europe of its Christian heritage. And he set the Catholic Church on a conservative, tradition-minded path that often alienated progressives.

He relaxed the restrictions on celebrating the old Latin Mass and launched a crackdown on American nuns, insisting that the Church stay true to its doctrine and traditions in the face of a changing world. It was a path that in many ways was reversed by his successor, Francis, whose mercy-over-morals priorities alienated the traditionalists who had been so indulged by Benedict.

Benedict’s style couldn’t have been more different from that of John Paul II or Francis. No globe-trotting media darling or populist, Benedict was a teacher, theologian and academic to the core: quiet and pensive with a fierce mind. He spoke in paragraphs, not soundbites. He had a weakness for

orange Fanta as well as his beloved library; when he was elected pope, he had his entire study moved – as is – from his apartment just outside the Vatican walls into the Apostolic Palace. The books followed him to his retirement home.

‘In them are all my advisers,’ he said of his books in the 2010 book-length interview ‘Light of the World’. ‘I know every nook and cranny, and everything has its history.’

It was Benedict’s devotion to history and tradition that endeared him to members of the traditionalist wing of the Catholic Church. For them, Benedict remained even in retirement a beacon of nostalgia for the orthodoxy and Latin Mass of their youth – and the pope they much preferred over Francis.

In time, this group of arch-conservatives, whose complaints were amplified by sympathetic US-based conservative Catholic media, would become a key source of opposition to Francis who responded to what he said were threats of division by reimposing the restrictions on the old Latin Mass that Benedict had loosened.

Like his predecessor John Paul, Benedict made reaching out to Jews a hallmark of his papacy. His first official act as pope was a letter to Rome’s Jewish community and he became the second pope in history, after John Paul, to enter a synagogue.

In his 2011 book, *Jesus of Nazareth*, Benedict made a sweeping exoneration of the Jewish people for the death of Christ, explaining biblically and theologically why there was no basis in Scripture for the argument that the Jewish people as a whole were responsible for Jesus’ death.

‘It’s very clear Benedict is a true friend of the Jewish people,’ said Rabbi David Rosen, who heads the interreligious relations office for the American Jewish Committee, at the time of Benedict’s retirement.

Yet Benedict also offended some Jews who were incensed



Pope Benedict XVI attends his weekly general audience in the Paul VI Hall at the Vatican, on Wednesday, 24 August 2005. He was the reluctant pope, a shy bookworm who preferred solitary walks in the Alps and Mozart piano concertos to the public glare and majesty of Vatican pageantry. When Cardinal Joseph Ratzinger became Pope Benedict XVI and was thrust into the footsteps of his beloved and charismatic predecessor, Pope John Paul II, he said he felt a guillotine had come down on him. Photo: Domenico Stinellis/AP

at his constant defence of and promotion toward sainthood of Pope Pius XII, the World War II-era pope accused by some of having failed to sufficiently denounce the Holocaust. And they harshly criticised Benedict when he removed the excommunication of a traditionalist British bishop who had denied the Holocaust.

Benedict’s relations with the Muslim world were also a mixed bag. He riled Muslims with a speech in September 2006 – five years after the September 11 attacks in the United States – in which he quoted a Byzantine emperor who characterised some of the teachings of the Prophet Muhammad as ‘evil and inhuman’, particularly his command to spread the faith ‘by the sword’.

A subsequent comment after the massacre of Christians in Egypt led the Al Azhar centre in Cairo, the seat of Sunni Muslim learning, to

suspend ties with the Vatican, which were only restored under Francis.

The Vatican under Benedict suffered notorious PR gaffes, and sometimes Benedict himself was to blame. He enraged the United Nations and several European governments in 2009 when, en route to Africa, he told reporters that the AIDS problem couldn’t be resolved by distributing condoms.

‘On the contrary, it increases the problem,’ Benedict said. A year later, he issued a revision saying that if a male prostitute were to use a condom to avoid passing HIV to his partner, he might be taking a first step toward a more responsible sexuality.

But Benedict’s legacy was irreversibly coloured by the global eruption in 2010 of the sex abuse scandal, even though as a cardinal he was responsible for turning the Vatican around on the issue.

Documents revealed that the

Vatican knew very well of the problem yet turned a blind eye for decades, at times rebuffing bishops who tried to do the right thing.

Benedict had firsthand knowledge of the scope of the problem, since his old office – the Congregation for the Doctrine of the Faith, which he had headed since 1982 – was responsible for dealing with abuse cases.

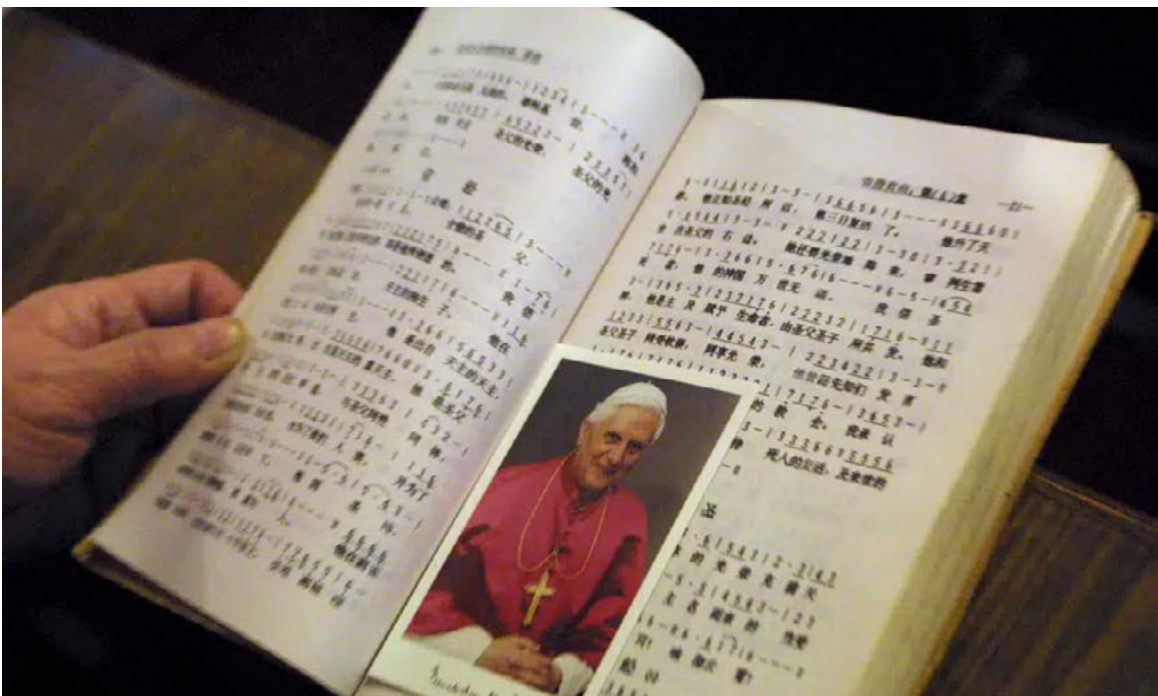
In fact, it was he who, before becoming pope, took the then-revolutionary decision in 2001 to assume responsibility for processing those cases after he realised bishops around the world weren’t punishing abusers but were just moving them from parish to parish where they could rape again.

And once he became pope, Benedict essentially reversed his beloved predecessor, John Paul, by taking action against the 20th century’s most notorious paedophile



Benedict greets hundreds upon his arrival at the Bavarian capital on 23 May 1977 after being appointed Archbishop of Munich and Freising.

Photo: Dieter Enldlicher/AP



A picture of Pope Benedict XVI is seen between the pages of a hymn book during Mass at a church in Beijing, China, on 25 December 2005. As soon as he was elected, Benedict moved decisively on a few select fronts: He made clear early on that he wanted to re-establish diplomatic relations with China that were severed in 1951.

Photo: AP

– Benedict

gn, died on 31 December 2022.

priest, the Reverend Marcial Maciel. Benedict took over Maciel’s Legionaries of Christ, a conservative religious order held up as a model of orthodoxy by John Paul, after it was revealed that Maciel sexually abused seminarians and fathered at least three children.

In retirement, Benedict was faulted by an independent report for his handling of four priests while he was bishop of Munich; he denied any personal wrongdoing but apologised for any ‘grievous faults’.

As soon as the abuse scandal calmed down for Benedict, another one erupted.

In October 2012, Benedict’s former butler, Paolo Gabriele, was convicted of aggravated theft after Vatican police found a huge stash of papal documents in his apartment. Gabriele told Vatican investigators he gave the documents to Italian journalist Gianluigi Nuzzi because he thought the pope wasn’t being informed of the ‘evil and corruption’ in the Vatican and that exposing it publicly would put the Church on the right track.

Once the ‘Vatileaks’ scandal was resolved, including with a papal pardon of Gabriele, Benedict felt free to take the extraordinary decision that he had hinted at previously: He announced he would resign rather than die in office as all his predecessors had done for almost six centuries.

‘After having repeatedly examined my conscience before God, I have come to the certainty that my strengths due to an advanced age are no longer suited’ to the demands of being the pope, he told cardinals.

He made his last public appearances in February 2013 and then boarded a helicopter to the papal summer retreat at Castel Gandolfo, to sit out the conclave in private. Benedict then largely kept to his word that he would live a life of prayer in retirement, emerging only occasionally from his converted monastery for special



Pope Benedict XVI celebrates the concluding Mass of the World Youth Day with about one million pilgrims at the Marienfeld, southwest of Cologne, Germany, on 21 August 2005.

Photo: Martin Meissner/AP

events and writing occasional book prefaces and messages.

Usually they were innocuous, but one 2020 book – in which Benedict defended the celibate priesthood at a time when Francis was considering an exception – sparked demands for future ‘popes emeritus’ to keep quiet.

Despite his very different style and priorities, Francis frequently said that having Benedict in the Vatican was like having a ‘wise grandfather’ living at home.

Benedict was often misunderstood: Nicknamed ‘God’s Rottweiler’ by the unsympathetic media, he was actually a very sweet and fiercely smart academic who devoted his life to serving the church he loved.

‘Thank you for having given us the luminous example of the simple and humble worker in the vineyard of the Lord,’ Benedict’s longtime deputy, Cardinal Tarcisio Bertone, told him in one of his final public events as pope.

Benedict inherited the seemingly impossible task of following in the footsteps of John Paul II when he

was elected the 265th leader of the Church on 19 April 2005. He was the oldest pope elected in 275 years and the first German in nearly 1,000 years.

Born 16 April 1927 in Marktl Am Inn, in Bavaria, Benedict wrote in his memoirs of being enlisted in the Nazi youth movement against his will in 1941, when he was 14 and membership was compulsory. He deserted the German army in April 1945, the waning days of the war.

Benedict was ordained, along with his brother, Georg, in 1951. After spending several years teaching theology in Germany, he was appointed bishop of Munich in 1977 and elevated to cardinal three months later by Pope Paul VI.

His brother Georg was a frequent visitor to the papal summer residence at Castel Gandolfo until he died in 2020. His sister died years previously. His ‘papal family’ consisted of Monsignor Georg Gaenswein, his longtime private secretary who was always by his side, another secretary and consecrated women who tended to the papal apartment.

A prayer for the soul of Pope Emeritus Benedict XVI

Father, eternal shepherd, hear the prayers of your people for your servant Benedict, who governed your Church with love.

In your mercy, bring him with the flock once entrusted to his care to the reward you have promised your faithful servants.

May he who faithfully administered the mysteries of your forgiveness and love on earth, rejoice with you for ever in heaven.

In your wise and loving care, you made your servant teacher of all your Church. He did the work of Christ on earth.

May your Son welcome him into eternal glory.

May your servant whom you appointed high priest of your flock be counted now among the priests in the life of your kingdom.

Give your servant the reward of eternal happiness and let your mercy win for us the gift of your life and love.

We entrust your servant to your mercy with faith and confidence. In the human family he was an instrument of your peace and love.

May he rejoice in those gifts for ever with your saints.

Amen

Source: Vatican News

MAJOR WRITINGS OF POPE BENEDICT

Encyclicals

Deus Caritas Est – ‘Christian Love’, 2005
Spe Salvi – ‘Christian Hope’, 2007
Caritas in Varitate – ‘Charity in Truth’, 2009

Spiritual Writing

3 Volumes of *Jesus of Nazareth*
Vol. 1 – Baptism in the Jordan to Transfiguration
Vol. 2 – Holy Week to the Resurrection
Vol. 3 – Infancy Narratives

His best-known work, *Introduction to Christianity*, written in 1968, considered one of his most important and widely-read books, presents a ‘narrative Christology’ that demonstrates the place for faith is in the Church.

Benedict was no mere reactionary. A kindly, broad-minded, often charming character, he recognised the necessity for swift and decisive action against priests and bishops implicated in the Church’s sexual scandals. He was a strong and conciliatory voice for ecumenism and, as pope, kept on writing about the complicated, contradictory nature of religious belief.



Pope Benedict XVI waves to the faithful as he arrives to celebrate Vespers at the Basilica in Yaounde, Cameroon, on 18 March 2009.

Photo: Rebecca Blackwell/AP



Pope Benedict XVI looks at the Centro Cadore lake in Domegge, Lorenzago di Cadore, near Belluno, Italy, on 23 July 2007.

Photo: Alessia Giuliani/AP

the
Lent
appeal
2023



**"I am the Light of
the World"**

The Lent Appeal on behalf of the New Zealand Catholic Bishops Conference enables Caritas to continue working to heal and support those overcome by poverty and injustice around the world. The theme for the 2023 Lent Appeal is "I am the Light of the World" - John 8:12.

**'I am the light of the world. He
who follows Me shall not walk
in darkness but have the light of
life'**
(John 8:12)

I am the Light of the World

This year's theme "I am the Light of the World" reminds us that Jesus brings light to a darkened world. A world darkened by disease, disaster, violence, lies and hypocrisy. Jesus' life and his proclamation of the truth is a challenge to each of us. But we are invited to a personal encounter with him every day, through the people we meet, the stories we hear, and through the Word that continues to echo down the ages, helping us meet the darkness of our times.

Lent provides a special time to deepen our encounter with the Light of the World through prayer, fasting and almsgiving – the three 'weapons' of Lent.



About the Lent Appeal

During Lent, New Zealand's Catholic Bishops invite us to provide for the needs of the poor through the work of Caritas. Money raised through the Bishops' Lent Appeal helps to fund both development and emergency relief work around the world.

The Lent Appeal serves as the largest source of flexible funding for Caritas for the year. This means that the donations received through the Lent Appeal can be used where they are most needed. Funding from the Lent Appeal allows Caritas to respond quickly to emergency situations by having resources immediately available to those in urgent need.

We appreciate that not all those who wish to donate to the Lent Appeal will be able to do so. We invite everyone to join us in prayer for the work of Caritas and for the poor and vulnerable around the world.



Lent in Schools 2023

The theme for Lent 2023 is "I am the Light of the World" and the focus country for school resources is Fiji. Each week there is a special focus that connects closely to both the Gospel Story and Caritas case study. These all link to the overarching theme of being light in the world. Lessons have been made using PowerPoint and Google Slides and are designed for a range of levels for each week of Lent. The teacher guide provides a good summary of all the resources available and how they can be used. Other key resources like the Action Plan and a Stations of the Cross liturgy for both primary and secondary schools are also available.

All education resources are freely available online on the Caritas website and some elements are available in printed form. Every New

Zealand Catholic school received a pack of materials at the start of December to help them utilise the Caritas resources for Lent 2023.





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2023

Caritas Challenge

Registration is now open for the 2023 Caritas Challenge. This is a fun and engaging annual event for schools and youth groups across New Zealand who are challenged to do something a bit different in order to make a lifetime of change for communities in need around the world. This year the focus country is Fiji. Young people will be able to participate in four events where they are challenged to Move It, Live It, Sweat It or Stop It for up to 24 hours as they show their solidarity for those living with poverty and injustice and raise vital funds that will support Caritas programmes. Participating groups can get involved in the Caritas Challenge at any time from February to December 2023.

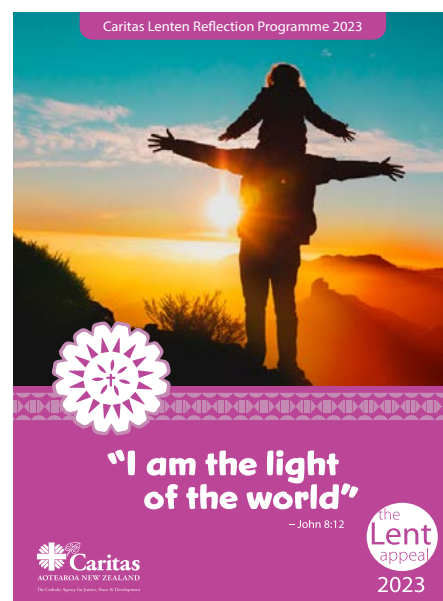
For more information about the Caritas Challenge or to register your own group for 2023, please visit our website: www.caritas.org.nz/caritas-challenge



Lenten Reflection Programme

Each year, Caritas creates a Lenten Reflection Programme (LRP) to support parishes, communities, families and individuals as they pray and spend time with the Gospels during Lent.

The LRP includes prayers, Gospel readings and reflections, discussion materials and information about Caritas projects with a focus on helping us live out our faith during the Lenten season. It is available in English, Te Reo Māori, Samoan and Tongan language versions.



This year, the LRP also ties in with the Lent in Schools resources through the 2023 Lent Action Plan, a list of activities which can be completed on your own or with a group to live out the Gospel values in your daily life. Originally developed for schools, the Lent Action Plan can be useful and relevant for all ages.

LRP booklets can be ordered from the Caritas office for a small fee by calling **0800 22 10 22** or emailing caritas@caritas.org.nz. They can also be downloaded for free from the Caritas website:

www.caritas.org.nz/lent

Your Lent donations will save Lives

Thank you to all those who have already generously supported our life-changing work by donating to the Lent Appeal in previous years.

The ongoing support from generous donors enables us to continue our development, emergency relief, advocacy and education work around the world, including in Aotearoa New Zealand. All funding received through the Lent Appeal is used where it is most needed.

Donate throughout the weeks of Lent, or make a one-off donation using the Lent Appeal weekly or single donation envelopes distributed by your parish.

Leave donation envelopes in your parish collection basket or post to Caritas: **PO Box 12193, Wellington 6144.**

You can also donate online at our website or call us at the phone number below.

www.caritas.org.nz

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The Catholic Agency for Justice,
Peace & Development

Other Caritas Education Offerings for 2023

Each year the Caritas Education Team continues to look for ways to engage, inspire and connect with Catholic schools across New Zealand as together we work to promote awareness and deepen young people's understanding of social justice issues through the lens of Catholic social teaching.

In 2023 we have a number of events, competitions, and resources available for schools and young people to use and connect with.

For more information about these different opportunities please visit our website: <https://www.caritas.org.nz/school-events>

Young Catholics

Hīkoi of learning to Far North traces early Marist’s footsteps

Br Kevin Dobbyn fms

Members of Te Āhi Kā o Mātaruranga – a young Catholic adult community from Palmerston North – went on a hīkoi to the Far North late last year to trace the origins of faith mission in this country, through the work of early Marists.

Throughout our journey we were warmly hosted by Marist brothers. In Northland, our guide Br Bryan Stanaway’s 20 years in the Hokianga gave him connections and knowledge to expertly lead us through our discovery.

Our group comprised Hamuera, an early childhood teacher at Mana Tamariki (full immersion school); Isaac Harris a religious education, history and social studies teacher; Tausilia, chaplain to St Peter’s College and youth officer for Palmerston North and Whanganui; Sio a theology graduate, and teacher training at Massey; and Arama, DRS at St Pius X, Glen Innes.

Arriving in Auckland we were warmly welcomed and hosted overnight by Br Denis Turner and

the brothers at the Marcellin College community. The next morning we stopped in Whangarei at a street named after one of the first Marist Brothers to New Zealand, Michel Colombon.

After lunch, at the new Hundertwasser library and gallery, we travelled on to Kaikohe to be greeted by our generous host and guide, Br Samisoni.

Br Bryan took us out to Totara Point, where Bishop Jean-Baptiste Pompallier and his party of Marist missionaries celebrated the first Catholic Mass on Aotearoa soil. Fr Bryan’s storytelling brought alive this place’s significance.

Bishop Pompallier was particularly revered by the Māori people of Hokianga and elsewhere. He had brought Catholicism to them, was sympathetic to their concerns and had an enlightened attitude towards Māori culture. Bishop Pompallier returned to France in 1868 after 36 years of missionary work in New Zealand. He died in 1871 and was buried at Puteaux near Paris.

From Totara Point we journeyed

around the beautiful Hokianga Harbour to Motuti where Bishop Pompallier’s remains were reinterred in 2002, to lie beneath the altar of St Mary’s Church. Br Bryan was part of the story to bring Bishop Pompallier’s remains back to our shores from Paris.

The search for the key to raise the reliquary [relics’ container] took us Panguru. We were awe of Bryan’s connection with his former students who gave a hearty welcome.

Back at Kaikohe we attended Mass at St Anthony’s parish church, to which Marist Sisters, Marists of Champagnat – both Brothers and Lay – make a significant contribution.

Our third day, spent at Waitangi Treaty Grounds and museum, uncovered for us a fuller history of Aotearoa New Zealand.

Across the water at Kororāreka (Russell) Tracy, our guide at Pompallier Mission House, explained how hard the early French Marist brothers had worked and, sadly, were assigned and treated so differently within the ‘clerical hierarchy’ from what their founder



Te Āhi Kā o Mātauranga team at Totara Point, site of the first Catholic Mass celebrated on Aotearoa soil.

Photo: Supplied

Fr Marcellin Champagnat had envisaged for them. Champagnat set up his first community of brothers at L’Hermitage near Lyon in France to develop a mission of spirituality and educating young people. Living there here in the 1830s, the brothers had experienced far more congenial relationships.

Our visit to Russell also took us to the national shrine of St Peter Chanel as well as the hill of the flagstaff Hone Heke had cut down. We learnt he was a different man to the ‘terrorist’ history portrayed him as in the 1950s and 1960s.

Isaac Harris reflected, ‘As a teacher and lifelong student of history and religious studies, I had heard the stories about these significant places in the history of Aotearoa, and especially of the Church. To visit them, helped bring them alive and put those stories into context. It was an awesome trip, thanks to the special places we got to visit and the knowledge shared.’

Br Kevin Dobby is coordinator, Te Ahi Kaa of Mataauranga Young Adult Community, Amesbury St, Palmerston North.

Students awarded Suzanne Aubert tertiary scholarships

Three students have been awarded the Suzanne Aubert Tertiary Scholarship to help them complete their studies in 2023.

The Suzanne Aubert Tertiary Scholarships are awarded to students in their third or subsequent years of study and are made possible thanks to the Board of Trustees of the Home of Compassion.

This year’s award winners are Ellie McLaughlin, Taylor Broad and Liam Rodgers. They are each pursuing different careers, all of which have in common the desire to make a difference and make a contribution to the community.

The Sisters of Compassion congratulate the students on their successful applications.



Ellie McLaughlin is a Mechanical Engineering student at the University of Waikato who would like to use her career to develop more environmentally friendly forms of transport.



the opportunity to work with. I will do this with the korowai of my tūpuna, who I know will watch and guide me through everything I do.’

Taylor Broad is studying for a Bachelor of Nursing Māori at Whitireia. She says, ‘As a young Māori woman, I will strive to ensure equity and equality for all tangāta I have



Liam Rodgers studies physics at Otago University and hopes to enter medical school afterwards. Liam says, ‘I hope to become a doctor so I can help people and make a real difference.’



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Loaves & Fishes Hall, Hill Street
Thursday 16 February, 7:30pm
Contact: David 027 447 7280

Palmerston North
St Mary's Church foyer, Ruahine Street
Tuesday 21 February, 7:00pm
Contact: John 027 688 7750

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"I am the light of the world"
- John 8:12

the Lent appeal 2023

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Rangatahi Katorika

Worm juice fundraiser for country school

Last year, Years 5 and 6 students of Room 5 at St Joseph's School in Taihape began learning all about worms from a visiting expert. In his final lesson the expert brought Tiger worms and containers for the students to create their own portable worm farms to take home.

A well-balanced worm farm produces 'worm wee', a super-rich liquid fertiliser-like rocket fuel for gardens and pot plants. Worm wee generally takes a few weeks to start flowing and will increase as more food is added.

Two students, Chloe and Olivia had the idea to sell the rich worm wee as a fundraiser for their upcoming class school camp. They dragged out a forgotten worm farm from behind the fence of the garden shed and prepared the purpose-made worm unit for their new venture.

Much research was needed to know what to line the enclosure with and what foods to feed the worms as the girls collected food scraps from the lunchboxes of the school students and staff.

Once the worms were settled in their new home, Chloe and Olivia set about to find information on collecting the best quality worm liquid. For example, they wanted to know what the consistency should look like. The girls were given great advice by Michelle the school's office administrator and Melissa the grounds person, who knew all about caring for worms.

Their teacher, Mrs Ania Davidson, helped the girls develop their own branded label to attach to each container of the 'Worm Juice',



Chloe and Olivia are raising money to help their community with their 'Worm Juice' enterprise.

Photo: Supplied

ready to be sold within the school and the community. By making their product look professional the girls created a unique label. Acting principal Mrs Gordon is guiding the girls set up sales by posting on St Joseph's School Facebook page and helping with purchases made directly from the school.

This year, for each jar of Worm Juice sold, money will be saved up and put towards a need of a particular Taihape community. Chloe's and Olivia's donation will help others as part of their Christian Service to the community.

Young Catholic college leaders

Nick Wilson

Student leaders from Palmerston North diocese's Catholic colleges gathered at Highland Home Christian Camp in Pohangina Valley, near Ashhurst, late last year, for a week of servant leadership formation.

Tausilia McClutchie of the diocesan Young Catholics Office led The Young Catholic Leader (YCL) programme, which prepares the students for their college leadership roles for 2023.

Students focused on 11 keys of leadership in the way of Jesus, designed to assist their attitudes, values and behaviours in leadership roles in our kura tuarua, secondary schools.

Sacramental experiences, prayer, physical challenges, group work, examination of

wellness, and personal challenges made up just some of the experiences our rangatahi – young people – encountered.

Comments included: 'I am out of my comfort zone and ready for this year of leadership'; 'I learned a whole lot about real leadership skills'; and 'a life-changing experience, which has changed my perspective'.

Pope Francis reminds us what the Church will be in the future depends on young peoples' free co-operation with God's grace.

We look forward to another great year in our secondary schools with these young leaders implementing what they have learned. Let our collective prayer be that our schools are places where we can all encounter the living God. A huge thanks to Catholic Charities for their support and to the leaders who facilitated the programme.



Palmerston North diocese's student leaders gathered at Highland Home Christian Camp for a week of servant-leadership formation.

Photo: Supplied

CHALLENGE 2000

SOCIETY OF MARY

INTERNSHIP PROJECTS 2023

PROJECT DATES

Project 1:
13 February – 9 July

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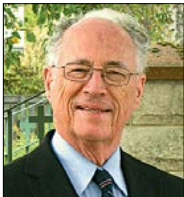
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Catholics Thinking

People of the Eucharist and Te Tiriti o Waitangi

We celebrate Waitangi Day annually in New Zealand on 6 February to commemorate the signing of the Treaty of Waitangi. **Bishop Peter Cullinane** writes that actions such as using te reo during Eucharist respects the Treaty and helps us become more inclusive in our daily lives.



Bishop Peter Cullinane.

The Church in our country is greatly indebted to the religious orders to whom the ‘Māori Mission’ was entrusted. These were mainly the Society of Mary, the Daughters of Our Lady of Compassion, the Mill Hill Missionaries, and the Congregation of Our Lady of the Missions. Their work continues to bear fruit, and any alterations to pastoral practices need to safeguard the right of Māori to continue to experience the life and worship the Church in ways that are natural to them.

Nevertheless, a Māori Mission running in parallel with parishes had serious unintended side-effects: the parishes became European-monocultural, and diocesan priests received little or no training for ministry to Māori. These factors ensured that most Māori would not feel ‘at home’ in our parish church celebrations of Eucharist.

Against that background, our more concerted efforts in recent years to introduce te reo into parish Masses seems a tiny gesture, but it has to do with recognition of tangata whenua, inclusion and belonging. Of course, it would be mere tokenism if it were not to follow through in all the ways required by respect for the rights of Māori in wider society, and for Te Tiriti o Waitangi. Eucharistic life involves the rejection of racial prejudice and discrimination wherever these occur.

Prejudice is mainly unconscious, which is why it is often denied. But it can also be mischievous. Affirmative action has long since been accepted as an important way of offsetting serious disadvantages experienced by various groups within society, and of meeting ‘special needs’. It is about creating equality of opportunity and is sometimes called ‘levelling the playing field’.

But when affirmative action of

various kinds is proposed as an offset to disadvantages experienced by Māori, it somehow turns out to be ‘privilege based on race’. Familiar examples follow, but the point here is that ‘land settlements’ on their own do not undo the downstream social and economic consequences of the land confiscations, and other losses that cannot be measured in monetary terms. This has particular application in the areas of health and education. Redressing harmful imbalances is a matter of natural justice – and would have been so even if there had been no treaty.

‘Co-governance’ is a way of accepting cultural diversity, as well as a form of affirmative action. The

very idea of a treaty, which is an exchange between two peoples (tangata whenua and tau iwi), entered into at the time of their coming together to form one nation. The obligations accepted in the articles of the Treaty carry over into the future, otherwise the Treaty simply has no meaning at all. Even in our multicultural society, there are still tangata whenua, and those who came more recently.

Legal arguments about the status or the interpretation of the Treaty do not excuse from responsibility. There is still a moral obligation to ask what was the reason for entering a treaty, and what the parties hoped to achieve.

“Our more concerted efforts in recent years to introduce te reo into parish Masses seems a tiny gesture, but it has to do with recognition of tangata whenua, inclusion and belonging.”

inclusion of Māori wards on local councils, for example, is intended to offset the disadvantage of people whose cultural perspectives can be excluded when ‘one person one vote’ ensures domination by a majority’s cultural perspectives. It does not involve separatism, as some falsely claim; it is a way of *working with* each other. Other openings for representation and participation, based on subsidiarity, power sharing and partnerships, help to ensure that ‘one person one vote’ does not become a tyranny. Importantly, it allows different cultural perspectives, like those relating to the management of water and conservation practices generally, to be included in decision-making.

The refrain ‘one law for all’ is also discriminatory because it is based on the assumption that people are ‘equal’ only if they are all treated ‘the same’. This is naïve because people’s basic needs can be different – whether they result from personal circumstances, cultural differences, historical injustices, or social and economic deprivation.

Similarly, bland references to us being ‘one people’ contradict

When the Colonial Secretary asked Captain Hobson to seek out a Treaty with the ‘Natives’, he gave this explanation: ‘...I have already stated that we acknowledge New Zealand as a sovereign and independent State... Admission of their (Māori) rights is binding on the faith of the British Crown. The Queen disclaims for herself, and for her subjects, every pretence to seize on the islands of New Zealand, or to govern them as part of the Dominion of Great Britain, unless the free and intelligent consent of the Natives shall first be obtained.’ (Whatever about subsequent actions of others, this explanation of British intentions does not reflect the so-called doctrine of discovery.)

The preamble to the articles of the Treaty shows that the need for effective government was the principal reason for the Treaty. In article one of the Māori text, the term kawanatanga was coined to indicate governance, which was being ceded to the Crown, and in article two the term tino rangatiratanga was used to indicate continuing chieftainship by Māori over their lands, customs and all else that was important to them. Bishop

HE KARAKIA

KO TE INOA A TE ARIKI – THE LORD’S PRAYER

*E to mātou Matua i te rangi
kia whakatapua tōu ingoa,
kia tae mai tōu rangatiratanga,
kia whakaritea tōu hiahia i te whenua
kia pēra anō i tō te rangi.
Homai ki a mātou āiane
he taro mā mātou mō tēnei rā.
Whakakāhoretia ō mātou hara,
me mātou e whakakore nei i ngā hara
o te hunga e hara ana ki a mātou.
Kaua mātou e tukua kia whakawaia,
engari whakaoranga mātou i te kino.
Āmene.*

“There are many versions of the Our Father, Māori Catholics also have a number of versions. However, when we gather for Miha we use the version which is approved by our Catholic bishops (NZCBC) and Rome.”
– Deacon Danny Karatea-Goddard

Pompallier, who had participated in the proceedings, noted in his diary what he understood by this: ‘Their (the Māori) idea is that New Zealand is like a ship, the ownership of which should remain with the New Zealanders (Māori), and the helm in the hands of the Colonial authorities.’

Our celebrations of Eucharist are meant to feed into our daily lives. In this way, the use of te reo in parish Masses should whet our appetites for the kind of hospitality, listening, sense of community and inclusiveness that we have been talking about on the synodal journey. Perhaps a next step is to experience Mass on a marae and to recognise the warm and welcoming ways of Māori, and how these properly belong to the gathering stage of coming together for Mass.

Respect for the rights of the home people can be only a first step in our reaching out to the many others in our society who suffer from inequalities, which

derive from social and economic policies, or from ‘special needs’. It also involves our support for other ethnic groups who can be victims of racial prejudice. Anything less than a prophetic stand for all these is less than Eucharistic.

Failure to address racial and cultural prejudice as well as failure to redress disadvantages deriving from personal, social or economic conditions affecting any groups in society, can be evidence of the Second Vatican Council’s claim that ‘the split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age’ (GS 43).

This article was first published in Tui Motu, November 2022, and is republished in WelCom with permission. Bishop Emeritus Peter Cullinane is a theologian and a former bishop of the Diocese of Palmerston North.

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Is there a way out?

Taking responsibility for climate change

Fr James Lyons
Priest of the Archdiocese



Fr James Lyons.

Blame it on the steam engine!
The global demand for energy took off in the 18th century with the invention of the steam engine, fuelled by coal, a fossil fuel abundantly available in England. Coal first, then oil, have driven

economists, United Nations' reports, and particularly the Dutch philosopher and engineer Emeritus Professor Egbert Schuurman, and Pope Francis' encyclical *Laudato si'*, to outline the problem and to propose climate warming be looked at 'in the light of an ethics of responsibility'.
We are far ahead of the steam engine now, the pursuit of 'progress' turning nature into property and making paramount the need to maximise profits. One consequence of this is to source the cheapest labour, with the likelihood of this leading to poor living conditions and human rights abuses.

"There is such a thing as 'ecological sin' which rises when we destroy or pollute the environment needlessly."

the industrial world ever since, with little or no regard to the consequences for life on earth.
Today there are recognisable signs that, by treating the earth as a machine to serve our human needs, the human species have unwittingly, though perhaps blindly, put all life in extreme danger of extinction.
We have made science, technology and economics central to ensuring excellence in production and ever greater material prosperity, which we call progress.
These points are made in a thoroughly researched paper presented to the New Zealand Roman Catholic-Lutheran Dialogue at a meeting last year, by Lutheran delegate, Petrus Simons.
He crafted an excellent presentation, drawing on the writings of noted scientists, Simons' research discloses an on-going lack of foresight together with 'unquestioned belief in science and technology' as potentially resulting in regress rather than progress. The world is now a 'tortured and dangerous place' and he asks, *'Is there a way out?'*
There is confidence in his affirmative answer.
Quoting Egbert Schuurman, he sees the heart of the problem in **the perversion of the greatest commandment of love** [Matthew 22:37-40]: *Be as effective as is technically possible*; and the second like unto it is, *Be as efficient as is economically possible*. The breadth and depth of a technological materialistic culture hang on these two commandments.
Simons calls for **repentance of this perversion** by putting



Waikanae Beach, Gisborne – Tairawhiti – January 2023, littered with debris following a severe weather event for the third time in a year. It is one of the many East Coast usually pristine beaches closed to swimming and gathering of kai moana due to slash – waste left over from forestry – washed down from hills via rivers, blocking stormwater systems and causing raw sewerage to run into waterways.

Photo: Annette Scullion

'emphasis on the services that technology can provide to make the earth habitable for all people, present and future generations' thus enabling 'organic things, plants and animals to retain their integrity and ability to reproduce'.
His thought-provoking analysis of the negative effects of nuclear energy, the internet and digitisation, chemical fertilisers, extensive trading patterns and deforestation is very compelling. So too, is his sense of wonder as he writes of the earth as our common home, quoting cosmologist, Peter Korevaar, on 'the amazing relationship' between our planet, the moon and the sun.
free especially from human mismanagement regarding practices and proposals. This list includes:
• Who would economically benefit or be disadvantaged from implementing the proposal? Would good care of the environment and its treasures be promoted?
• Would human habitations become more or less friendly, safe or more dangerous, to people, children, elderly, disabled?
A popular view is that all we need to do is switch from fossil fuels to renewables. But Simons sees such a switch as simply raising the

of England and Wales: 'Even if humanity were not facing an urgent crisis, we should seek the right disposition towards the created environment, and if we are to live a rightly ordered life, we must learn to live simply. There is such a thing as "ecological sin" which rises when we destroy or pollute the environment needlessly'.
And from Kim Sinclair, the supervising art director for the recently released film AVATAR, *The Way of Water*: 'Since conflict between a soulless, wasteful culture and a more spiritual, sustainable one is a key theme of the AVATAR series, it made sense to try and minimise pollution and waste' – with almost no polystyrene, and a clean, sustainable approach in carpentry and 3D modelling.
A final word from the author: 'Never have so many scientists assisted so many nations to find a solution to a problem from which nobody can escape.'

The complete text of Petrus Simons' Climate Warming in the Light of an Ethics of Responsibility is available on request from: petrus.simons@xtra.co.nz

"A primary focus in any ethics of responsibility is the care we take of ourselves, one another, all that gives and sustains life, and the earth, our common home."

A primary focus in any ethics of responsibility is the care we take of ourselves, one another, all that gives and sustains life, and the earth, our common home. Faithfulness, loyalty and truth flow naturally from a caring disposition.
There is a ten-point checklist provided to help determine a secure and healthy environment, demand for rare earths and lithium. His radical solution is to simply cease our dependence on energy, making the switch to renewables easier.
Two very recent comments tend to endorse Petrus Simons' work.
The first, from Bishop John Arnold, the Environmental lead for the Catholic Bishops Conference



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Gospel Reading: Sunday 5 February, 2023

FIFTH SUNDAY IN ORDINARY TIME – MATTHEW 5:13-16

¹³ Jesus said to his disciples: ‘You are the salt of the earth. But if salt loses its taste, what can make it salty again? It is no longer good for anything but to be thrown out and trampled under people’s feet.

¹⁴ You are the light of the world. A city built on a mountain cannot be hidden. ¹⁵ No-one lights a lamp and then puts it under a bushel; it is set on a lampstand, where it gives light for everyone in the house.

¹⁶ In the same way, your light must shine before others, so that they may see your good deeds and give praise to your heavenly Father.’

‘Let us be salt of the earth – light of the world’

Tom Gibson

These texts are well known but often misunderstood. The thing about salt and light, is that not very much of it is needed to make a huge difference. A small candle flickering away in the corner of a dark room can stop someone knocking their head on a bookshelf or falling over. A pinch of salt on ordinary food can improve its taste hugely. Light in a box – or under a bushel – is useless but it becomes useful when it is placed where it is needed. And not much of it is needed to make a difference. For that reason Jesus encourages us to go where our light can be placed so it can be seen by everyone. And occasionally, it might do so much good that some will say thanks to our Father in heaven for it. Similarly, a pinch of salt, doesn’t have to do anything, it just has to be there. Christ encourages us to do just that. If we can be that salt and that light, let us thank the Lord for that opportunity. Let’s be reminded of Psalm 112:4-7.

*‘For the upright he shines like a lamp in the dark,
He is merciful, tender-hearted, virtuous.
Interest is not charged by this good man,
He is honest in all his dealings.
Keep safe by virtue, he is ever steadfast,
And leaves an imperishable memory behind him;
With constant heart, and confidence in Yahweh,
He need never fear bad news.’*

- Psalm 112:4-7

Photo: Annette Scullion

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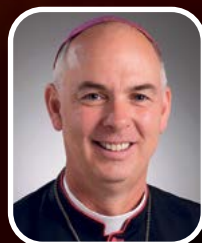
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DATES AND EVENTS – WHAT'S ON

If you would like your event listed free on this page, please send an outline to welcom@wn.catholic.org.nz including name of event, date, time, location and contact.

Sunday 5-Friday 10 February

Federation of Catholic Bishops Conferences of Oceania – this four-yearly meeting will take place in Suva, Fiji. It always an important gathering of the Bishops of Oceania and especially so this time as it involves the next stage of the Synod process, the Continental Phase. The other major theme will be the ecological crisis change in the region.

Monday 6 February

Waitangi Day – the customary Waitangi Day Mass to pray for this land and all who dwell here under the guardianship of the Treaty of Waitangi will be celebrated 9am, at St Mary of the Angels Church, Boulcott St. Celebrant is Cardinal John Dew. Please bring a plate of food to share for morning tea. All welcome.

Former St Mary of the Angels' Director of Music Robert Oliver says, 'When I started at St Mary of the Angels in 1999, I had the idea it would be a powerful gesture to bring together Māori waiata, chanted karakia, and gregorian chant. I found out about Te Ngākau Tapu parish in Porirua and visited Fr Colin Durning. Early in our conversation he quoted some James K Baxter and I said I had known Jim well during my five years as a postie, back in the 60s, thus a friendship was formed in an afternoon. When I met the congregation, they liked the idea, and Allan Thomas suggested we do a combined Mass, so our parishes combined for the first Waitangi Day Mass in 2003. It has now become a tradition.'

Saturday 11 February

Feast of Our Lady of Lourdes – World Day of Prayer for the Sick.

Saturday 11 and Sunday 12 February

Closing Masses – following property decisions for the parish of St Francis of Assisi Ohariu, the closing Mass for St Andrews, Newlands will be at 5pm, Saturday 11 February. The closing Mass for St Benedict's Khandallah, will take place 9am, Sunday 12 February. All current and former parishioners most welcome.

From Sunday 19 February

Masses for the parish will be celebrated at Ss Peter and Paul Church, Johnsonville, the parish church for St Francis of Assisi Ohariu.

Sunday 12 February

World Marriage Day – 'I am my beloved's, and my beloved is mine.' – Solomon 6:3

Tuesday 14 February 2023

St Valentine's Day – Mass at St Joseph's Church, 152 Brougham St, Mt Victoria, celebrated by Cardinal John Dew, 6.30pm, followed by refreshments. This annual Mass is a celebration of love and marriage, all are welcome. For more information please contact Archdiocese of Wellington Marriage Ministries, email marriage@wn.catholic.org.nz or ph (04) 496-1706.

Wednesday 15 and Friday 17 February

Teachers' Commissioning Masses – Archdiocese of Wellington, North Island: 5pm, 15 February, St Mary of the Angels Church, Boulcott St, Wellington. South Island: 6.30pm, 17 February, St Peter Chanel Church, Motueka. At these Masses teachers are commissioned for their mission in Catholic schools.

Saturday 18 and Sunday 19 February

Music and Memory concerts – English and Māori music, 2pm, 18 February, at Futuna Chapel, Karori; and 2pm, 19 February, at Te Ngākau Tapu, Porirua. Features 'Palliser Viols on The Main Trunk Line with Barry Brickel' including a five-minute film showing Barry Brickell at work as potter and railway builder; Palliser Viols playing music by Byrd, Tomkins, Simpson and Ross Harris. Free admission, limited space, booking essential. Go to www.violsonrails.com or ph 0210 257 4375.

Wednesday 22 February

Ash Wednesday, begins the season of Lent.

Saturday 25 February

➤ Annual fair – the Missionary Sisters of St Peter Claver are holding their Annual Mission Fair in their convent grounds, 1 Mersey St, Island Bay, from 10am–1pm. All are welcome. (See story p 8.)

➤ Liturgy workshop – the National Liturgy Office are running a workshop based on Pope Francis' Apostolic Letter Desiderio Desideravi, 10am–3pm, Ss Peter and Paul Church, Lower Hutt. Open to anyone involved in liturgies or interested in learning about key liturgy components. Please contact Christine on (04) 496-1706 or email c.walker@wn.catholic.org.nz for more information and to register.

Saturday 18-Sunday 19 March

St Joseph's Catholic School, Stratford – 125th Jubilee. Contact: admin@stjosephs-stratford.school.nz for more information and to register.



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Remembering Richard Tiki Te Aroha Puanaki

19 January 1949 – 20 April 2021



Richard Puanaki - Ngāti Kahungunu, was remembered with aroha, joy and sadness by his extensive Wairoa whānau, kin and friends, who gathered from far and wide at Taihoa Marae from 19 to 22 January. They had come together for hura kōhatu – the unveiling of Richard’s headstone – to remember and honour the life and spirit of their brother, husband, father, uncle, grandfather and friend.

Tiki Te Aroha Richard Puanaki was an exceptionally gifted and generous musician, composer, scholar, teacher, educational and cultural leader, devoted family man, and a man of deep Katoriki Māori faith, which he carried throughout his life. He died of cancer aged 72 in his hometown of Wairoa, on 20 April 2021. He leaves a legacy of humour and music, reflection and culture, family and devotion, faith and resilience.

Born in Wairoa in 1949, Richard was one of 16 siblings. As a young adult, his love of Mary led him to explore a vocation as a Marist priest. However, he discerned a call to marriage and family.

Rihari – Richard or Dick – has been described as a shining light in the Māori Catholic Church. He composed many himene and songs, with the most famous being ‘Ka Waiata ki a Maria’. The composition is now used in different Miha around the country.

The gathering for Richard’s whānau whanui (extended family) at Taihoe Marae, included a thanksgiving Mass and the Baptism

of two of his moku at St Therese’s Church at Richard’s Tawhiti-a-Maru Catholic Marae, the unveiling at Wairoa cemetery, followed by a hākari (feast) with entertainment and singing by the Puanaki family at Taihoe Marae, and Sunday Mass at his beloved St Peter’s Church in Wairoa.

Richard’s brothers and sisters, his wife Lynne Te Aika and his two sons, Henare Te Aika Puanaki and Matau Te Aika Puanaki were present, together with his many cousins, nephews and nieces. The Puanaki family have inherited his musical ability, so strong waiata rang out throughout the weekend.

His brother John Puanaki welcomed everyone to St Therese’s Church for the Memorial Mass and Baptisms on Saturday 21 January.

Pā Arthur Tootle sm led the Baptisms and presided Miha with Pā Rob Devlin sm and Pā John Craddock sm. Speaking to Richard’s eldest and Christchurch-based son Henare and his wife Rhea Pā Arthur said: ‘Thank you for bringing your two boys home for Baptism. Today they will become members of God’s whānau. Share the stories with them about Rihari and his place in this country and the Church of Aotearoa New Zealand. As they grow, help them understand they are Māori and Catholic. God has chosen them and made them part of his holy people.’

The whānau whanui then proceeded to Wairoa cemetery for the unveiling ceremony, led by Pā Rob Devlin sm. The ceremony involved blessings, and whānau and friends sharing karanga, karakia, himene, waiata (singing) and whaikōrero (speeches and reflections).

Henare Puanaki said, ‘Unveiling is a time to lift our sadness and to gather thoughts and memories to honour Richard’s many and generous teachings, talents and treasures he gave to the world. He was a master of forging friendships and relationships. Throughout his life Dad, Pāpā, continued to compose waiata from the elements of air, sea and light – from mountain to river to sea.’

Henare read the words from Richard’s headstone: ‘A talented, devoted, captivating, humble and beloved Rangitira, Creative, Pāpā, Brother, Uncle and Friend to many. Although dearly missed his legacy will endure through his many teachings. Nau mai rā i roto i te korowai aroha o te Atua. Composer of Ka Waiata Ki A Maria.’

After the unveiling, everyone was invited to join the whānau back at Taihoa Marae for hākari, entertainment, sharing memories, and many renditions of ‘Ka Waiata ki a Maria’.

Richard Puanaki lived up to his largely unknown name ‘tiki te aroha’, ‘seek out and spread love’.

