Study for a crucifixion

Michael Fitzsimons

A large-scale religious painting by one of Australia’s most renowned abstract painters has been gifted to the Mission Estate Winery in Hawke’s Bay. The painting, entitled ‘Study for a crucifixion’, was done by Dick Watkins in 1991, measuring 152 x 244 cms.

The painting is a gift from Australian-based art collector James Erskine, chairman of Sports and Entertainment Ltd (SEL) who have partnered with the Mission over many years to host the very popular Mission Concerts.

‘Study for a crucifixion is a dramatic work of modern art,’ says Peter Holley, Mission Estate Winery Chief Executive. ‘It hangs in the grand stairwell in the cellar door area so all our visitors can enjoy it.

‘It is a very generous gift and it is so appropriate this striking painting is now hanging here at the Mission with its deep religious traditions. The Mission, New Zealand’s oldest winery, is owned by the Society of Mary and was for many years a seminary for the formation of Marist priests and brothers. Members of the Society of Mary were the first Catholic missionaries to arrive in New Zealand in 1838.’

Artist Dick Watkins was born in 1937 and is a pioneer of abstract painting in Australia. He is stylistically eclectic, citing cubism, Picasso and the American abstract expressionists as influences. His work appears in the National Gallery of Australia and in many State Galleries, as well as in many corporate collections. He lives and works in Sydney, Australia.

Sacred Heart Cathedral to receive $8.5 million for restoring and strengthening

Annette Scullion

Hopes for a fully restored and strengthened Cathedral have soared with the Category 1 historic building qualifying for a Government grant, from its ‘shovel ready’ infrastructure fund.

A ‘shovel ready’ construction project is where planning and engineering is advanced enough that with sufficient funding, construction can begin within a very short time.

The Cathedral of the Sacred Heart in Hill St, Thorndon has been closed since July 2018 due to seismic risk. Over the past two years Sacred Heart Parish and the Archdiocese of Wellington have been planning work to strengthen and renovate the interior and exterior of the Cathedral as well as refurbish the historic Hobday organ.

On 24 July, Minister of Finance Grant Robertson announced government’s support for the project noting that work is scheduled to begin in August with almost 300 construction jobs to be created over the period of the next three years.

‘This project is ready to go right now. The Government is putting $8.5 million towards the project which meets all the criteria for funding under the $3 billion infrastructure fund announced at Budget 2020,’ said Mr Robertson. ‘The restoration is expected to take about three years and once complete will see this Category 1 Historic Place once again available for the Wellington community to use.

‘The Cathedral is not only widely used by the Catholic congregation but also by the public as a performance space because of its globally acclaimed acoustics. It is also a tourist attraction because of its architectural merits,’ Grant Robertson said.

The $8.5 million grant will enable the difficult and expensive ‘base isolation’ to go ahead for Cathedral. This, together with the strengthening of the roof structure, will meet 90 per cent of the national Earthquake Code.

The Archdiocese and Cathedral Parish were set to begin the roofing work this August, not counting on public funding, a fully restored and strengthened Cathedral have seen the Cathedral reopened next year, but not fully up to code. With public funding, a fully restored heritage treasure will be available for the spiritual and cultural welfare of everyone.

‘This is marvellous news,’ beamed John Prendergast, General Manager of the Archdiocese, that has served for well over 100 years, to be enjoyed as a place of worship, inspiration and hospitality for many generations to come.’

Cathedral Restoration Underway, p 6
Cardinal John reminds everyone to keep safe during Covid-19 pandemic

Cardinal John Dew.

In a letter to priests and lay pastoral leaders in the Archdiocese of Wellington, 14 July, Cardinal John Dew advised guidelines on how to continue to keep parishioners safe and to continue to feel safe in the Covid-19 environment.

Going into Alert Level 1 on 8 June ended the restrictions on the numbers of people gathering including in churches for Mass and other services. However, some restrictions for Masses were kept in place to help make vulnerable people feel it was safe to come back to Mass. These restrictions were:

• the removal of holy water from fonts;
• no communion on the tongue or from the chalice; and
• asking people not to shake hands at the Sign of Peace.

When advising these restrictions in June Cardinal John said that he would review these restrictions in a month’s time. In his letter, 14 July, Cardinal John advised he had consulted with the Council of Priests the previous week about what they thought was appropriate based on what was happening in their parishes. Several there were elderly people who were not coming to Mass for safety reasons and that most people appreciated the cautionary approach that has been taken.

Cardinal John wrote that the following guidance had been agreed:

• Keep the restrictions on holy water in fonts in place.
• Keep the restrictions on communion from the chalice in place.
• People should not feel obliged to shake hands at the Sign of Peace but should acknowledge one another in ways they feel comfortable with.

Priests to talk with parishioners who may wish to change how they receive communion on the tongue and to advise them that if they are prepared to come at the end of the line for communion, they could receive it on the tongue.

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New Zealand Bishops 2020 general election statement

In preparation for this country’s general election every three years, the New Zealand Catholic Bishops issue a statement to encourage Catholics in Aotearoa to make a difference through a considered vote, formed in the light of the Gospel. At this year’s general election in September, voters are also being asked to vote on two referenda: whether the End of Life Choice Act 2019 should come into force; and whether recreational use of cannabis should become legal.

A theme for the bishops’ 2020 election statement is about being connected, stemming from Pope Francis’ letter to the faithful on the occasion of the Jubilee of the Year of Mercy, his document on the common good, and his wider vision of life that he has named ‘Integral Ecology.’ ‘Integral Ecology’ highlights the interconnectedness that exists between God, humanity and every aspect of human life, and recognises how the political, cultural, economic, social and religious dimensions are interrelated.

In their statement the bishops ask: ‘Who would have believed at the beginning of 2020 our nation would experience a lockdown as never seen before? In the past seven months, we have all been challenged by the global Covid-19 pandemic and its ongoing consequences for individuals, for families, for our country and for the world.

Now, as we prepare for New Zealand’s general election, we want to invite you, the voters and our politicians, to reflect beyond party policies and political personalities and consider: ‘What kind of a nation do we want Aotearoa New Zealand to be as we journey together?’

‘The experience of the unfolding pandemic and economic crisis have taught us many lessons. It has brought out the best in us as we united to become “a team of five million” to protect those most vulnerable to the virus due to their age or state of health. Protecting life, especially the lives of those most vulnerable - from the beginning to the end of life - should be a cornerstone for our nation now and into the future. Life through all its stages must be treated as a sacred taonga, a sacred treasure.

‘This election, voters are also being asked to respond to two referenda questions on euthanasia and making recreational cannabis legal. In reflecting on these questions, the bishops say we again need to look at the bigger picture, asking how the proposed law changes will affect the vulnerable and our connectedness to one another.

The bishops conclude, ‘Rather than thinking about what will benefit each of us personally regarding the election and referendum choices we face, we ask you to pray and discern what will protect the poor and vulnerable and what will uphold the dignity of creation so that we create a connected future for all, without dividing any of us.

The bishops’ statement will be issued this month to parishes and will be available in print and online.

Vatican releases guidelines on sexual abuse

The Vatican has released new guidelines for bishops and other senior church officials on how to deal with clerical child sex abuse claims after Pope Francis called for the procedures to be laid out step-by-step.

On July 16, as part of the Extraordinary Pre-Synod Meeting for the Doctrine of the Faith published Vademecum (Handbook), a 20-page guide to help bishops and other Church religious administrators handle accusations of abuse by clergy, and recognises how the political, cultural, economic, social and religious dimensions are interrelated.

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History has been made for the Sisters of Compassion in 1892, and especially the children, parents and young mothers. That’s her passion for every walk of life.

A brief history of Venerable Suzanne Aubert’s journey from France to Aotearoa. Bishop Lowe said Suzanne Aubert was a short lady with a heart of fire for the Māori and children. This is important with the school being under her patronage, Suzanne Aubert had a great love for Māori and we want that great love to be in our school.

We gathered to share food and refreshments at St Thomas More Church Parish Centre in nearby Mt Maunganui. The board chair expressed the new school’s gratitude to us for the start of the building process.
The global Covid-19 pandemic is greatly increasing the vulnerability of the world’s 1.6 million seafarers, says Fr Jeff Drane, National Director of Stella Maris, the Apostleship of the Sea.

Jeff Drane says that ship crews are going many months without being able to set foot ashore, which is leading to a growing mental-health burden for this workforce of 3 million who are often family men.

‘It’s a very vulnerable situation for seafarers, says Jeff. ‘The role of seafarers is vulnerable at the best of times but the Covid-19 crisis is exacerbating their plight. According to maritime law, seafarers are required to have shore leave at least every few weeks so they can go to a seafarers’ centre and make contact with family and get essential supplies. Not every ship has an internet that crew can access. Without shore leave, seafarers can be cut off from family for long periods.’

‘The other thing you have to appreciate is the psychological pressure that builds for a ship’s crew who are working in very close proximity in an enclosed environment for long periods of time where the potential for conflict is very high. Sometimes conflicts do occur and when a ship is in international waters, there is no supervisory authority to have recourse to.’

Jeff commented that the repatriation of the Chinese seafarers from Wellington was a good outcome for them in the short term. ‘It relieves the stresses for these workers in the short term but the longer-term consequences for them in the context of the global pandemic, we just don’t know. With trade decreasing round the world during this pandemic period, there are a lot of job losses. Seafarers are the silent victims. We enjoy the goods and services they bring, but we don’t think about what they have to endure in the process.’

Jeff said the seafarers coming to New Zealand were mainly from Indonesia, China, Vietnam, Myanmar and Southern India.

The pandemic crisis is creating a situation where contracts are being extended for months as a result of the Covid-19 border closures and seafarers are going long periods without leave, says Jeff. ‘The position of seafarers is vulnerable at the best of times but the Covid-19 crisis is exacerbating their plight. According to maritime law, seafarers are required to have shore leave at least every few weeks so they can go to a seafarers’ centre and make contact with family and get essential supplies. Not every ship has an internet that crew can access. Without shore leave, seafarers can be cut off from family for long periods.’

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Parish Personal to Māori 21st Birthday

Ngā mihi o te huritat mā tahi! Ki ngā mema o te whānau kua mate, kua haere ki te oranga tonutanga, ki te whare o tō tātou Atua - haere, haere, haere! Ki a koutou, ngā mema o te whānau o te Ngākau Tapu, tū tonu, tū tonu, tū tonu Haere tonu i te taha o tō tātou Ani ki, a Hēhu Karaiti!

Pā Gerard Burns

Twenty-one years! The parish of Te Ngākau Tapu (Sacred Heart) turned 21 in July 2020. A celebration Mass was held with the visit of Cardinal John Dew in the presence of the members of the parish community and visitors. The people rejoiced in the occasion, remembered those gone before them, and entered deeply into the karakia of the Mass gone before them, and entered the occasion, remembered those and visitors. The people rejoiced in the presence of the first bishop of Wellington. The conversations around colonisation, what memorial statues mean and changing understandings of history are around us at present.

Despite that time of adversity, the Mass, a hākari and a special 21st cake were organised. The cake was cut and distributed by the tamariki present. As the hall was temporarily unavailable the post-Mass celebration was held through the mananaatanga of Bishop Viard College in their staff room. An appropriate connection since Philippe Viard came to New Zealand in late 1840 and became the first bishop of Wellington. The conversations around colonisation, what memorial statues mean and changing understandings of history are around us at present.

In terms of Catholic history in New Zealand we are reminded that the first priests in New Zealand, although sought by Irish people to come here and given the lack of priests in the Western Pacific, were commissioned to work with Māori. Māori were, of course, the majority people in Aotearoa in the 1830s, 1840s and 1850s.

This work of the Catholic Church with Māori has had various stages since 1838 through the time of the New Zealand wars, the dispossession of Māori land, the post WW2 urban migration, the Māori Mission and so on. In the late 1990s as fewer personnel were available for work among Māori, Cardinal Williams wished to found a parish for Māori. He based it on a church in Porirua – Te Ngākau Tapu (Sacred Heart) – alongside the Tū Hono Hall.

The parish personal to Māori was founded in 1999. A ‘personal’ parish means one founded for a specific group or need. This could be a parish for university students or for night workers or for a particular language group but it is not geographically limited. Thus any Māori Catholic could belong to it, anywhere in the Archdiocese. The idea was to give Māori an equal footing in the Archdiocese, not just as ‘another’ ethnic or migrant group.

Sacred Heart Church had been built in the early 1900s for the small European settlement of the time that grew at the entrance of the old Porirua psychiatric hospital. It was built on the old main road –pre-motorway days – that led from Wellington through Tawa to Porirua. In the late 1980s the church was moved up the hill adjacent to Bishop Viard College. Tū Hono Hall was built next to it as a home for the cultural club of that name.

And later the parish was established. The church had been one of the two of the old Porirua-Elsdon parish. When that went out of existence the church became available for a new purpose, Te Ngākau Tapu parish. Its first parish priest was Fr Colin Durning, then recently ordained – at the request of the Māori community – aged 70. He had formerly been a professor of dentistry, then resident dentist at the Porirua psychiatric hospital and very familiar with the church and the community. Fr Colin was not able to join the celebration but enjoys hearing the parish news from where he lives in Titahi Bay.

COMMUNITY members of Te Pārīha o Te Ngākau Tapu gather with Cardinal John Dew and Pā Gerard Burns after Mass celebrating 21st birthday of parish.

Cutting the cake.

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WELCOM AUGUST 2020

“SAINTS OF GOD, COME TO THEIR AID”
This prayer accompanies our loved ones in death, expressing belief that those who have gone before us are concerned to help our journey to God. In August, the Church honours the only saint born in this part of the world, St Mary of the Cross MacKillop. She served in Australia and New Zealand. She knows us and will come to our aid.

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Cathedral Restoration Underway

The Archdiocese of Wellington has special reason to rejoice this month with the commencement of the Cathedral restoration. Closed in July 2018 after being assessed as an earthquake risk, Sacred Heart Cathedral has stood empty and quiet on its prominent Thorndon location. That is about to change. A $3.3 million contract with construction company LT McGuinness was signed in July and work on the most vulnerable roofing section is expected to begin this month.

The success of the Archdiocese’ application for a Government grant (see front page) will also enable base-isolation work to go ahead for the Cathedral, which will follow as a separate contract. This work, together with the strengthening of the roof structure, will meet 90 per cent of the national Earthquake Code.

The proposed work on the Cathedral project now totals $16.5 million. While the Cathedral Parish and the Archdiocese have raised $2.5 million, a further $5.5 million is still required to allow completion of the Cathedral’s interior and exterior restoration and refurbishment of its historic Hobday Organ. This is independent of the Government grant of $8.5 million.

NZ Presentation Sisters launch website

As the website says, when Nano Nagle founded the Sisters, her health was failing and she was anxious to ensure her mission to help the poor and needy continued after her death. While three sisters. Now their members are in many countries. The Sisters first came to New Zealand from Ireland in 1951 at the invitation of the then-Coadjutor Archbishop of Wellington Peter (later Cardinal) McKeefry. They opened a school in Taita in the Hutt Valley. More Sisters came in 1954 to open schools in Paraparaumu and Green Island near Dunedin. After the integration of New Zealand’s Catholic schools, the Sisters moved into a range of ministries including hospital ministry, spiritual accompaniment, school support, parish life, justice, anti-trafficking work and community activities.

Today the Sisters are involved in prison and hospital ministry, spiritual accompaniment, school support, parish life, justice, anti-trafficking work and community activities. As the website says, when Nano Nagle founded the Sisters, her health was failing and she was anxious to ensure her mission to help the poor and needy continued after her death.

Karori Medical Centre during lockdown

They say every cloud has a silver lining. When St Teresa’s Pro-Cathedral Church in Karori, Wellington, closed its doors for Masses at the beginning of Covid-19 lockdown, parishioners expected it would not be used again for quite a while.

However, the Karori Medical Centre were looking for a suitable venue to conduct a Covid-19 community-based assessment centre, primarily to screen and assess people for testing, and test those who were the contacts. Dr Jeff Lowe, from the Medical Centre, said that one Saturday morning they were doing swabs at the centre carpark. It was wet and windy and they realised they couldn’t carry on like that. They looked around for a suitable venue and found St Teresa’s Church to be ideal. St Teresa’s proved to be a perfect fit – with a driveway up one side of the church, a covered drive-through next to the church foyer, which allowed people to be tested in their cars, then to either park and rest, or continue to exit down the other side of the church. A sort of McDonald’s drive-through as one wit commented.

It was important for the Medical Centre as they wanted to do their testing where there was more space, and easy movement, and to keep potentially well people away from potentially unwell people. The foyer’s two doorways, meant it was possible to have a ‘clean’ area and a ‘dirty’ area for staff to work in. As well as the foyer, another room was available if needed.

Dr Jeff mentioned the battle to connect drive-through being fought out in the community and out in general practice in people getting swabs and identifying Covid early. He said places like St Teresa’s were perfect for this. Dr Jeff said using St Teresa’s was the ‘right call. Since tests began on 6 April through to 22 May, over 630 people had been tested, with up to 30 and 40 people a day. Some people were coming from outside the area because of the convenience.

Safeguarding work continues for parishes

A poster about Safeguarding has been sent to all parishes in the Wellington Archdiocese to highlight and support Safeguarding matters and ongoing awareness.

During and after lockdown over the last few weeks Safeguarding Workshops with parish leadership teams were continued by Zoom technology. With the cold and wet winter weather, people have appreciated being able to discuss safeguarding matters from the warmth of their homes.

Safeguarding Adviser Brendy Weir will visit all parishes in the archdiocese during August to meet with leadership teams and discuss the

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The parishioners of St Teresa’s had a real feeling that their church was being used for a good purpose for the whole community.

Fr Ron Bennett is parish priest for the Catholic Parish of Otari, which includes St Teresa’s Karori.

Safeguarding work continues for parishes

A poster about Safeguarding has been sent to all parishes in the Wellington Archdiocese to highlight and support Safeguarding matters and ongoing awareness.

During and after lockdown over the last few weeks Safeguarding Workshops with parish leadership teams were continued by Zoom technology. With the cold and wet winter weather, people have appreciated being able to discuss safeguarding matters from the warmth of their homes.

Safeguarding Adviser Brendy Weir will visit all parishes in the archdiocese during August to meet with leadership teams and discuss the
Art story of Suzanne Aubert’s medicines

Sue Seconi

Emma first heard about Suzanne Aubert when boarding at then Sacred Heart College. With a deep consciousness of native flora and respect for the environment, Emma took an instant interest in Suzanne Aubert’s medicines developed from plants. Emma named her pieces after New Zealand’s ‘Saint-in-the-Making’ most common herbal remedies of Marupa, Karana, Natatana, Paramo, Hapete and Romino. Plants associated with each medicine were depicted in each work.

‘They are contemporary sculptural works involving collage, varnish on wood with a galvanised steel frame,’ Emma said. Suzanne was quite secretive with her recipes. Even the Sisters who assisted her never knew the complete process even though they were instructed to get Suzanne at the evaporation stage in particular. Wellington’s Evening Post of the time describes the medicines as ‘the chief proprietary medicine of New Zealand.’

Some 30,000 bottles were sold within the first three months in Wellington alone. When Suzanne learnt that Kemphorne and Prosser [New Zealand drug manufacturing company], who were commercially manufacturing her remedies, were diluting the concentrate to keep up with the demand, she took them to court, which upheld her case.

What happened, story has it that Suzanne placed the recipes into the Wellington’s Evening Post to protect Māori knowledge.

Emma is holding Paramo, involving four plants of kawakawa, karana, manuka and harakeke. The rosary beads are made of flax seeds set in test tubes. Photo: Supplied

Regular exhibitor and artist Emma Cunningham from Whanganui displayed her collection of six pieces expressing the story of Suzanne Aubert and her medicines at Whanganui’s Space Studio and Gallery in June this year.

Thank You Pat!

Sue Seconi

Parishioners gathered at Holy Family Church, Whanganui, at a vigil Mass last November to thank and farewell Pat Rhodes, a much-loved and respected parish worker who was moving to Hamilton.

Pat came to Whanganui in 2005 after teaching in Tonga. He was initially parish secretary and then parish co-ordinator. He continued as a volunteer overseeing the smooth running of ministries, supporting the priests and was the ‘go-to’ person for anything parish-related. He was awarded the Benemeri Medal in 2012.

Pat’s cousin Monsignor Gerard Burns, Vicar General for the Wellington Archdiocese, co-celebrated Mass with then-parish priest, Fr Marcus Francis.

Much-respected parish worker Pat Rhodes (c) at his farewell Mass with Fr Marcus Francis (l) and Monsignor Gerard Burns (r). Photo: Sue Seconi

New foyers for Fitzroy church

Craig Maclean
Catholic Parish of New Plymouth

As went the best laid plans of mice and men, we intended to have the new foyers blessed and open before Easter Unfortunately, due to some construction delay and the restrictions brought by the Covid pandemic, we had to wait. Nonetheless, on Sunday 5 July, the Catholic Parish of New Plymouth was pleased to have Monsignor Brian Walsh with us to preside at Mass and officially open the new addition to Our Lady Help of Christians Church at Fitzroy.

Following the ceremony, Brian and Carol Crowley served the congregation a lovely morning tea and the congregation got to see a splendid addition to this beautiful church in our parish.

The concept grew from the vision of the Leadership Team in consultation with the diocese. It was developed by the parish building committee, detailed by Aedern Peters Architects and built by Livingstone Builders. The new space is one where parishioners, old and new, might after Mass, welcome newcomers, mingle and meet one another in Christian fellowship.

The gathering space now provides a significant increase in size to the church and allows a modern, quiet warm place for people to meet and pray. Replacing a tired hall to the rear of the church, the new foyer extension sports a kitchen, toillet and allows a lot more natural light to the entire complex with new triple-bay doors connecting the nave to the foyer.

With a lovely northern aspect, and sitting symmetrically at the end of Clinton Street, the church now speaks powerfully of our Catholic presence there alongside St John Bosco School. The façade features a spectacular stained glass window which takes its colour and design from the original windows in the church.

Craig Maclean is a member of the leadership team for the Catholic Parish of New Plymouth.

Mons Brian Walsh with parishioners in the new gathering space at Our Lady Help of Christian’s Church. Photo: Supplied

Jesus and Covid-19

What would Jesus be doing during the Covid-19 pandemic?

Called to respond to the needs and issues of our times Nga Whaea Atawhai O Aotearoa – Sisters of Mercy give practical help as well as prayer.

Covid-19 has highlighted to the world the need for compassion, kindness and working for the greater good. These are the values embedded in the lives and responses of the Sisters of Mercy.

Lockdown was a time of quiet reflection for many, a time to think about our futures – about where Jesus is calling us to, about listening to the deep voice within. It also a time to see our environment begin to heal, a time to think about what our role is in healing our oceans, waterways, forests, air and ground.

This was also a time when the call was to:

• feed the hungry
• clothe the naked
• protect the vulnerable

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Leaving A Catholic Legacy

“And to continue the good work of the Church, I am grateful to be able to express my faith by leaving a gift in my Will to the Roman Catholic Archdiocese of Wellington.”

Yours faithfully,

Ange

The Office of Charitable Giving / Te Tari Tākoha

Leaving a Catholic Legacy

“The office of charitable giving, Te Tari Tākoha, is a separate legal entity which manages charitable giving in support of the Diocese of Wellington.”

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Artohodise Wellington

Archdiocese of Wellington

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Easy as CST:
Unlocking the Church’s Potential

Social Justice Week 2020 will take place from 6 to 12 September. The resources produced by Caritas Aotearoa New Zealand are entitled “Easy as CST: Unlocking the Church’s Potential.” Through these resources, people of all ages are invited to learn about and reflect upon principles of Catholic social teaching (CST) which are set out to help us understand how we can truly live out the Gospel in our day to day lives.

Caritas last produced Social Justice Week resources about CST principles in 2014. At that time, seven principles were explored in detail with accompanying case studies from the work of Caritas and their partners. This year, updated case studies and reflections will be available for nine core CST principles which are intended to provide an overview of the key themes within CST.

Resources for parishes and schools to explore CST during Social Justice Week are available on the Caritas website. Resources include suggestions for liturgies, lessons, daily actions and reflections on CST, as well as videos, bookmarks, and a personality quiz.

Where does Catholic social teaching come from?

In the beginning when the world was created, we were made in the image of God, giving each of us human dignity. Christ’s command for us to love God and love our neighbour is exemplified through Catholic social teaching.

In 1891, at the height of the industrial revolution in Europe, there was a great and growing gap between rich and poor. At this time, Pope Leo XIII wrote a letter, Rerum Novarum, that focused on the condition of workers and just wages. He emphasised the importance of working for the common good and the role of the state to ensure the wellbeing of all, especially the poorest.

Since that time, Church leaders including Popes and Bishops have written encyclicals (letters) and messages to the Church and wider community. These contain fundamental principles, which the Church believes should underpin a healthy society, politics and economy. They have addressed different social challenges that face our communities, including human life, rights and responsibilities; poverty; refugees, asylum seekers and migrants; environmental justice; indigenous peoples; and international development and peace.

This formal body of writing forms the basis of CST. It draws on the Scriptural traditions of the prophets who spoke out against injustice, and it follows the teachings and example of Christ and the tradition of the early Church leaders and saints. It provides us with key ethical principles and a lens through which we can interpret social issues around us and take action to seek justice. Practicing these CST principles will help to unlock the full potential of the Church.

The Caritas Social Justice Week resources contain a reflection on human dignity from Joshua Chisholm (centre), pictured here with Kala Tofilau (left) and Rancel Noquilla (right).
### Social Justice Week: 6–12 September 2020

**Māmā Noa, Pēnei i te CST:**
Te Tuku i ngā Pumanawa o te Hāhi kia Whai Hua

The Caritas resources for Social Justice Week 2020 will focus on the following nine core principles of Catholic social teaching:

<table>
<thead>
<tr>
<th>Participation - Nāu te Rourou, Nāku te Rourou</th>
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<tbody>
<tr>
<td>As human beings, we live in community. We are called to be active members to improve the wellbeing of all people.</td>
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<thead>
<tr>
<th>Common Good - He Painga mā te Katoa</th>
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<tr>
<td>Our actions have an impact on wider society. When we make decisions, we should choose to consider the good of all. It is up to all of us to make a difference.</td>
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<thead>
<tr>
<th>Distributive Justice - Te Tika ka Tohaina</th>
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<tr>
<td>God intended all people to share in the goods of this world. Allocation of resources should ensure that everyone has access to the necessities of life.</td>
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<tr>
<th>Preferential Option for the Poor and Vulnerable - He Whakaaro Nui mō te Hunga Rawakore</th>
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<tbody>
<tr>
<td>We must consider the impact of our actions and decisions on the most vulnerable.</td>
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<tr>
<th>Human Dignity - Te Mana i te Tangata</th>
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<tbody>
<tr>
<td>Each human life has value that is universal, inviolable and inalienable. This is the central aspect of our Church’s social teaching.</td>
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<tr>
<th>Stewardship - Kaitiakitanga</th>
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<tbody>
<tr>
<td>Everything in creation is given to us for all people. We must care for the environment, our own talents, and other resources for the benefit of this and future generations.</td>
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<tr>
<th>Solidarity - Whakawhānaungatanga</th>
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<tbody>
<tr>
<td>In our connected humanity, we are invited to build relationships and try to understand what life is like for those who are different from us.</td>
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<tr>
<th>Promotion of Peace - Te Whakatairanga i te Rongomārie</th>
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<tbody>
<tr>
<td>Peace is the fruit of justice and love and is dependent upon right order among human beings.</td>
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<tr>
<th>Subsidiarity - Mana Whakahaere</th>
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</thead>
<tbody>
<tr>
<td>Decision-making should happen at the most appropriate level, so that all those affected can contribute and have a say to influence the outcome.</td>
</tr>
</tbody>
</table>

### Social Justice Week in Schools

The Social Justice Week resources for schools share a title with the parish resources, and were also designed to be used throughout the year as schools teach and highlight different principles of Catholic social teaching.

Along with the unique icons, each CST principle has a unique character and key to help students remember and understand them. These visual elements are woven throughout the school resources.

Other Social Justice Week resources for schools will include short videos, key information pages, prayers, liturgies, activities, case studies and student response templates. The materials are organised by the CST principle on which they are focused, so that all of the relevant activities and information are in one place if a particular principle is the focus of study.

School resources are available to download for free on the Caritas website: [caritas.org.nz/schools/social-justice-week](http://caritas.org.nz/schools/social-justice-week).
Challenge 2000's new conductor: Damian Dempsey

Michael Fitzsimons


Challenge 2000’s new director says he sees the role as being like the conductor of an orchestra.

‘I often feel that what the job is all about, says Damian Dempsey. His ‘orchestra’ numbers about 40 permanent staff and a supporting team of about 500 volunteers.

‘I have a really good leadership team around me and my job is to empower them to do the amazing things they can do, and stay out of their way when that’s required. They in turn empower their staff and then there’s this large, generous network of people who contribute their time, talents, and financial assistance.’

Damian Dempsey was appointed director of Challenge 2000 in March. He was a member of the Society of Mary for 25 years, working in formation, education and community development in New Zealand and in Asia.

‘Working at Challenge allows me to live out every day the values I hold dear and be a part of a very diverse family of dedicated people who all want to help those who are trying to find their way in life.

‘As a Marist my dream had been to give practical witness to the Gospel. I was often called to do it in a non-Christian environment, where the Gospel wasn’t known or perhaps valued. For example, I was assigned to Ranong in southern Thailand, running healthcare and education projects in a predominantly Buddhist environment. Being at Challenge I feel I am giving practical witness to those Marist values and Gospel values in an authentic way.’

Challenge’s team is made up of youth, community and social workers. About half of its funding comes from government agencies – Oranga Tamariki, Ministry of Education and ACC. A significant amount of assistance is provided by friends, supporters and benefactors.

Challenge provides a wide range of services and programmes for children, young people, families and community groups. It works in the youth justice area and runs a holistic alternative-education programme for young people who are struggling.

‘We also offer youth ministry services for parishes and schools, and run a Gap programme for eight interns each year, says Damian. We are one of two Wellington-based providers running a healthy-relationships programme in schools, funded by ACC, which has been very well received.

‘There’s a lot going on at Challenge. We have a staff of 40 but we do more than that number would suggest. A lot of people are working across three or four areas.

‘Challenge 2000 is all about helping people to grow into their best selves, says Damian. ‘Our approach is a strengths-based approach. Young people often come to us because they are considered to be problematic or they are struggling in some way. We welcome them with open arms, a smile, and with warmth. We treat them with dignity and aloha and we find out who they are, what they are interested in, what they are good at, and we build on that. We create a really affirming relationship with them so people who come into the Challenge whānau feel part of a group of people who make them feel good about themselves. Young people flourish in that environment.’

‘A few months in and Damian is really enjoying the new role. Covid-19 lockdown was the immediate issue he had to deal with.

‘Going into lockdown was frantic. We were designated an essential service so we had to keep things operating. I was running on adrenaline. Staff were amazing. Then we settled into lockdown and did some amazing work – I think many young people and families really appreciated the support we were able to provide.’

‘Damian grew up in the Hutt Valley and is enjoying being back in Wellington after many years away. He and partner Jo have two young children.

‘Challenge is a very family-friendly place. The job involves some long hours but there is a flexibility at Challenge, which allows me to have a good family life.’

‘Looking ahead Damian is conscious of the need to keep growing the organisation while keeping it faithful to its founding values.

‘We talk about the Challenge charism, which has been developed over its 32-year history. That’s a gift that has been given us through Kitty [McKinley, founder]. I see it as a big part of my role to help a new generation take on the Challenge charism and express it anew – living out the Challenge charism, values and mission in new ways.’
Delargey Awards recognise five outstanding Catholics for youth work

Five people nominated for their outstanding work in Catholic Youth Ministry were announced as winners in the 2020 Delargey Awards in April this year.

The awards are named in honour of Cardinal Reginald Delargey (1914–79) noted for his work for young Catholics. The New Zealand Catholic Bishops Conference present the awards every two years to recognise outstanding involvement in Catholic Youth Ministry.

The 2020 category winners are:
- **Advocacy** – Dave Mullin, Palmerston North, for many years of involvement in diocesan youth and young adult ministry, including chairing the bishops’ Council for Young People from 2017 to 2019 and organising and attending World Youth Days.

- **Pastoral Care – Susana Fin-Fetalaí, Auckland,** for her work with the Mother of Divine Mercy Refuge and Project Hope and her ‘remarkable commitment to supporting families and helping young people discover their God gifted talents and create change in their lives.’

- **Pastoral Care and Leadership Development, jointly –** Jennifer Martinez and Sam Mano, Auckland, for dedicating many years of service to Catholic youth in New Zealand through the Marist youth development project Logos, inspiring and encouraging youth through retreats and other programmes.

Dave Mullin (l) was presented his Award by Mons Brian Walsh (r) at the Palmerston North Diocesan Centre, Friday 3 July.

- **Justice and Service –** Antje Duda, Christchurch, for her ‘remarkable impact’ on the Catholic Cathedral College community, particularly in supporting students in valued service, justice and their faith.

- **Pastoral Care and Leadership Development.**

  **Jennifer Martinez and Sam Mano – Pastoral Care and Leadership Development.**

  NZCBC President, Bishop of Auckland Patrick Dunn, congratulated the winners for their dedicated work with young people throughout Aotearoa New Zealand. ‘The awards are an opportunity to acknowledge the work of the many wonderful people in our parishes and dioceses who tirelessly support young people in many different ways,’ he said.

  Suzanne Aubert Tertiary Scholarships

  Tertiary students in the Archdiocese of Wellington and the Diocese of Palmerston North who are entering into their third year or more of study are invited to apply for a Suzanne Aubert Tertiary Scholarship. Each student selected receives $3000 towards their third year of tertiary study. For more details and an application form please apply through www.compassion.org.nz/latest-news or the Facebook page by Friday, 16 October 2020. Contact Kevin Crighton at email: sixteam@compassion.org.nz

Treasured teacher wraps up six decades in the classroom

Sue Seconi

Wanganui’s Cullinane College kapa haka group awarded a rousing haka at the full school assembly to loved and respected teacher Mrs Joy McLean on Friday, 3 July. Joy was wrapping up nearly 60 years of teaching, the last 19 being at Cullinane.

‘Joy is a woman of faith and believes in the beauty of life and that God has a purpose for everyone,’ Cullinane Principal Justin Harper said. ‘Always wanting to be a teacher, Joy’s extraordinary gift for those with learning struggles was picked by the principal in her first-ever teaching appointment. Mainstreaming was being introduced into the education system and matched her own belief that all students, regardless of learning capabilities, had the right to experience school life at its fullest. This established a career path taking her into many educational situations, from counsellor for education psychological services, to seven years teaching at the Felix Donnelly Youth Link Family Trust College in Auckland, to teaching special-needs students. ’

‘I always worked towards my classrooms specifically being warm and welcoming enabling the students to feel safe and for me to gain their trust. Nurturing a friendly classroom atmosphere helped students to be comfortable to learn. And many did achieve NZQA level 1 and go on to find meaningful work,’ said Joy.

‘I never dreamt I would last so long in teaching, but I’ve loved every minute of it. ’

To the students on her last day on a school campus Joy said, ‘if you see me out and about don’t forget to say hello’.

Joy McLean (centre) at her farewell celebrations, with Justin Harper, Cullinane College Principal, and Teresa Edwards, Manager for the Catholic Education Office, Palmerston North Diocese.

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O’Shea Shield postponed

The 2020 O’Shea Shield competition for Catholic Secondary Schools, scheduled for 16–17 May this year, has been cancelled and deferred until 2021 due to the uncertainty of the Covid-19 situation. The 2020 competition was to have been hosted at Chanel College, Masterton. Instead, Chanel College will co-host the O’Shea Shield with Bishop Viard College, in Porirua in 2021. The joint decision was made based on considerations for students’ wellbeing.

Antje Duda – Justice and Service.
Apology for abuse in Fiji

The head of the Catholic Church in Fiji has made an apology for the behaviour of Catholic priests, religious and teachers who allegedly abused Fijian children.

Archbishop Peter Loy Chong was responding to a news report on TVNZ by Pacific correspondent, Barbara Doree.

For the last year, 1 NEWS has been investigating claims of historic sexual abuse against children in Fiji’s Catholic Church. Doree was in Fiji just before lockdown and spoke to a number of Fijians who say as children they were abused and raped by New Zealand and Australian priests, brothers and teachers.

In making his apology, Archbishop Chong said he empathised with people who were victims of sexual abuse.

‘I empathise with their hurt, anger, trauma and feelings,’ he said.

I empathise with people that victims and their families have experienced and continue to experience.

I empathise with the brokenness they have to live with and affect the way they relate to others.’

Archbishop Chong said that as head of the Fiji Catholic Church, he felt ashamed of the behaviour of church personnel. ‘I feel angry. There is a heaviness in my heart yesterday and today.’

Archbishop Chong said the Church takes these allegations very seriously and any complaints of sexual abuse by priests would first be referred to the police while also investigated by his office.

He said any priests and religious found to have abused children would be severely dealt with by the church and the state. Archbishop Chong said the overwhelming majority of priests and religious are faithful men and women who share the horror and grief that all people feel when sexual abuse is brought to light.

‘The procedures that the Archdiocese of Suva follows today represent a serious and genuine effort to help victims of abuse and to eradicate sexual abuse from the Church. We continue to work to learn from past experience and from the experience of victims to ensure that the danger of sexual abuse is prevented in the future.

‘For the Church and for the Archdiocese of Suva, prevention, justice and healing for victims of sexual abuse always come first.

The Royal Commission of Inquiry into abuse in care, which is underway in New Zealand, is seeking information about New Zealand priests and other religious perpetrators who were moved to the Pacific.

Women cardinals one day

The President of the French Bishops’ Conference says it is not hard to imagine the day when women would be included in the College of Cardinals.

Speaking in an interview in French magazine, L’Obs, Archbishop Eric de Moulins-Beaufort said ‘nothing prevents them from holding many more important functions in the workings of the institution, with everything being a matter of competence.’

Archbishop Moulins-Beaufort also said he was not opposed to the re-establishment of the women’s diaconate, so long as it leads to ‘more decentralised and more fraternal organisation of the Church.

‘The Church cannot act as if human beings were who must be held by the hand,’ he said. ‘In that case it is the Church itself that is functioning in this past, that’s no longer possible ‘in a society where the majority of the people have received higher education, where religious faith has largely been chosen or freely embraced’. This is especially true since, more cumbrous and impede progress, de Moulins-Beaufort said.

The Church ‘must be held by the hand,’ he said. ‘I empathise with people that victims and their families have experienced and continue to experience.

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Sources: TVNZ, Crux

Hagia Sophia a mosque again

Pope Francis has expressed his sadness at the decision of Mr Recep Tayyip Erdogan, Turkey, to re-convert Hagia Sophia from a museum to a mosque again.

The Pope’s comments came after a call from the World Council of Churches for Mr Erdogan to reverse his decision, which they said would sow division.

The UNESCO World Heritage site in Istanbul has been a museum since 1934.

Mr Erdogan announced his decision following a court ruling which said that the Hagia Sophia museum status.

The Hagia Sophia was built 1,500 years ago as an Orthodox Christian cathedral, but was converted into a mosque after the Ottoman conquest in 1453.

Online Lourdes pilgrimage

The Marian Shrine at Lourdes has hosted the first ever online world pilgrimage on the anniversary of the final apparition to St Bernadette Soubirous in mid-19th century. Healthcare measures put in place as a result of the Covid-19 pandemic have made it impossible for a very limited number of pilgrims can attend the shrine in person. The online pilgrimage ran from 7am to 10pm local time.

Replica of Notre Dame spire to be built

The Notre Dame Cathedral spire will be rebuilt as a replica of the one destroyed in the fire at the cathedral last year. President Emmanuel Macron of France has announced.

Macron’s government had previously initiated an architectural competition to design for the spire of the historic building had been controversial. The designs proposed included a rooftop swimming pool and a greenhouse atop the 850-year-old cathedral.

Macron’s change of mind on the spire construction is due to a desire to finish the project quickly, the BBC reported. Paris is scheduled to host the Olympics in 2024, and choosing a new design for the spire would have delayed the construction.

Since the adoption of the 1905 law on separation of church and state, which gave religious buildings in France a special status (a strict form of public secularism), religious buildings in France have been property of the state. Originally built between the twelfth through fourteenth centuries, the landmark cathedral in the French capital is one of the most recognisable churches in the world, receiving more than 12 million visitors each year.

Cardinal Pell’s prison diary

Australian Cardinal George Pell, who served 13 months in prison and was subsequently acquitted of molesting two choirboys, is set to publish his prison diary. The diary contains musings on life in solitary confinement, the Catholic Church and sport.

Catholic publisher Ignatius Press says the first installment of the 1,000-page diary would likely be published in spring 2021. Ignatius’ editor, Jesuit Fr Joseph Fessio, said a letter had been sent to Ignatius’ email list asking for donations, saying Ignatius wanted to give Pell ‘appropriate advances’ for the diary to help offset his legal debts.

The publisher envisages putting out three to four volumes and eventually becoming a ‘spiritual classic.’

In the diary, Pell muses on everything from his conversations with US President Donald Trump and his love of US politics and sports and his reform efforts at the Vatican.
**Pope Francis calls for new economic model with human person at centre**

**Assisi summit to focus on Pope’s challenge to ‘pathological’ economy**

From Evangelii Gaudium to Laudato si’, Pope Francis has called for a new economic model that puts the human person at the centre and reduces unjust inequalities. A major summit scheduled for November in Assisi, the birthplace of St Francis, will showcase Pope Francis’ vision for a sweeping, person-centred reform of the ‘pathological’ state of the global economy.

The economy of Francis: young people, a commitment, the future, is scheduled for November 19-21, after the Covid-19 coronavirus pandemic forced its postponement in March this year. The invitation to participate is addressed to young people up to the age of 35. It will bring together some 4,000 young advanced economics students, as well as managers of social enterprises, Nobel Prize winners, officials from international organisations, business leaders and academics.

The summit will explore major topics and challenges related to today’s economy. The event will consist of workshops, artistic and plenary events with well-known economists, experts in sustainable development and business people who are engaged worldwide in developing new economic models.

Before the event was postponed, Italian professor Stefano Zamagni – recently appointed as adjunct secretary of the Vatican’s Dicastery for Integral Human Development, and the President of the Pontifical Academy of Social Sciences – posed these questions about what a new economic model means.

‘How do you accomplish a just transition from a fossil fuel-based economy to one of renewable energies, without the poorest paying for this transition?’ he asked.

‘How do we answer the cry of the poor and of the earth, how do we generate an economy that serves, centred on people, so that finances serve the real economy!’ These are things Pope Francis says, and we’re trying to see how to put them into practice. And there are many who are doing so.’

*www.francescoeconomy.org*

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**Vatican Covid-19 commission seeks to ‘prepare the future’**

Pope Francis believes the human person is not immune to crises but is always impacted by them. Being better or worse after each one, he’s often said, is ‘up to us’.

With that in mind, the Vatican’s Covid-19 coronavirus crisis task force is identifying what the future will be like and how to prepare for it.

‘The Covid-19 Vatican commission is trying to answer to the reality we’re living and preparing the future,’ said Fr Augusto Zampini, one of the heads of the commission.

‘Preparing the future is different from preparing for the future: That implies the future is already determined and we must buy lifeclasses because it’s going to be terrible.’

Preparing the future, he said, means looking for economic models that will help humanity out of the ongoing crisis – not by going back to a world of inequalities led by an economy that kills, but by creating a fairer world.

‘We need a new economic model, not because I say so or because Pope Francis is asking for one,’ Fr Zamagni said. ‘We need a new model because there’s no alternative. Within the catastrophe of the pandemic [we see] people dying, people sick; countries forced to close because they cannot control the spread of the virus; people growing nervous because they can’t take it anymore; poor people who have to go to work because they don’t receive a salary from either the private or public sectors.

‘Seeing all this calamity, we acknowledge that every crisis is an opportunity to see what’s not working,’ the priest said.

Argentinian priest, Fr Zamagni, who is adjunct secretary for the Vatican’s Dicastery for the Promotion of Integral Human Development, said the coronavirus has exacerbated all the structural failings of the global system, particularly inequality.

‘Everyone is facing the crisis,’ he noted, ‘but not everyone is on the same boat: some are in a cruise ship that might shake a bit, but will be fine. Others are in a wood raft they know will fine. Others are in a wood raft they know will sink. In the pandemic, the latter include those who have no access to proper food and clean water; or those with no healthcare.’

On the economic level, he added, there are countries that can afford to pay for this transition, but who wish to deepen their knowledge and understanding of Catholic teaching.

Fr Augustin Zampani speaking at the Vatican’s Round Table during Davos’ World Economic Forum in January 2020. *Photo: Dicastery for Integral Human Development*

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This conversion builds on the ‘United Nations Decade of Action, a call to achieve the Sustainable Development Goals by 2030. The goals are to work to end poverty, rescue the planet and build a peaceful world.

‘When the gap between the economic world and the life of people starts to close, society necessarily improved,’ Fr Zamagni said. ‘This is why we want to listen to everyone, to “real” people who we don’t usually see, but that the pandemic has shown us: are key: nurses, the people who keep our streets clean, and so forth.’

‘People don’t change because you show them a chart of how things are going,’ Fr Zamagni argued. ‘People change because behind those charts, there are deeper values. And that’s where religion comes in, and why we allow ourselves to speak about economy.

What we want to do is bring human values that can be connected to the economy to generate a better development and improve people’s quality of life.’

**Source:** *Crux*
The Assumption: 15 August


Treading the Footsteps of Mary

Fr James Lyons

Hail Mary full of grace, The Lord is with you… These words announced the beginning of a life-change for a young Hebrew girl who was used to living under the history and tradition of her people, and in that companionship was placed above every other creature in heaven and on earth.

Our Catholic tradition finds it easy to relate Mary, the Mother of Jesus to see and serve as a great intercessor for all people, especially those struggling with suffering, doing penance and searching for God. This ‘ease’ of devotion also places a huge responsibility on us, for Mary is not a woman to be taken lightly. She looks up to her, to honour her, to be is immediately challenged to imitate her.

Mary, as the one who opened the door for God to enter our world in our humanity, shows us what can happen when a person gives themselves entirely to the realm of the Spirit. The Almighty has done great things for me. Mary recognised that her life, her very being, became an Ark, a Sacred Furnace, providing a home for God as she willingly and lovingly gave herself in response to God’s word; and the greatness of God became wonderfully visible in her life.

The Virgin in Prayer by Sassoferrato, 1640-1650.


Pope Francis brought Mary into his 2015 Letter to the world about the care of our common home Laudato si’. As the Mother who cared for Jesus, she now cares with maternal affection and pain for this wounded world, [n241]. She does this especially as a model of perfection, attained through what we celebrate today as her Assumption into Heaven. To again quote Pope Francis, ‘in her glorified body, together with the Risen Christ, part of creation has reached the fullness of its beauty… Hence we can ask her to enable us to look on this world with eyes of wisdom.’

New Zealand Marist Brother and scripture scholar, Kieran Fenn, writing about Mary, the Mother of Jesus, suggests that the secret of Mary’s mysterious power may be that, by having no history of her own, she entices each generation to draw her portrait. So from the background of our tradition and the lovely appreciation that Pope Francis offers, let us begin to paint.

Mary’s woman of strength and wisdom carried a heart pierced with the lance of sorrow and disappointments, of misunderstanding and rejection.

So, anyone opening her heart to love must also expect an uncertain journey.

Her arms held Jesus at the moment of his birth and when his body was un-nailed from the cross. His life and his death were hers. Then, as Jesus was abandoned by his closest friends, Mary too was let down by her cowardice and selfishness. Yet, her prayer helped heal the brokenness of the disciples and carried the hope into the small community as it became the new People of God.

“Our portrait of Mary takes us into her footsteps. She is one of us and is there to guide you and I as we encounter the inevitable path of suffering, the vale of tears. Her example will help open a deep and lasting peace in the wellspring of faith and it will be tears of joy that rise up from grateful hearts.

Her sorrows and her pain did not lessen the joy in her heart or tarnish the beauty of her humanity. Likewise, she shows us how we can take whatever is troubling or hurtful to us and set it leaping for joy by using it as a means to strengthen life.

We can never take the place of Jesus; she leads us to his nourishing presence in the Eucharist of his Body and Blood. Her portrait for us today is completed in the offering of Jesus that enables us to serve one another and our world. Surely we can go from here confident in the knowledge that the Lord has done great things for us in the gift of Mary – and that through her, we can do great things towards bringing ourselves and all creation to the fullness of the beauty God sees in us.”

Fr James Lyons is a priest of the Archdiocese of Wellington.


CATHOLIC CALENDAR

AUGUST

4: John Vianney (‘Curé d’Ars’, patron saint of parish priests), Memorial
6: Transfiguration, Feast
16: Beatification of the late MacKillop, Feast
17: Clare, Memorial
15: Assumption, Solemnity
24: Bartholomew, Apostle, Feast
29: Monica, Memorial
28: Augustine, Memorial
29: John the Baptist, Memorial

DATES AND EVENTS — WHAT’S ON IN THE TWO DIOCESES

Readers are invited to share information about what’s on in the dioceses each month. To advise a listing please email the information of around 50 words to: welcom@wn.catholic.org.nz and formatted as below.

Listings for September WelCom are due by Monday 17 August.

Saturday 1 August

Chris Mass 2020 — this year’s Chris Mass will be celebrated at Our Lady of Kāpiti Church, Milne Drive, Paraparaumu, 10.30am. All are welcome. Some clergy and laity from the Diocese of Palmerston North will also attend this Mass of Chrism.

Wednesday 5 August

‘Your Rights as a Tenant’ — workshop by Community Advice Bureau (CAB), 10.30am–12noon, Central Wellington CAB, ground floor, James Smith building, cnr Cuba and Manners Sts, Wellington. RSVP to welcab@xtra.co.nz by 2 August.

Wednesday 5 August, Saturday 8 August

Winter film screening: Gardening with Soul—introduced by Sr Sue Cosgrove. Documentary follows a year in the garden with 90-year-old Sr Loyola Calvin, 11am, Suzanne Aubert Heritage Centre, 2 Rhine St, Island Bay. Koha entry. Bookings essential on email heritagecentre@compassion.org.nz or ph (04) 382-1953.

Friday 7 August

Tāzé Prayer — reflective time with simple songs and scripture bringing stillness and silence, 7pm—9pm, The Chapel of Our Lady of Compassion, 2 Rhine St, Island Bay. Ph (04) 383-7769.

Friday 7–Saturday 9 August

Art, Contemplation, Action — retreat led by Raymond Pelly, in silence and through music, art and story, to explore responses to God in realities of life. Our Lady’s Home of Compassion, 2 Rhine St, Island Bay. Registration required, email spirituality@compassion.org.nz or ph (04) 383-7769.

Monday 10 August

Legalising Cannabis — Catholic Women’s League members invite all parishioners to a talk by Matt Prendergast of NZ Police, 11am, Catholic Church members invite all parishioners to a talk by Matt Prendergast of NZ Police, 11am, Catholic Church Hall, Standish St, Inglewood. Opportunity to register online at: https://catholicfoundation.org.nz/x/a/129262.

Monday 10 August

Kāpiti Dove Fellowship for Women, 7.30pm, Our Lady’s Home of Compassion, 2 Rhine St, Island Bay. Registration required, email wespot@stream.org.nz or ph (04) 383-7769.

Tuesday 11 August


Thursday 13 August

Quiet Day with Suzanne Aubert — gentle reflection on life and works of Venerable Suzanne Aubert. Simple lunch provided or bring your own. Koha entry. 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.

Saturday 15 August

Coast-to-Coast Rosary for Life and Faith — help lead a public Rosary, 7pm, Our Lady’s Home of Compassion, 2 Rhine St, Island Bay. Ph (04) 383-7769. 

Sunday 23 August

Catholic Foundation Scholarships — four scholarships are available to students residing in the Wellington Archdiocese who are in their final year of secondary education. Applications for the scholarships close 23 August 2020. Application forms and scholarship details on Catholic Foundation website catholicfoundation.org.nz or from the secretary (04) 496-1721.

Tuesday 1 September

Hear the Cry of the Earth — Whakarongo ki te tangi a Papatūānuku, NZ general election forum, young people from the Archdiocese question political party representatives about climate change and environment, 6pm–8pm, St Mary’s College Hall, Thorndon. (See p 4.)

Tuesday 1 September

Human slavery — ‘How economic structures permit it today’. Hosted by Talitha Kum ANZ, presented by Julianne Hickey, Director Caritas Aotearoa New Zealand, 7.30pm, St Joseph’s School Hall, Pine Avenue, Upper Hutt. All welcome to come and learn more about this serious issue ahead of the September General Election. Contact Natalie Murphy rsm at: nataliem@hotmail.co.nz for more information.

Tuesday 5–Sunday 6, Saturday 19–Sunday 20 September

Theology of the Body courses — young adults (18–35 years) September 5 and 6, adults September 19 and 20. Venue Challenge 2000, 1 Wanaka St, Johnsonville. Early registration $40, by 29 August, general registration $50. Contact 022 0289737 or email info@marriagedayfamily.org.nz or visit www.marriagedayfamily.org.nz for more information.

Thursday 10–Friday 18 September

‘A New Heart’— eight-day retreat, 10am, Fourvière House of Prayer and Retreat, 67 Leithfield Rd, North Canterbury. Cost $570. Email info@ignatianspirituality.nz for information and registration.

Thursday 10 September–12 November

Spiritual Theology Course — ‘The Matthean Beatitudes: The Prophetic or Summoned Road’. Presenter Michael Young sm, 10 sessions, 7.30pm, Pā Maria Marist Spirituality Centre, 78 Hobson St, Thorndon. Cost $56. Email Brian Cummings sm at bccummins@xtra.co.nz or ph (04) 212-4691 or 021 703 580 for more information and to register. Registration closes 3 September.

General events

Christian Meditation — Mondays, 7pm—8pm, and 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 at the Home of Compassion — bring your handcrafted craft project and own lunch, or Cloister Café open with soup, 12pm, Suzanne Aubert Heritage Centre, 2 Rhine St, Island Bay, contact heritagecentre@compassion.org.nz or ph (04) 282-1953.

Miha — Māori Mass for all, Sundays 1am, The Chapel of Our Lady of Compassion, 2 Rhine St, Island Bay, ph (04) 383-7769.

Mary Potter Hospice Street Appeal

Mary Potter Hospice is seeking volunteers who can help collect for their annual Street Appeal in Wellington, Porirua and Kāpiti, on Friday 18 and Saturday 19 September. All money raised will be used to help keep Mary Potter Hospice services free-of-charge. If you can help by volunteering at this year’s street collection, please register online at: https://marypotter.org.nz/events/street-appeal/
The Moral Bankruptcy of Neoliberalism

Neil Vaney SM

Watching thousands of marchers all over the world yelling against the oppression of people of colour following the death of George Floyd on 25 May while in police custody in Minneapolis, it was easy to feel moments of hope and optimism.

After the race riots of the 1960s and the economic meltdown of Wall Street in 2007–08 there were similar protests and promises of reform. Nothing much changed. The shadow of slavery still casts its collective soul of United States. Yet beneath this is an even more malignant slavery, more noxious because it is barely visible.

In the May 26 edition of The CommonWealth Magazine there is an essay by Paul Lakeland on the long-term effects of neoliberalism. Paul is the Professor of Catholic Studies at Fairfield University in Connecticut. Neoliberalism, described in his brief outline, is the theory most linked to Friedrich Hayek, the Austrian-British economist and philosopher who died in 1992. His central thesis is that all human social activity can be explained in terms of wealth, value and price. For these to operate most effectively there is need of a free and competitive market where each person will work most effectively to ensure their own self-interest. This in turn will lead to the most efficient and happiest societies.

The impact of Neoliberalism

This has been the dominant economic philosophy driving the policies of nearly all democratic nations for the last 30 to 40 years. Here are some of the outcomes for the USA:

- One per cent of the population holds 36 per cent of private wealth while the bottom 90 per cent hold 73.2 per cent of all debt.
- At this time one per cent of the population retains more wealth than the bottom 90 per cent.
- Globally speaking the situation is even more dire; 42 individuals have as much wealth as the poorest 3.7 billion.

A classic study of these statistics is spelled out in Richard Wilkinson and Kate Pickett’s The Spirit Level, described by Polly Toynbee of the Guardian newspaper in 2019 as ‘the best chance for fullness of life of human freedom and ensures the best chance for fullness of life and happiness. This conviction is reinforced by internet giants such as Google and Facebook. Not only do they know where we are and much of our personal details, they know our preferences and design their algorithms to track and feed our wants and whims. We have moved into an era of what is being labelled ‘surveillance capitalism’. The price of such excessive individualism is that it leads to human dignity and worth being subjugated by market ‘necessity’. Inevitably it is those at the bottom of the economic heap with the least power who suffer most. The anger and disenchantment aroused by such policies is manifest in areas such as the American Midwest where large numbers voted for Trump in the hope that his populist policies would restore the work and local communities which had been wiped out. This in turn has helped to fuel distrust of authority and the rise of extremist groups. This has then led to the rise of more authoritarian governments worldwide.

The concept of ‘Spiritual Resistance’

To fight against such ideologies Lakeland describes the path of ‘spiritual resistance’ adopted by a small group of Jesuits during the Nazi occupation of France. They were able to see that it was not the military might of the Nazis that presented the greatest danger but even more the ideology they used to split and divide occupied nations. Presenting themselves as the fulfillment of Christianity they espoused values such as work, family and fatherland with which they drew Churches into collaboration. Among the Jesuits who fought against these trends were Gaston Fessard, Henri de Lubac and Yves de Montchenu. They saw themselves as part, not of a political action, but as defenders of the gospel. They regularly published the anti-Nazi journal Cahiers du témoignage chrétien and the more popular Courrier français. De Montchenu was captured and executed by the Nazis in 1944.

In her work Christianity and the new Spirit of Capitalism the American theologian Kathryn Turner suggests that only Christianity has a powerful enough vision of the unity of the world to fight against the immense global power of neoliberalism. This echoes the repeated call of Pope Francis that Catholics should try to live more simply and stand by the poor. Some of you reading this article may teach in schools, or sit on administrative Boards that can sway public opinion. All of us can show by our lifestyles that we are not primarily consumers and that a wide range of choices is not the most important human freedom. Nor are we destined to keep on producing at ever greater rates till our planet can no longer bear the cost. There are other ways to live with mutual care and respect for one another and for planet earth.

Neil Vaney is a Wellington-based Marist priest ordained in 1969 and is now pastoral director of the Catholic Enquiry Centre. He obtained a PhD in environmental ethics and the theology of nature from Otago University in Otago in 1993 before teaching Christian Ethics in the Catholic Theological College in Auckland for 15 years.

Parting Shot

The photo selected for WelCom’s ‘Parting Shot’ this month, was taken during Covid 19 lockdown by John Allen, of Fairlie, South Canterbury.

“Uncrowd my heart, O God, until silence speaks in your still, small voice; turn me from the hearing of words, and the making of words, and the confusion of much speaking, to listening, waiting, stillness, silence.” - Esther de Waal, ‘Lost in Wonder’, Chapter: ‘Silence’.

Readers are invited to participate in our Parting Shot series. Please send your image for consideration to: js@wtn.catholic.org.nz or welcom@wtn.catholic.org.nz