

# Nau Mai

**WelCom**

A newspaper for the Wellington and Palmerston North Catholic Dioceses

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**MAHURU 2020  
ISSUE 386**



**WELCOM CELEBRATES MĀORI LANGUAGE WEEK – TE WIKI O TE REO MĀORI, 14–20 SEPTEMBER 2020 | 14–20 MAHURU 2020. KIA KAHA TE REO MĀORI**

## World Day of Migrants and Refugees

*Prayer to Bless our Togetherness in a Pandemic  
that holds us apart*

### The Herod Virus

Jesus, Mary, Joseph,  
To escape the wrath of Herod,  
you isolated yourselves in Egypt,  
far from the support of family and friends.  
We, too, are separated from many loved ones.  
Our 'Herod' is a virus putting all at risk.  
Border closures prevent travel,  
making reunion impossible.  
You know the anguish of separation and  
how the unknown gives birth to fear.  
Strengthen the aroha that binds us,  
The wairua that holds is close.  
Gentle us in this time of uncertainty  
to believe, to trust, to hope. Amen.

– Matthew 2:13-15

The *Herod Virus* is one of a set of six prayers *To Bless Our Togetherness* written by Fr James Lyons for us to use to pray for members of our families and others we know who are facing difficult and challenging times. The prayers are being distributed to parishes and are on the Archdiocese website: [wncatholic.org.nz](http://wncatholic.org.nz)

In a recent letter to parishes Cardinal John Dew wrote, 'We all know people around the country and in other parts of the world – possibly members of your own families – who we are not able to be with in these strange and challenging days. We know others who have lost their jobs or their business and for whom life is challenging. I encourage you to use these prayers to pray for others in these days when life is difficult.'

### "Forced like Jesus Christ to Flee"



MIGRANTS  
REFUGEES

**World Day of Migrants and Refugees:** The last Sunday of September of every year is World Day of Migrants and Refugees. For Sunday 27 September 2020, Pope Francis has chosen the theme 'Forced like Jesus to flee', with a focus on the need for the pastoral care of internally displaced persons who are estimated to number more than 41 million worldwide.

Image: Vatican Dicastery for Promoting Integral Human Development/[migrants-refugees.va](http://migrants-refugees.va)

» World Day of Migrants and Refugees, p 2.

## Parish property review a call to mission

**Michael Fitzsimons**

The major review of churches and parish properties underway across the Archdiocese is an opportunity to use assets to reach out beyond our own parish communities, says Cardinal John Dew.

'I often say we are reorganising for mission. We have a lot of assets which we mostly use for our own purposes. How can we use our assets to help the wider community, especially those who are disadvantaged or in difficulties? Every parish will be different in its answer to this question.'

Cardinal John said it was encouraging to see parishes supporting community organisations, not just Catholic organisations, which help families in difficulties, young people, the poor, the elderly, refugees.

'If we are inward-looking, intent on running the parish and providing for our

own needs, we run the risk of becoming very comfortable and losing sight of the mission which Jesus has called us to. Pope Francis' words about inward-looking communities are well-known – the community becomes self-referential and sick. He uses strong words about this situation saying such communities can become "prisoners of their own rigid formulas" and get caught up in "a web of obsessions and procedures"

**"Streamlining parish resources  
is a great opportunity to strengthen  
a parish's mission to the world."  
– Cardinal John**

There are over-riding practical issues that are also driving the major reorganisation of the Archdiocese. A growing shortage of priests, and the maintenance and high-insurance costs of some church buildings,

made it inevitable buildings would need to close and parishes amalgamate, said the Cardinal.

'Having a priest in each parish is challenging now. We will have fewer priests in years to come, even if we continue to have the help of international priests and religious orders.

'On the property side, already there are four churches within the Archdiocese that are closed due to earthquake risk, and nine that need significant work.'

The amalgamation of parishes in the Archdiocese was a major undertaking, which was carried out between 2013 and 2017. Last year the new amalgamated parishes were asked to put forward their proposals for rationalising their properties.

Property proposals from parishes were submitted in October 2019. The Cardinal discussed the proposals with the Council of

Priests, the Archdiocesan Pastoral Council and the Board of Administration. Properties of particular interest to Māori communities were also reflected on by Te Kahu o te Rangi, the Māori Pastoral Council for the Archdiocese.

Cardinal John had planned to reply to all parish proposals around Easter this year, but the outbreak of the Covid-19 pandemic delayed his response until the end of lockdown when parishes could gather and discuss his feedback as parish communities.

Cardinal John acknowledged the review of church assets and properties has been a difficult exercise for parishes.

'The review and the decisions which come from it have created tensions in parishes. I am very aware of how upsetting it has been for some people. There is no easy way to bring

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# From the editor

Annette Scullion

This month, WelCom celebrates Te Wiki o te Reo Māori – Māori Language week, 14–20 September, with WelCom expressed as NauMai on our masthead, p 1.

Te Wiki o te Reo Māori has been celebrated each year from 1975. ‘Kia Kaha te reo Māori’ is the theme this year, meaning ‘Let’s make the Māori language strong.’

We are all called to be strong at this time as the world is being given an unprecedented shake up with climate change and the Covid-19 pandemic, impacting everyone environmentally, economically and socially.

The move in and out of Alert Level restrictions brings ongoing

uncertainties and challenges to our ‘normal way of life’. But we are fortunate to be in Aotearoa New Zealand where expert advice and the collective community response has been effective towards eliminating the virus and keeping people safe.

We are reminded to continue practicing social distancing; good hygiene practices at home, in the workplace and out and about; wear a face covering; stay at home if sick and seek advice about cold and flu symptoms; and adhere to contact tracing.

We each have a responsibility to care for one another by taking these practices seriously and encouraging others to do the same. At this time of great upheaval, this is our duty.

Kia kaha, kia maia, kia manawa.

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Editor: Annette Scullion. Ph: (04) 496 1712. [welcom@wn.catholic.org.nz](mailto:welcom@wn.catholic.org.nz)  
Advertising: Ph: 0274 898 017. [welcomads@xtra.co.nz](mailto:welcomads@xtra.co.nz)  
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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](mailto:welcom@wn.catholic.org.nz)

### Deadline for October 2020 issue: Monday 14 September 2020

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

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Continued from p1

about the changes that are needed. We need to pray for one another and be respectful as we work through a process of discernment and make decisions.’

Cardinal John emphasised the parish is a Eucharistic community and that ‘Mass is central to our worship and who we are. It is not an option to substitute a Liturgy of the Word and Communion on a Sunday, other than when something unexpected happens.’

For that reason, a large church is a very valuable asset in the new structure of amalgamated parishes, particularly city ones, he said.

‘The parish with a large church that can accommodate all its parishioners will have a huge advantage in the future. Major liturgical celebrations such as Easter and Christmas should be in one place if possible, because the parish is one community. A large church enables the many gifts of the people to be shared more widely, it creates better liturgy and a more sustainable future financially. This is not so easy in the regional areas of the Archdiocese but is possible in many city and suburban areas.’

The Cardinal said different parishes faced different challenges but he encouraged all parishes to let go of the established order of doing things and be radical in their thinking.

‘No two parishes are the same geographically or in terms of the properties they own. For some parishes the list of properties is astounding. Looking after them all is a major task, and in some cases maintenance and insurance have become impossible on the parish’s income.’

Streamlining parish resources is a great opportunity to strengthen a parish’s mission to the world, said Cardinal John.

‘We are meant to be out there serving the poor, and those who are struggling. The Gospel calls us to give them hope. As Pope Benedict said in *Deus Caritas Est*: “A Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented”.

‘I get anxious we are not using what we have to its fullest potential. We need to ask how can we continue to involve people, and inspire people?’

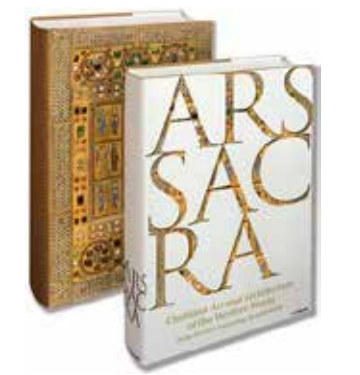
# Our Sacred Places



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

“In our sacred places we can go deep into our hearts and souls – we can experience God’s presence anywhere and everywhere.”

In 1998, I was invited to be a chaplain to a tour group travelling to the Holy Land and Rome. It was a wonderful pilgrimage and the times to pray and reflect in sacred sites were deeply appreciated. We visited historic sites and learned so much about the places where Jesus prayed, walked and performed miracles. Some of the people from that trip have kept in touch with me and always mention some of their memories of the pilgrimage and the wonderful privileges we enjoyed.



*Ars Sacra: Christian Art and Architecture of the Western World from the Very Beginning Up Until Today*, by Rolf Toman, Achim Bednorz, surveys over 1700 years of Christian Art and culture presented in chronological order, and highlights the unique features of each historical era.

Prior to leaving New Zealand, I prepared various prayers and reflections to be used on the visit to the Biblical sites we have heard of all our lives. I also bought a preparative book about some of the places we would be going to: *Cathedrals of the Spirit: The Message of Sacred Spaces*, by TC McLuhan. It is a wonderful book, which I dip into every now and then.

I have another book in my office called *Ars Sacra (Sacred Art)*, a huge book with Church architecture the focal point. It is in the monumental buildings of Christianity that Christian Art began to grow. The book tells the story of Christian Art and Architecture of the Western World ‘from the very beginning up until today’. It includes indescribably beautiful illustrations of magnificent Cathedrals from all over the world with lots of fascinating information about them.

Preparing for the site blessing to begin the strengthening and restoration work of our own Cathedral of the Sacred Heart last month, 7 August and the blessing of those who will work on it, I referred to these two wonderful books. I used the following words in my homily:

The book *Cathedrals of the Spirit* begins by saying: ‘**This book is about sacred places. It is about landscapes of the holy as centres of inspiration where human consciousness is temporarily set free.**’ The book goes on to speak of our human experience of sacredness, or of any sacred place, and talks about how any of these holy places – natural or built of stone and timber, steel and glass; our experience of any of these places is a re-entry into a state of holiness – an introduction to our true origins. The goal of the book, it says, ‘**is to reintroduce you to yourselves.**’

We are all very aware, I am sure, that sacred places all over the world are revered, whether they are natural places such as rivers and mountains, oceans and beaches, a tree, a forest; but we also know there are places of great sanctity crafted by human hands, the great Cathedrals of Reims, Chartres, Canterbury, the huge Basilicas of Rome – endless places that take our breath away and we wonder how they could ever have possibly

been built. This Cathedral of ours is tiny in comparison, **but it is ours and it is beautiful.** This Cathedral of ours does the same thing that my book, *Cathedrals of the Spirit*, speaks about – like any sacred place it re-introduces us to ourselves. This happens because it is in our experience of God that we meet ourselves, our true selves.

“...it is in our experience of God that we meet ourselves, our true selves.”

Here, in this Cathedral of the Sacred Heart of Jesus and St Mary His Mother, God speaks to us, God nourishes us, God feeds us, God challenges us and inspires us, whether we come here for a quiet moment of prayer, or whether it is a large congregation praying together, or a very small congregation during the week, we are touched by the grace of God and sent out on our mission to take Christ into the world around us.

The Trappist monk, Thomas Merton, once wrote: ‘**Our real journey in life is interior; it is a matter of growth, deepening, and of an ever-greater surrender to the creative action of love and grace in our hearts. Never was it more necessary for us to respond to that action.**’

We can make that interior journey anywhere – in one for the great natural cathedrals of the world, or one worked on and crafted for hundreds of years. In OUR Cathedral and in many other sacred places we can go deep into our hearts and souls – we can experience God’s presence anywhere and everywhere.

We want to give you and generations of people to come the opportunity to make that inner journey here in OUR Cathedral – it is ours and it is beautiful. Our Cathedral is also an ‘Ars Sacra’ it is ‘Sacred Art’, and it could well be included in my other big book called *Ars Sacra*. Because it is that, it is one of the places where we come to know, as St Paul said in that reading: ‘**you are God’s temple and God’s spirit dwells in you... God’s temple is holy and you are that temple.**’

» Sacred Heart Cathedral, pp10-11.

## World Day of Migrants and Refugees

In his *Urbi et Orbi* message earlier this year, the Pope said, ‘I have decided to devote this Message to the drama of internally displaced persons, an often unseen tragedy that the global crisis caused by the Covid-19 pandemic has only exacerbated. In fact, due to its virulence, severity and geographical extent, this crisis has impacted on many other humanitarian emergencies that affect millions of people, which has relegated to the bottom of national political agendas those urgent international efforts essential to saving lives.

‘But this is not a time for forgetfulness. The crisis we are facing should not make us forget the many other crises that bring suffering to so many people.’

The Pope’s reflection for the World Day of Migrants and Refugees begins with the experience of the young Jesus and his family as displaced persons and refugees, says the Vatican Press Office.

‘This provides a Christological grounding for the Christian action of welcome or hospitality.’

The reflection goes on to explore six sub-themes expressed by six pairs of verbs: to know in order to understand; to draw near so as to serve; to listen in order to reconcile; to share and thus to grow; to involve in order to promote; and finally, to collaborate and therefore to build.

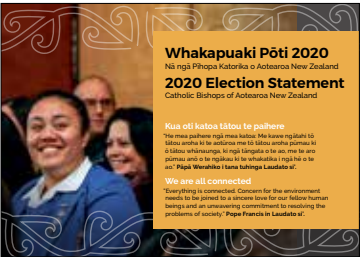
The issue of migrants and refugees has been one of the focal points of the pontificate of Pope Francis.

The Migrants & Refugees Section of the Vatican Dicastery for Promoting Integral Human Development is responsible for supporting the celebration of this day. Online resources have been developed to encourage the pastoral work of the church on behalf of migrants and refugees: *migrants-refugees.va*



# New Zealand Bishops’ 2020 Election Statement

The New Zealand Catholic Bishops’ 2020 general election statement encourages informed participation in this year’s general election in October.



In their statement, produced in booklet form, and being made available through parishes, the bishops say, ‘We are all connected’ and they ask ‘What kind of nation do we want?’

Their statement draws on Pope Francis’ encyclical *Laudato si’*: ‘Everything is connected. Concern for the environment needs to be joined to a sincere love for our fellow human beings and an unwavering commitment to resolving the problems of society.’

The bishops state, ‘In the past seven months, we have all been challenged by the global Covid-19 pandemic and its ongoing

consequences for individuals, families, our country and 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 bishops seek to encourage our participation in the election process by thinking about the questions before us and for us to consider how the society we seek can be reflected in our political structures and public policies.

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

# Joint presentation on historic interfaith document

In February last year, Pope Francis made an historic visit to the United Arab Emirates, on the Arabian Peninsular, to meet with Ahmed Mohamed Ahmed al-Tayeb, the Grand Imam of al-Azhar of Egypt. On 4 February the two religious leaders jointly signed *The Document on Human Fraternity for World Peace and Living Together*, an historic statement that calls for universal peace.

The document represents not only a milestone in relations between Christianity and Islam but also a message with a strong impact internationally. In the preface, after affirming that ‘Faith leads a believer to see in the other a brother or sister to be supported and loved’, the text invites ‘all persons who have faith in God and faith in human fraternity to unite and work together.’

On **Tuesday 6 October 2020**, the UAE Embassy in Wellington, together with members of the New Zealand Catholic Bishops Interfaith Council, will host a presentation about the significance of the Document and some of the developments taking place as a result – including the Abrahamic Family House, an interfaith complex currently in construction in Abu Dhabi.



**Colin MacLeod of the New Zealand Bishops Interfaith Council (l) with Mr Matar Almansoori (r) Charge d’affaires, UAE Embassy.** Photo: WelCom

**The presentation will be at 6pm, St Joseph’s Church, Mt Victoria, Wellington.**

The Charge d’affaires of the UAE Embassy in Wellington, Mr Matar Almansoori, and Cardinal John Dew will be among the speakers.

All are welcome to attend, however due to Covid-19 contact tracing requirements, please register by **Monday 28 September**, with the UAE Embassy, Wellington, at email: **WellingtonEMB.AMO@mofaic.gov.ae** with your name, contact phone number and email address.

Mr Matar Almansoori said, ‘the Document outlines our shared commitment to harmonious existence through dialogue and through understanding. The UAE

was built on tolerance out of both visionary wisdom and need. Following independence in 1971, the seven emirates needed to overcome differences for the common good. The founder of the UAE, Sheikh Zayed was also a devout man, who believed all human beings to be brothers, regardless of culture or religion.

‘The two religious leaders signed the Document at the UAE Founder’s Memorial in Abu Dhabi, Mr Matar Almansoori said. ‘2019 was the UAE Year of Tolerance, and provided a year full of activities and events to encourage us getting to know more about each other, and better yet, understand, accept, each other. It was a year dedicated to peace, humanity, coexistence, and respect.

‘In August last, the Higher Committee of Human Fraternity was established in UAE to execute the objectives described within the Document of Fraternity. One of the Committee’s first initiatives is the development of the Abrahamic Family House in Abu Dhabi. It will feature a church, a mosque, a synagogue and a secular welcome centre on one shared site. It will be a beacon of mutual understanding, harmonious existence and peace among people of faith and goodwill.’

# Vinnies see sharp rise in requests for help

Michael Fitzsimons

The Covid-19 lockdowns have resulted in a sharp rise in requests for support from the St Vincent de Paul Society across the country.

The response from volunteers and donors has been tremendous, says Marlana Hoeft-Marwick, National President of the St Vincent de Paul Society.

‘Some people have donated money, others have given food items and essential household goods. Our ongoing efforts to support the disadvantaged would not be possible without a multitude of donors and volunteers. Many regions have received donations which has been used to help the disadvantaged in those areas. Our National Office launched a National Appeal in June which has so far raised \$15,000. ‘

Marlena said the Society was seeing people and families who do not usually ask for help.

‘This is a very tough time for a lot of people – people sleeping in vans, people in over-crowded homes and people needing food parcels and household essentials just to get through.’



**David, volunteer, and Tania Martin, social worker, cleaning incoming purchases for the food bank.** Photo: Supplied

Millie Lambess, the Society’s Wellington Area communications manager, said that since the first lockdown ended in June, the Vinnies Wellington food bank was continuing

to operate at a 100+ per cent increase in support provided to clients.

‘Alongside the distribution of practical assistance, our Community Social Worker is experiencing an increasing need for psycho-social support as the long-term effects of the Covid-19 lockdown emerge,’ said Millie.

Mike Daly, the Society’s Area President in Christchurch, said that during lockdown the Society was faced with the challenge of continuing to provide assistance to welfare clients when it had no income from its retail shops which were closed.

‘We designed an electronic method of issuing grocery vouchers to those in need. The system worked very well with the client receiving the voucher by text and then able to redeem the voucher at their local supermarket.

‘The cost was projected to be \$5,000 per week. We set up a “Give a Little” page and after one month in level 4 of Covid-19, we

had issued over 300 vouchers and spent over \$20,000. During the same period, our “Give a Little” page had received \$14,000 with an additional \$6,000 donated directly to Vinnies. God indeed provides through the generosity of many!’

In Auckland during the first lockdown period from March to end of June, the Vinnies responded to well over 12,000 referrals/ requests for food parcels, said Claire Murphy, Auckland Area President.

‘This unprecedented demand for food peaked at around 1000 parcels a week and since the first lockdown period Vinnies have been processing an average of 500 referrals a week,’ said Claire.

‘This huge effort is being achieved thanks to donors on the “Give a Little” page and friends of Vinnies who support us each year. We are also lucky to have wonderful volunteers who pack and process the thousands of parcels and deliver them.’



## St Patrick’s College Wellington


New Zealand’s oldest Catholic boys’ college

**“Unlocked: The Art Exhibition” Major Fundraiser for St Patrick’s College, to be held at a selected suitable date during Term 4.**

The exhibition showcases art from locally established and upcoming artists. All artworks are for sale and there will be a diverse range of media including paintings, limited edition prints, photography, ceramics and jewellery. Tickets are available from the College and entry is \$25.00 per person and includes one beverage and nibbles. Bar sales will be available.

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## NZ WINE OF THE YEAR™ 2019

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# Invercargill to Wellington – eight months on

Annette Scullion

After a career in accountancy and finance spanning almost 30 years, mainly in Invercargill, Southlander **John Prendergast** moved with his wife Donna to Wellington in February this year, to take up the role of General Manager of the Archdiocese of Wellington (ADW). A graduate from Otago University with a degree in accounting, John’s career has involved financial operations, business management and CEO leadership in private, public, corporate and not-for-profit sectors in Invercargill, Christchurch and the UK. Outside of work John is very interested in community and has been involved on boards with a number of organisations ranging from local schools, arts, television, philanthropy and roles with Rotary International. He enjoys sport and finds watching sport relaxing. Eight months into his new role as General Manager John talks with WelCom about his vision for the Archdiocese and some of the challenges ahead.

John’s role as General Manager involves developing a strategy to keep moving the Archdiocese forward in pursuit of its mission. “This involves marshalling and managing the finances, the people, and the assets that enable us to do that. And to achieve that, we need an organisational culture that reflects who we are,” says John. “As I said at my interview for the role, I have a head for finance, a heart for people and community, and a Catholic soul. And I do like to think those are the qualities I bring to ADW – as well as a sense of humour.” John said he and Donna’s decision to move from Invercargill was about timing. “Our three daughters were all going to have grown up and left home, and Donna and I decided the time was right for a move to a new city and a new challenge. I’ve spent the past 22 years in CEO roles, and I’m a strong Catholic, so the role at the Archdiocese was ideal.” John works closely with Cardinal John Dew and the Board of Administration, who provide the pastoral leadership, the



**John Prendergast, General Manager, Archdiocese of Wellington.** Photo: WelCom

governance and the direction for the Archdiocese. His role is driven by the objectives identified at the Synod three years ago. “Those objectives tell us what we’re here for. They are our north star, guiding everything we do. One of my objectives in the coming 12 months is to get around each of our 23 parishes, and our 46 schools which are a real treasure of the Catholic network. The connections that students make through our Catholic schools stay with them for life.” As a manager John says he is

optimistic, people-oriented, and communicative. “I’ve always believed that staff are much more likely to work hard if they’re passionate about their work, and have a workplace culture that is positive and enjoyable. Building a positive workplace culture is critically important to me.” “Pope Francis talks often about the need for the Church to go out to those on “the peripheries” – my vision is to steward and build on our existing assets, so that resources are available for the Archdiocese to minister to those on the peripheries.” “We have some significant financial and strategic challenges – a substantial forecast operating deficit for the year to 31 March 2021, and a significant collection of assets that we must make sure are working as hard for us as possible. The biggest challenges will be in getting our financial house in order, while at the same time building the mission of the Church. This will require us all to be ready to embrace change.” Other challenges to deal with in the immediate future, says John, are the ongoing impact of Covid-19

on the diocese, and the Royal Commission of Inquiry into State Abuse which will focus on Church care institutions later in the year. John says he loves the Catholic spirit of the Archdiocese. “I see it every day – at meetings that begin and end with prayer and reflection, in the regular prayers in the Sacred Space at the Catholic Centre at 10.20am on Tuesdays, at the Chrism Mass, at Mission Expo, in the outreach work that Catholic Social Services have led during lockdown, in our Ministries, and in our parishes and schools. And most importantly in the way our staff interact and in Cardinal John’s leadership that is hugely admired and respected.”

**Correction**  
The article in last month’s WelCom about the new general manager for Palmerston North Diocese, Liam Greer, had Tony Murphy’s surname as incorrect in the accompanying photo caption. Our apologies to Tony for this error.

## Catholic Church welcomes Royal Commission publishing of Inquiry details

The Catholic Church in New Zealand has welcomed the publication by the Royal Commission into Abuse in Care, of details of the commission’s investigation into abuse committed in the care of the Church. The commission has published documents giving details of its investigation into the Church – including the Church’s part in faith-based redress for survivors – which will form part of its Inquiry into the historic abuse of children in state- and faith-based care. The commission says its investigation ‘will examine abuse which occurred in the care of the Catholic Church in Aotearoa New Zealand .... The Inquiry will investigate abuse and neglect that occurred from 1950 to 1999, and has the discretion to consider abuse that occurred before 1950, and from 1999 to the present day.’ Catherine Fyfe, chair of Te Rōpū Tautoko – the Church body established to liaise with the Royal Commission – welcomed the publication of the documents. “Te Rōpū Tautoko is already working with the commission’s staff; and with Catholic dioceses and congregations to ensure timely and comprehensive responses, with

transparency and openness,” Ms Fyfe said. “We will do all we can to positively engage in this important process of listening, acknowledging, learning, and reaffirming commitment to safeguarding the vulnerable.” The bishops and congregational leaders sought to have the Church included in the work of the Royal Commission, which when first established was limited to inquiring into abuse in state care. Cardinal John Dew, Vice-President of the New Zealand Catholic Bishops Conference and a Tautoko member, welcomed the publication of the documents. “We reaffirm our support for the work of the Royal Commission and our desire to learn from its work, which we are confident will contribute positively to the safeguarding of all people, and strengthening of families, communities and the wider society,” Cardinal Dew said. *Royal Commission’s notification of the sub-inquiry referred to:* [www.abuseincare.org.nz/public-hearings/abuse-in-the-care-of-the-catholic-church/Tautoko: tautoko.catholic.org.nz](http://www.abuseincare.org.nz/public-hearings/abuse-in-the-care-of-the-catholic-church/Tautoko: tautoko.catholic.org.nz)

## Catholic Church welcomes Royal Commission’s Marylands inquiry

The Royal Commission of Inquiry into Abuse in Care has launched eight new investigations, including one about Marylands, the Christchurch school run by the Catholic religious congregation, the Brothers Hospitallers of St John of God, from the 1950s to 1984. The Royal Commission has published the details of its Marylands case study – one of a number of individual inquiries it will hold into state and faith-based institutions – as part of its overall investigation into historical child abuse in care institutions. It has yet to name a date for the Marylands hearing. The Catholic Church in Aotearoa New Zealand has welcomed publication of details of the inquiry into the former Marylands School. The Royal Commission will investigate ‘the nature and extent of abuse that occurred at Marylands, why it happened, and the impacts of abuse that may have occurred at the hands of priests, religious or lay employees of the Church.

It will investigate whether there are any systemic, structural or other factors which contributed to the abuse occurring and the adequacy of the response by the Catholic Church to allegations of abuse.” Te Ropu Rautoko, the group coordinating Catholic engagement with the Royal Commission, has welcomed the investigation into Marylands. Group chair Catherine Fyfe said the Church would ‘work with the Royal Commission and the leadership of the brothers of St John of God to ensure our response is as timely and comprehensive as possible, to honour those harmed at Marylands.’ Br Timothy Graham OH, the Sydney-based Provincial of the St John of God order, said the Marylands inquiry is an acknowledgement of those who were harmed in the care of the brothers.

See: [www.abuseincare.org.nz/public-hearings/abuse-in-the-care-of-the-catholic-church/marylands-school/](http://www.abuseincare.org.nz/public-hearings/abuse-in-the-care-of-the-catholic-church/marylands-school/)

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# Dioceses celebrate Chrism Mass together



Parishioners and Clergy at Chrism Mass, Our Lady of Kāpiti Church.

## Annette Scullion

Clergy and hundreds of parishioners and Catholic school students from across the Wellington and Palmerston North dioceses came together at Our Lady of Kāpiti Church, Paraparamu, on Saturday morning, 1 August 2020, for the celebration of this year's Chrism Mass.

Cardinal John Dew, Archbishop of Wellington and Administrator of the Diocese of Palmerston North presided. Among the concelebrating were the Apostolic Nuncio, His

Excellency Archbishop Novatus Rugambwa; Vicar General for the Archdiocese of Wellington, Mons Gerard Burns; Local Administrator Diocese of Palmerston North, Mons Brian Walsh; Our Lady of Kāpiti Parish Priest, Fr Michael McCabe.

Parishes each had a representative or representatives present to collect the Sacred Chrism and Blessed Oils to take back to their parishes.

The Chrism Mass is one of the most important liturgies of the year and usually takes place in a diocesan cathedral during Holy Week. However, due to Covid-19

Level 4 lockdown restrictions in April, the Mass was postponed until August under Alert Level 1.

Our Lady of Kāpiti Church was chosen as the Mass venue due to the current closure of Sacred Heart Cathedral in Wellington and the more central location of Paraparamu for people of both dioceses to come together for this occasion.

The Chrism Mass takes its name from the blessing of the holy oils, used in the sacraments throughout the year, which are then given to priests and ministers to take back to their parishes.

The bishop, joined by the priests of the diocese, gather at the cathedral to celebrate the Chrism Mass. The Mass manifests the unity of the priests with their bishop. It is often the largest gathering of clergy and faithful held in most dioceses during the year.

At the Chrism Mass the bishop blesses three Holy Oils:

- the Oil of the Sick – used in the rite of the Anointing of the Sick;
  - the Oil of the Catechumens – used in the sacrament of Baptism; and
  - consecration of the Oil of Holy Chrism – used in the sacraments of Baptism, Confirmation and Holy Orders, as well as for the consecration of altars and the dedication of churches.
- While the Oil of the Catechumens and the Oil of the Sick are 'blessed', the Sacred Chrism is 'consecrated'. Holy chrism is a mixture of olive oil and balsam, an aromatic resin. The bishop breathes over the vessel



Prayer of Consecration over the Holy Oils.

After the blessing of the Oils, Cardinal John addressed the representatives taking the Sacred Oils back to their parishes.

*"Dear Parish Representatives who will return these Sacred Oils to your parishes, Monsignor Brian and priests and people who will take these oils back to the dioceses. Thank you for coming to this Mass of Chrism.*

*You are entrusted with these Taonga, these sacred oils, you are commissioned to take these home to your parish communities and present them in your parish at an appropriate time.*

*This Oil of the Sick has been blessed for the healing of body, mind and soul. May the sick, who are anointed with it, experience the compassion of Christ and his saving love.*

*This Oil of Catechumens has been blessed for the anointing of those preparing for Baptism. Through this anointing people will be strengthened by Christ to overcome evil in all its forms, and live lives of goodness and holiness as they prepare for the saving waters of Baptism.*

*This holy Chrism has been consecrated by we priests gathered here today. It will be used to anoint those who are Baptised, those who are to be Confirmed, Bishops and Priests at their Ordination, and altars and churches at the time of their dedication.*

*As you go, take these with you and treat them with great respect, present them to the people of your faith communities, so that the sick will benefit from them, those preparing for Baptism and Confirmation will grow in holiness and all of us will spread the fragrance of Christ wherever we go."*

containing the chrism, a gesture which symbolises the Holy Spirit coming down to consecrate this oil, and recalls the actions of Jesus in John 20:22, when he breathed on the apostles and said, 'Receive the Holy Spirit...' The priests concelebrating the Mass extend their hands toward the vessel containing the chrism and say the prayer of consecration silently as the bishop pronounces it over the chrism.

This tradition is rooted in the early Church as noted in the Gelasian Sacramentary (named after Pope Gelasius I, d. 496), but was later absorbed into the Holy Thursday evening Mass. Pope Pius

XII issued a new Ordinal for Holy Week, which reinstituted a special Mass of the chrism distinct from the evening Mass.



Parishioners hold and decant oils to take back to parishes.



Dannevirke parishioners with Mons David Bell (l-r) Eva Wright, Theresa Mills and Francie Walsh.



Students from St Joseph's School, Levin with Sacred Oils for their parish, (l-r) Stella, Morgan and Elizelle.

Photos: Bernie Velasco; Annette Scullion

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# Caritas helping after explosion in Lebanon

Caritas Aotearoa New Zealand is providing urgently needed funding for Lebanon following the massive explosion in the port of Beirut on Tuesday, 4 August, Caritas Director Juliette Hickey announced the day after the explosion.

The blast killed at least 100 people and injured more than 4,000 others. It registered as a 4.5 earthquake and was felt 150 miles away in the island of Cyprus. Windows were blown out of houses and buildings up to 15 miles from the port.

‘Before the explosion hospitals and doctors had been reporting shortages of vital medical supplies such as anaesthesia, medication and sutures. Amidst scenes of absolute devastation, Caritas will provide

funding to help the Lebanese people in this hour of need,’ Mrs Hickey said.

At least four hospitals were affected. St George Hospital, one of the city’s largest, was so severely damaged it had to shut down and transfer patients to other hospitals outside of Beirut. Medical staff who survived the blast were treating patients on street sidewalks using flashlights to work because there was no electricity.

Thousands of families already facing difficult circumstances due to ongoing conflict, economic instability and the Covid-19 pandemic were affected in the explosion. Mrs Hickey said, ‘We need to show our solidarity with the poor and vulnerable in Beirut, who

are facing so many urgent and severe challenges. We must do what we can to ensure they have the life-saving support they need.’

Caritas Lebanon’s youth volunteers and staff began assisting immediately onsite at hospitals, assisting the injured and dispatching a Rapid Response team. Although their offices were damaged, Caritas Lebanon remains committed to supporting vulnerable people in the aftermath of this tragic incident.

Caritas Aotearoa New Zealand is sending a solidarity grant from their Peace in the Middle East fund. To contribute to the support for Lebanon, donate online at [caritas.org.nz](http://caritas.org.nz) or by phone on 0800 22 10 22.

# Jojo Rabbit a winner at Catholic film and TV Awards

The New Zealand film *Jojo Rabbit* and the US television series *Madam Secretary* have won the top prizes at this year’s SIGNIS North America film and television awards.

The SIGNIS Awards are presented annually by SIGNIS, the Catholic lay movement for communication media professionals, to recognise excellence of professionals in the film industry, including directors, actors, and writers.

Taika Waititi’s film *Jojo Rabbit* – which he wrote, directed, co-produced and co-starred in – retells the story of Hitler’s World War II Germany, with its anti-Semitism and atrocities, through the eyes and imagination of a young boy.

‘His inventive mix of humour and history is a cinematic triumph, that allows a fresh and creative exploration of the human capacity for and need for compassion and understanding and love,’ says Frank Frost, President of SIGNIS NA.

The Awards are for ‘celebrating the highest human values in film and television,’ he says. ‘We feel that *Jojo Rabbit* and *Madam Secretary* have indeed advanced the ideals of Signis.’

Speaking of the television award winner, *Madam Secretary*, vice-president of SIGNIS NA Pamela Aleman says: ‘In 120 episodes... writer-producer Barbara Hall has entertained millions of viewers with excellent writing, time-relevant



**Taika Waititi as Hitler in his award-winning film *Jojo Rabbit* with Roman Griffin Davis who portrays the title character, Johannes ‘Jojo’ Betzler, a Hitler Youth member who finds out his mother (Scarlett Johansson) is hiding a Jewish girl (New Zealand actor, Thomasin McKenzie) in their attic.**

Photo: *Jojo Rabbit*

story lines, and engaging, positive characters.

‘In doing so, she and her team have enabled their viewers to see difficult choices made that respect ethics and integrity while allowing for the compromise that can come from personal respect for an adversary. While sometimes idealising politics, the series credibly models ideals for which we strive.’

Hall thanked SIGNIS US, saying, ‘Thank you for honouring the values we strove to depict in *Madam Secretary*. They were based

on the experiences and ideals of people who had devoted their lives to public service. Pray that those in service now will continue to promote them.’

SIGNIS NA is part of SIGNIS World, the Vatican-affiliated international Catholic association for communication. Members of SIGNIS NA include Catholics who work in media in Canada and the United States.

Sources: *Catholic Sentinel*, *Signis*

# Pope appoints six women to senior Vatican roles

Pope Francis has appointed six women to help oversee the Vatican’s finances, in the most senior roles ever given to women within the Catholic Church’s leadership.

The appointments mark the most significant step by Francis to fulfil his promise of placing women in top positions and righting the gender balance in senior Vatican posts. Until now, the 15-member Council for the Economy was all male. By statute, the council must include eight bishops – who are always men – and seven laypeople.



**Ruth Kelly, leaving Downing Street, 2008, is one of the six women appointed by Pope Francis to help oversee the Vatican’s finances, as a member of the Vatican’s 15-member Council for the Economy.**

Photograph: Stephen Hird/Reuters

‘That six are women is a pretty big quota,’ said Joshua McElwee, the Vatican correspondent for the *National Catholic Reporter*. ‘But the important thing here is that these six women are part of a group that essentially oversees all of the financial activities of the Vatican so obviously that’s a pretty top-level group.’

The female appointees are all European and have high-profile financial backgrounds. The group includes two British women – Ruth Kelly, a former banking executive and cabinet minister in Tony Blair’s Labour Government and Leslie

Ferrar, a former treasurer to Prince Charles. The other women are Charlotte Kreuter-Kirchhof and Marija Kolak, both from Germany, and Maria Concepción Osácar Garaicoechea and Eva Castillo Sanz, both from Spain. The only lay man on the council is Alberto Minali, a former director general at Generali, the Italian insurance company.

The appointments come as the Vatican struggles with its finances, with problems worsened by the coronavirus pandemic and a sharp drop in the number of visitors to the Vatican Museums, a cash cow for the Holy See.

Francis created the Council for the Economy in 2014. ‘It is essentially the board of surveillance for everything financial within the Vatican, with the only person above it being Pope Francis,’ said McElwee.

Other women who have obtained prominent positions during Francis’ papacy include Barbara Jatta, who heads up the Vatican Museums, and Francesca Di Giovanni, the undersecretary of the Vatican’s secretariat of state. Pope Francis has also appointed four women as councillors to the Synod of Bishops, which prepares major meetings.

Francis has also named the eight cardinals on the Council. He has renewed German Cardinal Reinhard Marx’s mandate as ‘cardinal coordinator’ and that of South African Cardinal Wilfrid Napier.

The new cardinals and bishops named to the Council are: Cardinals Peter Erdo of Esztergom-Budapest, Hungary; Odilo Pedro Scherer of Sao Paulo; Gerald Lacroix of Quebec; Joseph W Tobin of Newark, New Jersey; Anders Arborelius of Stockholm; and Archbishop Giuseppe Petrocchi of L’Aquila, Italy.

Sources: *The Guardian*, *Reuters*, *UCA News*

## Vatican’s Council for the Economy

Pope Francis created the Council for the Economy on 24 February 2014, with the Apostolic Letter *Fidelis dispensator et prudens*. The Council’s task is to supervise the economic management of the structures, along with the administrative and financial activities, of the Dicasteries of the Roman Curia, as well as the Institutions connected with the Holy See and Vatican City State.

The Council is composed of 15 Members, eight of whom are chosen from among Cardinals and Bishops, so as to reflect the universality of the Church. The other seven are experts of various nationalities, with financial expertise and recognised professional credentials.

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# Pope says Covid-19 should spark rethink

*“We need to tell ourselves this often: That poor person had a mother who raised him lovingly.” – Pope Francis*

Pope Francis believes the Covid-19 pandemic is an opportunity to genuinely see the humanity of the poor, to rethink global patterns of production and consumption, and to end ‘hypocrisy’ such as lamenting world hunger while manufacturing weapons.

He also called on the Church to be ‘freed in the midst of the crisis’ to meet people’s needs, not ‘closed off in institutions’.



Speaking in an interview, in June, replying to written questions posed to him by his biographer Austen Ivereigh, Pope Francis said he sees the disruptions caused by the pandemic as an opportunity to reflect on the economy and the way the poor are often ignored or treated ‘like rescued animals’.

‘We need to tell ourselves this often: That poor person had a mother who raised him lovingly.

‘We disempower the poor. We don’t give them the right to dream of their mothers. They don’t know what affection is; many live on drugs,’ Francis said. ‘To see them can help us to discover the piety, the *pietas*, which points towards God and towards our neighbour.

‘St Teresa of Calcutta saw them, and had the courage to embark on a journey of conversion,’ Francis said, referring to the Albanian-Indian nun who founded the Missionaries of Charity. ‘To “see” the poor means to restore their humanity. They are not things, not garbage; they are people.’

The Pope also called for integrity on the part of political leaders.

‘This crisis is affecting us all, rich and poor alike, and putting a spotlight on hypocrisy,’ Francis said. ‘I am worried by the hypocrisy of certain political personalities who speak

of facing up to the crisis, of the problem of hunger in the world, but who in the meantime manufacture weapons.

‘This is a time to be converted from this kind of functional hypocrisy,’ he said. ‘It’s a time for integrity. Either we are coherent with our beliefs or we lose everything.’

Francis urged that the implications of the pandemic for social and economic life not be forgotten when it’s over.

‘Today I believe we have to slow down our rate of production and consumption and to learn to understand and contemplate the natural world,’ Francis said, noting that he sees ‘early signs’ of an economy that is ‘less liquid, more human’.

Yet for this conversion to materialise, he said, it’s important to remember the pandemic and not to file it away so that the world can go back to what it was.

‘This is the time to take the decisive step, to move from using and misusing nature to contemplating it,’ he said. ‘We have lost the contemplative dimension; we have to get it back.’

Austen Ivereigh made contact with Pope Francis in late March 2020 as the Covid-19 pandemic was beginning to strongly affect the English-speaking world. Ivereigh is the author of a biography on the pontiff, *The Great Reformer*, and a book on his pontificate, *Wounded Shepherd*.

Francis said even though a number of governments have taken exemplary measures to defend the population, the crisis has made it evident that ‘all our thinking, like it or not, has been shaped around the economy’.

‘In the world of finances, it has seemed normal to sacrifice [people], to practise a politics of the throwaway culture, from the beginning to the end of life,’ he said.

An excerpt from this interview with the Pope was offered to the BBC and broadcast on BBC *Rethink*.

During the programme, the BBC’s Amol Rajan said the Pope’s message ‘argues for a radical recalibration of our priorities, so we think less of ourselves and more of the systems we inhabit whether natural or economic. In that regard it was a call that reaches far beyond Catholicism to something universal: Our capacity to be selfless.’

Sources: *Crux, Vatican News, BBC*

## Catholics split over 2020 US elections

A new Pew Research poll shows white and Hispanic Catholics split over who they will vote for in the 2020 US presidential elections.

According to a survey of 11,001 American adults conducted in July and August, Pew found registered voters who identify as white Catholics planned to support President Donald Trump by a margin of 19 points; 59 per cent to 40 per cent. The margin of error for the survey of white Catholics was listed as

+/- 4 percentage points. Conversely, among registered voters who identified as Hispanic Catholics, only 33 per cent said they were supporting Trump. Sixty-five per cent of Hispanic Catholics surveyed said they supported Biden. The margin of error for the survey of Hispanic Catholics was listed as +/- 6.4 points. There was no breakdown provided for Catholics of all ethnicities as a single group in the 2020 survey.

## Access to vaccines must be equal for all

Speaking in a recent private General Audience, Pope Francis decried the possibility that the use of the pandemic vaccine might worsen existing injustices against the poor and vulnerable.

‘How sad it would be if, for example, access to a Covid-19 vaccine were made available only to the rich, and not to others in equal or greater need!’

Addressing English speakers on the current global pandemic, he reflected: ‘we have seen that it has made us sensitive to an even graver virus affecting our world:

that of social injustice, lack of equal opportunity and the marginalisation of the poor and those in greatest need. Christ’s example and teaching show us that a preferential option for the poor is an essential criterion of our authenticity as his followers.’

Christian charity, the Argentine Pontiff highlighted, demands that, beyond social assistance, we listen to their voices and work to overcome all that hinders their material and spiritual development.

## Pope backs move to support transgender women

In the latest sign of papal outreach to the transgender community, Pope Francis has written to an old friend in Argentina to say that he is praying for her and the women who will move into a new condo complex she built to help transgender women living in poverty.

The complex has 12 studio apartments and is part of a permanent housing solution for around a dozen transgender women who are living in poverty. It was inaugurated in Neuquén, Argentina, by a Discalced Carmelite nun, Mónica

Astorga Cremona, who is the superior of her community in Neuquén. Astorga Cremona, who has ties with Pope Francis going back to his time as archbishop of Buenos Aires, said she received a letter from the Pope backing the initiative.

According to the nun, she had written to the Pope telling him about her new housing complex, and received a reply telling her that, ‘God who did not go to the seminary or study theology will repay you abundantly’ for the work she has done.

## St Teresa of Kolkata’s feast day

On September 5, the Church celebrates the feast day of St Teresa of Kolkata, who devoted her life to caring for the homeless people on the streets of Kolkata.

St Teresa was the founder of the Order of the Missionaries of Charity, a Catholic congregation of women dedicated to helping the poor. Considered one of the 20th Century’s greatest humanitarians, she was canonised as Saint Teresa of Calcutta in 2016.

Born in Macedonia to parents of Albanian-descent and having taught

in India for 17 years, Mother Teresa experienced her ‘call within a call’ that would transform her life. She was riding in a train from Kolkata to the Himalayan foothills for a retreat when she said Christ spoke to her and told her to abandon teaching to work in the slums of Kolkata aiding the city’s poorest and sickest people.

Her order established a hospice, centres for the blind, aged and disabled, and a leper colony. In 1979, Mother Teresa received the Nobel Peace Prize for her humanitarian work. She died in September 1997.



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## Covid-19 Community and Capability Resilience Fund

The Ministry of Social Development advises there is a fund available to community groups for initiatives that support the rebuild and recovery from Covid-19. The \$36 million fund is available from 1 August 2020 to support communities over the next two years.

To point groups and organisations in your networks to this possibility of funding support, details are at: [msd.govt.nz/what-we-can-do/community/community-capability-and-resilience-fund/index.html](https://msd.govt.nz/what-we-can-do/community/community-capability-and-resilience-fund/index.html)

Lockdown is leaving many people vulnerable. You can support organisations like local food banks, St Vincent de Paul at [svdp.org.nz](https://svdp.org.nz) and Catholic Social Services at [wn-catholicsocialservices.org.nz](https://wn-catholicsocialservices.org.nz) in their ongoing work to reach out and support vulnerable individuals, families and migrants.

### Alert Level 2 restrictions

Cardinal John Dew and Monsignor Brian Walsh have been advising parishes about Covid-19 Alert Level 2 procedures as outlined by the New Zealand Bishops.

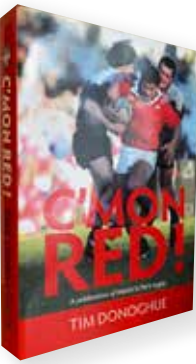
Under Alert Level 2 weekday Masses are permitted as long as there is social distancing, sanitising, tracking and tracing facilities. Communion may be received on the hand only and there is no distribution of the precious Blood. Requiem Masses may be celebrated, but with a limit of 100 people in attendance.

In the Archdiocese until Sunday 6 September and depending on alert levels applied after that, there is no celebration of Sunday Masses.

Televised Masses are on Shine Television, Freeview Channel 25 and Sky Channel 201, Sundays at 2pm.

# Marist St Pat's RFC Jubilee marks first 50 years with commemorative book launch

**John Holden**  
**Marist St Pat's RFC**



Several hundred Marist St Pat's Rugby Football Club supporters gathered to help celebrate the launch of Tim Donoghue's new book, *C'mon Red!* The publication, commemorating the club's 50th Jubilee, was launched at Old Timer's Day, MSP Hataitai Park clubrooms, on Saturday, 25 July.

*C'mon Red!* documents Marist St Pat's first 50 years and is a grassroots rugby story of volunteer attitude, spirit and passion exhibited by players, coaches, administrators, supporters and financial backers alike.

The launch replaced the club's 50th birthday gala dinner originally set down for Queen's Birthday Weekend, and postponed to 2021. The Jubilee events next year will include a gala dinner, Mass, club games, social events and the naming of a 50th anniversary team.

Among the guests at the book launch were Mike Savalii, Rector of St Patrick's College Wellington; Brad Hudson, President St Patrick's College Old Boys Association; Peter Ryan, Irish Ambassador to New Zealand; Leasi Tommy Scanlan High Commissioner for Samoa and Mrs Scanlan; Paul Eagle, MP for Rongotai; as well as officials from the NZ Rugby Football Union and Wellington Rugby Football Union.

Cā'i Gordon sang the New Zealand

National Anthem and *Heroes*, followed by iconic guest speakers Ron Evans, Brian Coulter, Brian McGuinness and Tim Donoghue.

Ms Gordon, of Ngāti Porou and Rongowhakaata descent from the North Island's East Coast, returned to New Zealand two years ago after 30 years in Australia, where she was an anthem singer for many Bledisloe Cup matches. Family members of the late John Gordon – whose thunderous voice could be heard on the sidelines booming 'C'mon Red' – also enjoyed the book-launch festivities.

Cardinal John Dew, the club's patron, contributed a foreword to the book and was delighted to receive a hard copy of *C'mon Red* from the author Tim Donoghue. Cardinal John congratulated the club on its wonderful milestone and thanked the Board for their expression of kindness.

Marist St Pat's has built a formidable reputation in Wellington sport since its first senior team played on Athletic Park on Saturday 3 April 1971. The new club had been created in late 1970 when members of the Marist Old Boys and St Pat's Old Boys clubs voted to amalgamate.

The Marist club was launched in Wellington in 1918 and St Pat's Old Boys in 1926. By the end of the 1960s it was clear that, with both clubs competing for the same pool of players, the case for amalgamation was overwhelming. St Pat's College old boys Tom Blewman and Ron Evans became MSP's first president and chairman respectively.

The new club had its teething problems, notably over its lacklustre colours. The first playing jerseys combined the emerald green and white of Marist with the white and light



**Tim Donoghue, pictured at Marist St Pat's clubrooms. *C'mon Red!* is Tim's third book about rugby.**

Photo: Supplied

blue of St Pat's Old Boys. In 1974, in a bid for a new identity and with memories of the all-conquering 1971 British Lions still strong, the club adopted its current scarlet jerseys and blue and green socks.

MSP today continues the tradition of the priests and brothers whose love of rugby was indelibly stamped on boys who passed through Marist primary schools and colleges. Many became prominent administrators and helped build superb amenities including the clubrooms at Hataitai and the gym and training facilities next to St Pat's College at Evans Bay.

The club has broadened its appeal in rugby's professional era and now fields a women's rugby team, a women's netball team and teams in the under-85kg grade to cater for players of a smaller build. Marist St Pat's has a thriving junior section, and many boys and girls first experience rugby when pulling on an MSP jersey on Saturday morning.

To secure a copy of *C'mon Red!* (\$50) see [www.msprugby.co.nz](http://www.msprugby.co.nz) or email [donaghue.tim@gmail.com](mailto:donaghue.tim@gmail.com)



## Franciscan Profession

**Wendy Bryce OFS**

On 8 July 2020, at the Cathedral of the Holy Spirit, Palmerston North, three candidates for the Franciscan Fraternity of St Juliana made their profession into the Secular Franciscan Order – the Third order of St Francis. Philip Dyer, Titia Broekhuizen and Paul Cleary had each completed the 12 lessons from the Secular Franciscan Order formation programme: 'Fully Mature with the Fullness of Christ'.

The candidates made their rite of profession after Mass, celebrated by Capuchin Fr Ephrem Tigga OFM and were each presented with certificates. Fr Ephrem also welcomed Jaime Cerda into the Fraternity in the Rite of Admission ceremony.

Members of the Franciscan Fraternity of St Juliana meet every month at the Palmerston North diocesan centre, next to the Cathedral.

Wendy Bryce OFS is director of Formation Studies, St Juliana Fraternity.

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## Rex Begley

In his welcome Terry recalled his brother John as: 'strong in physique, resolute in faith, youth counsellor, comforter of the dying, austere in lifestyle, impatient with insincerity, humble enough to ask for help when needed, angry

Terry also related a story told by Monsignor Charles Cooper about John's funeral in 1980. At the time an American liturgist, Fr Eugene Walsh was conducting a training week for priests at the pastoral centre in Palmerston North. He went with the priests to Tokorangi Marae in Halcombe, near Feilding, to attend the Māori Requiem for Pā John. Four years later, when Eugene died, he had left instructions in his will that



Photo: Supplied

The whole liturgy was enhanced by beautiful singing led by Harriet and Alfie and finally the sharing of memories and of the delicious food served by Frs Vui and Freddie and the people of the parish. How good it is to remember with thanksgiving.

## Felicity Giltrap

Alongside Pat, Christina MacIver has been involved in the music ministry for 40 years. Christina says, 'I just followed the leader'. But with her dedication and love of music, Christina has given many years as a Cantor and soloist for Masses and Liturgies.



Photo: Felicity Giltrap

*Felicity Giltrap is a parishioner of St Francis of Assisi, Ōhāriu.*

## Jane Langham

Photo: Supplied

They have lived in Tawa ever since their marriage, in the house that Dominique built – initially just big enough for the couple to live in it once married, then gradually extended to become a magnificent home for them and their five children.

*Jane Langham, editor, Stories of Hope,  
Our Lady of Hope Parish, Tawa/Titahi Bay.*

The logo for Kāpiti Chartered Accountants Limited. It features a stylized 'KCA' monogram on the left, with the 'K' in orange and the 'CA' in grey. To the right of the monogram, the text 'KĀPITI' is in large, bold, black capital letters, with 'CHARTERED' in smaller black capital letters below it, and 'ACCOUNTANTS' in white capital letters on an orange background. The word 'LIMITED' is written vertically in small black capital letters to the right of 'KĀPITI'.

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# Metropolitan Cathedral of the Sacred Heart Te Wharekarakia Matua a Rohe o te Ngākau To Mātou Whare me to Mātou Kā

The Metropolitan Cathedral of the Sacred Heart of Jesus and of Saint Mary His Mother – known as Sacred Heart Cathedral – is the Catholic Cathedral on Hill St, Thorndon, Wellington. It is the parish church of the Thorndon Catholic Parish (founded 1850) and the Cathedral of the Archbishop of Wellington. After being closed in 2018 as an earthquake risk, on 7 August 2020 Cardinal John Dew blessed the site and its project team to begin the restoration work to strengthen the Cathedral.

The Cathedral is part of a Catholic precinct which includes St Mary's College; Sacred Heart Cathedral School; St Mary's Convent, the motherhouse of the Sisters of Mercy in Wellington; the Catholic Centre, in which Catholic administration is located; and Viard House, which is both the Cathedral parish presbytery and the residence of the Archbishop.

The first Catholic church built on the Hill St site, was the wooden, neo-Gothic, St Mary's Cathedral, blessed and opened in 1851. It was gutted by fire on 28 November 1898. The new church, called the Basilica of the Sacred Heart, was

originally intended as a substantial building. Its foundation stone was laid in 1899 and the building blessed and opened two years later.

The church was known as 'the Basilica', because of its palladian architectural style. It was designated as the Cathedral of Wellington in 1984 after earthquake strengthening and the addition of the Blessed Sacrament chapel, foyer, sacristy, courtyard, and hall.

Cardinal Thomas Williams, the fifth Archbishop of Wellington, consecrated the Cathedral on 18 March 1984. In 1985, the building was listed as a Category 1 Historic Place.

On 13 July 2018, the main cathedral building was closed for seismic strengthening. Temporary strengthening work enabled the opening of the Cathedral Chapel and Connolly Hall for use.

On 7 August 2020, Cardinal John Dew, Archbishop of Wellington, blessed the site to begin the strengthening and restoration work of the Cathedral, and the blessing of those who will work on it.

The strengthening of the Cathedral of the Sacred Heart is expected to be completed in 2023.

## A BRIEF HISTORY

**1850:** Thorndon Catholic parish founded and administered by Society of Mary (Marist Fathers) until 1935. Founder Bishop Viard, and first two Archbishops Redwood and O'Shea also members of Society of Mary. Foundation stone for new church laid.

**1851:** St Mary's Cathedral, wooden, neo-gothic structure, blessed and opened.

**1867:** Cathedral building completed; cast-iron statue of Blessed Virgin Mary, from France, positioned high in church tower.

**1898:** St Mary's Cathedral destroyed by fire. Statue of Mary crashed to ground intact. Salvaged with minor damage and stands today in Cathedral cloister courtyard.

**1899:** Foundation stone laid for new church, called Basilica of the Sacred Heart. Architect Francis Petre, whose family had donated the site, designed new church in Palladian style, in place of Gothic style of time, which he considered 'old fashioned and expensive'.

**1901:** Parish church, the Basilica of the Sacred Heart, opened to replace St Mary's Cathedral.

**1908:** Memorial pulpit installed (still in use today).

**1935:** Secular or Diocesan clergy take over administration from Marists.

**1954:** Archbishops and the resident clergy of Cathedral have since been secular clergy.

**1984:** Church designated Cathedral of Wellington and of the Archbishop of Wellington, after earthquake strengthening and addition of the Blessed Sacrament chapel, foyer, sacristy, courtyard, hall. Consecrated by Cardinal Tom Williams, fifth Archbishop of Wellington.

**1985:** Building listed as a Category 1 historic place.

**1989:** Two-metre-high kohatu whakairo (thinking stone carving) installed inside Cathedral entrance and a pou (carved wooden pole) in piazza, gifted as taonga from Catholic Māori of the Archdiocese.

**2007:** Icon of the Sacred Heart of Jesus and St Mary his mother by contemporary iconographer Michael Galovic installed.

**2018:** Cathedral declared an earthquake risk and closed in July. Temporary strengthening work enabled reopening of Chapel and Connolly Hall.

**2020:** Friday 7 August, Cardinal John Dew, Archbishop of Wellington, blesses site and project team for strengthening and refurbishment work to commence.

**2023:** Strengthening of the Cathedral expected to be completed.

## Cathedral and People – Beautiful and Sacred

At the site blessing, 7 August, which began the restoration of the 120-year old earthquake-prone building, Archbishop Cardinal John Dew said, 'Our Cathedral is very small in comparison with many around the world. But it is what a cathedral stands for and what is generated from it that determines its significance.'



Cardinal John Dew, with Vicar for the Archdiocese, Monsignor Gerard Burns, blesses the Cathedral site to begin restoration of the 120-year-old building.



Cardinal John described the Cathedral as a gathering place for prayer, for marking special moments in the life of people and the diocese, and especially for preparing and empowering people to witness the gospel in their daily lives.

'The Cathedral is a place of great sacredness. It represents the entire Church as the body of Christ. Through baptism we are members of that body, living temples of the Holy Spirit. 'The Cathedral re-introduces us to ourselves.'

Encountering this image of being part of the whole people of God makes us feel different about ourselves, more responsible, more committed.

'Touched by God's presence, a person finds her/himself ready and eager to be sent out to love and to serve.'

The Cardinal described the Cathedral by the title of a book that graces his office: *Ars Sacra – Sacred Art*. It contains illustrations of magnificent buildings and architecture throughout the world. But, he said, it was the title that he associated with Sacred Heart Cathedral and its people.

Building and people – 'We are indeed, all of us, sacred pieces of art'.



Cathedral Parish leadership, Archdiocesan representatives, Restoration Committee members and L T McGuinness contractors gather with Cardinal John for the site blessing marking the beginning of the earthquake strengthening project.

## Blessing prayer for site and workers

*Prayed by Cardinal John Dew*

*All powerful and merciful God, you have created all things through your Son and have made him the unshakable foundation of your reign. Through the gift of your eternal wisdom, grant that the strengthening work we begin today on this Cathedral Church may progress to its successful conclusion. We pray your blessing on all who work on this site; may they recognise the holiness of their skills and their craft. Bless, too, all who assist this work by their gifts and by their talents; may they recognise they help your People, the People of God, gather here well into the future.*





# Heart of Jesus and St Mary his Mother

## Tapu o Hēhu me tōna Whāea a Hāta Maria

### Āinga – Our House and Our Home

#### Blessing with Music and Song



Combined choir from the Cathedral School and St Mary’s College, with the Cathedral’s Music Director, Michael Fletcher.

The singing of Franz Schubert’s, *Ave Maria*, proved a fitting introduction to the formal blessing opening the way to the restoration of Sacred Heart Cathedral.

This enduring prayer of praise and petition was sung by Caii-Michelle, as a waiata to her husband Neville Barker’s whaikorero (welcome speech) and set the scene for a memorable celebration in the Cathedral Chapel on the morning of the site blessing.

The moment also acknowledged the Marian link to both Cathedral and Archdiocese. The full title of the Cathedral is *The Metropolitan Cathedral of the Sacred Heart of Jesus and St*

*Mary his Mother*. The Archdiocese is dedicated to the Immaculate Heart of Mary.

A combined choir from the Cathedral School and St Mary’s College, with the Cathedral’s Music Director, Michael Fletcher, led the hymn that captured powerfully the significance and purpose of this place of worship:

*Let us build a house where hands will reach  
beyond the wood and stone  
to heal and strengthen, serve and teach,  
and live the word they’ve known.  
...all are welcome in this place.*



Caii-Michelle sang *Ave Maria* as a waiata to her husband Neville Barker’s whaikorero.

#### Parish and City Council united in joy

‘Thrilled’ and ‘Excited’ were spontaneous and joyous reactions of two Sacred Heart Cathedral parishioners at the site blessing on August 7.

Jane Kelly, Parish Finance, and Suzy Morrissey, Pastoral Council, said they had prayed for this moment since the closure of the Cathedral in 2018.

‘Today’s blessing is a confident statement that we’re going to get our home back,’ smiled Suzie.

Jane, working through Bell, Kelly & Beaumont, Team Architects, has taken special interest in the Cathedral over many years and is fully involved in the restoration work.

‘It is wonderful to know the long-awaited work to strengthen and thereby reopen the church so important to both Parish and Archdiocese is finally underway,’ she said.

The comments were echoed by

Wellington’s Deputy Mayor, Sarah Free, and Councillors Sean Rush and Simon Woolf, representing the City Council at the blessing.

Each noted the significant role of Christianity ‘in our nation’s foundation’.

Sacred Heart Cathedral, now 120 years old and built on the site of the first Cathedral, St Mary’s, is a powerful reminder of ‘values that have helped us grow as a nation’.

The site blessing helps anchor those values.

‘I’m delighted you have reached this point,’ said Sarah Free.



Suzie Morrissey and Jane Kelly.

#### ‘It’s our place’

Dan and Colleen Kelly are celebrated as being parishioners of Sacred Heart Cathedral Parish for the longest time and among the most faithful.

They describe their long association with the Cathedral as ‘life-giving’ and regard it as ‘acoustically brilliant and prayerfully inviting’.

‘It’s a simple building,’ says Dan. ‘Architecturally sound, but also open and plain, and attractive because of that. It’s our place.’

Dan, born in Greymouth, came to Thorndon at the age of six, living in the Guilford Terrace home of his mother’s Milligan family. Now in his 93rd year, he describes his long association with the Cathedral as ‘something I just grew in to’.

Living ‘less than a stone’s throw’ from the church, it was ‘hard to escape,’ and being an altar server and later joining the choir anchored him very easily. The whole family had a



Colleen and Dan Kelly are celebrated as being parishioners of Sacred Heart Cathedral Parish for the longest time and among the most faithful.

connection. His aunt, Josephine, was organist for the Basilica – as the Cathedral was then called; a service she gave for many decades.

Married to Colleen, who had attended St Mary’s College, in 1961, they will celebrate their 60th wedding anniversary next year.

Dan and Colleen consider the decision to strengthen and refurbish the Cathedral as the only way forward. ‘It is a beautiful

building that has touched the lives of thousands and stands as a beacon of faith for the city.’

In retirement, after careers in public service and teaching, Dan, supported by Colleen, spent two years researching and writing the history of Thorndon Parish, marking its 150th anniversary in 2000 with the publication of *On Golder’s Hill*.

Cardinal Thomas Williams described his contribution as ‘outstanding,’ writing that both ‘Parish and Archdiocese are deeply indebted to Dan for his painstaking research and writing.’

Though now living in the Village on the Park retirement complex in Berhampore, Wellington, Dan and Colleen have continued to be regular members and supporters of Sacred Heart Cathedral Parish. The Parish salutes and thanks them for the gift of themselves in the building up of Sacred Heart community.



#### A Family Connection

Peter McGuinness, (pictured second from right), representing the main contractors for the reconstruction, L T McGuinness, at the site blessing on August 7, has a personal interest in the project.

His boyhood home was at 64

Hill St and he remembers being an altar server in the Basilica, serving Mass for Archbishop McKeefry, ‘just two doors down the street!’

‘Many Catholic families have passed through Thorndon and still feel a link to the Cathedral.’

Peter is aware that much work has already gone into ‘preparing to get started’ and says he is ‘extremely happy for parishioners and the Archdiocese’ that at last a start is being made.

#### GOOD WILL AND AFFECTION FUNDING CATHEDRAL

Closed in 2018 as an earthquake risk, Wellington’s Sacred Heart Cathedral is suddenly showing signs of new life.

Efforts by the Cathedral Parish in partnership with the Archdiocese, raised an initial \$3 million and work on a major part of the restoration began last month.

While the total cost of the project is estimated at \$16.5 million, a huge boost was received in August with a Government grant of \$8.5 million from its Covid-19 ‘shovel-ready’ infrastructure fund. A grant of \$120,000 was also recently made by the Wellington City Council Heritage Fund.

This leaves over \$5 million still to be raised.

Cathedral Campaign chair, Fr James Lyons, is confident the Catholic family and wider community will continue their support.

‘Certainly, people’s lives and livelihoods are troubled by the pandemic, suggesting this is

not a good time for fundraising,’ he admitted.

‘But the Cathedral is linked to the birth of the Archdiocese, and affection for it runs deep. It needs to be preserved for future generations.’

Fr James noted the importance of the investment of public funds – a strong indication that the spiritual and cultural values represented by the Cathedral need to be strengthened and protected.

‘There is much good will and affection for the Cathedral in the wider community,’ he said. ‘We also have a responsibility to honour the trust already shown.’

Fr James wanted to correct rumours that the current reorganisation of parishes, likely leading to the sale of surplus churches and other buildings, will help fund the strengthening costs of the Cathedral.

While the Bishop had overall responsibility

for property within the diocese, there was a certain independence given to parishes to make their own pastoral decisions. It was not the practice for a Bishop to demand the handing over of parish assets.

In the Archdiocese, for example, when the parish of Hataitai closed, its assets were divided between the neighbouring parishes of Kilbirnie and Mt Victoria. They were not taken over by the Archdiocese.

Similarly, with the closure of Te Aro and Waikanae parishes the beneficiaries were the neighbouring parishes, not the Archdiocese.

As campaign chair, Fr James said he was very aware of the necessity to seek funding from throughout the Archdiocese.

With the support of the Council of Priests, he will begin visiting parishes in October to encourage individual donations.

#### PROJECT TIMELINE

- Now until next May, roof-strengthening work.

##### Then:

- Base-isolation work
- Organ work
- Refurbishment work inside and outside
- Expected completion date, May 2023.

A special website is being developed about the Cathedral project. In the meantime, visit the Metropolitan Cathedral of the Sacred Heart website: [mcshwellington.org](http://mcshwellington.org)



# Young Catholics

## State-integrated schools best value for money

Parents who are saving up to get their child into a private school should be aware that state-integrated schools might give them ‘better bangs for their bucks’.

This is the conclusion policy analyst Joel Hernandez comes to in a report he prepared for The New Zealand Initiative [a ‘think tank’ that works with political policymakers, the business community, media, academics and the general public.

The 20-page report, entitled *The State of Schooling: State, state-integrated and private school performance in New Zealand*, released August 10, claims New Zealand’s state-integrated schools are doing much better than previously thought. It claims new data Hernandez crunched shows state-integrated schools may be a better choice.

A state-integrated school generally has a special character – for instance, a religious belief (eg Catholic) or a specialist teaching method such as Montessori. State-integrated schools also charge much lower annual fees for students than private schools. The annual fee might be \$1500, compared with a private school average of \$20,000.

Since state-integrated schools were incorporated into the state-education system under the Private Schools Conditional Integration Act 1975, private schools have generally been viewed as better academic performers.

However, this report shows for the first time that students on average have a higher chance of attaining UE at a state-integrated school than at a private school (after separating the contribution of

family socioeconomic background).

‘Of course, education isn’t just about gaining UE. Yet, giving kids opportunities is a key part of a school’s role. If educators don’t believe every kid can gain UE, then we must lift our expectations,’ Mr Hernandez said.

Hernandez will answer why state-integrated schools are doing so well in an upcoming report.

‘In an ideal world, students should be getting a world-class education at any school,’ Hernandez said. ‘Yet state schools are much worse off.’

The report can be read online at: <https://nzinitiative.org.nz/reports-and-media/reports/research-notethe-state-of-schooling/>

Source: CathNews NZ; nzinitiative.org.nz

## St Joseph’s new classrooms win architecture award



St Joseph’s School’s new classroom block won best design in the ‘Education’ section of the 2020 Nelson/Marlborough Regional Architecture Awards. Photos: Supplied

Two new classrooms designed and constructed for St Joseph’s School in Nelson have won the Education section of the 2020 Nelson/Marlborough Regional Architecture Awards.

The new classroom block has been added to St Joseph’s School due to growth in the Nelson-Richmond area. Completed late last year, the block was designed and managed by Gerard McDonnell of Create Architects of Nelson. Gerard’s winning work for best design in the ‘Education’ section of the local Regional Architecture Awards, has earned him access to the 2020 National Architecture Awards.

Principal Chris Gladstone said that St Joseph’s School is ‘truly blessed’.

‘Late last year we moved into our two new fabulous classrooms complete with a breakout space. From the beginning, Gerard consulted with us, listened to our ideas, went with us to explore learning spaces in other schools and then created the masterpiece we now have.’



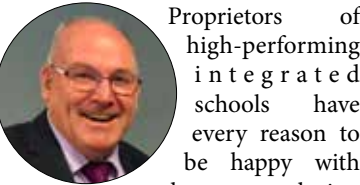
‘Our staff and tamariki are so grateful to be working in such a special space. We would also like to thank Sarita Smit and Ian Rattray from the Archdiocese of Wellington’s School Property Team for supporting and helping us with this journey.’

Sarita Smit, Archdiocesan Property Manager, said, ‘The results of this project are a very good example of school and parish working together to create this contemporary building sitting in the heart of the campus.’

Chris added, ‘Do feel free to visit and join the steady stream of people who come and view the classrooms to gain ideas for their new builds.’

## Comment on The New Zealand Initiative report on the value of fees for private schooling

Paul Ferris  
Chief Executive  
NZ Catholic Education Office



Proprietors of high-performing integrated schools have every reason to be happy with the conclusion The New Zealand Initiative report comes to. Excellence is at the heart of the mission of a Catholic State Integrated School and when outside agencies see the quality of the work of the schools we are rightly pleased.

However, the report is focused on the quality of the academic performance and not the overall work and focus of a Catholic College for which we have a much greater interest. I am assured that our colleges perform at the highest level within the state sector and that we have much to be pleased about. This report focuses on one comparison when in fact there are number of factors we as a Church have an interest in. Pastoral care, and preparation and respect for life are critical for the students to have a faith encounter. These are not measured in any way in the report. Parents outside the integrated school network might well be

encouraged to seek enrolment in our schools because of the comparison the report makes but unless they are coming to be part of a living Church community they would be unwise.

**“Pastoral care, and preparation and respect for life are critical for the students to have a faith encounter.”**

This report compares private, state integrated and state schools but despite the mathematical modelling used to compensate for the various levels of wealth, what it shows at surface level is that wealth can buy opportunity. What it suggests to me is that despite our range of deciles, students in our schools can seek the emancipating effect of successful education and can move to greater participation in society. From the data in the report, it is reasonably clear that this can happen in our school network.

**“Despite our range of deciles, students in our schools can seek the emancipating effect of successful education and can move to greater participation in society.”**

The report also notes that UE is the measure of success. In 2004 the Government sought to grow participation in university but we now realise that university is not

necessarily the best option for all. We are short of skilled and qualified tradespeople who play a very important role in the comfort of our lives. No measure of schooling should focus only UE.

Integrated schools don’t compete with private or state schools. Each has their own place in the range of choices that exist for schooling in New Zealand. Catholics should serve the whole community including those on the margins and it is these schools that I celebrate most fully. In the last five years, two of our lowest decile schools have won the Prime Minister’s Award for Excellence for the work they do with low-decile communities. These schools show us what is possible for everyone when we are united by a common belief and a desire to let everyone share in the fruits of education.

The report noted that some of our marginalised communities are still less likely to enrol in an integrated school including our tangata whenua. When that problem is addressed and we continue to produce the results that are shown in this report we will be much further on in our Gospel mission.

We should be grateful to The New Zealand Initiative for this report but we should not be distracted from what is the mission of our schools.

## Shaping the Mission

Chris Duthie-Jung


After 18 months of careful planning it was disappointing the locally-hosted, national conference – *Takirua 2020: Shaping the Mission* – was declared a casualty of Covid-19 and cancelled. However, the kaupapa of lives on in a series of local consultation forums. The first was in July with 70 participants representing young Church ministers, gathered to confront our reality through

discussions about our various ministry responses. Issues included social media, clericalism and the need for new and different ways of ‘doing community’. The result was a renewed sense of collaboration, commitment and a heightened awareness our current practice needs to change. ‘Round Two’ for Catholic college staff and parish pastoral leaders – on Young Church issues – is set for early September and a third version aimed at Marriage and Family ministry for mid-October.

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**Wellington: Connolly Hall, Guildford Tce,  
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# Rangatahi Katorika

## St John's College student at national model UN conference

Andrew Austin



**St John's College Year 12 student Louis Gaffaney at the Wellington Model UN conference.**

Photo: Supplied

Year-12 St John's College student Louis Gaffaney, was selected to take part in the New Zealand Model UN 2020 conference at Victoria University, Wellington, 27–30 August. Students from around the country apply for selection.

Louis, 17, a lead speaker on his school's debating team, participated in the regional model UN conference in Wellington in July, organised by Wellington UN Youth. Each student is assigned to represent a country and Louis represented Turkey. His success led

to him being chosen to attend the national conference.

The larger-scale, four-day NZMUN conference offers students the chance to experience life as a diplomat. Between engaging problem-solving workshops to simulated committee sessions, students are given a platform to discuss important topics relevant to global affairs.

'As a representative of the country you are given, you put forward a resolution you discuss and debate among the other countries in your select committee, including things you want to change in law to suit your country. You have to be objective by not expressing your own opinions but those of the country.'

In preparation, Louis researched the social, political, economic and cultural context about his assigned country, to engage in informed decision-making at the Assembly. Louis said the national conference has specialised people educating participants throughout each day on the ins and outs of the UN.

Louis sees the conference as a stepping stone for future careers in diplomacy and politics. 'I'm keen to study economics and law at Uni as a double degree and maybe a Master's degree in international relations and diplomacy. I would love to be a diplomat for New Zealand and hopefully one day work my way into politics.'

## Blenheim students celebrate Assumption of Mary

Paddy Dowling  
Principal, St Mary's School

On a beautiful Blenheim winter's day in the heart of the Star of the Sea Parish, St Mary's School students gathered to honour Mary for the Feast of her Assumption into Heaven.

With reverence to Mary and the school charism, the Assumption Mass was held the week before Assumption Day, 15 August, and centred on the loving heart of Mary.

Students crafted hearts and flowers, and images of blessed Mother Mary to grace our sacred space. Amidst the simple beauty of the art and nature created and dedicated to Mary, students sang and prayed in the Mass celebrating a life of faith and devotion. Fr Patrick McIndoe's homily embraced local connections and invited the students to see that 'being good is driven by putting your heart into everything you do'. A reflective and reverent liturgical movement by Yr 6 students completed the Mass and 'sent the school forth' with a sense of loving kindness and determination to live with the joy of Mary.

Students spent the afternoon in groups creating 'Loving Mary Hearts', which were attached to the St Mary's Church donations' board. The names of those who have donated



**St Mary's School students sang and prayed in the Mass celebrating a life of faith and devotion.**

towards the purchase of an AED defibrillator were added to hearts. Students gathered outside to form a 'loving heart', which was photographed from the air.



**Thanks to Mark from GeoInsight for the aerial photo of our school.** Photos: Supplied

## SINGout4JUSTICE 2020 Winners

Caritas Aotearoa New Zealand, announced in July, the winners of its 2020 SINGout4JUSTICE song-writing competition.

The theme of this year's competition was LIGHT, from Pope Francis' reminder that 'God is the light that illuminates the darkness, even if it does not dissolve it, and a spark of divine light is within each of us.'

Students from around New Zealand submitted entries. Caritas Education Adviser Teresa Shanks said, 'We were unsure of how many entries we would get due to Covid-19 lockdown and its impact on schools. But it was great to receive the number of entries we did. We have amazing musical talent in this country and the various compositions students put together were a pleasure to listen to.'

The senior category winner (Years 11–13) is Shanille Lat, Year 13 student at Sacred Heart College, Lower Hutt, with her song *The Journey of Faith*. Shanille is the first student in the

competition's history to win more than once.

The junior-category winners (Years 7–10) are Olivia Selemaia, Yalaina Tubu, Trinity Tuineau, Aloyze Tafu and Marina Jones, Year 10 students, Sancta Maria College, Auckland, with their song *Love and Light* inspired by Mary and the school values.



**Winner Y11–13 section: Shanille Lat, Yr 13, Sacred Heart College, Lower Hutt.**

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](http://www.compassion.org.nz/latest-news) or the Facebook page by Friday, **16 October 2020**. Contact Kevin Crighton at email: [sisteam@compassion.org.nz](mailto:sisteam@compassion.org.nz)

## Onslow CWL Visits St Benedict's School

Students and staff at St Benedict's School, Khandallah, welcomed Onslow Catholic Women's League (OCWL) members on a visit to their school, 4 August.

'We were blessed and delighted to host their visit,' said principal Michael Hinds. 'Many of the 20-strong group continue to have strong ties with St Benedict's School, either as a former student – and in one case, a founding student in 1952; or a parent of either current or past students; and even grandparents of students at our school.'

'It was a joyful trip down memory lane as stories of years gone by were retold and long-

lost connections rekindled.'

Mr Hinds said, 'For the enjoyment of the OCWL, our NZ Sign Language Group signed a song, while our Music Group also performed for our guests. I am grateful to our student leaders who welcomed, chaperoned, tour-guided and spoke to the visitors about their own schooling experiences, learning and time at St Benedict's School.'

'A big thank you to these wonderful parishioners, along with OCWL members Mrs Margaret Dunne and Mrs Sam Walker for helping to oversee the organisation of this special experience,' Michael Hinds said.



**Onslow Catholic Women's League members shared memories with students and staff during their visit to St Benedict's School, Khandallah.**

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# Encounter with Cynthia

**Paul Bailey** describes how a visit to a rest home became a memory to treasure.

The visitations we do in the name of St Vincent de Paul often throw up interesting situations. We can let the experience fade into obscurity or it can be shared as a reflection. I have chosen to share this experience because my life was enriched by this encounter. To let it die in my memory is not the way to treat such a treasure.



It started when I was out walking on a beautiful Hawke’s Bay morning, when I walked past a local rest home where I believed an old classmate was in residence. As it turned out, he had been shifted to a more appropriate facility because of deteriorating health.

While I was speaking to the manager, she said to me: ‘Can I ask a favour of you? It is rare for a charity such as yours to come in cold like you have, so would you mind visiting a member of our home who rarely gets visitors, and who seems to have no close family?’

She took me through to a lounge where there were 12 to 15 elderly people, most watching TV, some reading and a couple knitting. Away in a quiet spot was an elderly lady reading a large book without glasses.

The manager introduced me as Paul from St Vincent de Paul. The elderly lady said, ‘Sit down Vincent’ whereupon the manager said, ‘no, Cynthia, this is Paul.’ ‘Okay’ she said. She then said, ‘I’m Cynthia with a ‘y’ and you’re Paul and it doesn’t matter where you are from, but it does matter that you have come to see me.’

Cynthia was well-spoken, with a slight accent, and with a presence that made me suspect there would be no short-cuts in

this conversation.

She said, ‘I am 93 years old, I am in reasonable health apart from a seething anxiety about becoming old and being cooped up in this home.’

I said, ‘my mother lived to be 93 and died on Christmas day, 1994.’

Cynthia leaned forward and said, ‘Careful, young man, nobody in here uses the “dying” word. The only time I use it is when my hairdresser comes and gives me a rinse.’

‘Christmas Day eh,’ she said. ‘What a wonderful gift for you and your family.’

She said, ‘you know, Paul, the last time I had a visitor was on Valentine’s Day in 2012, 14 February you know. I was sitting in this very chair and I noticed this well-dressed, old man coming towards me carrying a boater hat. Now my mother, bless her soul, said “always be wary of men carrying hats, especially if they are making eye contact.”’

‘What happened?’ I asked.

‘He looked at me and said, “Margaret, would you like to go for a coffee? I know a nice spot just down the road.”’

I replied, “Let’s set some ground rules before I move out of this chair. For one, I am not Margaret. And if we decide to go, how are we travelling?”

‘He said, “I have a brand new side-by-side mo-ped out the front, very safe and not fast.”’

“Listen here Buster,” I said, “I don’t care how new your mo-ped is, I’m not shifting.”

‘I’m not Buster,’ he said.

“I know you’re not but it will do for now.”

‘With that he went and tried someone else.’

‘The cheek of the old coot,’ she said.

I realised I was dealing with one feisty lady who I guessed by this time was odds-on an Australian.

The manager came back and told Cynthia she had another visitor.

‘You’re kidding me,’ she said. She turned to me and said,

‘Paul, don’t you move. This next bloke could be an imposter and I might need your help!’

With that a priest joined us and said, ‘hello, Pat how are you?’

‘I’m fine John,’ she said.

‘I’m not John,’ he said.

‘And I’m not Pat,’ she said.

After things had settled, the priest said, ‘Cynthia would you like to have confession?’

‘Not likely,’ she said. ‘Look at them over there. As soon as they saw you they started to turn their hearing aids up and they even turned the TV off. Another day, Father, and anyway it would probably take two hours to hear my confession!’

With that out of the way, we said a Hail Mary and Father left.

And then Cynthia said, ‘You know, Paul, that is my favourite prayer, especially near the end where we say “pray for us sinners, now and at the hour of our death, Amen.” It lumps us all in together, we share, every one of us, the sins of our life, asking for forgiveness through Mary, the Mother of God.’

I asked her how long she had been a Catholic and did she enjoy her life in the Church?

‘Oh yes,’ she said. ‘I became a Catholic by accident. Many, many years ago my uncle was a pastor in the Church of England in a small community on the New South Wales Victoria border. Tragedy struck his family when his wife was killed in a motor accident, leaving the Reverend with his nine-year-old son, Michael. The

Reverend stayed on to serve his community for many years and I visited them often to help in their house. My uncle, bless his soul, decided I was by nature a tomboy and many times spoke of a Father Clancy and the nuns who he believed were going to be needed to sort this wayward niece out!

‘Lo and behold, one weekend after riding horses and mustering cattle for my uncle’s friends, and me basking in the euphoria of freedom, as we made our way back to town he said: “Cynthia, I have a surprise for you”. This made me sit up straight as I knew not to trust surprise from religious uncles.

“I have discussed with your parents,” said my uncle, “and we have agreed that you should join the nuns to finish your education. Your uniform is waiting for you when you get home.” I thought what a shrewd display of passing the buck by my parents, as who was I to argue with the clergy.

‘So the nuns took on the responsibility of educating me, of giving me a faith I have loved, and making me into a young woman. It was a wonderful experience and the nuns will remain in my heart for the rest of my days.

‘Before you go, Paul, I must tell you the conclusion of my life in Australia. My uncle was a practical man and when he had to bury people he entrapped his son to be the altar boy. It was my cousin’s job to walk in front of the coffin at the cemetery with the holy cross. His reward for doing this was a day off school and during this time until he left secondary school, he estimated he was the cross-bearer at over a hundred funerals.

‘At the graveside he and his Dad recited *Ode of Remembrance* off by heart.

*I am the resurrection and the life, said the Lord.  
He that believeth in me, though he were dead  
Yet shall he live; and whosoever liveth and  
believeth in me shall never die.  
For I am persuaded that neither death, nor life,  
nor angels, nor principalities, nor powers, nor things present,  
nor things to come, not height, nor depth,  
nor any creature, shall be able to separate us from the power of God.  
Earth to earth, ashes to ashes, dust to dust,  
In the sure and certain hope of resurrection to eternal life. Amen*

‘They then packed up and left for the after-match function. My cousin never went back to school after a funeral and he told me they always had a very light evening meal on funeral days.’

Many years after this time, when she was a young woman living in New Zealand, Cynthia received a phone-call. It was her cousin Michael.

“Cynthia,” he said, “I have just lost my wife. Would you come over and stand beside me?” At the graveside, after the others had gone, Michael and I recited Uncle Peter’s *Ode of Remembrance*.’

It was time for me to go.

‘Thank you Paul,’ she said. ‘This morning has passed, you have made an old lady tell her life story one more time. Thank you and God bless.’

As I left, the manager invited me into her office and told me Cynthia only had weeks to live. Apart from confusing names, she had a remarkable memory. She never married, had no family who lived close. She had graduated from university before the war. She majored in languages, including Russian, and acted as an interpreter for most of her life.

Paul Bailey is Acting President, Hastings Area Council, St Vincent de Paul Society.

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# Asthma and Grace

## An interview with Martin Scorsese

**Antonio Spadaro SJ** interviews acclaimed American film director, producer and screen writer **Martin Scorsese** about arts and Covid-19. Antonio Spadaro, is Editor-in-Chief for *La Civiltà Cattolica*, a Jesuit periodical based in Rome. This article has been re-published in WelCom with permission from *La Civiltà Cattolica*, [laciviltacattolica.com](http://laciviltacattolica.com)

*‘Life is not something that takes us by surprise, but an astonishing mystery that inspires poetry in us,’ said Pope Francis in a recent audience. And he continued: ‘When a person lacks that poetic dimension, let’s say, when poetry is missing, his soul limps.’<sup>[1]</sup>*

*That’s why I thought of contacting the director Martin Scorsese: life has provoked poetry in him. In the meetings I had with him in Rome and New York we talked a lot about life and poetry, especially during an interview I did with him for ‘La Civiltà Cattolica’<sup>[2]</sup>. [about his 2016 film Silence about two 17th-century Jesuit missionary priests in Japan.]*

*That’s why now I wanted to know how he had lived through this time of forced cloistering due to the coronavirus. What are the echoes and resonances? During a brief dialogue we exchanged questions and answers, which were edited down by the director seven times, from the desire to be precise about an experience that touched him deeply.*



Antonio Spadaro, SJ with Martin Scoresese, film director, producer and screen writer.

**At this time the predominant, compelling feeling in the lives of many people around the world seems to be anxiety. Have you had to deal with that feeling too? How has your inner condition affected your creativity?**

Back in February, when I realised that everything was coming to a stop – a ‘pause’, as they said – and that my wife and I were going to have to quarantine and stay in the house for an indefinite period of time, anxiety set in. A new form of anxiety.

The anxiety of not knowing *anything*. At all. Everything was up in the air, indefinitely delayed, and it was like a dream where you’re running and running and you never get where you’re going. To a certain extent, it still is.

When would it be over? When would we be able to go out? When could we see our daughter? And then, when could I shoot the movie I’d been planning so carefully? How soon? And under what conditions? Would the location be a problem? Would I be able

to find a way to work with the actors and the crew? And then a specific question. **Which one?**

If I couldn’t make my movie, then *who was I?* **How did you live cloistered in your home? Did you discover new things? Did you feel it was a refuge or a prison?**

The anxiety deepened, and with it the realisation that I might not get out of this alive. I’ve had asthma throughout my life, and this is a virus that seems to attack the lungs more commonly than any other part of the body.

I came to realise that I could very well be taking my last breath in this room in my home, which had been a refuge and which now became a kind of fortress, and was starting to feel like my prison.

I found myself alone, in my room, living from one breath to the next. **Is it a feeling that will stay in your soul?**

And then, something...arrived. Something settled over me, and within me. That’s the only way I can describe it. And I suddenly saw everything from a different vantage point. I still didn’t know what was going to happen, but neither did anyone else. I could very well become sick and never leave the room, but if that was what was going to happen then there was nothing I could do about it.

Everything was simplified, and I felt a sense of relief. And it focused me on the essentials of my life. On my friends, and on the people I love, the people I need to take care of. On the blessings I’ve had – my children, and every moment with them, every hug and kiss and every goodbye...on my wife, and how lucky I feel to have found someone I was able to grow with and raise a child with...being able to do the work I love.

I remember that we talked about some of these same emotions and realisations when you interviewed me around the time of *Silence*. **That interview was really important to me. I’m very grateful. I remember those emotions and the things we said to each other.**

But now I felt them with a greater urgency. Because here we were, suddenly living with the realisation that the very air around us, the air that sustains us, could kill us. And for me and for my loved ones and my friends, the circumstances drew us closer together. They cut through all the formalities, all the euphemisms for ‘friendship’ and ‘community’ that have sprung up around us on social media and that often seem more like filters or even barriers to the real thing. And then, something was revealed, bestowed upon us. The old habitual questions – ‘How are you

doing?’ ‘Are you okay?’ – became immediate and crucial. They became lifelines. We found that we really were all in this together – not just in the pandemic, but in existence, in *life*. We truly became one.

**Are you relating this discovery to something from your past, your work?**

After I made *Raging Bull*, I found myself pondering a question. I’d gone through a whirlwind decade, I had poured everything of myself and my experience into that picture, I was exhausted, and I wondered: ‘Can I actually be alone in a room, with nothing but myself? Can I just *be*?’ And then, so many years later, all at once, here I was, alone in my room, just living the moment, every precious moment of being alive. Of course I couldn’t sustain it, but it was there.

**What have you learned from this time of pandemic that you would like to communicate to a youth who is opening up to the future right now?**

And I think that for young people, right now, I would love to tell them how fortunate they are to be alive at such a clarifying moment. Many of us think that everything will just go on the way it always has, and of course that’s never really the case – everything is always changing, as this moment reminds us with such force. And it can inspire us to recognise our own ability to effect change for the better. That’s what’s happening right now with the mass protests all around the world – young people are fighting to make things better.

**Have you been able to read books? Which ones? Why? What did those readings leave in your heart? And anyway, are there any authors who, in your opinion, help us to better understand what we experienced? And have you thought about a film?**

During these months I’ve watched and read a lot, often based on conversations or suggestions from my friends – that’s been precious to me. My wife and I took another look at *The Killers* by Robert Siodmak, and I was so moved by it this time – maybe it has something to do with Burt Lancaster’s presence, the way he embodies such longing for the women he loves, and with the very special tone of the picture, which feels realistic and dreamlike, simultaneously. I incorporated a beautiful scene from *The Killers* in a little homemade reflection on lockdown that I made for Mary Beard’s BBC show.

I went back to *The Brothers Karamazov*, and I read a selection from it for a literary festival that had gone online.

I read Steinbeck’s *East of Eden* for the first time at the suggestion of a close collaborator,

and I was struck and obsessed by two chapter sections in which one of the characters re-examines the story of Cain and Abel. He and his learned elders focus on the translation of the Hebrew word ‘timshel’, and they discover that it translates correctly as ‘thou *mayest*’ as opposed to ‘thou *shalt*’. In other words, whether or not Cain will conquer sin after the murder of his brother is not a directive or a promise, but a choice – *his choice*.

With another friend I read some of Kipling’s stories, and we were both stunned, particularly by ‘*They*’. It’s very far from the stories and poems he became famous for. He wrote the story after the death of his young daughter, and it’s such a true and subtle expression of the tragic in life...just thinking about it moves me.

And the other night, I looked at a film at the suggestion of another friend, a portrait of the artist and spiritual teacher William Segal by Ken Burns.

**It seems to me an itinerary, a road within the experience you’ve made and that has accompanied you to understand. What struck you in this portrait of Segal?**

There’s a scene where Segal is speaking through his own stillness and meditation, of honing your focus down to the essential, what’s happening right now, from one breath to the next. Being. Breathing. Here. Now.

Isn’t all of this Grace?


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[1]. Francesco, Speech at the General Audience, 24 June 2020.

[2]. See A. Spadaro, “Silence”. Interview with Martin Scorsese”, in Civ. Catt. En., Feb., 2017 <https://www.laciviltacattolica.com/silence-interview-with-martin-scorsese/>

*Antonio Spadaro SJ (b. 1966) is an Italian Jesuit priest, journalist and writer. He is an official of the Holy See and Vatican City State and has been the editor in chief of La Civiltà Cattolica (Catholic Civilisation) since 2011. He is also a consultor to both the Pontifical Council for Culture and the Secretariat for Communications.*

**Martin Scorsese**, an asthmatic child, grew up in the Italian American neighbourhood of Little Italy on the Lower East Side of Manhattan. His early interest in film returned after he tried unsuccessfully to enter the Catholic priesthood, and he went on to earn undergraduate (1964) and graduate (1966) degrees in film from New York University, where he subsequently taught.



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# Catholics Thinking

## Creation, the Universe and Ecological Conversion

**Sr Patricia Powell rsm** of the Institute of Sisters of Mercy of Australia and Papua New Guinea, delivered the following presentation to Catholic media at the Australasia Catholic Press Association conference in Bathurst, NSW September last year. Sr Patricia's presentation is re-published in WelCom in two parts, with permission.

### Part 1

The synchronicity of St Francis of Assisi responding to the call of Jesus to 'Rebuild my House' and Pope Francis responding to the signs of the times to 'Rebuild our Common Home' is striking. I have been reflecting on what a privilege it is to have the opportunity to speak to a room full of journalists, about an issue that is dear to my heart: reconciliation with creation. If we get that right, I believe other forms of reconciliation will fall into place too.



**Sr Patricia Powell is dedicated to promoting a focus on ecological matters, the Universe and creation: 'Of course, we need jobs and energy, but the planet is finite in its resources and some of the industrial advances that were great ideas in the past are now causing serious problems to our environment.'** Photo: Sam Bolt

What do I mean by reconciliation? I mean right relationship. My Judeo-Christian tradition and other Human Rights Charters provide guidelines and a world view for thinking about right relationship among people. But what does right relationship with creation look like? That is actually the critical question confronting humanity at this time in history. And humanity is on a steep learning curve.

I grew up in post-World War 2 Orange, NSW. If anyone had talked about reconciliation with creation in that era, they would have been considered a bit flakey. We weren't even talking about reconciliation with the Germans or the Japanese or Aboriginal Australians. And as for creation, that was just the backdrop against which we lived our lives. By and large we took it for granted. It was just so much stuff put there for our use, in whatever way we chose. Human beings were at the top of the hierarchy of being, and everything else was subservient to us. That, we believed, was the way God ordered it.

It's difficult to talk about reconciliation with creation these days too – but for a different

reason. Reconciliation implies a coming together of discreet entities. But deep ecology acknowledges only one entity: the Universe. In the unfolding story of the Universe, planet Earth is perceived to be a single living, finely tuned organism and the human species is the planet become conscious of itself, able to reflect on its existence and destiny, able to know that it knows. Reconciliation or right relationship in this context is about the whole: healing ourselves as planet Earth. In this story, the world view or way of thinking is that creation and I are one and the same. When I disrespect creation, I disrespect myself. This is a far cry from the story that informed my early relationship with creation. But not all environmentalists go this far.

In the biblical story of creation we were guided by a world view or way of thinking which instructed us (and I quote), 'Be fruitful and multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth. See I give you all the seed-bearing plants that are upon the whole earth and all the trees with seed-bearing fruit; this shall be your food. To all wild beasts, all birds of heaven and all living reptiles on the earth, I give all the foliage of plants for food.' And that section of Genesis concludes 'And so it was'.

And so it was indeed. We humans have colonised the whole planet. Every other creature whether plant or animal lives in our habitat now and is at our mercy. We are indeed 'masters' of creation. And we have used the biblical story of creation to justify and rationalise our domination and exploitation of the rest of the natural world. Of course, the fault for the current state of the planet cannot be laid solely at the door of Genesis. Over the past two hundred years, industrialisation and our secular consumer culture and social philosophy of economic rationalism have a lot to answer for.

However, in response to the obvious destruction and degradation that human activity has visited upon the planet, whether we view the planet as separate from us or one with us, and to which a literal interpretation of scripture may have contributed, our first course correction has been to shift our interpretation of Genesis to 'stewardship'. We are called to care for the Earth like good stewards. That is certainly an improvement on any fundamentalist reading of Genesis. But in terms of right relationship with creation, is there more to be said? Obviously, I think there is, because I am only just getting started!

The biblical story of creation is our faith

story. It reveals something to us about God and our relationship with God. Essentially it tells people of faith that 'God made the world' – as the little Green Catechism used to say. And when we read on further in Genesis we find that God is not some impersonal force, but the personal Source of all Being, who desires relationship with us. The whole Bible explores this theme of right relationship with God and derivative from this, right relationship with each other. People of faith receive this story as God's revelation. It is not a story to be proved or disproved by science.

Our faith story operates on the level of myth or metaphor or allegory. The essential meaning of the story is carried in the particular genre. And there is a library of genres in the Bible. However, at one level, you could say our faith story relies on the observable data available at the time the story emerged. It implies a certain world view and world order. But when the observable data changes, as it did, for example, in the sixteenth century when Galileo with his telescope announced that the earth rotates around the sun and was not the centre of the universe, chaos, resistance by vested interests and fear of disruption to good order – both secular and religious, ensues. This discovery reinforced a shift in consciousness already beginning in Europe, when the Reformation challenged religious authority, monarchies were overthrown and the Age of Reason or Enlightenment dawned.

Let me put to you, that observable data has changed again over the last century, because of the availability of sophisticated instruments that allow scientists to see more clearly the world around us. As a consequence of this, we find ourselves living in a largely outdated world view and we still haven't quite brought into focus the emerging new world view. We have shaped our meaning-making and sense of what is real on the premises of an industrial world view that is now crumbling before our eyes. We have built our societies on its foundations: unlimited progress based on infinite resources. All our security and prosperity is invested in this exhausted view of reality, so we are not ready to let go on it anytime soon. And there lies the crux of the crisis we earthlings are confronting at the moment.

We live at an extraordinary moment in history. I don't just mean world history. I mean in the history of the Universe. Never before have we had access to the knowledge we have now about the universe and our planet Earth. This knowledge is pressing into our consciousness for the first time, changing the way we understand reality, creating in

our psyches a new paradigm. I experienced this shift in consciousness that is moving me towards a different world view from the one I grew up in, very gradually. If what you see depends on where you stand, where I stand now in awareness of these new scientific discoveries and their implications, is starting to influence my understanding and expression of right relationship or reconciliation with creation.

As the New Millennium dawned, Pope St John Paul II in his General Audience of 17 January 2001 called the Church to ecological conversion. At the time, we Sisters of Mercy were discerning whether or not we should continue to retain our 4.7ha property, St Joseph's Mount here in Bathurst or divest ourselves of it, since we no longer needed it for a novitiate or administration. Our main criterion for decision making was ministry. Was their some need for mercy that was not being met, that this property could serve? We had already been exposed to the extraordinary wonder and beauty of the universe and at the same time, we were becoming aware of the degradation of planet Earth, by voices raised about deforestation, desertification, extinction of species, poisoning of rivers, pollution of air quality, acidification of seas. So, the answer was a resounding 'Yes' – environmental education. Anticipating by some ten years, Pope Francis' proclamation of an Eighth Work of Mercy: Care for Our Common Home, the environmental ministry of Rahamim Ecological Learning Community, later to become Rahamim Ecology Centre, was born [at the Sisters of Mercy property in Bathurst, NSW].

Rahamim is a Hebrew word for mercy. With this ministry, the Sisters were expanding the reach of the charism of mercy beyond the seven traditional spiritual and corporal Works of Mercy for the human community, to embrace the planet, its life forms and life support systems. The education, demonstration, spirituality and advocacy programmes we developed at Rahamim, were a conscious response to Pope St John Paul II's call to ecological conversion – though at that stage, we hardly understood what that meant. But we began to care for our degraded property differently, guided by regenerative practices and permaculture design. You could say this was our initial hands-on attempt to be reconciled with creation, to be in right relationship with the land. And when the frogs returned, it was like a benediction.

*The second part of this article will be published in October WelCom.*

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Gospel Reading: Sunday 6 September  
Twenty-third Sunday in Ordinary Time

**GOSPEL, MATTHEW 18:15-20**

<sup>15</sup>If your brother does something wrong, go and have it out with him alone, between you two selves. If he listens to you, you have won back your brother.

<sup>16</sup>If he does not listen, take one or two others along with you: whatever the misdemeanour, the evidence of two or three witnesses is required to sustain the charge.

<sup>17</sup>But if he refuses to listen to these, report it to the community; and if he refuses to listen to the community, treat him like a gentile or a tax collector.

<sup>18</sup>In truth I tell you, whatever you bind on earth will be bound in heaven; whatever you loose on earth will be loosed in heaven.

<sup>19</sup>In truth I tell you once again, if two of you on earth agree to ask anything at all, it will be granted to you by my Father in heaven.

<sup>20</sup>For where two or three meet in my name, I am there among them.’

A reflection on  
Matthew 18: 15-20

He Kupu Whakaaroaro

A Reflection

Nā Rikona Danny Karatea-Goddard

Deacon Danny Karatea-Goddard

E mōhio ana tēnei, ka rangona tētehi kare ā roto mēnā kua hara taku mokopuna, te mea kotiro. I te ata, i te waka, i a māua e whakatakataka ana mō te hīkoi ki te kura, ka tau mai te ngū, ka pupuri ia ki taku ringa, ā ka mea mai ia, ‘E koro, me mōhio mai koe...? Na, ka whāki mai ngā kōrero.

He mea nui te ngākau pono to tōku mokopuna, tōna maia ki te kōrero tahi me au mō ngā take i ngā wā ka pā mai te kare ā roto, te whakaaro kua hara ā ia.

Hēoi, nā te aroha pūmau tētehi ki tētehi te mea ka taea e māua te kōrero. Ko te *Storge*, he aroha tō te matua ki te tamaiti, otirā te koroua ki tōna mokopuna. He aroha nui ake pea i te *Philia*, arā te aroha kei waenganui i ngā hoa, i ngā hoa mana taurite. He mea hanga ōrite ki te aroha kore here a te Atua ki te hunga tangata, arā ko te *Agape*.

I tēnei rā, ko te kupu Rongopai he kupu mākohia hoki nā Hēhu ki a tāua kia whakamaumahara tātou he whānau, he hāpori tātou, ko te haepapa matua i a tātou hei kawatu, ko tētehi momo aroha, ko ia ko te whakatika i te whanaunga kua hara.

Ko ia ko te whakatika *fraternal* i whakamanawahia e te aroha – he mea mahi tō te wairua atawhai motuhenga. E inoi ana mātou kia tukuna mai tēnei aroha me te whakaaronui ki te rapu i te ara tika hei kawatu i tēnei kaupapa aroha.

‘Na, ko te wāhi e whakaminea ai te hunga tokorua, tokotoru rānei, he whakaaro ki tōku ingoa, kei reira ahau kei waenganui i a rātou.’ I tēnei rā kia inoi tātou mō te mōhiotanga me te māramatanga mō ēnei kupu nā Hēhu. Kia inoi tātou mō ngā kanohi hōmiromiro me ngā tāringa whakarongo kia rongu atu kei waenga a Hehu i a tātou.

Mary the Mother of Life  
Ko Maria, te Whāea o te Ora

Many feasts and memorials honouring Mary are celebrated in August, September and October: August 15, the feast of the Assumption, the national feast day of Aotearoa New Zealand; the Queenship of the Blessed Virgin Mary, 22 August; the feast of the Nativity of the Blessed Virgin Mary, 8 September; the Most Holy Name of the Blessed Virgin Mary Memorial, 12 September; Our Lady of Sorrows Memorial, 15 September, Our Lady of the Rosary Memorial, 7 October.

**Fr Neil Vaney sm** reflects on Mary the Mother of Life – encompassing the Assumption and Mary and more in our lives.

Mary – Mother of Life

Around September and October, we celebrate many of the key feasts of Mary, the mother of Jesus. The feast of the Assumption, August 15, is the patronal feast-day of New Zealand. How appropriate that is in times when we struggle to contain the lethal onslaughts of Covid-19 all around us.

Many of the early Church writers made a comparison between two lives: the first Eve in the book of Genesis as the mother of death; and the second Eve – Mary – who brought back God’s own life into creation in her son Jesus; for this reason she is the Mother of Life.

Modern studies of the first creation story (Gen 1.1-2-4) stress how it is a tale of increasing complexity of relationships – from the physical world, to vegetation, to animals and finally humans. It is the complexity and reach of relationships that is the key to this ordering, all held together by the reality that woman and man are made in the image and likeness of God (1.27). Their relationship is shared not only with each other, but also with God who walks with them in the garden, and with rest of nature (cf Gen 2.12). When sin enters the scene it is not so much disobedience but more as a breaking of all these bonds of trust and companionship. It is alienation and suspicion and vulnerability.

“*Mary has given us a wonderful example of how trust in Jesus has helped her entrance into a new life.*”

Mary too Grew in Relationship

To understand the significance of Mary’s assumption we need to examine the relationships in her life. In accepting to become a virgin/mother she has to live with paradox (Lk 1.34-6) and complete trust in something inexplicable. This pushes her into a covenant of trust with her husband, Joseph, and a journey of exploration with Jesus. Like all human relationships their love has its times of tensions and stretching (Lk 2.18-20, 3.48, 8.19-21). Choosing to live at home, unmarried, and then to desert his mother (probably a widow) to set out on an unheralded mission seemed to stretch these bonds to the limit. Yet ultimately, she becomes his disciple and shares his deepest moments of pain and rejection under his cross (Jn 19.26-7).

At the moment of his death there begins a new relationship with Jesus. After awareness of his rising from death and subsequent being flooded with the experience of the inpouring

of his Spirit (Acts 1.14, 2.1-4), she began a deep voyage into what she now perceives as being made in the image and likeness of God (a God who is three persons), something explored in John’s gospel (especially in Jn 14-16) and in the letters of Paul, for example Rom 8.10-27.

The Mysterious Inner Life of the Trinity

Mary began to comprehend at depth how God lives in abiding relationship, a perpetual dance of giving, receiving and melding, always new, embracing all creation at different levels of awareness. We have traditionally named these Divine Beings as Father, Son and Holy Spirit but there have been many attempts to comprehend this mystery. St Bonaventure used the image of Speaker, Word (what is spoken), and Spirit which unites both speaker and word.

In the longest and strongest marriages than I have known I have seen reflections of this in which giving and receiving merge into unity like the two faces of a coin, where the relationship itself grows into a palpable reality, different from the couple who entered it individually; in creating a new joint identity, each has become more distinctly who they are.

A long tradition tells us that Mary lived many years with the apostle John in Ephesus (now in modern Turkey). I believe that during this time she moved more and more deeply into the Trinitarian life that she found within her till finally there was no separation and she moved physically to be with her son by means of what the Eastern Church called her ‘dormition’, or falling asleep and waking in God’s presence.

Mary and the Fear of Death

All of us still have to pass through the portal of death to discover the fullness of our Godly relationship. Recent debate about euthanasia and the fears aroused by the Covid pandemic have made it clear what people fear most about death. It is not so much pain, nearly all of which can be controlled clinically. It is more the loss of links, of relationship, and of control of one’s own life into the hands of others. Mary has given us a wonderful example of how trust in Jesus has helped her entrance into a new life. Jesus accepted death so it is no longer a closed door. Mary has passed through that door without dying. We believe that the memory of her, perhaps even her presence, can help us to walk down that last corridor with peace and trust in the relationship of love that has shaped our life.



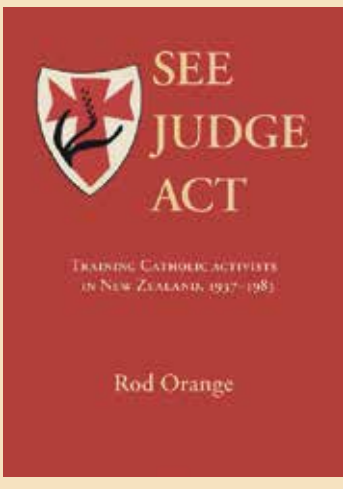
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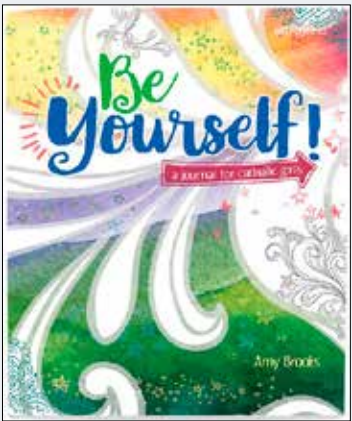
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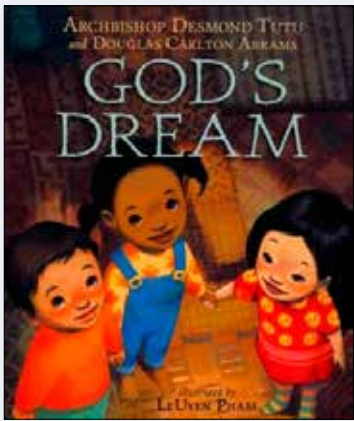


Books: six picks for children and teens

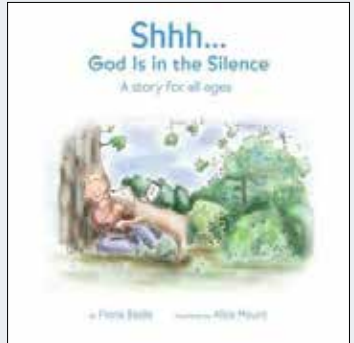
**Be Yourself: A Journal For Catholic Girls.** (Saint Mary’s Press) \$39.99  
*Suggested age: Age 14–17*  
The perfect journaling companion to *The Catholic Youth Bible*: designed for girls to discover who they authentically are! Its inviting pages will help them reflect on their gifts, their goals, their self-image, and their mission; and it will encourage prayer.



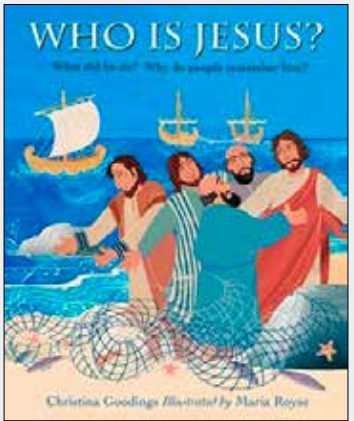
**God’s Dream.** (Candlewick Press) \$17.99  
*Suggested age: Age 4–8*  
God’s Dream is a lovely introduction to Archbishop Tutu’s unique message of forgiveness and empathy. This book shares God’s dream for us to see everyone as our brothers and sisters regardless of their skin colour, language, or anything else that is different to us.



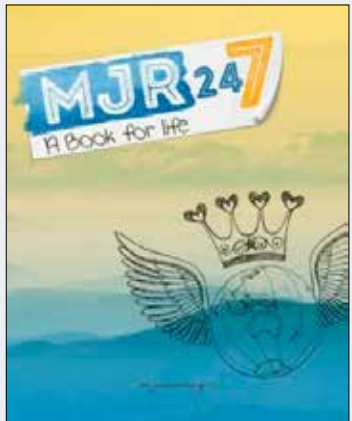
**Shhh... God Is In the Silence:** A story of all ages. (Loyola Press) \$20.99  
*Suggested age: Age 6–10*  
A beautiful bedtime picture book to remind children that they are precious and loved and that God is always with them.



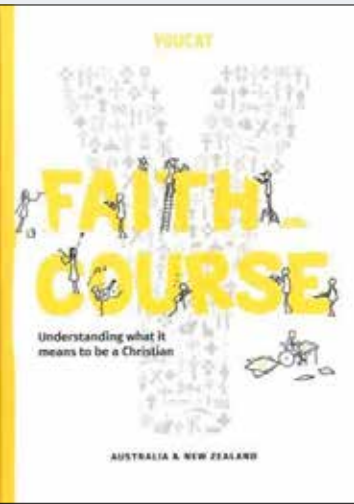
**Who Is Jesus: What did he do? Why do people remember him?** (Lion Publications) \$21.99  
*Suggested age: Age 8–12*  
Join the crowds who followed Jesus. Discover his world. Think about his stories, his parables, his miracles. Meet the person whose life has inspired millions.



**MJR 24/7: A Book For Life.** (Garratt Publishing) \$37.99  
*Suggested age: Age 12–16*  
A reflective-style journal that gives teens the opportunity to discuss, reflect, and debate on topics that relate to the world we live in and their place in it. Topics include: Social Media, Mental Health, Mobile – Friend or Foe, Humility.



**Faith Course: Understanding what it means to be a Christian.** (Freedom Publishing) \$34.99  
*Suggested age: Age 14+*  
Based on the international bestselling YOUCAT series, this publication encourages teens to think deeply about their faith. The Faith Course can be done alone or with a group.



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St Peter Claver – Spanish Missionary (1580–1654)

**Patron saint of slaves, Colombia, seafarers, race relations, and missionaries to Africa**

St Peter Claver, Spanish San Pedro Claver, was born 1581, Verdú, Spain, and died 1654, Cartagena, Colombia. A Jesuit missionary to South America, he dedicated his life to the aid of enslaved Africans. He was canonised 1888 and his feast day is **September 9**.  
Peter was born into a devout Catholic and prosperous farming family in the Catalan village of Verdú, near Barcelona. He was born 70 years after King Ferdinand of Spain set the colonial slavery culture into motion by authorising the purchase of 250 African slaves in Lisbon, Portugal, for his territories in New Spain.  
As a student at the University of Barcelona, Peter wrote these words in the notebook, which he kept throughout his life: ‘I must dedicate myself to the service of God until death, on the understanding that I am like a slave.’  
Peter entered the Society of Jesus in 1602 and eight years later after volunteering for the Spanish

colonies, he was sent to the port city of Cartagena in 1610. Required to spend six years studying theology before being ordained a priest in 1616, he lived in Jesuit houses at Tunja and Bogotá. During those preparatory years, he was deeply disturbed by the harsh treatment and living conditions of the slaves who were brought from Africa.  
Cartagena was a slave-trading hub, and South America’s chief slave market. Some 10,000 slaves poured into the port yearly, crossing the Atlantic from West Africa under foul conditions where an estimated one-third died in transit. Although the slave trade was condemned by Pope Paul III and Urban VIII had issued a papal decree prohibiting slavery, (later called ‘supreme villainy’ by Pope Pius IX), the lucrative business continued to flourish.  
The miserable conditions of enslaved people aboard ships and in the pens of Cartagena, caused Peter to declare himself ‘the slave of the

Negroes forever’; he dedicated the rest of his life to alleviating their suffering. Accompanied by interpreters and carrying food and medicines, he boarded every incoming slave ship and visited the pens, where he nursed the sick, comforted the distraught and terrified captives, and taught religion. Despite strong official opposition, Peter persevered for 38 years, baptising an estimated 300,000 enslaved individuals. He also visited them on the local plantations to encourage their faith and to exhort their masters to treat them humanely; during these visits he often refused the hospitality of the plantation owners and instead stayed in the slave quarters.  
Peter Claver was canonised by Pope Leo XIII, who in 1896 proclaimed him patron of all Roman Catholic missions to African peoples. The Congress of the Republic of Colombia declared September 9 as the Human Rights National Day in his honour.

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## Pope Francis' Prayer Intention

During the month of September 2020 Pope Francis' Universal Prayer Intention is: **Respect for the Planet's Resources.** We pray that the planet's resources will not be plundered, but shared in a just and respectful manner.

## World Day of Prayer for the Care of Creation: 1 September 2020



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 Pope Francis' landmark encyclical *Laudato si'*, which calls on 'every person living on this planet' to care for our shared Earth.

He 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.'

Because of the global coronavirus pandemic, group celebrations of the World Day of Prayer will look different this year.

You are invited to download resources and prayers from dedicated Care for Creation websites and pray a creation liturgy at home or outdoors with those in your social bubble.

Websites include:

- Catholic Agency for Overseas Development – World Day of Prayer for the Care of Creation: [cafod.org.uk/News/UK-news/Celebrate-World-Day-of-Prayer](http://cafod.org.uk/News/UK-news/Celebrate-World-Day-of-Prayer)
- Season of Creation: [seasonofcreation.org](http://seasonofcreation.org)
- Institute of Sisters of Mercy Institute of Australia and Papua New Guinea: [institute.mercy.org.au/the-care-of-creation/](http://institute.mercy.org.au/the-care-of-creation/)
- Earth Link (endorsed by the Sisters of Mercy): [www.earth-link.org.au/index.html](http://www.earth-link.org.au/index.html)

## Season of Creation

The World Day of Prayer also falls at the beginning of the Season of Creation, which runs until 4 October, the feast of St Francis of Assisi. This ecumenical season is dedicated to prayer for the protection of creation and the promotion of sustainable lifestyles.

- Season of Creation featured events: [seasonofcreation.org/events/](http://seasonofcreation.org/events/)
- Season of Creation 2020 guide: [wrcr.ch/news/season\\_of\\_creation\\_2020](http://wrcr.ch/news/season_of_creation_2020)
- Season of Creation calendar of events: [seasonofcreation.com/calendar/](http://seasonofcreation.com/calendar/)

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

Readers are invited to share information about what's on in the Wellington and Palmerston North dioceses each month. To advise a listing please email your information of around **50 words** to: [welcom@wn.catholic.org.nz](mailto:welcom@wn.catholic.org.nz) and formatted as below. Listings for October WelCom are due **Monday 14 September**.

Due to Covid-19 Alert level restrictions the listed events may be subject to change. Please check with the event organisers' websites or Facebook pages for confirmation nearer the dates of scheduled events.

### Tuesday 1 September

- World Day of Prayer for Care of Creation. (See this page).
- 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 environment and climate change. Now a livestreamed event, 6pm–8pm, instead of public meeting. View live at [https://youtu.be/Dpog-Gva3\\_M](https://youtu.be/Dpog-Gva3_M). Dr Areti Metuamata of Te Kupenga – Catholic Leadership Institute will chair discussion and Cardinal John Dew will give opening address. Video also available to view after event. For more information contact Lisa Beech, Ecology, Justice and Peace Adviser: [l.beech@wn.catholic.org.nz](mailto:l.beech@wn.catholic.org.nz) or 0212884388.

### Sunday 6–Saturday 12 September

Social Justice Week – theme: *Easy as CST: Unlocking the Church's Potential*. The focus is on Catholic Social Teaching. Resources sent to parishes, schools and colleges are also on Caritas' website: [caritas.org.nz/parishes/social-justice-week](http://caritas.org.nz/parishes/social-justice-week)

### Tuesday 8 September

Kāpiti Dove Fellowship for Women, 7.30pm, Our Lady of Kāpiti Parish Meeting Room, Presentation Way, Paraparaumu. Speaker Clare Borst on *The Gifts of the Holy Spirit – The Gift of Wisdom*, 1 Cor 12:4–11. All women welcome. Further information call: Anna (04) 902–6330.

### Thursday 10 September

Quiet Day with Suzanne Aubert – gentle reflection on life and works of Venerable Suzanne Aubert. Simple lunch provided or bring own. No fee, koha appreciated, 10am–2pm, The Chapel of Our Lady of Compassion, 2 Rhine St, Island Bay. Registration: [sr.sue@compassion.org.nz](mailto:sr.sue@compassion.org.nz) or ph (04) 383–7769.

### Sunday 13 September

Collection for the Holy Land – Fr Anthony Malone OFM, Commissary of the Holy Land for New Zealand, advises that due to Covid-19, the annual Good Friday Collection was transferred to Sunday closest to the Feast of the Exaltation of the Cross, 13 September 2020. If Sunday Masses are suspended on 13 September, parishes will be advised of a new date for the collection.

### Friday 18, Saturday 19 September

Mary Potter Hospice annual Street Appeal in Wellington, Porirua and Kāpiti. If you can help by volunteering at this year's collection, please register online at: [marypotter.org.nz/events/street-appeal/](http://marypotter.org.nz/events/street-appeal/)

### Saturday 26 September

Recycling our Rubbish – day retreat led by Joy Cowley. Our Lady's Home of Compassion, 2 Rhine St, Island Bay. Registration: [spirituality@compassion.org.nz](mailto:spirituality@compassion.org.nz) or ph (04) 383–7769.

### Sunday 27 September

- 106th World Day of Migrants and Refugees 2020 (see pp 1 and 2).
- Trusting Goodness – day retreat led by Joy Cowley. On our faith journey we learn 'all things work together for good to those who love the Lord'. Our Lady's Home of Compassion, 2 Rhine St, Island Bay. Registration: [spirituality@compassion.org.nz](mailto:spirituality@compassion.org.nz) or ph (04) 383–7769.

### Friday 2 October

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

### Monday 12–Friday 16 October

'Be Holy, for I am Holy': non-residential Ignatian-based retreat, presenter Brian Cummings sm: 'What does it mean to be "holy" in a Covid-19 World?' Pā Maria Marist Spirituality Centre, 78 Hobson St, Thorndon. Cost \$200. Limited number of participants due to Covid-19 Levels. Registration required, email: [bgcummings@xtra.co.nz](mailto:bgcummings@xtra.co.nz) or ph (04) 212–4691 or (021) 703–580 by 5 October.

### Thursday 15 October

Sacred Heart Girls' College, Ashburton, planned reunion luncheon rescheduled from June to Hotel Ashburton, 12.30pm, Thursday 15 October 2020. Former students invited to attend and share memories. Please email Mary Schmack for enquiries and registrations at: [mdsmck27@gmail.com](mailto:mdsmck27@gmail.com) or ph (03) 932–7502.

### Saturday 31 October

Concert by singer and composer Fr Chris Skinner SM, in support of fundraising for restoration of Sacred Heart Cathedral, 2pm–3.45pm, St Mary's College Hall, Guildford Ter, Thorndon. Cost \$25, ticket payment email Josie at: [31octconcert@gmail.com](mailto:31octconcert@gmail.com)

### 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 Home of Compassion** – bring your handheld craft project and own lunch, or Cloister Café open, 12pm, Suzanne Aubert Heritage Centre, 2 Rhine St, Island Bay, contact [heritagecentre@compassion.org.nz](mailto:heritagecentre@compassion.org.nz) or phone (04) 282–1953.

**Miha** – Māori Mass, Sundays 11am, The Chapel of Our Lady of Compassion, 2 Rhine St, Island Bay, ph (04) 383–7769.

## SEASON OF CREATION 1 SEPTEMBER – 4 OCTOBER

During this *Season of Creation*, 1 September to 4 October, several events are being organised by parishes – all focused on growing awareness of the need for our eco-conversion and taking practical action. See parish newsletters for details from Otari, Upper Hutt, Plimmerton, Wellington South and Nelson. They include the following events.

### Saturday 12 September 1.30pm–3.30pm

*Creation Walk* in Plimmerton. Join parishioners from St Theresa's Catholic and St Andrew's Anglican churches on a local walk honouring the Genesis account of creation via seven 'Stations'. We will begin at St Andrew's Church. If weather is unsuitable for walking meet in St Theresa's Hall. Contact Catherine Gibbs 021 1660997 for details.

### Sunday 20 September 1pm–3pm

*Stations of Creation Walk* in Upper Hutt. A time of prayer and reflection on the Genesis story of creation with a memorable walk in the local area. We will begin at Awa

Kairangi Park making our way via the river path up to Harcourt Park Bridge returning along the river walk. All welcome. Contact Teresa Homan 022 3127259 for details.

### Sunday 20 September 2pm–3.30pm

*Kaitiaki at Ōtari – Prayers for Protecting God's Handiwork*. Join church communities from Catholic Parish of Ōtari, Wadestown Presbyterian, St Anne's Anglican Church Northland and St Luke's Anglican Parish Wadestown, on reflective outdoors walk. Starting at Cabbage Tree Lawn, Wilton entrance to Ōtari/Wilton Bush next to bowling club. Easy grade tracks and paths. Contact Estelle Henrys 027 3123200 for

details. (Postponement date Sunday 27 September 2pm–3.30pm)

### Monday 21–Thursday 24 September

*Laudato si'* formation series continues at Holy Family parish in Nelson/Stoke. 'WE change begins with ME change' series includes keynote speakers and local identities sharing information to help people understand science linked with theology to make both spiritual and lifestyle changes at local level. Afternoon and evening sessions. More information available from Holy Family Parish, Nelson/Stoke.



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# Kua Paiheretia mātou hei iwi Kotahi – United as One

At this time of great upheaval caused by the Covid-19 pandemic WelCom has invited cultural chaplains and members of some of our many cultural communities to share a pastoral reflection.

## ‘Māku anō tōku whare e hanga’

**Rikona Danny Karatea-Goddard**

E te iwi whakapono, tēnā koutou, tēnā tātou katoa. Tuatahi, ka tangihia ō tātou mate, ērā kua riro i tēnei wā o te mate urutā. Haere, e okioki koutou ki te Ariki. Kāti! Tihei mauri ora ki a tātou kua mahue mai ki muri. I tau 1846 he wā pōautinitini nā te raupatu whenua ngā iwi o Waikato i whakapōhara. Na, i tukuna e te Kīngi Māori tuarua e Tāwhiao ēnei kupu whakakipakipa. ‘*Māku anō tōku whare e hanga*’. Me hanga tātou i tētehi whare hou, ko te iwi hei tuapapa, ko te Kīngitanga hei tuanui. ‘*Nā runga mai i ngā hau korure, me hangaia tētehi whare hei whakaruruhau mō ngā whakatupuranga e anga atu ana i te ao hurihuri nei me ōna wero i ngā rā ki mua*.’ Katahi, i ngā wiki tata nei ka tuku a Kingi Tūheitia i tōna karere Koroneihana ki te ao. I ā ia e kōrero kauwhau ana i ākina tātou ki te noho piritata i te ao e rapu ana i tōna whakautu ki te mate urutā. Nāna te ki, ‘*Tērā pea, ka rerekē te āhua o to tātou noho i ngā marama e tū mai nei*.’ I akiakina te ao Māori e ia kia tūhono tonu, kia mahi tahi i te wā nei.

‘*Kua honoa tātou i roto i ngā tini tūāhuatanga hou. Ko taku kupu tuatahi ...me pupuri tātou ki te kotahitanga... ki ō tātou rangatira, me mahi tahi tonu, ā waiho mā te ngākau koutou e arahi. Ka hua mai ngā mea pai katoa i te ngākau pono, te ngākau pokekore*.’ I ngā rangi tata nei ka tukuna ēnei whakaaro e te Huinga Pihopa Katorika o Aotearoa i roto i tētehi karere. ‘*Mō te tini o ngā whānau, ko te wā o te katinga tētahi wā onge tonu mō te hononga me te piringa ā-whānau. I hoki anō tātou ki te whakarārangi anō i ngā mea nunui o tō tātou ao. Kua kitea e tātou ētahi huarahi hou hei tūhonohono ki roto tonu i ō tātou whānau, me ō tātou hoa paetata. I kitea anō e tātou te ātaahua o tō tātou whenua, he pēhea hoki e taea ai te ngahau atu ki tō tātou wāhi noho paetata. Ko ētahi i kite i ngā whāinga wāhi hou mō te karakia, mō te huritao, kia hoki anō ki te Atua*.’ E te iwi, e mōhio ana tātou kei te toimaha ētehi o koutou, i uru ētahi whānau ki te mokemoke, ki te hēmanawa, te kore mahi, na ka rongo atu i te tauwehenga ā-whānau, me te ririhau. Mō to tātou whare hou kia kaha te inoi, kia kaha te mahi, kia kaha tātou ki te manaaki, ki te hāpai tētehi ki tētehi i runga i tēnei ara hou. Waiho mā te ngākau e kōrero. He iwi tātou nā te Atua, he iwi tūmanako tātou. Nō reira e te iwi, kia ora!

## ‘I will build my new house’

**Deacon Danny Karatea-Goddard**

To the faithful, greetings to you all. Firstly, we mourn those who have been taken in the time of the pandemic. Go forth, may you rest in the Lord. May the breath of life be with us who are left behind. 1846 was a time of great adversity where the tribes of Waikato had their lands confiscated their peoples became impoverished. The second Māori King, Tāwhiao, offered words of inspiration. ‘*I will build my new house*.’ The iwi must build a new house where people are the foundation and the Kīngitanga the ceiling. ‘*With the winds of change, you have to fashion a house that will shelter you from those winds and every generation will have to face their own challenges*.’ Then, in a recent message from King Tūheitia during his Coronation speech, he urged people to stick together as the world continues to grapple with the pandemic. ‘*Our way of life could be different for some months yet*,’ he said.

He urged te ao Māori to remain connected and to work together during this time. ‘*We are united now in many new ways. My first message is that we maintain our kotahitanga...to our leaders, please work together and continue to lead with your heart. All good things come from an honest and pure heart*.’ In a recent letter from the New Zealand Catholic Bishops Conference they expressed it in this way. ‘*For many families, the first lockdown and subsequent Covid-19 restrictions became rare times of family connection and togetherness. We are re-evaluating our priorities. We are finding new ways to connect within our families and with our neighbours. We are discovering anew the beauty of our nation and how much we can enjoy our local neighbourhood. Some are finding new opportunities for prayer and reflection and for a renewed relationship with God*.’ We know that many of you are bearing burden, other families are experiencing isolation, stress, job loss and even family breakdown and violence. For our new house, pray, work hard, be strong in our care of each other, to lift each other along this new path. Let the heart speak. We are the people of God, we are a people of hope. Good health to you all!

## 한국어 / Hangugeo - Korean

**Cecilia Kim**  
**Korean Community,**  
**St Mary of the Angels**

코로나 사태로 유례없이 두번씩이나 미사 중단되는 사태를 맞았다. 봉쇄기간 처음에는 집에서 근무하고, 온라인 미사 드리는 것이 편하기도 했었다. 우리 공동체 식구들은 모처럼 온라인으로 한국말 미사를 드리니, 기도문이나 강론 말씀이 귀에 쏙쏙 들어오고, 가끔 해본 화상 미팅도 재미있었고... 물론 영성체를 못 모시고 ‘신령성체의 기도’로 대체하는 것이 아쉬웠고 봉쇄기간이 끝나 미사가 재개되었을 때 성체를 모시면서 우리 모두 영성체가 얼마나 은혜로운지 깨닫는 계기도 되었다. 공동체 형제들을 만나고 싶어도 만날 수 없는 상황, 그리고 한국에 가족이 떨어져 있는 사람들은 서로 오갈 수 없게 된 상황들은 우리에게 다시금 인간 관계의 소중함을 일깨워주었다. 그리고 전 세계는 생각했던 것보다도 더 밀접하게 연관된 한 운명 공동체임을 확인하게 되면서, 우리는 매일 한국과 뉴질랜드 뿐만 아니라 세계 각국에서 발생하는 코로나 확진자 수를 확인해보게 되었다. 우리는 이제 나 혼자만이 잘 먹고, 잘 산다고 되는 것이 아님을 절실히 경험하고 있다. 이번 코로나 사태는 우리 인간이 그동안의 빛나는 과학 기술 발전의 성취에도 불구하고 조그만 바이러스에도 무너질 수 있는 나약한 존재임을 확인해주며 우리에게 더욱 겸손할 것을 요구한다. 하지만 우리 신앙인들은 로마서의 말씀처럼 주님을 믿고 인내하며 희망을 가져야한다. ‘환난은 인내를 자아내고 인내는 수양을, 수양은 희망을 자아냅니다.’ (로마 5:3-4) 우리 모두 주님을 믿고 희망하며 우리 공동체부터 서로 친절하게 배려하고 도움을 주는 따뜻한 공동체 일원이 되어 이 길고 우울한 코로나 사태의 시험을 함께 이겨나가자고 다짐해본다.

We are living in unprecedented times that stopped Mass being celebrated again. In the first lockdown we felt some welcome aspects as we worked at home without spending time dealing with the traffic. On Sundays we had online Mass in Korean, even though we missed Communion which was replaced with the Act of Spiritual Communion Prayer. We even enjoyed a few Zoom meetings. When Mass was resumed after lockdown, we realised how blessed we were able to take Communion! When we couldn’t meet each other or our families in Korea, we appreciated the importance of our relationships and realised that our world was engaged in a common challenge. We’ve been tracking the Covid-19 cases not only in New Zealand and Korea, but that in other countries. We must think beyond our immediate personal issues. Despite remarkable scientific and technical achievements, we human beings are still very vulnerable, which reminds us to be humble. We, however, as people of faith can rely on God who gives us hope even during the time of suffering, as said in Romans: ‘... suffering produces endurance, and endurance produces character, and character produces hope.’ We need to be kind to each other, be considerate and help each other, trusting God. In that way we will overcome this long and dark trial of Covid-19.

## Español - Spanish

**Carlos García**

Hace dos semanas el Evangelio (Mateo 14, 22,33) nos decía que la tormenta era fuerte, y el mar estaba agitado. Entonces Jesús invitó a Pedro a caminar sobre el agua pero el dudó en su fe y empezó a hundirse. Pero el Señor, que es bondadoso y compasivo extendió la mano y lo salvó. Las olas de la pandemia nos están poniendo a prueba y a veces sentimos que nos hundimos. Sin embargo Dios está con nosotros y Su mano está al alcance. El Espíritu Santo iluminará la mente de los médicos y científicos para superar el desafío que enfrentamos. Demos gracias por la oportunidad de poder reafirmar que confiamos, que creemos y no dudamos. Mantengamos alta nuestra fe.

Two weeks ago [Sunday 9 August], the Gospel (Matt 14-23), told us the wind was strong and the sea was wild. Then Jesus invited Peter to walk over the water but he hesitated and began to sink. However, the Lord who is kind and merciful, offered his hand and saved him. The waves of the pandemic are testing us and sometimes we feel we are sinking. However God is with us and we can reach his hand. The Holy Spirit will enlighten the minds of doctors and nurses to overcome the challenges we face. We give thanks for the opportunity to reaffirm our trust, that we believe and do not doubt. We hold high our faith. *Carlos García is a member of the Latin American community and of St Francis of Assisi Parish, Ohariu, Wellington.*

## Tiếng Việt - Vietnamese

**Fr Trung Nguyen**  
**Assistant priest, Catholic Parish of Hastings**

Thời gian này, chắc hẳn mỗi người trong chúng ta đang băn khoăn tự hỏi rồi thế giới sẽ đi về đâu. Covid 19 đã lấy đi nhiều thứ từ nhiều người. Bao nhiêu dự định trong cuộc đời của mỗi chúng ta đã không thành hiện thực. Chúng ta có những lo lắng cho sự an toàn của gia đình, anh em, bạn bè cũng như của chính mỗi cá nhân. Trong những lúc này, có lẽ ta phải tự đặt câu hỏi cho bản thân của mình. Ý nghĩa của cuộc đời là gì? Trong niềm tin, ta biết rằng Chúa tạo dựng nên con người để giúp đỡ lẫn nhau, để cùng nhau vươn tới cùng đích cuối cùng là nước trời. Hơn bao giờ hết, đây là thời gian mỗi người cần quan tâm lẫn nhau nhiều hơn, yêu thương nhiều hơn để qua đó tình yêu Đức Kitô cho chúng ta được tỏ lộ cho nhiều người xung quanh ta.

## Tongan

**Rev Sanele Finau**  
**Tongan Chaplaincy**

Malo fau e ngaue fakataki kuo mou fai ki ho mou ngaahi komunio pea kou polepole ai – kataki pe he’ikai lava hoto fatongia atu kiate kimoutolu ‘oua siva ai hōmou ‘amanaki ko Sesu ‘ena ‘oku ‘I taumu’a pe – Talaki pe mu’a ‘a Sesu ‘I he’etau lea pea mo ‘etau tōonga mo’ui. – ‘Ofa atu – sanele finau.

Cardinal John puts it beautifully and reminds us that even amidst the challenges and anxieties, the changes and the questions, bring the longings of your heart to the present moment and find the grace awaits for you there. Yes we tried to live one day at the time. As chaplain, I felt sorry for my people because I have nothing at all to share with them and I walk with them their difficult journey. I thank my people for the love and care they showed to others. My people just let your light Shine and live enjoy the present moment.