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Nau Mai

WelCom A newspaper for the Wellington and Palmerston North Catholic Dioceses

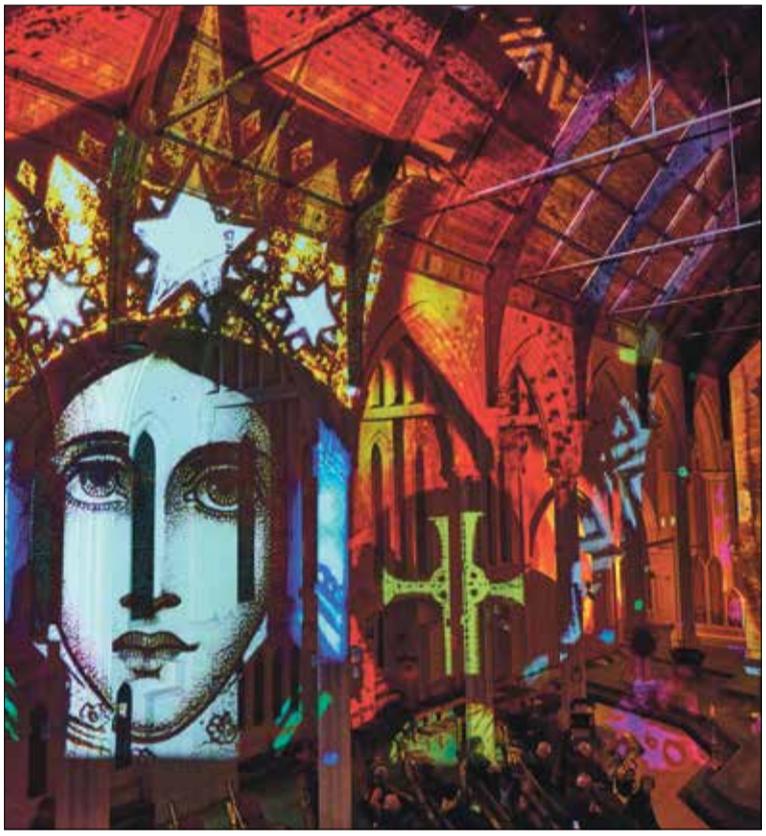
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WELCOM CELEBRATES MĀORI LANGUAGE WEEK - TE WIKI O TE REO MĀORI, 13-19 MAHURU 2021 | 13-19 SEPTEMBER 2021. KIA KAHA TE REO MĀORI



Cathedral showcased in light and sound

The beauty and tranquillity of the Cathedral of the Holy Spirit was explored with a unique 'light and sound' installation, on Saturday 14 August, to begin celebrations for the Week of the Assumption.

Brought together as a 'gift' to the Cathedral congregation by the Palmy Projection Lab, a group of five multimedia artists, the installation explored the Cathedral's stained-glass windows in a highly creative way. Using digital imagery with live music, intricate details of the windows - which had been photographed by David Lupton and his team over several weeks - were projected across the Cathedral's columns, arches, ceilings and walls.

The hour-long presentation of slowly evolving images and improvised music was a visual and sound delight and an extraordinary experience of colour and sound,

said parish priest Fr Joe Grayland. 'It was utterly inspirational and meditative, and people were absolutely stunned,' he said. 'Overall, it was a really beautiful way of looking at our Cathedral and turned a beautiful church into a work of art.'

Steph Grantham, parishes manager for Kotahi Ano, Together as One - Cathedral, Lourdes, and Foxton - said, 'this was the Cathedral as we have never seen it before. The evening was a beautiful and moving start to the Week of Mary. 'Approximately 200 people came and a collection for Women's Refuge, raised just over \$1,000.'

The spontaneous time and motion display by the artists was a one-off installation.

» *The Assumption and Expressions of Faith, p 3.*



Photos: David Lupton

Urgent help needed for Afghan families arriving in Wellington

Amongst the grim news reports about the humanitarian crisis in Afghanistan, a ray of light shines for families who began arriving in New Zealand in late August - some to resettle in Wellington.

'But right now, we need urgent help' says Karen Holland, Kaiarahi of Wellington Catholic Social Services (CSS).

'We are desperate to find rental housing for the Wellington-bound families over the next few weeks. Stable housing is crucially important to help these people to adjust and settle well into their lives ahead. So our call is to all parish communities to help.'

One- to four-bedroom houses, flats or units that can be rented for at least six months - ideally longer - are urgently needed.

'Please support us if you can. Accommodation anywhere in the Wellington region will help - the city, Hutt Valley or Porirua,' Karen says. 'We are also seeking basic furniture and household packs for the families, including bed linen,

towels, kitchen utensils, and pantry items such as rice, cooking oils, canned black/kidney beans, tea and coffee etc.

'While we are in Alert Level 4 or Level 3, please store the furniture and household items that you can give. As soon as we are back to Level 2, we can come and collect these from you. And when we are back to Level 1, we will be working with the Red Cross to match up donations to the families and individuals in need.

'Every action, small or large, will greatly benefit the individuals and families fleeing a desperate situation and seeking safety in New Zealand. Together we can help these people to settle well in the Wellington region.'

If you can assist with this call to help, please contact Paul Alsford at Catholic Social Services on 021 754 145 or p.alsford@wn-catholicocialservices.org.nz



Children playing in Kabul, Afghanistan. Photo: Sohaib Ghyasi, unsplash.com

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From the editor

Annette Scullion

Tēnā koutou katoa,

It has been with great sadness that the world has witnessed the tragic humanitarian crisis unfolding in Afghanistan, with lives disrupted, ruined and lost, after the Taliban takeover as the US and its allies began the withdrawal of their troops.

Wellington Catholic Social Services has called for urgent help with accommodation and household items for the Afghani families and individuals arriving in New Zealand, some of whom will be resettling in Wellington, p 1. Initial responses to CCS indicate a very strong willingness from parishioners to help.

This month we feature *NauMai* on our cover masthead and articles in support of Te Wiki O Te Reo Māori – Māori Language Week, 13–19 Mahuru, September. In his article about the rededication of New Zealand to Mary on the Solemnity of the Assumption, 15 August, Mons Gerard Burns recalls that ‘the official Catholic mission in Aotearoa by Bishop Pompallier was originally to the indigenous people in this land and the first language of the mission was Māori’, p 3.

We also feature the annual Day of Prayer for the Care of Creation, 1 September, declared by Pope Francis in 2015. The day of prayer begins the Season of Creation, 1 September–4 October, an annual ecumenical celebration of prayer and action to protect creation, p 17.

Church voices align with Pope Francis’ leadership on Care for Creation, in their commentaries about the UN Intergovernmental Panel on Climate Change (IPCC) sixth report, released on 9 August, pp 15 and 17.

As we go to print, we are about to enter Covid-19 Alert Level-3, under which churches and schools, as public venues, must remain closed. Therefore, this edition of *WelCom/NauMai* is available online (welcom.org.nz) and our usual printed copies will be delivered to parishes and schools after we are back to Alert Level 2.

‘Let nothing trouble you. Let nothing frighten you. Everything passes. God never changes. Patience obtains all. Whoever has God wants for nothing. God alone is enough.’

– St Teresa of Ávila

Opening Mass of the worldwide synod



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

On 24 April, 2021, Pope Francis approved a new synodal programme for the XVI Ordinary General Assembly of the Synod of Bishops entitled: **‘For a synodal Church: communion, participation and mission’**. The path toward the celebration of the Synod comprises three phases between October 2021 and October 2023: a diocesan phase; a continental phase; and finally a conclusive phase at the level of the Universal Church.

To emphasize that this synodal path is a shared journey, next month on Sunday 17 October every diocese in the world has been invited to celebrate Mass for the opening of the Synod of Bishops on the theme **‘For a synodal Church: communion, participation, and mission’**. Pope Francis will have already celebrated the opening Mass on the Sunday before, in Rome, 10 October 2021.

Francis wrote in his book *Let Us Dream: The Path to a Better Future* published last year **‘Synodality starts with hearing from the whole People of God. A Church that teaches must be firstly a Church that listens.’**

When the Synod of Bishops was established at the Second Vatican Council in 1965, I don’t think it was ever meant to be just bishops talking with one another. The vision was for the whole Church throughout the world to be involved. That was to happen through bishops listening to the people of God, and then taking their thoughts and ideas to Rome for

prayer, reflection, and discussion on whatever the topic was. That is what Francis wrote in his book, which I have referred to above:

‘This synodal approach is something our world needs badly. Rather than seeking confrontations, declaring war, with each side hoping to defeat the other, we need processes that allow differences to be expressed, heard, and left to mature in such a way that we can walk together without needing to destroy anyone. This is hard work; it needs patience and commitment – above all to each other. Lasting peace is about creating and maintaining processes of mutual listening. We build a people not with the weapons of war but in the productive tension of walking together.’



‘Church must take risks to grow,’ Pope Francis tells pre-synod meeting of youths for Synod of Bishops on young people, the faith and vocational discernment, 2018.

Photo: Paul Haring/CNS

The archdiocesan Mass on 17 October will be at St Teresa’s Pro-Cathedral in Karori. All parishes will be invited to pray for the success of the Synod in some way on that day. We will also have a chance to participate in prayerful reflection on what a synodal Church looks like and how we grow in communion; and how we participate in the life of the Church and engage in the mission that belongs to all the baptised. We do this by prayerful listening, being open to and guided by the Holy Spirit.

The Church is never just about us wanting to get our own ideas heard; it is about listening to **‘what the spirit is saying to the churches’**. It has been said that **‘Humility is the key to synodality’**. I believe this

is true, and I believe I have seen that humility in Pope Francis.

I have been very privileged to have seen Pope Francis at synods telling everyone present not to be afraid to speak with **‘the parrhesia of the Spirit, in trust, frankness and courage’**. Pope Francis comes to synods completely open to the guidance of the Holy Spirit and trusting that all will be well. He never attends with fixed ideas or with foregone conclusions, he trusts in the work of the Spirit and wants us to do the same.

That’s why he wrote in his book **‘Let us Dream, Time belongs the Lord. Trusting in him, we move forward with courage, building unity through discernment, to discover and implement God’s dream for us,**

and the paths of action ahead.’

When you are invited to be part of the worldwide process will you come with humility, ready to pray and ready to listen to the Spirit of God and to one another?

The opening Mass for the Synod of Bishops, will be celebrated for the Archdiocese of Wellington on Sunday 17 October, 10am, at St Teresa’s Pro-Cathedral, Karori. For the Diocese of Palmerston North the Synod opening Mass will be celebrated on Sunday 17 October, 6pm, in the Cathedral of the Holy Spirit.

» *The Church yesterday, today and tomorrow, p 5.*

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Sending articles to WelCom

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

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

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

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

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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.

Fitzgerald awards for service in the Archdiocese

Since 2000, the Archdiocese has at various times honoured and acknowledged local people for contributions to many aspects of parish life. In 2010, these awards became known as the ‘Fitzgerald Awards’, after a prominent layman, Dr John Patrick Fitzgerald, who did much for Church in Wellington during the 1840s.

Cardinal John Dew wrote to parish leaders on 28 July, advising he wished to continue the awards’ process ‘as good for our communities to commend some of our often-unsung heroes.’

In consultation by Cardinal John with the Archdiocesan Pastoral Council and Council of Priests the Fitzgerald Awards will be presented by parish leaders at local parishes on International Volunteers Day, Sunday 5 December.

Cardinal John has invited parish leaders and their parishes to nominate parishioners who have ‘faithfully and generously served the Archdiocese Synod ’17 call ‘to go out to the peripheries’, in one or more of these areas: Celebrating God in our Lives; Sharing our Living Faith; Growing in Community; and Working for Justice and Peace.

Parish nominations, with brief citations, are due by **Friday 1 October** to Christine Walkerdine: c.walkerdine@wn.catholic.org.nz at the Church Mission Office.

The Archdiocese will provide parishes certificates or plaques and a suggested prayer or blessing nearer to the awards in December. For more information, please contact Christine Walkerdine.

Dr John Fitzgerald was born in Dublin and trained in medicine in Scotland and London. He arrived in Wellington on one of the earliest ships, the *Oriental*, in January 1840 as a consulting surgeon to the New Zealand Company. He soon gathered the little Catholic congregation to pray on Sundays, and became a tireless leader of the lay committee, which successfully ran the parish until the arrival of Fr Jeremiah O’Reilly in 1843. Dr Fitzgerald mastered te reo Māori language and he became Medical Superintendent for the new Colonial Hospital in Wellington. He later went to the Cape of South Africa and he eventually died in England.

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The Assumption and Expressions of Faith

Fr Mons Gerard Burns

Recently I had the privilege of proclaiming the Gospel in te reo Māori at St Mary of the Angels Church in Wellington. It was the Mass for the feast of the Assumption, 15 August 2021, at which a new icon of Our Lady of the Assumption (pictured right) was blessed and welcomed to this new national shrine to the country's patronal feast. The bishops of the country assembled, underlying the significance of the occasion.

One of the hymns sung at the Mass was *Mō Maria*, composed in the first few years of the official Roman Catholic mission in Aotearoa by Bishop Pompallier. In the weeks leading up to the feast, parishes and churches had been encouraged by the New Zealand bishops to learn the hymn. It was sung with gusto at the Mass as was a more recent hymn *Ka Waiata* by recently-deceased composer, Richard Puanaki.

It was a reminder to me that the mission was originally to the indigenous people in this land and the first language of the mission was Māori. Pompallier and the first priests and brothers were obviously French speakers and English would have been a necessary 'working language' for communication with European settlers. But the aim was to work with Māori, so *te reo* Māori was essential for the mission.

Later the growing pastoral demands of the Pākehā community drew the mission towards the settlers. The effects of the New Zealand wars (c.1859–1872) distanced many European missionaries from Māori and gave birth to significant Māori-led spiritual movements.



The Treaty of Waitangi was sidelined and European colonisation widened its footprint so the majority of Church leaders lost the original 'thread' of the mission.

In the last 30 years with the revival of the Māori language and greater recognition of *Te Tiriti o Waitangi*, *te reo* Māori has become

more part of everyday life in Aotearoa. This is as it should be. The survival of any people depends on the survival of its language. Our Catholic Church has not always supported indigenous people around the world as it accompanied colonisation projects or cooperated with them for survival. Recent conversations around the 'Doctrine of Discovery' remind us of this.

At the same time various popes have made declarations and met with indigenous leaders as part of the Church's revising its relationship with indigenous peoples. Perhaps the clearest indication of the current approach is the recent Synod on the Amazonia and Pope Francis' letter *Querida Amazonia*. There Pope Francis speaks of the Church in Amazonia having an 'Amazon face' and the importance of dialogue with indigenous people and their expressions of culture and faith (nn.38-40, 69ff).

For me the inclusion of these two hymns in the *Miha* for the Assumption – one written by a Frenchman and one written by a member of the *tangata whenua* – symbolise this dialogue, particularly around the figure of Mary. The new icon of Our Lady of the Assumption is another contribution to that process. And part of our local Church working towards a more inculturated form of expression of faith.

Photo: Supplied

On Sunday 15 August, our land was solemnly rededicated by all our bishops to Mary, Assumed into Heaven, at a special Mass at St Mary of the Angels Church.

Bishop Pompallier first dedicated this country to Mary in 1838. During lockdown last year many parishioners urged the bishops to rededicate Aotearoa New Zealand to Mary to seek her protection.

The rededication at St Mary of the Angels was a national celebration, with representatives from the six dioceses, the Apostolic Nuncio, the New Zealand Bishops and an overflowing congregation.

As well as this special Mass, every Catholic parish was invited to renew Bishop Pompallier's dedication at their regular Sunday parish Mass on 15 August.

An Aotearoa-themed artwork depicting Mary and the child Jesus, created by Damien Walker of Rangiora at the bishops' request, was welcomed to St Mary of the Angels before Mass and unveiled during Mass. The artwork was later transported to begin a hiko around the country. It will then be permanently placed in St Mary of the Angels, which will become a national shrine.

The artwork is titled *Ko Hāta Maria, te Matua Wahine o te Atua* – Holy Mary, Mother of God. The overall name for the celebration is *Te Ara a Maria: Mary's Way*. Visit tearaamaria.nz for more information.

'Overwhelming generosity' helping West Coasters

Catholics from around New Zealand have responded generously \$15,000 for our flood-relief fund and the Tindall Foundation is set to make a further donation to help our community,' he said.

'The donations are being used to help those affected with day-to-day costs for various needs, such as power bills, petrol, rates and food. The most popular item has been grocery vouchers.

'Sr Lusiana Raratini, a Compassion Sister based here in Westport, and I have been visiting parishioners. Sr Lusiana has a good handle on who is in need of help – not just in our parish but also in the wider community.'

Following the floods more than 100 homes were declared uninhabitable and about 400 homes were yellow-stickered, meaning they could be habitable once repairs were done and they were cleaned up.

'People have been understandingly wanting to get their homes and properties repaired and remodelled and things were well underway until lockdown came into place. But several tradies who were here helping have had to return to their own places outside of the area. Many residents here are having to live in motels and caravans,' said Fr Gruschow.

'However, I really want to thank people for their overwhelming generosity, which has been great and has allowed us to respond to people's immediate needs.'

St Canice parishioner Elizabeth Minato says the donations from so many people to the parish relief fund have brought a lot of comfort to those affected.

'West Coasters are tight knit and stoic and this means people generally don't ask for help,' she says.

'The greatest effect of the flood has been to the hinenaro (spiritual and emotional wellbeing). Having someone else pay a power bill, tank of petrol or the rates has helped with general wellbeing. Thank you to all who have contributed.

'The parish fund in Westport is being used to help affected people, both non-Catholics and Catholics. It's a wonderful way to show unconditional love and empathy to everyone in our community. Fr David and Sr Lusiana are both stars,' says Elizabeth.

Elizabeth wrote the following poem just after the recent floods.

The Flood Stole Dreams

The flood stole land like the colonialists it took away the owners' rights to property and access.

The flood stole dreams it stole the unborn baby's clothes the freezer full of food the hours of preparation and planning.

The flood stole land and houses whitebait nets and gumboots. It stole comfort and security No-claims bonuses and excess.

It stole the spare car and lawnmower the lawn and the garden.

It stole next year's crops and tractor replacement cows and bobbys.

It stole Grandma's photo and my old knitted jersey, it stole the photo album and memories.

The flood stole from everybody, some more than others it stole our procrastination for flood protection, the climate-change denial from our minds,

the 'I told you so' from our lips. It stole our dreams and aspirations, from some it stole everything.

– Elizabeth Minato, parishioner, St Canice, Westport.



Floods in July have left many without homes in Westport.

Photo: Westport Flood Relief



St Patrick's College Wellington

New Zealand's oldest Catholic boys' college

Congratulations to St Patrick's College Old Boys – Liberato Cacace, Clayton Lewis and Quentin Rew who all competed at the Tokyo Olympics. We applaud your skill, hard work and dedication to achieve and compete at such a high level.

The Friends of St Patrick's College would like to invite members of the College community to attend our Family Mass on Sunday 12 September in the Chapel at 10.00am. Mass will be followed by a light luncheon afterwards in the College staffroom.

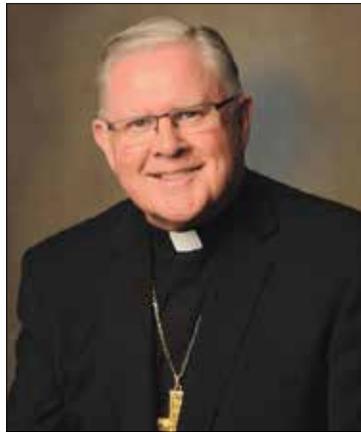
Sectare Fidem – Hold firm to the Faith

Standing ready to support Afghani refugees



'Towards an ever wider "we"' – Pope Francis' message for World Day of Migrants and Refugees, 26 September 2021, is on the Vatican website at: tinyurl.com/Pope-Message-WDMR-2021

Photo: Vatican Media



Archbishop Mark Coleridge, president of the Australian Catholic Bishops Conference: 'Catholic agencies stand ready to assist with resettlement of refugees.'

Photo: Catholic.com.au

Michael Fitzsimons

Catholic Social Services, working with parish communities, is ready to support any initiative of the New Zealand Government to bring extra people fleeing the crisis in Afghanistan.

Karen Holland, Kaiarahi of Wellington Catholic Social Services (CSS), said that for the last five years CSS social workers have worked with Afghani families settled in New Zealand.

'They have shared their deep concerns for the safety of their whānau who are still in Afghanistan. For many people in New Zealand Afghanistan may seem worlds away, but to us at CSS, they are our whānau too. Catholic Social Services hears the call – we must not fail to respond.'

'The current crisis in Afghanistan further highlights the humanitarian crisis around the world of people being forced to leave their homelands. We see the situation worsening day by day and believe the need to act is incumbent on all of us.'

Since 2016, CSS together with Red Cross, the Anglican Movement and parish communities have provided household goods and pantry packs for nearly 1,000 former refugees arriving in Wellington.

Refugee advocate Lorna Johnson, who is based in Palmerston North, is concerned that with the current

Delta outbreak and lockdown situation New Zealanders might easily forget the plight of Afghani refugees. A trustee of the Manawatu Reuniting Refugee Trust, Lorna Johnson has been receiving desperate emails from Afghan Kiwis pleading for any help for their loved ones trapped under Taliban rule.

Based on estimates from key humanitarian organisations and pledges from other countries, Archbishop Coleridge proposed that at least another 17,000 places be made available, adding that Catholic agencies 'stand ready to assist your government with resettlement of refugees.'

"Archbishop Coleridge said the Australian Government should provide at least 20,000 humanitarian places for Afghans."

Across the Tasman, Archbishop Mark Coleridge, president of the Australian Catholic Bishops Conference, has urged Australian Prime Minister Scott Morrison to increase the country's intake of Afghani refugees.

Archbishop Coleridge said the Australian Government should provide at least 20,000 humanitarian places for Afghans in the wake of the Taliban takeover.

In a letter to Prime Minister Scott Morrison, Archbishop Coleridge noted there has been 'an outpouring of concern for the people of Afghanistan' as that country's government has collapsed and the Taliban seized control.

He said the 3000 places offered above and beyond 8000 places over the past decade 'is a substantial commitment, but more is needed.'

Not-for-profit aged care at breaking point

The New Zealand Council of Christian Social Services (NZCCSS) warns that an escalating shortage of registered nurses is placing the not-for-profit aged-residential-care sector under huge pressure.

Nurses are leaving community/not-for-profit providers in unprecedented numbers for a range of reasons, says the NZCCSS. Reasons include acute housing shortages, the high cost of housing in urban areas and higher pay and opportunities with DHBs. It is estimated there are currently 900 registered nurse vacancies across the aged-residential-care sector which usually employs 5,000 registered nurses.

we talk about residential aged care, it is the large, commercial, and profitable, service providers that come to mind. Instead NZCCSS is speaking for the not-for-profit and community-based providers for whom the ability to keep their facilities running is becoming an impossible mission.

'The New Zealand Nurses Organisation (NZNO) pay-equity settlement will see only DHB nurses receive improved conditions. Excluded are 20,000 of the country's more than 56,000 registered nurses. Even without the latest NZNO pay claim, nurses in the not-for-profit sector receive around \$10,000 a year less than



NZCCSS says that with the likelihood of DHB nurses receiving 'a well-deserved increased pay package, it has been urging the Government to review its investment in the aged-care sector but with little success.'

NZCCSS says across the sector there are 15 aged-residential-care sites that have either closed beds or turned away admissions due to shortages of registered nurses. Eighty-two sites have experienced challenges maintaining 'safe' staffing levels and 860 registered nurses have resigned since 1 March, 2021. Sixty per cent of these are going to DHB public hospitals where they can expect to receive a significantly higher pay package.

NZCCSS Executive Officer, Nikki Hurst, says 'too often, when

their DHB counterparts. After the NZNO settlement, that gap could extend to \$25,000 plus,' she said.

'We know our nurses need and deserve more. And we want our older people to receive the best care possible. To achieve this we will need Treasury to fund parity for all registered nurses; urgent international recruitment of nurses, including bonding to areas of need; and state-sponsored scholarships to qualify our existing international nurses to meet New Zealand Nursing Council standards.'

'New Zealanders' access to not-for-profit Aged Residential Care is reaching breaking point. Our members are calling for a clear plan from Government and it is vital that Government responds now.'

Pope Francis' Prayer Intention

During the month of September 2021 Pope Francis' universal intention is for: **An environmentally sustainable lifestyle.**

We pray that we all will make courageous choices for a simple and environmentally sustainable lifestyle, rejoicing in our young people who are resolutely committed to this.

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The Church yesterday, today and tomorrow

Fr James B Lyons

It is approaching 60 years since the opening of the Second Vatican Council (1962–65) and we are still discovering what it was all about.

The initiative of Pope Francis to invite ‘all the baptised’ to participate in a process that will ensure the 2023 Synod of Bishops reflects the voices of the people, is a result of further mining of the Vatican II gold field!

Towards the end of its final session in 1965, the Council issued a *Pastoral Constitution on the Church in the Modern World*. With its emphasis on a pastoral approach to living

in and meeting with the World, it complemented the *Dogmatic Constitution on the Church* which was promulgated a year earlier, 1964. Both documents provide an analysis of the nature of the Church, its structure and purpose, its call and its connection to those outside its embrace.

From a dogmatic perspective, the Church could define herself from the tradition handed down; there was safety and security in such an approach. Pastorally, it was a different matter. This would require engagement with issues and situations outside the official structures. It was Cardinal Suenens (Belgium) who urged the Council to include this pastoral approach by facing the question, *Church of Christ, what do you say of yourself?*

The answer would take the Council Fathers into a more complex arena than that traditionally explored when defining the Church’s inner nature. The Church’s relationship to the world at large could not be avoided if a full, faithful and relevant definition was to be achieved.

The opening words of the Pastoral Constitution (*Gaudium et Spes*) are among the most quoted of all the Council’s statements. They clearly identify the Church with

human reality: *The joys and the hopes, the griefs and the anxieties of the men (sic) of this age, especially those who are poor or in any way afflicted, are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts.*

The Constitution has the Church ‘truly and intimately linked’ with humankind and its history. It affirms the non-condemnatory nature of the Council by proclaiming the Church as the follower of the One who came among us ‘to rescue and not to sit in judgment, to serve and not to be served’.

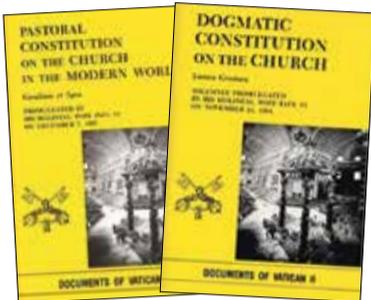
The Council wanted to ‘open the windows’, promoting a two-way conversation with the world and began a yearning in the hearts of Catholics for a greater say in the life of the Church. Pope Paul VI introduced the four-yearly Synod of Bishops as an immediate response to this, but they have struggled to be truly representative and their agendas, for the most part, have been carefully controlled.

Since his arrival in 2013, Pope Francis has urged us to take personal responsibility for our faith and for all ‘the People of God’ – not just bishops – to work together, collaborating, planning and showing the relevance of the gospel in today’s world.

This month (September 2021) the ‘Preparatory Document’ for the 2023 Synod is published. With its emphasis on ‘Communion, Participation and Mission’, it promises to open the windows even wider, broadening the conversation, perhaps even stretching the horizons.

There is much to be done over the next two years, and none of us can say we weren’t invited to be involved.

Fr James B Lyons is a Wellington priest.



Leadership role a privilege

Annette Scullion

Family commitments in Australia during this challenging time of Covid-19 have brought about the difficult decision for Dr Areti Metuamate to resign prematurely from his role as the inaugural chief executive of Te Kupenga – Catholic Leadership Institute (TKP).

Dr Metuamate concluded his role last month after 18 months of an initial two-year contract. Areti has relocated to Brisbane where his wife, Dr Jessa Rogers, and her family are from.

Areti said he weighed up what more he could do for TKP against the needs of his family during this challenging time of Covid.

‘However, my family is my number one priority,’ he said. ‘My wife is Aboriginal Australian. We have a blended family across Australia and New Zealand. Our son Iluka Kotare was born in New Zealand last year during lockdown and Covid has had a huge impact on us being able to see family on both sides of the Tasman.’

Looking back on his 18 months as CEO Dr Metuamate said ‘the biggest challenge has been to encourage some people on a new journey as many of our staff had been used to doing things a certain way for years. Another challenge was to ensure TKP’s viability when Covid-19 hit. We had a significant drop in student numbers, which impacted on our revenue. But we were fortunate to have a good financial team and the generous support of our Bishops.’

Dr Metuamate has worked with the TKP Board this year to develop a strategic plan for the organisation. ‘A focus is to ensure Māori, Pasifika, and women have more of a voice in TKP – and, indeed across the Church,’ he says.

Dr Metuamate will continue to support TKP and the Bishops with a number of projects until the end of this year. One of these projects is writing a book profiling key Māori Catholic leaders over the



Dr Areti Metuamate with Frances Ah Ken from St Dominic’s College, at the Te Kupenga inaugural graduation held in Auckland, June 2021.



Jessa and Areti with their sons in Brisbane.

Photos: Supplied

past two centuries of Catholicism in Aotearoa New Zealand. The book is scheduled to be launched in 2022.

Te Kupenga Board Chairman John Gallaher said the Board was very grateful to Areti ‘for taking on the leadership korowai, through a time of great transition and for bringing together the parts of the new whole that is Te Kupenga. We recognise him as a person of faith, integrity, fairness and compassion, who was able to work respectfully and well with others to ensure students and the organisation’s diverse communities of interest were served, and the mission of the Church in Aotearoa New Zealand duly enhanced.

‘We recognise Te Kupenga as stronger for Areti’s time as a key

leader and navigator among us, even though it has been short.’

Areti said he has loved working for the Bishops and the TKP Board. ‘It has been a privilege to be the first CEO and it has been a full-on and interesting journey. I’m confident TKP is heading in the right direction.’

Areti’s and Jessa’s home in New Zealand is in Ōtaki. Areti says he will continue to be active with his Iwi – Ngāti Raukawa and Ngāti Kauwhata – and will retain a number of board commitments in New Zealand.

Dr John Kleinsman is acting chief executive until the Board appoints a successor, which is expected by the end of this year.

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Religious leaders push waiver on Covid-19 patents



An activist builds a symbolic 'patent wall' in front of the Brandenburg Gate in Berlin.

Photo: Fabian Sommer/picture-alliance/dpa/AP Images

If world leaders don't take steps in the next few months to get Covid-19 vaccines to the world's poorest countries, then the darkest days of the pandemic still lie ahead.

This is the view of Eric LeCompte, the executive director of Jubilee USA Network, an interfaith alliance founded to advocate for debt relief for developing nations.

Temporarily waiving Covid-19 vaccine patents is an important step to getting vaccines to the poorest nations, said LeCompte. In August, religious leaders advocated for that action to US Trade Representative Katherine Tai, who expressed support. Now, the decision rests in the hands of the World Trade Organisation.

Temporarily waiving patents would allow countries in the developing world to produce and distribute Covid-19 vaccines, conducting tests and treatments on their own, which quickly increases their inoculation and treatment capacity.

'If [the World Trade Organisation] doesn't move forward, we're not going to have the vaccines we need for global distribution, let alone what it seems now are a necessity for a third shot or booster shot for people who have already been vaccinated in the developed world,' said LeCompte.

Opponents of waiving property rights fear that if market incentives for developing new medicines are distorted by government action, research and development, such

as the extraordinary push that produced the Covid-19 vaccine, will be reduced. On that front, LeCompte stressed the temporary nature of the proposal – a waiver would only last a certain period of time before property rights are restored.

The meeting with Tai was the first of its kind between religious leaders and the US Trade Representative. Archbishop Timothy Broglio of the Military Services, who is a member of the United States Conference of Catholic Bishops Committee on International Justice and Peace, represented the Catholic Church.

LeCompte noted the importance of the timing of the meeting with not just with World Trade Organisation's vaccine patent decision pending, but International Monetary Fund and G-20 presidents' meetings in October that will have a significant impact on the path forward to ending the pandemic. He also called it 'unfortunate' that world leaders have moved at a slow pace on global vaccine aid for the nation's poorest countries. To date, the world's poorest countries have received less than one percent of Covid-19 vaccine doses, according to the United Nations.

Sources: *Crux, NCR Online*

EU Commission president lauds Pope

The president of the European Commission has paid tribute to Europe's Christian roots after talks with the Pope, praising the Catholic Church's role in fostering peace and reconciliation across the continent.

'Christianity is deeply rooted in Europe – in our daily actions, we perceive their origin in Christian values,' Ursula von der Leyen, a non-practising Lutheran, said in a Vatican Radio interview.

'When we speak of peace, of the dignity of the person, of the rule of law, of solidarity – or to put in slightly more ancient terms, of mercy – the Christian roots are perceived, as well as the depth with which they are intertwined in our age. In our daily arguments, Christianity and the values on which it rests play an important role.'

She said EU ties with the Vatican, currently in their 50th year, showed a high degree of 'like-mindedness', and were based on shared values of peace, solidarity and human dignity.

'In times of polarisation, populism and nationalism, the great and unifying force of religion, which strives for cohesion and reconciliation, has immense significance,' added the German Commission president, appointed in 2019. 'It is the unifying element that gives strength to face



European Commission president Ursula von der Leyen.

Photo: Reynaldo Chaib Paganelli/Alamy

everyday life and, above all, the commitments that await us.'

The Holy See established diplomatic relations with the EU in 1970, although a permanent EU representative was only appointed in 2006 to the Vatican.

Although strongly backing European integration, the Vatican has previously clashed with EU leaders over their failure to acknowledge Europe's Christian heritage in a projected 2005 EU constitution, as well as over EU support for abortion, same-sex unions, stem-cell research and other practices.

A Vatican statement said Von Der

Leyen's 'cordial discussions' with Pope Francis and the Vatican's Secretary of State, Cardinal Pietro Parolin, had covered the Covid-19 pandemic, migration, climate change and current Middle East developments.

In her Vatican Radio interview, Von Der Leyen described Vatican calls for a 'globalisation of solidarity' as 'very close to our hearts', adding that the Pope's 2015 encyclical *Laudato Si'* had given a 'positive push' to EU moves to 'protect our planet, nature and climate' by achieving climate neutrality by 2050.

Source: *The UK Tablet*

Iraqis still face uncertain future

For Iraqis, the first week of August 2014 will forever be etched into their memory as the start of one of the worst episodes of religious and ethnic persecution the country has ever seen when the so-called Islamic State overtook the Plain of Nineveh.

Hundreds of thousands of Christians, Yazidis, and even moderate Muslims who did not share ISIS's extremist interpretation of Islam were forced to either flee their homes and villages or pay an exorbitant tax to escape death.

During ISIS's three-year rule, they killed swaths who refused or failed to live up to their strict code, they looted Christian and Yazidi homes, and they burned these homes and countless churches and ancient monasteries to the ground.

The Plain of Nineveh was liberated in 2017. However, citizens – and minorities in particular – still face many of the same questions they had when ISIS was at large.

'Christians still face fear and anxiety about the future,' said Iraqi Cardinal Louis Raphael Sako, Patriarch of Babylon of the Chaldeans. Churches, schools,



A nun waves Iraq's flag prior to Pope Francis' celebration of Mass at Franso Hariri Stadium in Irbil, Iraq, March 7, 2021.

Photo: Paul Haring/CNS

homes, and other properties remain in ruins, unemployment is widespread, and many are unable to provide basic necessities.

In his statement Cardinal Sako appealed to the central government 'to seriously consider whether it really wants Christians and other minorities to remain in Iraq. If so, he said the government needs to prove it 'through actions, not speeches', and he urged Iraqi leaders to restore to minorities 'their rights and property, because if the situation remains as it is, their future is toward immigration.'

When Pope Francis made his historic March 5–8, 2021, visit to Iraq, marking the first time a Pope had ever travelled to the country, it was seen as a strong sign of support to the local Christian population, and a great moment of hope. However, despite the much-needed reinforcement the Pope's trip offered, the underlying problems for minority citizens have not gone away.

Cardinal Sako outlined several steps required to help ensure the survival of Iraq as a whole, but especially its minorities.

These included the establishment of 'a state of citizenship' which applies its laws 'to everyone without exception' and the formation of a strong and united army, which is loyal not to one ethnic or religious group or another, but 'to Iraq and the Iraqis'.

He also said there must also be an end to religious sectarianism, arguing that the state must consider religion 'as a private matter between man and his God, with the right to practice religious rites freely and safely.'

Source: *Crux*



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Scottish Catholic agency warns of ‘race against time’

Scotland’s Catholic international development agency has launched a petition asking the UK government to pledge to do more to tackle climate change ahead of a major UN climate conference. The UN Climate Change Conference of the Parties (COP26) will take place in Glasgow from October 31–November 12, 2021. The Scottish Catholic International Aid Fund (SCIAF) hosted a race between a person dressed as UK Prime Minister Boris Johnson and a person wearing a clock costume to draw attention to the urgency of the climate crisis.

The Race Against Time took place along the River Clyde near where the COP26 conference will be held. Olivia McKibbin, a SCIAF supporter who participated in the Race Against Time, August 16, 2021, said there was no time to lose in tackling the environmental crisis.

‘If our leaders don’t take urgent action on climate change then nothing else matters. The things that our governments deem important now will be worthless when we cannot breathe the air that’s around us,’ she said.

COP26 was due to take place in 2020 but was postponed for a year because of the Covid-19 pandemic. It marks the first five-year update mandated by the 2015 Paris agreement, the first-ever legally binding global climate-change treaty, adopted at the COP21 UN climate conference in the French capital.

On August 9, 2021, the Intergovernmental Panel on Climate Change (IPCC) issued a report warning ‘strong and sustained reductions in emissions of carbon dioxide’ are



A costumed Boris Johnson and SCIAF supporter Olivia McKibbin as a clock in Glasgow.

Photo: Colin Hattersley Photography/Courtesy SCIAF

needed to stem a climate crisis.

‘This report is a reality check,’ said the IPCC’s Valérie Masson-Delmotte. ‘We now have a much clearer picture of the past, present and future climate, which is essential for understanding where we are headed, what can be done, and how we can prepare.’

Pope Francis published his landmark ecological encyclical *Laudato Si’* in the build-up to the Paris meeting and is expected to make a short trip to the Glasgow during November’s climate conference.

During his time in Scotland, he will also meet with the Scottish bishops. However, officials say there will be no other public engagements.

‘Our understanding is that the window will be extremely tight and there will be enough time to meet the global leaders, and once the official part is over, to meet the bishops, and that is it. A public Mass is not something the Church is expecting, because of time constraints,’ a spokesperson for the Catholic Church told the BBC.

It will be the first visit by a pope to the UK since Pope Benedict XVI visited both Scotland and England in 2010.

» ICCP climate-change report pp 15, 17. Climate outlook ‘grim but not hopeless’, p 15.

Pope prays for an end to violence in Afghanistan

Pope Francis has called for dialogue to end the conflict in Afghanistan so that locals can live in peace, safety, and with mutual respect.

‘I join in the unanimous worry about the situation in Afghanistan. I ask you to pray along with me to the God of peace so that the clamour of weapons ends and that solutions can be found around a table of dialogue,’ Francis said to the thousands of pilgrims in St Peter’s Square.

‘Only this way can the martyred population of that country – men, women, elderly and children – return to their homes and live in peace and security in full reciprocal respect,’ he said.

Francis’s words came at the end of his Sunday Angelus prayer, 15 August 2021, as

news broke of the Taliban entering Kabul.

The Jesuits, who have been in Afghanistan since 2004, have suspended their mission in the country indefinitely. Two Jesuit priests were among many Indian nationals in Afghanistan waiting for their government’s evacuation flights. Four Missionaries of Charity nuns were also awaiting evacuation from the country.

Caritas Italiana, a Catholic charitable organisation working in Afghanistan said it fears for the safety of Christians in the country, and that the group may need to suspend its activities as instability increases. Caritas Italiana’s current focus in Afghanistan is helping vulnerable minors.

‘But the instability of the situation will lead to the suspension of all activities,’ a statement

released by Caritas said, adding that ‘fears are growing about the possibility of maintaining a presence even in the future, as well as for the safety of the few Afghans of Christian belief.’

Caritas Italiana also said the few Catholic priests and religious in Afghanistan are also being left with no choice but to leave.

According to *The Associated Press*, the Taliban seized nearly all of Afghanistan in just over a week, despite the hundreds of billions of dollars spent by the US and NATO over nearly two decades to build up Afghan security forces.

The Taliban swiftly defeated, co-opted, or sent Afghan security forces fleeing from wide swaths of the country, even though they had some air support from the US military.

Polish Cardinal to be beatified

Polish Cardinal Stefan Wyszyński, the ‘Iron Primate’ known for his resistance to communism, is to be beatified in Warsaw on September 12. He was a mentor to St John Paul II who said, ‘There would be no Polish Pope without the Primate’. Wyszyński was a martyr of the communist era – he was already the Primate of Poland when he was imprisoned for three years by the regime. He was constantly spied on and kept in dire conditions. According to his biographer Ewa Czaczkowska: ‘He never complained, and never said a bad word about his oppressors.’

Cardinal Burke hospitalised with Covid

Cardinal Raymond Burke, a former archbishop of St Louis, USA, who was hospitalised after contracting Covid-19, is now off a ventilator and has been moved out of intensive care into a regular hospital room. Burke, 73, one of Pope Francis’ loudest critics, is a former Vatican official who has expressed scepticism about the need for distancing measures to contain the coronavirus. He has also opposed mandatory vaccination schemes. Burke has said the virus ‘has been used by certain forces, inimical to families and to the freedom of nations, to advance their evil agenda.’

US ambassador to Australia

President Joe Biden is poised to nominate Caroline Kennedy to serve as ambassador to Australia, three people familiar with the search process told *CNN*, in one of the highest-profile envoy selections yet by the White House.

Kennedy, the daughter of former President John F Kennedy, served as ambassador to Japan during the Obama administration. She is a long-time friend, ally and donor to Biden who endorsed the President’s candidacy early in the campaign.

A graduate of Harvard University and Columbia University Law School, Kennedy served as ambassador to Japan from 2013 to 2017 as an Obama administration appointee.

In Tokyo, Kennedy worked on military and trade, among other issues, and became the second US ambassador to attend an annual memorial service marking the US atomic bombing of Hiroshima.

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Ecumenical response to Covid-19 vaccination



Organisers at the Catholic Parish in Wellington South and the Pacific Islanders' Presbyterian Church in Newtown, were delighted to see 465 people vaccinated against Covid-19, on 7 August. Their second 'jab' was scheduled for 28 August.

Photo: Joe Green

The Catholic Parish in Wellington South and the Pacific Islanders' Presbyterian Church in Constable St, Newtown, were delighted to see 465 people vaccinated against Covid on 7 August 2021, at the Pacific Islanders' Presbyterian Church Hall, for their first jab. They were scheduled to receive their second 'jab' on 28 August.

The organised vaccinations came about in response to the New Zealand Catholic Bishops' Conference call to support the national Covid-19 vaccination programme as well as a desire to ensure equitable access for Māori,

Pasifika and people living in areas of deprivation. Spokesperson for Wellington South parish, Joe Green, said an approach was initially made to Alfred Soakai, Pacific Equity Lead Covid Response at Capital and Coast District Health Board, offering St Anne's campus in Newtown for a 'Covid vaccination festival'. A site inspection showed the facility to be too small, so the Catholic parish entered into a partnership with the Pacific Islanders' Presbyterian Church.

Information notices were supplied by the CCDHB and distributed widely through both church networks.

Numbers responding to these were topped up by public notices on the streets of Newtown.

Tu Ora Compass took the clinical lead while the churches provided hosts. For the first event the Pacific Islanders' Presbyterian Church provided soup and sandwiches as a drawcard, along with decorations to provide a 'festival feel' for the day. The festival feel was an incentive for those who had been vaccinated and had completed their clinically supervised wait time of 20 minutes to move on and ensure the through flow. People then met in the carpark area to eat lunch and to chat.



Holy Cross Church Hall, Miramar, in Wellington's Eastern suburbs, was officially opened in August, in partnership with the local Peninsula Medical Centre as a Covid-19 vaccine centre for the whole community.

Fr Bill Warwick, parish priest of Holy Trinity Parish, blessed the centre. Then along with Wellington Mayor Andy Foster and Dr Chitra Karunanidhi from Peninsula, Fr Bill officially opened the hall and led the first group of people into the centre. Fr Bill later rolled up his sleeve to receive his first 'jab'.

Vaccination bookings can be made through the 'Book My Vaccine' website or ph 0800 28 29 26. Up-to-date information is at: covid19.govt.nz/covid-19-vaccines/ or VaccinateGreaterWellington.nz

Photos: Supplied

The Taeaomanino Trust provided packs of fruit and water, along with about 100 boxes of household and cleaning products – which became prizes in a Pasifika quiz put together by one of the hosts. The quiz provided many laughs for those waiting out their 20 minutes!

'The atmosphere was truly one of joy at being able to get vaccinated to

keep our families and communities safe,' said Joe Green.

On 28 August, it was the turn of the Catholic Parish to provide hosts and food, when the 465 people were due to return to the Pacific Islanders' Presbyterian Church Hall for their second vaccination 'jab'.

New chapel for Ozanam House, Palmerston North

A new chapel at Ozanam House, which has been providing accommodation for cancer patients being treated at Palmerston North Hospital for over 50 years, was blessed and opened on July 20, this year.

Bishop Peter Cullinane presided, and Fr Robin Kurian from the local parish of St Mary's was in attendance, along with the Ozanam House Trust Board members, past and present staff and Trustees, together with guests currently staying and some who had travelled back to Palmerston North especially for the occasion.

The Trust is grateful for the contribution made from the Estate of Dawn and Duncan Kennedy of New Plymouth, which assisted in the building of the chapel. The chapel is adorned with two stained-glass windows made by local artist, Sandy Hooper, and a simple wooden cross made with rimu taken from the first house erected by Ozanam House Trust, Vincentian Cottage, in 1967, by local joiner Trevor Goss. The service ended with an octet from the Manawatu Overtones singing a capella, Horatio Spafford's 'It is well with my Soul'.

Ozanam House is named after the founder of the St Vincent de



The new chapel at Ozanam House was blessed and opened in July.

Photo: Supplied

Paul Society, Frederic Ozanam, whose feast day is on 9 September. Ozanam was a French lawyer and social-justice advocate who dedicated himself to improving social conditions for the poor and disadvantaged, and restoring the Catholic faith in France. The Society he founded, is the largest lay organisation in the Catholic Church. Frederic Ozanam died in 1853 at 40 years of age, his short life inspiring generations of Catholics across the world to put their faith into practical action.

The anniversary of the birth of

the patron saint of the Society, St Vincent de Paul, is also celebrated this month on 27 September. St Vincent de Paul was a French Roman Catholic priest who lived in the 17th century and devoted his life to serving the poor and needy. He was canonised a saint in 1737. He established Confraternities of Charity in various towns to serve the poor and founded several religious orders to care for the sick and the poor.

Information from Glenys Brougham and Meg de Joux, administrators, The Ozanam House Trust.

Rongotea church

In June this year, parishioners in Rongotea marked Sacred Heart Church's 126th year anniversary with a brunch after Sunday Mass. The church, originally built in 1895, has been part of various parishes over the years – most recently Bulls, Feilding and Our Lady of Lourdes. It's 125-year jubilee was held late last year, after Covid-19 restrictions suspended the June commemorations. Parishioners, clergy, and friends celebrated at Sunday Mass on 1 November. Bishop Peter Cullinane, whose family worshipped at Rongotea, celebrated Mass. Almost 100 people gathered for lunch at Rongotea Tavern.

1. Parishioners Anna van Daatselaar (l) and Remai Hehir (r) cut the anniversary cake, last November.
2. Parishioners celebrated their church's 126th anniversary in June (l-r, front): Kathleen Keenan, Remai Hehir, and Fr Jack Smith; (standing l-r); Steve Hodson, Ingrid Thatcher, Anne Robinson and Tony Robinson.
3. Sacred Heart Church, Rongotea.

Photos: Supplied



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Game On parenting initiative for CSS Wellington

Game on is a successful men's parenting programme developed by Dunedin's Catholic Social Service's Director Mike Tonks over the last 14 years. The programme, created 'by Dads for Dads', is designed as a forum for fathers in general and reflects the call to mission in Malachi 4:6: 'He will turn the hearts of the fathers to their children and the hearts of the children to their fathers'.

When Mike initiated the six-week programme, there was no other initiative in the Dunedin region for fathers where they could talk about their common concerns and issues. Since then, over 800 Dads have attended Game On after hearing about it from friends, or referred through Social Agencies.

The programme will begin in Wellington in September.

Facilitators say the course is for men who want to make the most of their life and the relationships with their children. Discussions include setting goals, communication, setting boundaries, brain development, nutrition, and discipline.

'It's great to have more tools in the tool kit. So instead of losing my s... I am trying to work things out. I am feeling better about myself.'

'This quote from a Dad attending the programme, may not be as eloquent as Malachi but you get the picture – mission being achieved,' says Mike Tonks.

CSS Wellington Director, Karen Holland, says she hopes Game On can help address a gap in the support available to Dads in the

Wellington region.

CSS Wellington Social Worker Eru Fox and a volunteer facilitator recently attended a training weekend in Dunedin as a first step to bringing Game On to Wellington.

Eru says Game On be cool. 'It's cool to hang out with like-minded men. We are different and it's great to celebrate each other's differences – GAME ON!'

Game On will start in Wellington on **23 September through to 27 October from 6.30 to 8.30pm**. The programme runs for two hours a week over six consecutive weeks. Please contact Eru at CSS Wellington on email e.fox@wn-catholicsocialservices.org.nz or ph 0274 055 469 to find out more.



CSS social worker Eru Fox will lead the Game On programme in Wellington.



Game On developer Mike Tonks discusses Game On with some of the men attending the programme in Dunedin.

Photos: Supplied

Soup Kitchen stays open in lockdown



Compassion Soup Kitchen helping to ensure no one goes hungry in Wellington during lockdown.

Photo: Supplied

People working at the Compassion Soup Kitchen say no one needs to go hungry in Wellington during lockdown. As many as 200 hot meals a day can be provided and through working with Wellington City Mission and a marae in Lower Hutt many returned school lunches have been able to be distributed.

The cooperation between food providers like Kapura and Eat My Lunch, social service providers such as Wellington City Mission and Homeless Women's Trust, and government agencies like the City Council, is helping to ensure no one goes hungry.

At Alert Level 4 the Soup Kitchen has to decline donations of food from individuals. Donations of food products can only be accepted from businesses if prearranged and social distancing and PPE gear guidelines are followed.

The best way to help keep the meals coming during lockdown is to donate online at: soupkitchen.org.nz/donate/donate-money/

The Soup Kitchen is open for business and serving a hot takeaway meals seven days a week from 12pm and 1pm, at 132 Tory Street, Te Aro.

Please contact soupkitchenmanager@compassion.org.nz for general enquiries and chef@compassion.org.nz for anything food related or call (04) 385-9299.

Covid disrupts Cathedral funding event

A major fund-raiser for the restoration of Sacred Heart Cathedral was skittled by last month's Covid-19 lockdown.

The announcement that the whole country would go into immediate lockdown came just two days before a sold-out function scheduled for 19 August.

The Cathedral Restoration Dinner, to be hosted by Cardinal John Dew and partly sponsored by Mission Winery and Hobson Wealth Partners, was to be held at The Wellington Club.

Planned over several months, it attracted wide support and the venue's capacity was stretched to accommodate 170 paying guests.

Speaking for the organising team, David Ryan said the interest was overwhelming.

'We did not anticipate the level of support and will be announcing a new date as soon as possible.'

The dinner will certainly go ahead and will include an auction of donated items, among which are some prized paintings and a set of original herbal remedies produced and marketed by Venerable Suzanne Aubert – Meri Hohepa, Sisters of Compassion founder in the late 19th century.

Archdiocesan St Vincent de Paul Mass



The Kapi-Mana Society of St Vincent de Paul Conference will host the annual Archdiocese of Wellington's St Vincent de Paul Mass this year at Our Lady of Kāpiti parish. Cardinal John Dew will celebrate Mass at 9am, Sunday 26 September, at Our Lady of Kāpiti Church, Paraparaumu.

This annual Mass also celebrates the Feast of St Vincent de Paul and the work SVdP undertakes in Wellington throughout the year.

Kapi-Mana conference president Gerry Stevens says 2021 has been a busy year for the region, which stretches from Tawa to Levin. 'A highlight has been participation in the Levin and Ōtaki Benefit Impacts in co-operation with Catholic Social Services, parishes and other groups in the community. Another highlight has been revamping the Porirua op-shop to make it more welcoming,' he said.

'Our ongoing conference work includes

provision of food parcels to assist people in times of need, and staying in touch with isolated elderly people, some of whom live in loneliness and in very poor accommodation.'

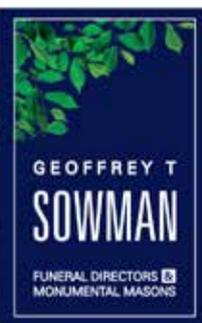
However, Gerry emphasises, while meeting people's material needs is important, that is only one purpose for the outreach work of the Society. The Society of St Vincent de Paul's work is vital in assisting the Archdiocese to meet its Synod '17 goal 'to go out to the peripheries of society'.

It's the visits and face-to-face meetings in which this mission of the Society is achieved most strongly says Gerry. 'We're meeting people, not organisations. When our people get home, the people they met should be able to say they encountered Christ. And a member of St Vincent de Paul should feel and know that in meeting the poor, they met Jesus.'

The Society invites others to join in its mission and welcomes everyone to the Mass for the Feast of St Vincent de Paul – especially people interested in joining the Society in its mission.

Mass at 9am, Sunday 26 September, will depend on Covid-19 lockdown levels at that time.

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Our Lady of Kāpiti 2021 Retreat

Parishioners at Te Whaea Tapu o Kāpiti – Our Lady of Kāpiti enjoyed a six-day retreat in May, facilitated by the Kāpiti-based Cenacle retreat team Srs Anne Powell, Mary J Kay, Clare O'Connor with Fr Alan Roberts and Mrs Merle Whiteman.

The theme – *encountering Jesus* – was inspired by St Ignatius of Loyola's *Spiritual Exercises*, and was true to Pope Francis' call for a 'renewed personal encounter with Jesus Christ's (*The Joy of the Gospel*). The retreat flowed around meditating on Gospel passages, stories of invitation, hospitality, and sharing food and life. Divided into four groups, guides led the 70 participating parishioners with meditations on readings, prayers, poems and songs. The parishioners shared insights, life stories, humour and wisdom, which reflected their renewed personal encounter with Jesus.

Held ahead of Ascension and Pentecost Sundays, the retreat was an apt time to let go and hold on, to receive and to trust.

Te Wiki o te Whai Tika Social Justice Week

A Culture of Encounter: Be the Church

He Ahurea Tūtaki ki Ētahi atu:
Me Noho Ko Koutou te Hāhi

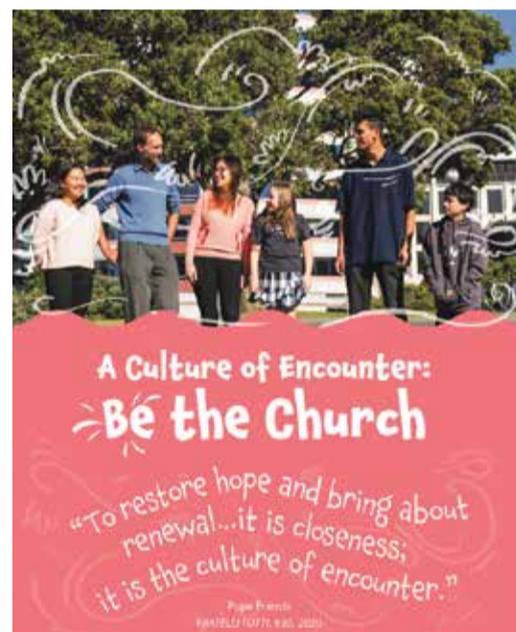


What does it mean to Be the Church?

Social Justice Week (SJW) 2021 will take place from 12 to 18 September. This year, Caritas Aotearoa New Zealand have produced resources focused on “A Culture of Encounter: Be the Church”. Caritas invites people of all ages to learn about and reflect on what it means to be the Church and how we are called to be God’s hands and feet in our community.

In today’s society, there are many reasons why people can easily get caught within their own bubble and be removed from those around them. The impact of the pandemic, our reliance on technology, a growing culture of individualism and instant gratification are just a few reasons. However, we are called to be God’s hands and feet, and this requires encountering others and sharing God’s transcending and transforming love – bringing the Church to life!

The SJW 2021 resources for parishes will explore some of the themes in *Fratelli Tutti* which relate to encounter and community. You will be able to find these resources on our website now:
www.caritas.org.nz/parishes/social-justice-week.



Fratelli Tutti - Pope Francis



“Called to be God’s hands and feet.”
 Kirsten Ayban’s illustration as part of the school resources.
 (Chanel College student).

In Pope Francis’ 2015 encyclical, *Laudato si’*, he reflected that social cohesion is being threatened in today’s world and spoke of the importance of cultivating meaningful relationships with each other. He continues this theme in his most recent encyclical, *Fratelli Tutti* (2020), where he warns all people that ‘the sense of belonging to a single human family is fading’, and as our world continues to grapple with the COVID-19 pandemic we must not dismiss the sense that we all share a common humanity. Pope Francis challenges us all to restore a sense of closeness and a culture of encounter. He quotes St Francis in calling for “a love that transcends the barriers of geography and distance.” (*Fratelli Tutti*).

With the addition of *Fratelli Tutti*, the body of Catholic Social Teaching (CST) has deepened. Showing the importance for applying Christ’s teaching to the issues of today, CST principles provide the basis for action in the community as we seek to follow Christ’s example. With a focus on fraternity, social friendship, encounter and community, *Fratelli Tutti* explores all of the CST principles that we highlighted in our SJW resources from last year.

To read *Fratelli Tutti*, you can find it on the Vatican’s website: www.vatican.va



Social Justice Week Te Wiki o te Whai Tika



The Catholic Agency for Justice, Peace & Development

School Resources: Highlighting the Beatitudes

The Social Justice Week school resources for 2021 highlight the Beatitudes as we look to live out Christ’s teachings within the context of community and caring for one another. Our common humanity requires that we respect and uphold the dignity of each and every human being.

In Matthew 5:1-12, Jesus presents the Beatitudes which are at the very heart of his teachings and encourage people to uphold every person’s innate human dignity. The actions and attitudes described in each of the Beatitudes show people how to live their lives and relate to others with tika, pono and aroha.

Catholic school communities throughout Aotearoa New Zealand are invited to join in solidarity and think about how we encounter one another as brothers and sisters and how we can be more like Jesus in living out the Beatitudes.

Most of the physical material available for schools promote the eight Beatitudes found in Matthew 5. There is a wide range of resources including over 50 activities and daily prayers which can easily be used by teachers at all levels.



The school resources are now available online.
A wide range of resources that include over 50 activities and daily prayers can easily be used by teachers at all levels.
These resources can be found on the Caritas website:
www.caritas.org.nz/schools/social-justice-week



Beatitudes cards, as shown above, have been designed for students to use during recommended activities as well as to keep in order to remember Jesus’ words. The reverse side of these cards challenge students to use the SEE-THINK-JUDGE-ACT process to choose an action as a social justice response. Stickers, as shown on the left, have been created to support some of the proposed activities and will also help students remember some of the key words and messages from the Beatitudes.

As Social Justice Week takes place at the same time as Te Wiki o te Reo Māori (Māori Language Week) the school resources have been designed to support learning in both English and Te Reo. Key terms are provided in both languages - most noticeably within the stickers and the activities for students to see and use.

Short stories have been created for younger students. These have been designed for teachers to read aloud to help students understand each of the Beatitudes and how they connect to the way we live our lives. The Caritas mascots who were introduced last year for the Catholic social teaching principles are back as the narrators. Students will be captivated by Colin the giraffe, who is a huge fan of the common good, telling the tale of Joan who chooses to stand by a student at her school who doesn’t always fit in. Other mascots like DJ the dolphin and Shristi the sloth will entertain students and at the same time help them to see the link between Jesus’ words and our choices about how we treat others around us. Creative original artwork by students throughout New Zealand bring these stories to life.

School visits and staff workshops will be taking place in the lead up to Social Justice Week and during the week itself.



Young Catholics

Developing an honest and unclouded memory

Following campaigning led by students of Ōtorohanga College, from the Waikato region, two years ago the government announced that history of Aotearoa New Zealand would be required in the school curriculum to year 10. The proposed history curriculum encourages learners to be critical citizens - learning about the past to understand the present and prepare for the future. There are three elements to the curriculum content: UNDERSTAND, KNOW, and DO. From 2022, Aotearoa New Zealand's histories will be taught in all schools and kura.

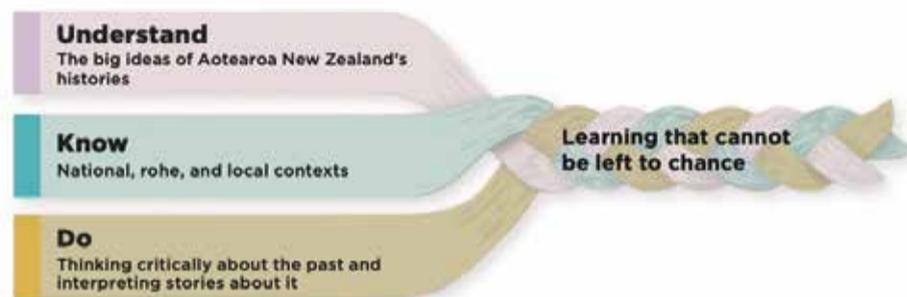
Lisa Beech and **Jim McAloon** provide comment through the lens of Catholic social teaching.

Remembering is an essential part of our Christian lives. In our gatherings we consciously remind ourselves of thousands of years of faith. We listen to ancient texts recalling the historic relationship built between God and people through the covenant with Abraham and his descendants. We join in precious traditions and rituals passed on by countless generations. We relive the life and death of Jesus Christ, and memorialise details of his mission and the lives of his followers in feast days, passing his message on to future generations.

But remembering has other dimensions. Pope Francis has said we have a responsibility to remember historic wars, events such as the Shoah (Holocaust), and the atomic bombs dropped on Hiroshima and Nagasaki.

'We cannot allow present and future generations to lose the memory of what happened.... Nowadays it is easy to be tempted to turn the page, to say that all these things happened long ago and we should look to the future. For God's sake, no! We can never look forward without remembering the past; we do not progress without an honest and unclouded memory.' – Fratelli Tutti paras 248-249

Following the 2018 Synod on Young People, Pope Francis spoke of the importance of history in developing young people's critical and cultural awareness (*Christus Vivit* paragraph 181). Two years ago, on 12 September 2019, the New Zealand government announced that history of Aotearoa would be required in the school curriculum to year 10. The decision followed months of



campaigning by teachers and students – including a 13,000-strong petition for a day to commemorate the New Zealand Wars, launched by students at Ōtorohanga College.

Catholics and the wider community have been considering Ministry of Education proposals on implementing the government's decision.

The Wellington Archdiocese Ecology Justice and Peace Commission's submission to the Ministry recognises the importance of including the history of Aotearoa New Zealand in the curriculum.

As the New Zealand Catholic Bishops' Conference said in their 1995 statement on the Treaty of Waitangi: *'We all need to know our history and the different legacies it has left to Māori and Tau Iwi... We have an opportunity to heal wounds that have been present for too long.'*

More recently, the 2017 Synod outcomes for the Archdiocese of Wellington included several recommendations about our history:

- *'The Archdiocese is a voice seeking "tika*

me pono" (truth and justice) to right wrongs in the history of Aotearoa.

- *The Archdiocese captures the shared story of our history.*
- *The Archdiocese continues to provide education about our history, including challenging racism in attitude and practice.'*

These recommendations are both necessary for us as a church community, and worthwhile for wider society. It is especially important for tamariki Māori – Māori children – to see themselves in the stories of the past, and for all young people to understand historic rights and wrongs that have occurred here.

The consequences of colonisation continue to be experienced by Māori and all New Zealanders need to gain a greater understanding of this. It is also to be hoped the new curriculum will reflect the stories of the many peoples who have made Aotearoa New Zealand their home.

Healing our history can be challenging for those of us brought up more on European

histories of kings and queens rather than on accounts of the people of the Pacific. And some may suggest that history is a dead past.

However, all communities choose what they will remember, [for example] many thousands of people choose certain remembrances around Anzac Day. History reaches into the present, as we were all reminded by the moving events that accompanied the government's recent apology for the mid-1970s dawn raids, which targeted Pasifika peoples. During and following the apology, many Pasifika leaders have spoken of the enduring hurt those raids caused. If reconciliation follows the apology, that reconciliation will also be part of the history.

As Pope Francis reminds us, history does not only consist of injustices but also of acts of goodness, which provide examples of reconciliation and peace-making in difficult circumstances. *'To remember goodness is also a healthy thing,'* he says (*Fratelli Tutti*, #249). More generally, an understanding of history is essential to a society in which all are informed and able to participate in political, social, and cultural affairs.

Lisa Beech is Ecology, Justice and Peace Advisor in the Archdiocese of Wellington. Jim McAloon is Chair of the Wellington Archdiocesan Commission for Ecology, Justice and Peace, and is a Professor of History at Te Herenga Waka Victoria University of Wellington.

Catholic education leaders comment

Dr Kevin Shore, CEO, New Zealand Catholic Education Office

"The new history curriculum is asking us to reflect on our place and our part in this place. It can be tough for people to get their heads around the negative aspects of our history but there are many positive aspects as well. Telling the interesting aspects of our local history is very important if we are to fully understand the place we stand on.

The new curriculum provides a great deal of choice on what you can choose from in terms of context for teaching New Zealand history. From a Catholic perspective there is a lot to be told and to contribute from our history – including some of the things that weren't so great. There is a lot of scope within this new curriculum to tell our stories with integrity.

It is a positive space for the Catholic Church – the history of Catholic education and its part in the development of our society is strong in terms of contributing to equity, justice and dignity. From our first Catholic missionaries and some of our first schools we have almost 200 years of Catholic education in this country. For example, the early missionaries led by Bishop Pompallier in Northland and his involvement in the signing of the Te Tiriti and Suzanne Aubert's missionary work supporting local Māori on the Whanganui Awa and elsewhere.

There are many untapped stories about

our faith path in Aotearoa involving Māori and Pākehā working together as well as some of the challenging aspects. The new curriculum provides a good place for us to learn and to be fully informed about our own history in this country."

Colin MacLeod, Director, NCRS – National Centre for Religious Studies, Te Kupenga

"It's wonderful that rich histories of Aotearoa will form part of the New Zealand National Curriculum, especially inclusion of powerful stories of Māori, which need to be heard and celebrated or mourned. We at NCRS certainly anticipate this move complementing aspects of the emerging new Religious Education Curriculum for Catholic schools. It's just so important for tamariki in our schools that they know their stories and where they have come from, and especially in our context, who we are together as disciples of Jesus."

Colin MacLeod is also chair, NZCBCIR – New Zealand Catholic Bishops' Committee for Interfaith Relations; and chair, RSTANZ – Religious Studies Teachers Association of Aotearoa New Zealand.



A procession outside the first Catholic Chapel in Wellington, opened in 1843.

Image: Alexander Turnbull Library. Reference: E-070-003

This hand-coloured engraving 1847, after a drawing by Samuel Brees, shows a religious procession outside the first Catholic chapel in Port Nicholson – Wellington. It was opened in 1843 and headed by Fr Jeremiah Purcell O'Reilly, an Irishman who had arrived that year with the New Zealand Company, as Wellington's first Catholic parish priest. Built on what became Boulcott Street, this chapel was replaced in 1874 by the church of St Mary of the Angels. The church was destroyed by fire in 1918 and the present St Mary of the Angels opened on the same site in 1922.

When Fr O'Reilly first arrived, he lodged with Mrs Kennedy in Cuba Street. He estimated there were about 200 Catholics in Wellington, including many Māori, attending Sunday Mass in the chapel. As the only priest for hundreds of miles, Fr O'Reilly's pastoral care took him as far afield as Taupō and south to Nelson. This responsibility was shared with the Marists when they arrived in Ōtaki the following year, 1844, to work among the Māori people.

Rangatahi Katorika

Applications invited for tertiary study scholarships

Catholic Foundation Scholarships



Applications are invited for the Catholic Foundation Scholarships. Applications opened on 1 August and close on 24 September 2021.

Eight scholarships are available to students living in the Archdiocese of Wellington who are in their final year of secondary college education. The scholarships of \$2,000 each for the first year of tertiary education are as follows.

- Four Catholic Foundation Scholarships open to all students undertaking tertiary study.
- The Margaret Ryan Scholarship for students studying a degree in teaching.
- The Halina Morrow Fladrzynska Scholarship for former refugees.
- The Joseph Francis Kish Scholarship for former refugees.
- The Krystyna Danuta Downey Scholarship for former refugees.

Application forms and criteria are available on the Catholic Foundation of the Archdiocese of Wellington website: catholicfoundation.org.nz

Suzanne Aubert Scholarships



Suzanne Aubert Tertiary Scholarships are open for applications from tertiary students entering

their third year of any study qualification in 2022.

Each recipient is awarded \$3,000. The only prerequisite is that the students are entering their third year of study in either the Archdiocese of Wellington or the Diocese Palmerston North.

Applications for the scholarships are open now until **1 October 2021**.

To apply, students are invited to complete and submit an application form available on the Compassion Sisters website: compassion.org.nz/latest-news/suzanne-aubert-tertiary-scholarship-2022/ and send it to Kevin Crighton, Sisters of Compassion, PO Box 1474, Wellington 6140 or email: sisteam@compassion.org.nz

Caritas SINGout4JUSTICE 2021

Caritas Aotearoa New Zealand has announced the winners of the 2021 SINGout4JUSTICE song-writing competition. The theme was 'A NEW WAY FORWARD'.

The Covid-19 pandemic has changed the world and we are faced with finding a 'new way forward', with love, justice and peace at the heart as we are all part of one global family.

Senior category winner, years 11-13, is Theo Parker, year-12 student at Garin College, Nelson. Theo's song, *New Day*, was inspired by negative effects of the pandemic felt by the global community. His song encourages us to care for each

other, to ensure 'truth and love in every place'.

The junior category winner, years 7-10, is Oliver Lodge, year-10 student at Kavanagh College, Dunedin. Oliver's song, *He Ara Whakamua*, was inspired by the quiet and slow pace of life during last year's lockdown. *He Ara Whakamua* reflects Pope Francis' message in his prayer of solidarity reminding us 'we are all in the same boat' and need to support each other.

The winning entries and highly-commended students are on Caritas' website: caritas.org.nz/singout4justice

Hope: simple yet powerful

Penelope Van Der Lee

Defining, unpacking and instilling 'hope' was a key takeaway from this year's Passionist Young Adult Retreat, held at the Magnificat Retreat Centre, Featherston, in July. Hope was seen as – and explored in – 'light, goals, strength, beginnings, questions and future'. Newcomers and seasoned retreaters alike dove into the topic and our own 'walk to Emmaus'.

The sharing, good food and down-to-earth flavour of the Passionist charism made the weekend restful, insightful and fun. This retreat was special as we had our own Passionist presenter Paul Traynor, because Covid had prevented the usual 'Aussie' additions joining us.

The dinner entertainment and storytelling went well



into the early hours, proving that laughter is the best medicine. My spiritual cup is refuelled for another year and I'm looking forward to the next, keeping in mind 'the deeper the cup, the more carving is needed into the wood that makes it'.



Theo Parker, year-12 student, Garin College, Nelson, composed the winning song, *New Day*, for the years 11-13 section.

Photo: Supplied



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Privacy and you

Changes to the Privacy Act, which came into effect on 1 December 2020, have wide-ranging implications in the Catholic Church of Aotearoa, New Zealand. **Matthew Balm, Privacy Officer for the Diocese of Palmerston North**, explains.



'Privacy' is a bit of a buzzword in certain circles, conjuring emotions from disinterest to concern in many people.

These are perfectly understandable responses to complex transactions of law and commerce, in an increasingly complex and digitally-connected global community. The corresponding increase in bureaucracy is driven by the 'value' of our personal information, which has never been higher.

In this environment, it is imperative we all understand the relevance of protecting our own personal information, and the personal information of others.

Changes to the Privacy Act, which came into effect on 1 December 2020, have wide-ranging implications in the Catholic Church of Aotearoa, New Zealand. These considerations affect both how the Church collects and views personal information, and the rights we each have to the protection of our own personal information.

In The Code of Canon Law, Book II: The People of God, Part I, Title I: The Obligations and Rights of all Christ's Faithful, Canon 220 states:

"No one may unlawfully harm the good reputation which a person enjoys, or violate the right of every person to protect his or her privacy."

This is the crux of the Church's mandate to educate our communities in the use, and misuse, of personal information. This ethos should be reflected in all our policies, documents, communications and procedures.

Both canon law and civil law in New Zealand now protect the personal information of individuals who choose to share it with an organisation. The organisation holding the personal information has legal responsibility to protect it, and the owner has rights to request and amend their own information, and to make a complaint of a breach of privacy if their personal information is shared without permission.

What is 'personal information' and why does it need to be protected?

Personal information is any information that can be used to identify you. This includes, but is not limited to, your name, date of birth, place of birth, phone number, email address, physical address, signature, voice recording, picture, or video recording of you. These are valuable to criminals who can use this information to steal from you, or to steal your identity and commit crimes in your name. In 2020, according to estimates by the Department of Internal Affairs, identity theft cost our economy \$200 million.

The Office of the Privacy Commissioner (OPC) is an independent Crown Entity established to support the Privacy Commissioner, John Edwards, who was appointed in 2014. The OPC role is to monitor and enforce compliance with the Privacy Act (2020), and to investigate breaches of the Act that cause serious harm. The Privacy Commissioner has new powers to issue compliance notices, and fine individuals and organisations for non-compliance. It is now a criminal act to mislead an organisation by impersonating someone or pretending to have their authority in order to gain access to their personal information. It is also a criminal act to destroy documents relevant to any request for personal information held by an organisation. Fines of up to \$10,000 may be issued by the OPC.

Individuals also have the right to take breaches that cause serious harm to the Human Rights Review Tribunal, as individuals or in class action. The Tribunal may recommend damages of up to \$100,000 per member of a class action.

The spirit of the changes to the Act is to deter identity theft by reducing the amount and type of personal information held by organisations, and how long that information is held. Best practice for all organisations is delineated by the 13 Privacy Principles enshrined within the Act. These principles state no person should provide (or be asked to provide) personal information to an organisation without informed consent. This means before you provide your personal information, you should

be told your personal information is being held by the organisation; why they need it, and what will happen if you don't provide it; how long they will keep it for; who they will share it with, and why; assurance they will keep it secure and dispose of it securely; and assertion of your right to request to view and amend your information, and your right to make a complaint if you feel your privacy has been breached by the organisation.

Organisations also have a duty of care to ensure if they are sharing personal information with overseas organisations, they do so with complete assurance these organisations are bound by the same degree of privacy protection the information would have in New Zealand.

The New Zealand Catholic Bishops Conference (NZCBC) has appointed a National Privacy Officer, lawyer Elizabeth Ong of the Tribunal of the Catholic Church for New Zealand. The NZCBC has also mandated that every diocese has its own privacy officer.

As best practice, the Diocese of Palmerston North requires every parish to have a privacy officer. Information requests and complaints of breaches can be addressed directly to this person, and the organisation has a legal requirement to notify the OPC of a breach if it is assessed as causing serious harm.

For the Church, there are also implications for shared documents such as Baptism Certificates and Marriage Certificates. When copies are requested, they can only be released in full if all persons who have personal information recorded on them have given express (usually written) permission for the document to be shared. If one party chooses not to share their personal information, the document may be released in part or with sections redacted.

Another consideration is the public display of personal information in the form of community rosters or group listings. This is personal information. If it is posted without gaining permission of the owner when they provide it, this could lead to a breach of privacy.

This extends to community events where photographs and videos are taken of large gatherings or of individuals. These may not be displayed or posted to social media without the express

permission of the individuals if they are identifiable in the image. This has big implications for how we use technology, especially smart phones with built-in cameras and recording hardware, and easy sharing options.

It is now general practice to notify attendees of our church events they have the right to request their personal information is not shared. Those recording the event will then ensure the image is not used, or that the individual cannot be identified in any media shared.

Our staff and volunteers are being trained to observe the privacy principles in their daily routines. If you think someone is being unreasonable when you request

another person's information, or make you jump through hoops to verify your own identity, you can understand they are protecting you, or the owner of the information, in observance with the law.

Our goal is to encourage people to continue to do what they have always done within our communities. However, now this must be done with the understanding personal information is a valuable commodity to be protected.

To learn more about the Privacy Act 2020 and its application visit the Privacy Commission website: privacy.org.nz/about-us/introduction/ and for resources: elearning.privacy.org.nz/

ARCHDIOCESE OF WELLINGTON

The Archdiocese of Wellington Privacy Policy is drawn from the New Zealand Catholic Bishops Conference's Privacy Policy, and is on the archdiocese website at: wn.catholic.org.nz/privacy-policy

Each diocese in New Zealand has a privacy officer whose role is to:

- oversee how personal information may be collected, used and stored;
- manage requests for personal information; and
- manage the requirements around privacy breaches.

The archdiocese privacy officer, Catharina Vossen, has been working with staff and parishes to ensure guidance and support are in place to meet the Privacy Act 2020 information privacy principles. This work will involve having a privacy officer appointed in each parish. It will also enable the archdiocese to work consistently when personal information is collected, used and stored; to respond to questions and concerns about personal information; and to have appropriate processes in place to manage concerns or instances of privacy breaches.

Our faith teaches us in Canon 220 (see above) – as each of us intends to uphold and maintain an individual's right to privacy in our work and lives, we also seek to encourage our responsibility and accountability to protect each individual's rights to privacy.

For further information, please email the privacy officer at privacy@wn.catholic.org.nz

On 1 December, the Privacy Act 2020 came force and became New Zealand's main privacy law, replacing the Privacy Act 1993. The Act primarily governs personal information about individual people, but the Privacy Commissioner can consider developments that affect personal privacy more widely.

Separately, the courts have developed a privacy tort – that is, the right for one person to sue another for breach of privacy – while many statutes set out specific rules to protect privacy or confidentiality in particular situations.

Some statutes or other rules allow personal information to be shared. For example, personal information on the electoral roll is publicly available.

The New Zealand Media Council is an independent forum that hears privacy complaints about the press and digital media platforms which are not covered by the Privacy Act.

In addition, the Broadcasting Standards Authority hears privacy complaints in relation to broadcast material.

Source: www.privacy.org.nz/about-us/introduction/

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The sixth report of the UN Intergovernmental Panel on Climate Change (IPCC), which assesses scientific, technical, and socio-economic information about climate change, was published as *The Physical Science Basis of Climate Change*, on 9 August 2021.

Climate outlook ‘grim but not hopeless’

Grim but not hopeless. A foreboding future but the potential for a better one, if immediate, systemic and sustainable action is taken. An urgent need to adapt to increasingly extreme weather. And a key role for faith communities in all of it.

Those were among the responses of religious groups to the major report on climate science from the United Nations Intergovernmental Panel on Climate Change (IPCC).

“No more words. We know what needs to be done. Hope will come from action.”

The UN Panel warned that within just over a decade the average global temperature could reach 1.5 degrees Celsius above pre-industrial levels – a critical threshold at which scientists say irreversible changes in ecosystems will occur, putting millions of people at risk.

Even if greenhouse gas emissions were drastically reduced immediately, the planet would still be likely to reach the 1.5 mark sometime in the 2030s because of the heat-trapping emissions already released into the atmosphere.

That poses a dual challenge, climate scientist Veerabhadran Ramanathan, a member of the Pontifical Academy of Sciences, told *EarthBeat*. While nations must sharply reduce emissions, especially by stopping the burning

of fossil fuels, they must also ramp up efforts to help communities prepare to withstand the likely increase of extreme weather events. That’s where faith communities come in.

‘So we have to do two things at the same time: put new resources into building resilience in communities; on the other hand, cut down emissions so it doesn’t get worse.’

To get there, Ramanathan, a professor of oceanography at the Scripps Observatory at the University of California San Diego, said the world can’t depend on leaders alone. A ‘massive public outcry for action’ is also needed and he believes religious traditions ‘have a huge role to play’.

Rev Fletcher Harper agrees. But as the executive director of the multifaith climate organisation, GreenFaith, scanned coverage of the IPCC report, he winced at the doomsday angle that many stories took. Harper knows climate change presents an emergency to humanity, and that much must be done quickly to avoid mass catastrophe. But for him, the takeaway wasn’t the end times the climate problem presents, but the good news that solutions represent.

‘To me, the conundrum behind so much of this is that so many of those changes are possible and good,’ he told *EarthBeat*. ‘Everybody frets as if these changes represent the end of living well, when, in fact, the opposite is true.



A girl in Falmouth, Britain, plays with sand during a climate protest June 11, 2021.

Photo: Tom Nicholson/CNS/Reuters

This is our pathway to a positive future.’

‘What religious communities need to do is to say we find hope in action on this,’ Harper said, adding that this can include raising awareness about climate science or lobbying for stronger responses from society. ‘No more words. We know what needs to be done. Hope will come from action.’

“A ‘massive public outcry for action’ is also needed and [Professor Ramanathan] believes religious traditions ‘have a huge role to play.’”

Faith groups were among many reacting worldwide to the first publication from the IPCC sixth

assessment report, representing the most up-to-date and comprehensive review of the state of the climate.

The IPCC group of 234 authors from 66 countries concluded that all regions of the Earth have been impacted by climate change, that human activity has ‘unequivocally’ caused the planet to warm through greenhouse gas emissions, and that recent warming rates are unprecedented in at least 2,000 years.

They also outlined five scenarios of future emissions through the end of the century, all of which project that the planet will warm by 1.5 C, even if only temporarily, in the early 2030s.

‘If you go from 1 [degree] to 1.5 in about nine to 10 years, in principle, there could be a 50 per cent amplification of all the horror

stories we’re seeing, these fires, storms, floods,’ said Ramanathan, who called the new report ‘the most ominous of all the IPCC reports’ since the first was published in 1990.

Cardinal Blase Cupich of Chicago told *EarthBeat* in an emailed comment that the IPCC report reflected what Pope Francis wrote in his encyclical *Laudato si’, on Care for Our Common Home*, which said, ‘Doomsday predictions can no longer be met with irony or disdain. ... The effects of the present imbalance can only be reduced by our decisive action, here and now. We need to reflect on our accountability before those who will have to endure the dire consequences.’

Source: *EarthBeat*

EarthBeat is a weekly e-newsletter produced by *National Catholic Reporter (NCR)* with news and content about faith and climate change. NCR is a national independently owned and governed bi-weekly newspaper in the United States that reports on issues related to the Catholic Church. ncronline.org

» *‘Code Red’ for our planet home, p 17.*

Climate report highlights need for rapid action.

The IPCC’s latest report on climate science only confirms with greater certainty and immediacy the need for rapid action to cut greenhouse gas emissions and prioritise the poor and future generations in adapting to an uncertain climatic future, says Caritas Aotearoa New Zealand.

‘Oceania peoples on the frontlines of climate change have seen significant impacts of climate change and other environmental losses since before the turn of the century,’ says Caritas Director Julianne Hickey. ‘Eroded shorelines, salination of soil and water, and destruction of food crops, livelihoods and shelter through increasingly severe extreme weather events. We have documented those impacts in often overlooked communities through our Oceania environment reports since 2014.



Sunrise from Fagali’i, north-central coast of Upolu, Samoa – Caritas State of the Environment for Oceania 2020 Report.

Photo: Karen Anaya

‘We know climate change is hitting the poor the hardest. We know climate finance is not reaching some of the poorest and most vulnerable communities in Oceania. And we know they are often left out of key decisions being made on adaptation and mitigation.’

Recent extreme weather events affecting our country – and power blackouts [9 August, 2021] – are a further reminder we need to address our energy sources as well as supply and demand issues. Humanity must exercise careful stewardship of earth’s resources for the benefit of all.

‘We cannot tackle the climate crisis solely through new technology and spending money,’ said Mrs Hickey. ‘We need to address intertwined social, economic and environmental issues together. Reduction of greenhouse

gases and real climate justice can’t be at further cost to the earth, the poor or future generations.’

The Caritas network and other Catholic civil society actors will be present at critical United Nations conferences later this year on biodiversity and climate. They will be calling for strong action to protect and restore the environment for future generations, and ensure the poor of today are not left out.

‘We need an integrated approach that recognises the good things of the earth, and the products we derive from nature, are to be shared fairly and equitably. We need to ensure all people can lead healthy, sustainable lives with dignity, and connected to their respective cultures and communities. We are one human family, sharing a common home.’

IMAGINING OUR FUTURE HOME IN OCEANIA

Caritas Aotearoa New Zealand will host an online talanoa*, ‘Dialogue for our Future Home’, on **28 September**, for Oceania voices to share experiences of environmental impact and response, and imagine their common future. This Season of Creation event will support Caritas Oceania’s annual *State of the Environment for Oceania* assessment to be published on St Francis Day on 4 October, in the lead-up to vital United Nations conferences on biodiversity (October) and climate change (November). The online talanoa will run with support from Caritas Oceania members and partners in the region. The ecumenical Season of Creation runs 1 September–4 October, this year on the theme: ‘A Home for All? Renewing the oikos (house) of God’.

**In many Pacific languages, talanoa means storytelling and sharing views as equals. ‘Talanoa is a concept in a number of Pacific cultures, centred on listening, understanding, embracing, acknowledging and learning. It is a time of sharing experiences, both good and bad, and honest dialogue.’ – Caritas State of the Environment Report 2020.*

» *World Day of Prayer for Creation and Season of Creation 2021, p 17.*



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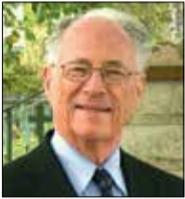
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Catholics Thinking

The dangers of being 'unmoored'

An image has been occurring to me of boats that have become unmoored. They end up on the rocks, or colliding with one another. There are features of our Western world's culture that seem to fit the image. Important aspects of our lives seem to have become disconnected from what gives them meaning. If this is true, it is hardly healthy. I offer the following six examples - presented in WelCom in two parts.

Part One



Bishop Peter Cullinane.

1. 'Me' disconnected from 'we'; and 'my' from 'our'.

To say modern culture suffers from acute individualism is by now a truism. Clamours for 'my rights' often involve little or no sense of 'my responsibilities'. It seems incredible that some would regard public-health requirements as infringements of their rights - it's as silly as regarding the road rules as violations of their freedom. During the pandemic, some have been willing to put other people's lives at risk for no better reason than to enjoy themselves. Obviously, legal restrictions are no substitute for moral formation.

But all is not lost: catastrophes can still bring out the best in people. It is still easy to admire individuals who are generous, even risking their own lives for others. It is still easy to dislike gross forms of self-centredness and self-aggrandisement. People still give generously to charitable causes. And it is still easy to pity individuals caught up in over-anxious self-concern.

But there are also subtler forms of disconnect that we can become used to; they become 'normalised'. For example, in most if not all cultures, marriage has been a moment of celebration for whole communities. Now, 'what we do is nobody else's business'. Within an individualist culture, it isn't easy to see anything wrong with this.

It's the culture that has become reductionist.

Work used to be regarded as an expression one's person and relationships with others. Now, within the culture we are regarding as 'normal', it is reduced to a commodity and business transaction. Commercial value attaches to the work, not the person doing it, so work becomes unmoored from its own deepest meaning.

The common denominator to all forms of self-centredness is failure to realise that we can become our own true selves only through being 'for others'. This paradox is at the centre of Jesus' teaching. The drift away from his Gospel has become a drift away from what we need to become our own true selves. This will show up in the uglier kinds of self-centredness.

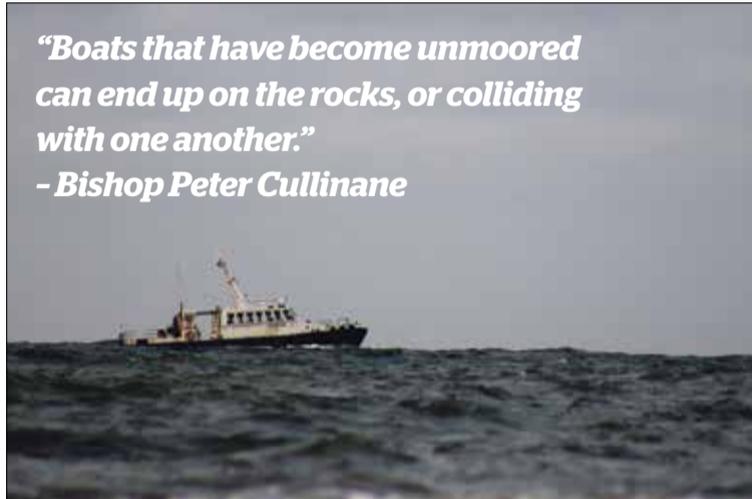
2. 'Facts' unmoored from truth.

When truth is reduced to whatever we say, to get whatever we want - whether it is true or not - we are targets for manipulation. We become vulnerable to every kind of spin - commercial spin, political spin, and agenda-driven ideologies.

Scientists work hard to establish facts. They know we need to act on what is objectively true. Solving crimes, the judicial system, and research in every field are all based on the premise that truth matters. All these, and most of life, would be turned upside down if it were enough to say: 'truth is whatever the individual thinks it is - it is true for her/him' and 'right is whatever the individual chooses - it is right for him/her'. How could we even say rape or sexual abuse are wrong if it might be 'right' for the person

"Boats that have become unmoored can end up on the rocks, or colliding with one another."

- Bishop Peter Cullinane



doing it? So, we cannot escape the need to acknowledge an *objective difference* between true and false, and right and wrong.

Conspiracy theories during the pandemic have duped some people into believing claims that were far more bizarre than anything the sciences ever present us with. What kind of culture is it when they are so gullibly believed?

Parroting clichés is a lazy alternative to serious thinking. For example: lazy thinkers don't distinguish between judging a person's actions (which we may do, and sometimes must), and judging their conscience (which we may not - because we cannot know whether or how much they are guilty before God.) That is the meaning of the saying: 'who am I to judge?'. It doesn't mean we can't judge their actions!

But even when we rightly judge that another's actions are wrong, it is often necessary to look further. Their offending can have deep roots in early experience of abuse or deprivation or cultural alienation. If we are personally *attached to*

truth, we will look more deeply, and avoid superficial judgments and demonising.

Lazy thinking also buys the slogan used to justify abortion: 'it's my body', even though the sciences leave no doubt that the embryo is actually someone else's body.

3. Politics unmoored from the common good.

Politics unmoored from the common good is politics unmoored from its own purpose. The purpose of political involvement is to create a social and economic environment in which everyone has the opportunity to progress towards achieving their own potential and a fulfilling life. In a true democracy, political parties differ over *how* to do this, while being united in a common pursuit of the common good.

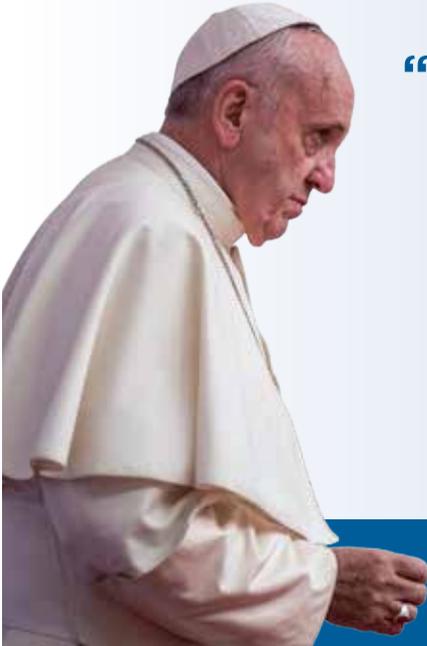
Partisan self-interest placed above the common good is a throw-back to tribalism, and like ancient forms of tribalism, it undermines the unity that is needed for achieving the common good. The alternative to the common good is mere partisan power. This gives

rise to all kinds of inequalities and absurdities - for example, being duped by misinformation and lies that have been discredited by the courts; basing decisions about masks and social distancing not on science but on which political party you belong to!

We might be surprised at such fickleness, though perhaps less surprised that it happens in a country where states can still pass anti-democratic laws, and that does not yet a proper separation of powers. But the lesson for ourselves is how foolish and self-destructive we too could become through unmooring rights from responsibilities, 'facts' from truth, and politics from pursuit of the common good.

Bishop Emeritus Peter Cullinane CNZM was the first Catholic bishop of the Diocese of Palmerston North. He was appointed as Bishop of Palmerston North by St Pope John Paul II on 6 March 1980 and was consecrated on 23 April 1980. He established the Cathedral of the Holy Spirit (built in 1925, rededicated 1980 and refurbished in 1988). He retired on 22 February 2012 and resides in Palmerston North. Bishop Peter did theological studies in Rome and a Master of Theology at Otago University.

The second part of Bishop Peter Cullinane's 'Unmoored' article will be presented in next the edition of WelCom, October 2021.



"I see the Church as a field hospital after battle."

POPE FRANCIS

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'Code Red' for our planet home

Peter Healy sm

The UN Intergovernmental Panel on climate change has released its latest report. This Sixth Assessment Report is a weighty document at nearly 4000 pages and the science is described as robust. It has been tagged 'code red' because human activity is changing our climate in unprecedented ways. A key word for the whole report, according to Will Steffen an Australian climate systems scientist, is 'urgency'. We have this current decade to act and to do so decisively. To shift all human activity and the global economy to a low-carbon footing is the task before us. There can be no new coal, gas or oil developments and existing fossil fuel extraction has to be phased out. A key date is 2030, for at least a 50 per cent reduction in emissions.

events will increase for at least the next two decades, even as we make significant changes now.

One of the lead authors of this report, Joelle Gergis, says 'it dawned on her during its assembly, that this is the scientific community's last chance to make a difference'. Pope Francis knows this too, he is reported to be attending the UN Glasgow Conference of Parties (COP26) climate summit in October this year. He will address the gathering and later meet with Scottish bishops.

We have a tough few decades ahead of us due to past inaction. Our negligence means strong action is needed immediately. Global emissions did fall by approximately six per cent in 2020, largely as a result of actions taken during the Covid-19 pandemic. As the World Wildlife Fund, and other environmental groups say,



As far as I know, this is the first time an IPCC report has had front page headlines here in Aotearoa New Zealand. Usually, such reports are relegated to a modest headline on the world news page. Given the narrow pathway to avoiding climate catastrophe it is right that this report is headline news, front and centre for all to see.

The main findings of the report are that the scale and pace of change to our climate system has no precedent. Human activity is changing the climate system in the form of ice-sheet melt, ocean acidification, shifts in rainfall zones and rising sea levels. We are accelerating climate change and the impacts are being felt in heat waves, fires, heavy rainfall events and prolonged droughts. Many of these impacts are worsening due to 'baked in' effects. Natural systems have not been able to cope with the rate of change we have inflicted on them and contain an ongoing momentum. Catastrophic

we have to make this crisis an opportunity to keep emissions on a downward trajectory. We have to direct all funding into actions and infrastructure that secures planetary and human well-being in readiness for the next shock and our on-going resilience.

This IPCC Report is sobering and serious. It is a final challenge to all life on earth and to all religious institutions. We do have time to make the changes being asked of us. We can take fresh encouragement at initiatives underway at different levels of church life and the newly named 'Laudato si' Movement. This movement has goals and action plans that will guide and encourage us towards a vision of ecological conversion for all 1.3 billion Catholics in the world.

Manaakitia a Papatūānuku tō tātou kāinga/Care for Earth our common home.

Peter Healy sm, Whānau Maria Ōtaki

September 1: World Day of Prayer for the Care of Creation

In 2015, Pope Francis has established 1 September as the World Day of Prayer for the Care of Creation, encouraging the Catholic community around the world to pray for our common home. The day is inspired by the Holy Father's landmark encyclical *Laudato si'*, which calls on 'every person living on this planet' to care for our shared Earth.

Pope Francis calls us all to celebrate this opportune moment to 'reaffirm [our] personal vocation to be stewards of creation, to thank God for the wonderful handiwork which he has entrusted to our care, and to implore his help for the protection of creation, as well as his pardon for the sins committed against the world in which we live.'

'The annual World Day of Prayer for the Care of Creation offers to individual believers and to the community a precious opportunity to renew our personal participation in this vocation as custodians of creation, raising to God our thanks for the marvellous works that He has entrusted to our care, invoking his help for the protection of creation and his mercy for the sins committed against the world in which we live.' – Pope Francis in his announcement for the World Day of Prayer for Care of Creation.

The National Liturgy Office has resources for the World Day of Prayer for Care of Creation on September 1, and the Season of Creation on its website: nlo.org.nz/news-and-events/media-releases/season-of-creation-2021/



An Indigenous woman hands Pope Francis a plant during the closing Mass of the Synod of Bishops for the Amazon, at the Vatican, 27 October, 2019.

Photo: Vatican Media/Vatican News

A Prayer for Our Earth

All-powerful God, you are present in the whole universe and in the smallest of your creatures. You embrace with your tenderness all that exists. Pour out upon us the power of your love, that we may protect life and beauty. Fill us with peace, that we may live as brothers and sisters, harming no one. O God of the poor, help us to rescue the abandoned and forgotten of this earth, so precious in your eyes. Bring healing to our lives, that we may protect the world and not prey on it, that we may sow beauty, not pollution and destruction. Touch the hearts of those who look only for gain at the expense of the poor and the earth. Teach us to discover the worth of each thing, to be filled with awe and contemplation, to recognise that we are profoundly united with every creature as we journey towards your infinite light. We thank you for being with us each day. Encourage us, we pray, in our struggle for justice, love and peace.

– Pope Francis, *Laudato si'*

The Integral Ecology Committee of the Wellington EJP Commission has created resources and activities for liturgy groups, parishes, families and communities to help deepen our commitment to care for creation, during the Season of Creation. Resources are online at: wn.catholic.org.nz/about/commission-for-ecology/laudato-si-in-the-archdiocese/

Pitching 'Abraham's tent' during the 2021 Season of Creation

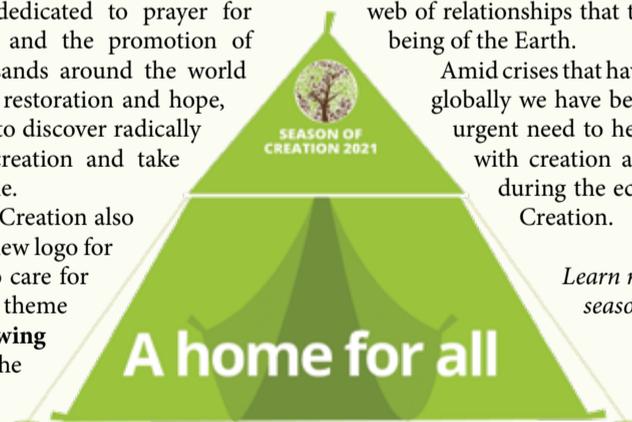
The World Day of Prayer also falls at the beginning of the Season of Creation – from 1 September until 4 October, the feast of St Francis of Assisi. This is an ecumenical season dedicated to prayer for the protection of creation and the promotion of sustainable lifestyles. Thousands around the world join in prayer for a time of restoration and hope, a jubilee for our Earth, and to discover radically new ways of living with creation and take action for our common home.

Every year the Season of Creation also features a new theme and a new logo for everyone to unite around to care for God's creation. This year's theme is 'A home for all? Renewing the Oikos of God'; and the logo reflects that theme as it's Abraham's tent, which symbolises 'a home for all'.

In ancient Greek, *Oikos* means 'house' or 'family'. By framing the 2021 Season of Creation theme around the concept of oikos, we celebrate the integral web of relationships that sustain the well-being of the Earth.

Amid crises that have shaken our world, globally we have been awakened to the urgent need to heal our relationships with creation and with each other during the ecumenical Season of Creation.

Learn more at: seasonofcreation.org



Abraham's tent for the 2021 Season of Creation.

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Gospel reading for Sunday 4 September, 2021

TWENTY-THIRD SUNDAY IN ORDINARY TIME – MARK 7:31-37

³¹ Returning from the territory of Tyre, he went by way of Sidon towards the Lake of Galilee, right through the Decapolis territory. ³² And they brought him a deaf man who had an impediment in his speech; and they asked him to lay his hand on him. ³³ He took him aside to be by themselves, away from the crowd, put his fingers into the man's ears and touched his tongue with spittle. ³⁴ Then looking up to Heaven he sighed; and he said to him, 'Ephphatha',

that is, 'Be opened'. ³⁵ And his ears were opened, and at once the impediment of his tongue was loosened and he spoke clearly. ³⁶ And Jesus ordered them to tell no one about it, but the more he insisted, the more widely they proclaimed it. ³⁷ Their admiration was unbounded, and they said, 'Everything he does is good, he makes the deaf hear and the mute speak.'

Reflection on the Gospel of Mark 7:31-37

Rikona Danny Karatea-Goddard

To be the bearers of hope and compassion to the world

Meri Hōhepa, Suzanne Aubert, arrived here in Aotearoa from France in 1860. Why she chose or was called to mission to Māori, the poor and the most vulnerable was not a mystery.

When Aubert was about two years old, she fell through the icy surface of a pond onto some rocks below and became temporarily crippled and blind. Because of this traumatic incident and the premature death of her disabled brother Louis, she developed an enduring empathy for people with disabilities.

Her commitment to Māori saw her meeting Peata (Hoki) and they formed another. They became healers and face of compassion to others.

This Gospel speaks of the gift and privilege to recognise our gifts and serve others, being the arms, the heart, the mind of Christ.

She didn't do this alone, she found companions for the journey. May we all find friends on our hiko, encourage each other and form each other to heal the sick and be the bearers of hope and compassion to the world.

Kia ora ai te tūroro, kia kaweā te tūmanako me te pūaroā ki te ao

I tae mai a Meri Hōhepa ki Aotearoa i Wiwi i te tau 1860. Ehara i te mea he kaupapa huna te take i karangahia ia ki te manaaki i te hunga rawakore, te hunga pākorehā.

I a Meri e rua tau ana i whara ia i runga i tētehi puna waikohatu, na i tutuki ia ki runga i tētehi kohatu i raro, nā tēnā i hanga kāpō, i hanga hauā ia. Nā taua aituā me te mate ohore o tōna tungāne a Ruihi ka pūawai tōna ngākau pūaroā mō te hunga hauā.

Nā tōna ngākaunui ki te iwi Māori ka tūtaki ia ki a Peata (Hoki) na ka whāngai rāua i a rāua anō. Ka tuputahi rāua hei tohunga rongoā, hei mata pūaroā mō ngā iwi.

Kei roto i tēnei Rongo Pai ka kōrerotia te hōnore me te whakakitenga i a tātou, e mārāma mai ai ō tātou pūmanawa ki a tātou hei mea manaaki i te tāngata, kia pērā anō ki ngā ringa, ki te ngākau me ngā whakaaronui ki tā te Karaiti.

Ehara i te mea he toatakitahi tāna haere, engari he toa taktini ke. Kia whai hoa haere tātou katoa i ō tātou haereere, me akiaki tātou i a tātou, me whāngai tētehi ki tētehi kia ora ai te tūroro, kia kaweā te tūmanako me te pūaroā ki te ao.

Prayers for uncertain times

The Lord's Prayer in a Covid World

Fr James Lyons

Our Father in heaven –

We are helpless and so vulnerable without you.

Hallowed by your name –

We call your name with bowed heads and outstretched arms. The holiness of your creation is under threat as Covid plays greedily with life.

Your kingdom come –

The virus confronting us spawns disruption and disharmony, separation, isolation and death – so opposed to your kingdom of light and grace and peace. Enclose us in your loving embrace that we might know the splendour of your reign.

Your will be done on earth as in heaven –

Your love for the world brought Jesus to us; you spoke your Word to us in him. We have not always listened. Our misuse of your gifts has surely contributed to our present distress. Help us to honour your will in all things.

Give us today our daily bread –

The virus has isolated us from one another, starving us of company and the means to live in the joy of community. Feed us now with awareness of how necessary our connection is to one another and to all creation. May our care and love become the daily bread that feeds every life.

Forgive us our sins –

We have wasted and spoiled much of your creation. We have thought only of ourselves. Perhaps this is why the virus attacks only humans. Shake us awake to our indifference. Forgive our selfishness, our neglect, our greed.



As we forgive those who sin against us –

It is easy to feel hard done by, to blame others for our own ills. Yet forgiveness is so healing, calming, peaceful. Rid us of all resentment which, like the virus, isolates and destroys. Withholding forgiveness locks down pity and mercy.

Save us from the time of trial –

The pandemic of Covid-19 has shown us the negative side of exclusion. It is the doorway to loneliness and the end of community. Save us from any temptation to exclude others, to belittle or devalue companionship. This is the trap that Covid sets. Protect us.

Deliver us from evil –

Come to our rescue, gentle and merciful God. Bring us through this terrible time with our faith and love stronger, with a clearer vision of your precious gift of life, and with a fuller understanding of our responsibility in the world that means so much to you.

For the kingdom the power and the glory are yours now and forever.

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Te hahi hurihuri – the evolving church

The parish of Kotahi Ano, Together as One – Foxton, Lourdes, Cathedral – is holding a Liturgy Hui on worship, music and pastoral life at the Diocesan Centre, Amesbury St, Palmerston North, from 5pm **Friday 9 September, to 12.30pm, Sunday 11 September.**

The focus will be on Te Hahi Hurihuri | The Evolving Church, published in June by the Liturgy Hui Organising Group. The hui will ask: 'How can we positively engage with change in our parishes?'

Presenters:

- Fr Joseph Grayland, parish priest Palmerston North: 'Liturgy, Music and Parishes in evolving times. Impacts, threats, opportunities. Intracultural living and worship.'
- Robyn Andrews PhD, MA, Senior Lecturer in Social Anthropology, Massey, 'Who

are we now? The Evolving Face of Aotearoa New Zealand'

- Judith Courtney, Director Auckland Liturgy Centre: 'Music in the Evolving Church.'
- Discussion Panel: 'An intracultural Church.'

All are very welcome to attend and billets can be arranged if needed. A suggested koha is \$25.

For more information and to register please go to: pndiocese.org.nz/liturgyhui or contact Julie Randall at music@pncathedral.org.nz or ph (06) 357-2891.



Shoes event for suffrage

A group called 'Be the Change' has organised an event for **Sunday 19 September**, that focuses on women's worn-out shoes. Called 'Pink Shoes into the Vatican', the event is being held on the 128th anniversary of the day women in New Zealand won the right to vote. 'Be the Change' is working for gender equality in Catholic Church leadership.

The Wellington group, in solidarity with the Auckland group, invite women to send in their old shoes with a ticket attached giving a brief outline of the owner's 'work and walk' for the Church. Churches

in Wellington will have a shoe collection box in their foyers.

The shoes, some painted pink, will be placed in a walking pattern from the steps of Parliament up Molesworth and Hill Sts to Sacred Heart Cathedral (currently closed for strengthening). People are invited to join the event, read the stories in the shoes and support the action. Organisers say the Church has 128 years of catching up to do in recognising the leadership talents of women.

For more information contact Cecily McNeill, cecilymcneill@icloud.com or 021 2356996.

Kaitiaki at Ōtari – prayers for protecting God's handiwork

Season of Creation ecumenical prayer service, prepared by members of Wadestown Presbyterian Church, St Luke's Anglican, St Anne's Anglican, and Ōtari Catholic parishes, **Sunday 26 September**. Join us for a reflective walk into the Troup Picnic area along an easy flat track, starting 2pm, at Ōtari/Wilton Bush northern picnic area, Wilton Bush Rd, about 40m in from the northern carpark entrance, Churchill Drive Rd. Includes a Treasure Hunt for creation stones for tamariki. Finish

at the Troup Picnic Lawn. Bring kai for afternoon tea to share. Details: office@otariparish.co.nz or ph (04) 476-6131. Postponement date is Sunday 3 October, 2pm.



Celebration Sunday

The annual Suzanne Aubert-Meri Hōhepa Celebration Sunday is on **Sunday 3 October**. It is an important opportunity for Catholics to reflect on the remarkable life of Venerable



Support materials will be provided to parishes for Suzanne Aubert Celebration Sunday.

Suzanne Aubert and be inspired by her spirituality and good works. It also allows us to pray for her Beatification. As with previous years, parish priests will receive a letter from their bishop confirming the arrangement and approval of the day from the Bishops' Conference. New materials have been produced for parishes including a poster. A short video will be available to be played at Masses in churches or to put on parish Facebook pages. For a copy of the new poster or more prayer cards for your church, please contact Sr Josephine Gorman dolc at: sr.josephine.gorman@compassion.org.nz

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

To list what's on in your parishes and schools across our two dioceses in October WelCom, please your event details to: welcom@wn.catholic.org.nz by **Monday 12 September**.

Wednesday 1 September

Day of Prayer for Creation; and beginning of month of Care for Creation, 1 September to 4 October. (See p 17).

Saturday 4-Sunday 12 September

Conservation Week 2021 – encourages New Zealanders to immerse themselves in nature and enjoy a fresh prospective on the unique spaces and wildlife of Aotearoa.

Sunday 5 September

Father's Day, New Zealand – in this Year of St Joseph, celebrate Father's Day 2021 to honour St Joseph and Catholic fathers.

Thursday 9 September

Quiet Day with Suzanne Aubert – life and works of Venerable Suzanne Aubert, 10am-2pm, The Chapel of Our Lady of Compassion, 2 Rhine St, Island Bay. Registration required, email sr.sue@compassion.org.nz or ph (04) 383-7769. Simple lunch provided or bring own. Koha.

Saturday 11 September

Legion of Mary centenary – Wellington Comitium (assembly) of the Legion of Mary, hosting celebrations at St Anne's parish church and hall, Newtown, Wellington. Mass 10am, followed by lunch and entertainment. Contact Maria Vito-Tupai maria.vitotupai@gmail.com or ph 021 057 6551.

Sunday 12-Saturday 18 September

Social Justice Week. (See pp 10 and 11).

Friday 17 September

Compassion Soup Kitchen Street Appeal – volunteers invited to hold collection buckets in Wellington, Hutt City Area, or Porirua City. To sign up or find out more at: soupkitchen.org.nz/get-involved/street-appeal/ or contact Scott ph: (04) 385 9299 or volunteers@compassion.org.nz

Thursday 23 September

UN International Day of Sign Languages – to raise awareness of the importance of sign language in the full realisation of the human rights of people who are Deaf.

Friday 24 September

- Wellington Vinnie street-day appeal for Vinnies supported-employment programme for a team of adults with intellectual disabilities. Collection areas in Wellington central CBD and suburbs, 7am-6pm. To volunteer as a collector contact Millie: marketing@vinnieswgtm.org.nz or call (04) 389-7122.
- EXaLT (XLT) – come along to this young Church group's bi-monthly event involving live praise and worship, Reconciliation, Eucharistic Adoration, food and fellowship, 7pm, St Joseph's Church, Mt Victoria, Wellington. For more information, or to get involved in supporting this ministry, please email us at xltwellington@gmail.com or find us on Facebook.

Sunday 26 September

- Archdiocesan Mass for Feast of St Vincent de Paul – 9am, Our Lady of Kāpiti Church. (See, p 9.)
- Towards an ever wider 'we' – Church 's World Day of Migrants and Refugees. (See p 4.)

Friday 1 October

Taizé Prayer – reflective time with simple songs and scripture to bring stillness and silence, 7pm-8pm, The Chapel of Our Lady of Compassion, 2 Rhine St, Island Bay. Ph (04) 383-7769.

Friday 22-Sunday 24 October 2021

Sacred Heart Girl's College Ashburton reunion – Labour Weekend. Enquiries and registrations to Audrey abjleath@gmail.com or ph 027 292 4443, 11 Parkdale Close, Ashburton 7700.

Tuesday 26 and Saturday 30 October

Historical Walking Tour of Suzanne Aubert Meri Hōhepa's Wellington – led by Sr Sue Cosgrove, 10am-3pm. Begin at Pukeahu Education Centre, 18 Buckle St, Pukeahu National War Memorial Park. Limited spaces, register by 23 October, email: events@compassion.org.nz or ph (04) 383 7769. Koha.

Saturday 30 October

Home of Compassion Creche – founded 1903 by Suzanne Aubert. Learn about social conditions of early 1900s, hear from Sisters about care provided, tour of historic premises. First tour: 11.30am; second tour: 1.30pm, Pukeahu Education Centre, 18 Buckle St, Pukeahu National War Memorial Park. Limited spaces, register by 23 October, email: events@compassion.org.nz or ph (04) 383-7769. Koha.

Sunday 6 February, 2022

St Patrick's School, Kaponga, centennial – celebrates 100 years of St Patrick's School. Day starts 8.45am with Mass at St Patrick's Church, visit to school with photos and memorabilia, at 5.30pm for 'mix and mingle' and meal at 6.30pm. To register interest to attend centennial celebration day visit: www.stpatrickskaponga.co.nz or email: centennial@stpatrickskaponga.school.nz More information, contact Rose Kelbrick, Principal, St Patrick's School, ph (06) 7646-563, and www.stpatrickskaponga.co.nz

General

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

Craft Gathering – bring own handheld craft project, Wednesdays, 12pm, Suzanne Aubert Heritage Centre, 2 Rhine St, Island Bay. Ph (04) 282-1953 or email events@compassion.org.nz

Miha – Māori Mass, Sundays 11am, The Chapel of Our Lady of Compassion, 2 Rhine St, Island Bay. Pray the Rosary at St Mary's Foxton every Friday at 11am.

Divine Renovation Aotearoa

Tongariro Catholic with the support of the Catholic Diocese of Hamilton is hosting a nationwide conference in Taupō, **Tuesday 19–Thursday 21 October 2021**, to promote Divine Renovation as a model for parish renewal. The venue is St Patrick's Catholic Church, 88 Acacia Bay Rd, Nukuhau, Taupō.

The conference is open to anyone who wants to find out more about how the Divine Renovation model can transform parishes of all sizes and for those who have adopted the DR model and want to continue to learn and connect with others. Particularly invited are parish priests and their parish pastoral councils to come and see what this model has to offer the life of their parish.

The conference will feature Kevin Bailey, Director of Divine Renovation Australasia as MC; keynote speakers; workshops for the DR model in parishes; times of prayer, praise and worship, Mass; Q&A panel; conference dinner. Registrations online are open at: tinyurl.com/Divine-Renovation-Oct or: events.r20.constantcontact.com/register/eventReg?oeidk=a07eicwfu3u9979a124&oseq=&c=&ch=

Seasons for Growth course



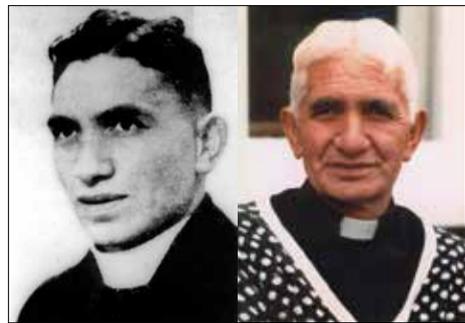
Wellington Catholic Social Services offers a Seasons for Growth weekend programme, **Friday 22–Sunday 24 October**, for adults touched by change, loss, bereavement, separation, divorce, redundancy, as an opportunity to process what has happened and gain skills to

respond well. Friday, 6pm-8pm; Saturday 9am-6pm; Sunday 12.30-3pm. Venue, Johnsonville (details on application). Cost, \$40. Registration closes Monday, 4 October. For more information and registration, contact Katrin Eickhorst, trainer-co-ordinator, Seasons for Growth: seasons@wn.catholic.org.nz or ph (04) 385 8642 or 021 374 405.

'It didn't just help me with the past. It is helping me with the future as well... I developed tools that have helped my recovery' – participant.

Pā Wiremu Hākopa Toa Te Āwhitu Remembered

First Catholic Māori priest (1914–1994) – Ngāti Maniapoto and Ngāti Hāuaroa



Wiremu Hākopa Toa Te Āwhitu as a young man.

Wiremu Hākopa Toa Te Āwhitu in later years.

Wiremu Hākopa Toa Te Āwhitu, the first Māori to be ordained as a Catholic priest, was born at Ōkahukura, near Taumarunui, on 28 July 1914. He was the third of 10 children of Tamakaitoa (Toa) Te Āwhitu and his wife, Katarina Toia Bell; Katarina also had four other children from her first marriage. The family's main tribal affiliations were Ngāti Hāuaroa and Ngāti Maniapoto. From his large immediate and extended families Wiremu learnt the importance of sharing everything and working closely with others.

Te Āwhitu's maternal grandfather was Alexander Bell, the first non-Māori permitted to settle in Te Rohe Pōtae (the King Country). It was a region steeped in Māori history and folklore, and a land of abundant food. The Ōngarue and Whanganui rivers teemed with eels and other fish; the surrounding native bush provided delicacies now rare and protected, as well as wild pig and deer, pikopiko (fern fronds) and kōmata (pith of the cabbage tree). Life on the family farm helped to shape a man of physical strength, mental tenacity and sheer determination. It also taught him the importance of hard work and left him with a very gentle nature.

Wiremu Te Āwhitu's early education was at Ōngarue and Ōkahukura schools. The man who most influenced him was RA Watson, known to Māori as Te Miro Wātihana. Watson was an English convert to Catholicism and headmaster at the Ōkahukura School. He also gave the local children their religious lessons, working with the Mill Hill priests. It was to Watson that Tamakaitoa entrusted Wiremu. Through the efforts of Watson and the Mill Hill priests, Wiremu was able to attend St Peter's Māori College, Northcote, Auckland, in 1931–32. Watson, also now living in Auckland, taught him to master English. Te Āwhitu practised Māori crafts and became a skilled carver and artist.



The Reverend Fr Wiremu Te Āwhitu, is flanked by Bishop Owen Snedden of Wellington (l) and Bishop Reginald Delargey (r) of Auckland. They are moving on to Ngāpuawaiwaha Marae in Taumarunui for the 1971 celebrations to mark the 25th anniversary of Pā Te Āwhitu's priesthood. Five younger Māori priests – Frs Henare Tate, Karaitiana King, Harwood, Bennett and Peter Lander (a nephew of Fr Te Āwhitu) – also took part in this ceremony.

Photo: teara.govt.nz/courtesy of Te Puni Kōkiri.

Te Āwhitu's desire to become a priest was supported by Watson and the Mill Hill fathers. He attended St Patrick's College, Silverstream, to begin the usual academic course preparatory to entering the seminary. At St Patrick's he was an accomplished footballer and athlete and won the award for best Māori student. Here he met Fr JJ Riordan, of the Marist Māori mission staff, who did much to assist him, then and later.

In 1936 Te Āwhitu entered Mount St Mary's, Greenmeadows, to commence studies for the priesthood. He took temporary vows at Highden Novitiate near Feilding in February 1938, and in March 1941 received minor orders. During 1942 he worked with the Marist Māori missionaries on the Whanganui River and in Taranaki. In 1943 he recommenced his studies at Greenmeadows. He was ordained a priest in St Patrick's Church, Napier, on 17 December 1944 and celebrated his first Mass the following day in the church of the Immaculate Conception at Pakipaki.

Te Āwhitu spent the years 1945–46 at Ōtaki, then spent 11 years at Meeanee and Pakipaki in Hawke's Bay. He was a member of the Hawke's Bay Māori mission and his pastoral area extended from Wairoa to Dannevirke. In 1958 he suffered a severe stroke, which left him unable to speak. He spent his convalescence at Hato Pāora College, Feilding, and by 1966 was able to resume his ministry. He spent time at Waitara and Normanby in Taranaki. In 1968 he moved to Jerusalem on the Whanganui River and was there when James K Baxter established his commune. He was one of the poet's religious instructors, and in 1972 headed the priests celebrating Baxter's requiem mass.

Wiremu Te Āwhitu retired to Ōkahukura in 1989. He was devoted to the priesthood and all it entails – prayer, hard work, a deep devotion to the Blessed Virgin Mary, and a

commitment to his people. He had a gentle, quiet presence, a big heart, a welcoming smile and a spirituality that sprang from the soul of a man at peace with his God and the world. In retirement he provided the impetus to establish Whānau Maria Marae at Ōkahukura.



Pā Wiremu Te Āwhitu sm (l) with Bishop Max Takuira Mariu sm (r), the first Māori to be ordained a Catholic bishop.

Photo: *Marist Messenger*

Wiremu Te Āwhitu died at Waikato Hospital, Hamilton, on 29 July 1994. His tangihanga was held at Ngāpūwaiwaha marae, Taumarunui, and his requiem mass was celebrated in the church of the Immaculate Conception, Taumarunui. He was buried in the family cemetery at Ōkahukura, on the banks of the Ōngarue River

This biography by Bishop Max Takuira Matthew Mariu CNZM (1952–2005), the first Māori Catholic Bishop, and the Auxiliary Bishop of Hamilton (1988–2005), was first published in the Dictionary of New Zealand Biography in 2000.

Source: teara.govt.nz

27th anniversary of Pā Wiremu Te Whitu, Whānau Maria Marae: 31 July 2021

Pā Wiremu Te Awhitu SM was ordained in 1944 as the first Māori Catholic priest. He died 50 years later on 29 July 1994 and is remembered every year by his people on the anniversary of his death. Commemorations for the 27th anniversary of his passing were held on 31 July this year at his home marae, Whānau Maria – Mary's Family, Ōkahukura, Taumarunui.

Local whānau and St Patrick's Taumarunui primary school principal, Brian Belczacki, were joined by Bishop Steve Lowe dd, Bishop for the Hamilton Diocese, and Frs Vince Jones, Taumarunui; Laurie Bishop, Matamata; Pā Jack Smith, Feilding; Fr Gerard Aynsley, Dunedin South; and Frs Arthur Toothill sm

and Phil Cody sm.

Nephew of Pā Te Awhitu, Winston Te Awhitu said, 'We give thanks for our forebear who so bravely linked being fully Māori with being fully Christian.'

After the pōwhiri, the Rosary was led by the Lander family at the nearby urupā. The group returned to the marae for Eucharist and a hākari (festive meal).

Bishop Lowe, the main celebrant at the Memorial Mass, said he hopes Fr Te Awhitu will be a source of faith and inspiration to all in his diocese and indeed all in Aotearoa – New Zealand.

Bishop Lowe drew a parallel between

Fr Te Awhitu and St Ignatius Loyola, whose feast-day is 31 July. 'Both men suffered a life-changing injury – Ignatius through a cannonball, which broke his legs and Te Awhitu through a stroke. Both men worked through their suffering and became ministers to their people. Fr Te Awhitu was able to smile, despite the cross he carried. That is an inspiration for us all.'

At the hākari, Pā Jack Smith said, 'I owe my vocation to Pā Te Awhitu who worked in my home area of Wairoa.'

In 1958, Pā Te Awhitu suffered a severe stroke that took away his speech. After years of determined effort, he took up ministry again, largely in Taranaki and then 21 years based at

Hiruharama, on the upper Whanganui River, where he worked alongside the Sisters of Our Lady of Compassion and befriended James K Baxter, who regularly attended his services.

Pā Te Awhitu retired to Auckland and returned to Ōkahukura where he worked on building the marae. A new plan to rebuild the complex was unveiled at this year's anniversary.

Fr Te Awhitu died on 29 July 1994. The first Māori Catholic Bishop, Bishop Takuira Mariu sm, was at his side. It was a day after his 80th birthday and in his 50th year of Marist priesthood.

Source: *Pā Philip Cody sm for CathNews*

Looking back

Kororāreka, Bay of Islands, in 1830s, showing Māori whare, European houses, gardens, waka and other boats. Catholic missionaries had landed in the Hokianga in 1838 and, six months before the signing of the Te Tiriti o Waitangi, 6 February 1840, Bishop Pompallier established the headquarters for his 'Vicariate of Western Oceania' at Kororāreka, directly across the water from Pahia and Waitangi. Bishop Pompallier purchased a cottage and a narrow beachfront section and on this cramped site, his Marists built a chapel, storehouse, outhouses and a printery.

Image: Alexander Turnbull Library.
Reference: PUBL-0115-1-front.

