



The little Catholic church of St Peter and St Paul at Kauwhata Marae, Te Arakura Road, Kai Iwi, near Feilding, turned 125 years old on Tuesday, 20 October, 2020. The people of Ngāti Kauwhata gathered at the church to celebrate this milestone.

Built in 1895, the church was opened on October 20 that year, with Archbishop Redwood celebrating at the first Mass.

Dr Areti Metuamate, of Ngāti Kauwhata, and Chief Executive

of Te Kupenga – Catholic Leadership Institute, welcomed everyone to the church. Mons David Bell, of Palmerston North, led the service, which began with a himene and opening karakia and included a reading by Marty Haugen, Psalm 84, Prayers of the Faithful, and ‘E to Matua I re rangi’.

Mons Bell led the congregation outside to bless the church and the grounds – the resting place for many tupuna. The

service ended with a prayer of thanksgiving, a blessing of the people and a final himene. The occasion concluded with a hakari (feast) at the adjoining marae.

In earlier times the church and marae were the focal point for the local Māori and Pakeha community. Many descendants of those families still live in the area and continue to support the church.

Photos and words: Annette Scullion/WelCom

Oceania faces multiple crises – Caritas Report

Michael Fitzsimons



Many countries in Oceania are living in an emergency situation and facing a convergence of multiple crises such as climate change, economic instability, a global pandemic and conflict, says a new Caritas report on Oceania.

The report, entitled *Towards new horizons, State of the Environment for Oceania 2020 Report*, says in its introduction that governments have responded in a variety of ways to the global pandemic, with severe impacts on Oceania.

‘Restrictions on international travel and trade produced negative economic consequences, with many places reliant on tourism and remittances from family members overseas. Humanitarian aid and supplies

were disrupted and complicated due to travel restrictions and Covid-19 precautions.’

However, the report notes the pandemic showed ‘how quickly nature can recover when given space, and how quickly governments and institutions can act in a crisis.’

The Report, issued annually by Caritas Aotearoa New Zealand, assesses the impact of environmental issues on people in the region. The assessment is based on stories and data received by Caritas from official sources, as well as Caritas’ staff, partners and associates in the region.

FIVE CATEGORIES

The Report’s findings are organised into five categories:

- weather;
- coastal erosion and sea level rise;
- food and water;
- offshore mining and drilling; and
- finance availability to deal with climate change.

Caritas’ assessment of extreme weather impacts in Oceania remains at severe, based on the unprecedented bushfires in Australia; the impact of Cyclone Harold on countries such as Solomon Islands, Vanuatu, Tonga and Fiji; and highly unusual weather events in many places. Extreme weather patterns are a new normal, says the Report.

“We must use the present crisis to attend to the needs of the poorest, including our Mother Earth and future generations.” – Towards new horizons

On the issue of coastal erosion and sea-level rise, Caritas has raised its assessment from high to severe, reflecting concern from Caritas members in Tonga, Fiji and Papua New Guinea in particular. Fiji is looking to relocate more than 40 coastal villages in coming years.

Caritas’ assessment of environmental impacts on food and water supply remains at high. Both unusual weather events and resource extraction continue to impact poorer populations. The impact of the Covid-19

pandemic has highlighted the vulnerability of some poor urban dwellers compared to people who live close to the land and food supplies.

Caritas has raised its assessment of the impact of offshore mining and drilling from moderate to high, highlighting the stress that continued efforts to mine the seafloor is placing on coastal peoples.

Finally, the Report concludes that the finance available for vulnerable communities to adapt to climate change is woefully inadequate. ‘There is still only a trickle of what many frontline Pacific communities need to survive,’ says the Report.

Recommendations

The Report’s recommendations include the rebuilding of economies ‘that serve people and the planet, that value and support local resilience, food production, ecosystems, and communities.’

It calls on Governments to remain committed to stronger Nationally Determined

Continued on p3

From the editor

Annette Scullion

This month WelCom features two recent and significant Church-based documents: Pope Francis’ latest encyclical, p 20; and closer to home, the annual Oceania environmental report from Caritas Aotearoa New Zealand, p 1 and 3.

Both were written during the Covid-19 global pandemic and released to coincide with St Francis of Assisi Day, 4 October. They each cite the pandemic as a wake-up call and ‘a profound opportunity to change hearts and minds’ and ‘renew the face of the earth’.

The Caritas report recommends rebuilding economies that serve people and the planet, that value and support ecosystems and communities, and that reach out and protect those on the margins.

In *Fratelli Tutti*, Pope Francis urges people to renew society by putting love for others ahead of personal interests. He sees the many questions asked during the worldwide lockdowns as ‘an opportunity to reset a pattern of catastrophic systemic failures

that have created an unequal and polarised world’. Pope Francis asks us to live the Gospel for our times and expects us as Catholics to become agents for change in the world, based on Catholic social teaching.

Covid-19 has demonstrated how interconnected the world is and how rapidly the virus has impacted everyone and changed lives for the long term.

Here in New Zealand with the general election over, we have an opportunity to rebuild our country in better ways. If we can apply our national values of fairness, pragmatism and respect for one another, as demonstrated during the pandemic, to address issues of inequality – housing, child poverty, climate action, drug abuse, infrastructure, economic imbalance – everyone will benefit from a healthier, more caring and prosperous society.

Heeding Pope Francis’ words, as Church and society, we need to be open to the possibilities of love changing the world for the collective and long-term benefit of all. This is not fanciful thinking. It is Church teaching.

‘The call to Mission’



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

Earlier this year the Archdiocese was on course to sponsor a conference entitled ‘Takirua 2020 – Shaping the Mission’. The conference was scheduled to take place over Anzac weekend in April with about 300 people from all over New Zealand registered to attend. ‘Shaping the Mission’ was to be the first time those involved in Marriage Ministry work and Youth Ministry would come together to reflect on their work and how together they could ‘shape the mission’ for the 2020s. Unfortunately, and very disappointingly, because of the Covid-19 lockdown the conference did not take place.

However, in the last couple of months there have been two sessions held in Wellington for people who work with young people, and very recently another session for people involved in Marriage Preparation and Marriage Enrichment work. This has meant almost 260 people have participated in some way, by listening to presentations and reflecting on the material that would have been presented at the Anzac weekend conference. Some of the material presented addressed issues such as ‘Realities of the Young Today’, ‘Realities of the Church Today’ – this has been greatly influenced to adjusting to a world hit by the pandemic – and ‘Realities of Marriage Today’.

Also, on March 14 this year we celebrated our Mission Expo 2020 at Bishop Viard College in Porirua. We were to have held another Mission Expo a week later at Garin College in Richmond, Nelson, for the South Island part of the Archdiocese, but again Covid intervened and it did not take place. The Mission Expo at Bishop Viard College was a great

success and I have been thrilled to hear several people talking about it in recent weeks. I really believe these events have helped more people to understand something of our own personal mission as the baptised daughters and sons of God.

Just a few days ago I was in a parish and someone from the St Vincent de Paul Society spoke about their work, and then said, ‘Cardinal John keeps telling us that we are all Missionary Disciples’. I was delighted to hear that and to know people are seriously thinking about how they can be ‘a mission’. In his Apostolic Exhortation *Evangelii Gaudium* of 2013, his first major document as Pope, the Holy Father wrote, *‘I am a mission on this earth; that is the reason why I am here in this world. We have to regard ourselves as sealed, even branded, by this mission of bringing light, blessing, enlivening, raising up, healing and freeing’*, (*Evangelii Gaudium* 273).

simply to go through life, but to give life; not to complain about life, but to share in the tears of all who suffer. Courage! The Lord expects great things from you. He is also expecting some of you to have the courage to set out and to go wherever dignity and hope are most lacking, where all too many people still live without the joy of the Gospel’. (*Homily for Vespers for Extraordinary Mission Month 2019.*)

We are only too well aware that Covid-19 has disrupted 2020 beyond our imagining. It has changed the way we look at so many things, including our appreciation and understanding of our Church and the part we all play in it. We cannot let this opportunity go by. The pandemic has given us the opportunity to think in new and different ways, and maybe to bring new life and energy to our Church. Back in March, Pope Francis prayed on his own in a rain-swept St Peter’s



Pope Francis holds a prayer service in an empty St Peter’s Square, March 27, 2020.
Photo: CNS/Vatican Media

Do you see yourself as ‘a mission’ and if so, how does that affect the way you live?

Just this week I spoke at a gathering of people who were reflecting on their work in the Church. I was able to use the following words of Pope Francis as I thanked them for all they are doing and encouraged them to also be ‘a mission’.

‘...the Lord is also calling you, because you, fathers and mothers of families; you, young people who dream great things; you, who work in a factory, a store, a bank or a restaurant; you who are unemployed; you who are in a hospital bed... . The Lord is asking you to be a gift wherever you are, and just as you are, with everyone around you. He is asking you not

Square, and the image of him alone as he gave a blessing to the city of Rome and to the world remains for me one of the most haunting images brought about by Covid-19. He said:

‘Like the disciples in the Gospel we were caught off guard by an unexpected, turbulent storm, we have realised that we are on the same boat, all of us fragile and disoriented, but at the same time important and needed, all of us called to row together, each of us in need of comforting the other. On this boat... are all of us. Just like those disciples, who spoke anxiously with one voice, saying “We are perishing”, so we too have realised that we cannot go on thinking of ourselves, but only together can we do this.’ (*Urbi et Orbi Blessing, March 27, 2020.*)

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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.

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Cathedral demolition work begins

Mike Stopforth

Work on the demolition of the historic Cathedral of the Blessed Sacrament, in central Christchurch, commenced in September and is expected to take up to a year to finish.

Completed in 1905, the Catholic Cathedral on Barbadoes St, was closed after being damaged in the September 2010 earthquakes and received further more substantial damage in the February 2011 earthquakes.

Speaking on September 1, 2020 the Catholic Bishop of Christchurch, Paul Martin, said even though the decision to demolish the cathedral was made a year ago there was still sadness in seeing the building being demolished.

‘Work will commence from the eastern or rear end of the building, firstly removing the unstable arches and other highly hazardous elements. The roof and other high and overhead elements will follow as they form significant hazards.

‘Work on the cathedral will progress towards the west with the Barbadoes St frontage being the last area demolished.

‘Even though much work has occurred over many years to remove badly damaged sections of the cathedral as part of the stabilisation process, the site remains very hazardous and dangerous’, Bishop Paul said.

Work methodologies will be driven by health and safety best practice to ensure the protection and safety of the people involved.

The remains of Bishop John Grimes, Bishop Edward Joyce and Bishop John Cunneen, who are buried under the floor of a side chapel, will be disinterred once the cathedral has been deconstructed to ground level.

‘Planned salvage of the angels and some of



The two angels from the top of the Cathedral façade are salvaged as demolition work begins.
Photo: Alden Williams/Stuff Limited

the columns will be undertaken early in the project, but any other salvage activities will be opportunistic in nature, and subject to being able to safely access areas of the building. This also includes recovery of other items such as stained glass windows and plaques.

‘Ornate stone elements may be retained for future projects where opportunities are identified. While it would be desirable to incorporate some of the recovered artefacts into the new cathedral, successfully merging two architectural styles from different eras into a modern building can be extremely difficult to achieve.

‘There is a willingness for this to happen but it might not be possible’, Bishop Paul said.

Protranz are the contractors on the \$1.8m project.



Cathedral of the Blessed Sacrament, Christchurch (ca. 1905).
Photo: CCL PhotoCD 4, IMG0042

Mike Stopforth is Director, Bishop’s Pastoral Office, Catholic Diocese of Christchurch.

Referendum results

The outcome of the votes on the End of Life Choice Act and legalisation of cannabis referendums will not be known until three weeks after the results of the general election. Preliminary results for both referendums are expected on October 30. The final official referendum results are expected to be announced on Friday, November 6.

Royal Commission

The Aotearoa Catholic *Te Rōpū Tautoko* is the group set up to co-ordinate and manage cooperation between the Royal Commission of Inquiry into Abuse in Care and the Catholic Church in Aotearoa. It represents the Catholic Bishops and Congregational Leaders of Aotearoa New Zealand.

Within the scope of its inquiry, the Royal Commission will be investigating the adequacy of the redress process of the Catholic Church, the Anglican Church and the Salvation Army, and what needs to be done to support people who have been abused or neglected in faith-based institutions.

Te Rōpū Tautoko has undertaken an enormous amount of work involving the collation and submission to the Commission of thousands of documents in preparation for the public Faith-based Redress Hearings. The hearings are scheduled from 30 November to 11 December this year.

Correction

The headline for the Catholic Bishops Election Statement 2020 article, p 4, in the October edition of WelCom, should read: ‘Kua oti katoa tātou te paihere – We are all connected’.

Continued from p1

Contributions (NDCs) under the Paris Agreement by the end of 2020.

The Report says climate finance must prioritise the poorest communities, and empower local communities to access funding. It calls for the banning of further seabed mining and exploration and says that the earth must be allowed to restore healthy ecosystems. Growing and distributing food sustainably needs to be a priority.

Conclusion

The Covid-19 crisis has thrown

the world into turmoil and reminded us of our vulnerability, and interconnectedness, says the Report.

‘Governments and international bodies must protect people’s health and minimise the fallout from Covid-19, while continuing to step up efforts to address urgent climate mitigation and adaptation. Neither can the need for a green transition be used as a smokescreen to plunge human exploitation to the ocean depths.

‘We must use the present crisis to attend to the needs of the poorest, including our Mother Earth and future generations. It challenges us to

re-think our relationship to the earth, to each other, and our notion of “economy”, which means “household management”. Our common home is in need of our care.’

Towards new horizons was launched in October through a global webinar with speakers from across Oceania who have been living through the climate emergency and were able to talk from direct experience.


The full report and more stories of impact are available online at: www.caritas.org.nz/state-environment




Sea-level rise, Solomon Islands.
Photo: Caritas

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“Unlocked: The Art Exhibition” will be held in the College hall on Friday 6 November from 6.30pm to 9.30pm. Tickets are available from the College and entry is \$25.00 per person and includes one beverage and nibbles.

St Patrick’s College Leaver’s Mass will be held in the College hall at 10.30am on Monday 9 November and Senior Prizegiving will be held on Tuesday 10 November at 7.30pm in the College hall.



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Jubilees celebrated in Palmerston North Diocese

Sue Seconi and Emma Dodsworth

Parishioners and clergy from across the Diocese of Palmerston North gathered in the Cathedral of the Holy Spirit on October 8, for Mass to rejoice with priests celebrating Ordination and Bishops their episcopal anniversaries.

The eight celebrating priests were Fr John McLaughlin, 65 years; Fr Frank Twiss sm, 60 years; Fr John Dykes, 55 years; Fr Michael Wooller sm, 50 years; Fr Peter Brockhill, 30 years; and Fr Craig Butler, 25 years. Fr Walter Cooke, 60 years, and Fr Damian Caccioppoli sm, 40 years, were unable to attend.

Celebrating their episcopal ordinations were Bishop Peter Cullinane, 40 years, and Bishop Owen Dolan, 25 years. Cardinal John Dew, the presiding celebrant of the Mass, was celebrating his 25th jubilee as bishop,

In his welcome Cardinal John acknowledged the jubilarians for their years of spiritual service. ‘Thank you for being faithful stewards of the Mystery,’ he said.

During his homily Bishop Peter reflected on faithfulness to the Word, and what the



Mons Brian Walsh proclaims the Gospel at the Jubilee Mass celebrating priests’ and bishops’ Ordination and Episcopal anniversaries. Photo: Sue Seconi.

jubilarians have been called to and have given their lives for – which, according to the Second Vatican Council, is first and foremost a ‘ministry of the word’.

Today, the challenge facing all of us is how to proclaim that word effectively, Bishop Peter said. ‘How are we to speak convincingly about something that can seem so other-worldly? How to speak about the nearness of what can seem remote? How to speak with a sense of

urgency about what seems out of sight and postponable? he asked.

Like God telling the prophet Ezekiel to be ‘a sign’, today the Church asks its priests to ‘put our whole life and whole self where our mouths are’, Bishop Peter said. Jubilees are not just about numbers of years, but about years of service, self-sacrifice and faithfulness.’

Bishop Peter shared how that during his time as bishop of the diocese, after coming

away from visiting priests, especially in country parishes, he often felt humbled and admiring of these men for being at their posts, day in and day out, week in week out, year in and year out. ‘That kind of faithfulness is truly a prophetic sign in our day: It is counter-cultural in a society that easily excuses unfaithfulness, and even doubts whether faithfulness is possible.

‘All those who witness to faithfulness, whether in marriage, in homes, work-places, neighbourhoods, or Religious life, are called to be Ezekiels. It is our lives that speak the word.’

Rejoicing at jubilee ordinations is about celebrating the parishioners they serve as well, Bishop Peter continued. ‘Every priest knows, or pretty quickly learns, that what often incentivises him, empowers him, enables his perseverance, urges him on, keeps him going, is the faith and faithfulness, love, sacrifices, hopes, struggles, sorrows and courage of the people. And today, we all thank you for that.’

After the final blessing, the congregation gave a round of applause as the priests processed out of the cathedral.

Prison and hospital chaplains commissioned in Wellington Archdiocese

Karen Holland and Vivien Chiu
Catholic Social Services

‘I was sick and in prison and you came to visit me.’

Last month Cardinal John Dew commissioned two chaplains from the Archdiocese of Wellington.

At Sunday Mass on October 4, at St Michael’s Church, Taita, Falelou Sio was commissioned as Catholic chaplain to the men and women in Rimutaka and Arohata prisons.

At an ecumenical service at Wellington Hospital Chapel on October 14, Kate Sanders O’Connor was commissioned as a Catholic hospital chaplain; and Bishop Eleanor Sanderson commissioned Rev Mary Minson as ecumenical hospital chaplain.

Cardinal John said at Falefou’s commissioning we are God’s vineyard and that God plants the vineyard. ‘Prisons too are a part of God’s vineyard. We do not know what has happened in the lives of men and women who are sentenced to a term in prison but they too deserve having people such as our chaplains who help them, journey with them and assist them to make changes in their lives.’

Falefou paid tribute to his parents. ‘When I received the cross from Cardinal John I remembered the dreams of my deceased parents – “to serve the church”.

‘My role as prison chaplain is a job, a mission that requires enormous sacrifices and a lot of time to dedicate and divide among



Fr Joy Raphel, Te Awakairangi parish; Alison Robinson, chaplain Rimutaka Prison; Falefaou Sio; Cardinal John Dew; Sr Veronica Casey, senior Catholic prison chaplain; Christoph Zintl, chaplain Rimutaka Prison; Tivese Otutoa, chaplain Auckland Women’s Prison; Rev John Axcell, chief executive Prison Chaplaincy Service, Aotearoa New Zealand; Mary Boyle, assistant chaplain Rimutaka Prison; Judy Dixon, assistant chaplain.

Photo: Mary-Ann Greaney

those who have an overabundance of time: to talk with the prisoners, to share the penalty with them. I always meet my brothers and sisters – to whom I have a duty – to introduce myself with an attitude of service. I am worth what I love.’

Cardinal John invited the community to remember Falefou and all our prison chaplains. ‘They minister to people who are like us, people who make mistakes, who slip up in their lives, and sometimes make very big messes of their lives. But they too deserve the mercy and compassion of our God. Remember the words of Jesus: ‘I was sick and in prison and you came to visit me.’

Joining Kate at her commissioning were

family members, colleagues, Archdiocese of Wellington directors, Interchurch Council of Hospital Chaplains (IHC) officials, and Wellington Hospital management staff.

Mary and Kate promised to declare the Good News of God’s love and provide pastoral and spiritual support to the patients, staff and whānau at the hospital. Each was presented with a cross, a pyx (small, round Eucharist container) and a candle as symbols of their ministry. Norman Gray, Wellington Hospital Operations Manager presented them with their IDs and badges of office. IHC Regional Manager Rev Joe Gray presented Mary with a Bible and New Zealand Catholic Bishops Conference senior Catholic chaplain Tony



Rev Mary Minson, Bishop Eleanor Sanderson, Cardinal John Dew, Kate Sanders O’Connor. Photo: Vivien Chiu

Lenton presented Kate with her Bible.

Their service concluded with the ecumenical Christian prayer from Pope Francis’ recent encyclical *Fratelli Tutti*. ‘Come, Holy Spirit, show us your beauty, reflected in all the peoples of the earth, so that we may discover anew that all are important and all are necessary, different faces of the one humanity that God so loves. Amen.’

Cardinal John quoted Pope Francis’ reaffirmation of the Church’s commitment to ecumenism, to encourage cooperation with the member churches and with our ecumenical partners. The spirit of collaboration between organisations involved in hospital chaplaincy was evident.


We congratulate both Falefou Sio and Kate Sanders O’Connor on their appointments as chaplains to some of our most vulnerable people. We offer our prayers, support and encouragement in their ministries.



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World Day of the Poor

Lisa Beech

Families, households, parishes, individuals, schools and communities of the Archdiocese of Wellington are encouraged to find appropriate ways to share food with others this year for the World Day of the Poor, on Sunday 15 November 2020.

In the context of our more fragmented and disconnected communities, following the Covid-19 lockdowns and restrictions, which have included the suspension of many Masses and other activities this year, there is a greater need than ever to reach out and connect with each other and with people in need, says Cardinal John Dew.

However, the large-scale activities as organised in previous years in the Archdiocese to mark the World Day of the Poor are less appropriate in the current Covid-19 environment, he says.

‘But that doesn’t stop us reaching out to each other,’ says Cardinal John. ‘This year, to mark the World Day of the Poor, we are encouraging every family and household of the Archdiocese to find something

Be a neighbour – share food for World Day of the Poor, Sunday 15 November 2020



“I should no longer say that I have neighbours to help, but that I must myself be a neighbour to others.” – Pope Francis, Fratelli Tutti #81

appropriate that you can do safely to share food with others.’

If we are still in Covid-19 level one [in which we are allowed us to meet], that could include inviting a friend or neighbour over for a meal, or buying a ‘pay-it-forward’ coffee in a local café.

If Covid-19 restrictions are again in place in November, sharing could include safely passing on some homegrown vegetables to a neighbour, baking a cake for a family with a newborn baby, donating to the foodbank or sponsoring a meal at the Compassion Centre Soup Kitchen.

In his recent encyclical *Fratelli Tutti*, Pope Francis uses the parable of the Good Samaritan to highlight the responsibility each of us has to be a neighbour to others. He asks us in the face of suffering to draw near to others without asking questions: ‘I should no longer say I have neighbours to help, but that I must myself be a neighbour to others.’ (*Fratelli Tutti* #81)

The World Day of the Poor is observed in November each year. It was instituted by Pope Francis following the Jubilee of Mercy in 2016.

Connection in a disconnected world

Work by the Society of St Vincent de Paul during the Covid-19 lockdown to support the needs of the community has helped many people to feel connected in a suddenly disconnected world, Cardinal John Dew said at a Mass for the feast of St Vincent de Paul on September 27, 2020.

The Mass was hosted by the Wellington Area Councils of the Society of St Vincent de Paul, at St Benedict’s Church, St Francis of Assisi parish of Ōhāriu. It was able to occur because Covid-19 level 2 restrictions had been lifted the previous week.

Quoting from the first reading of the day from St Paul’s letter to the Philippians urging that ‘people not think of their own interests first but everybody thinks of other people’s interests instead’, Cardinal John acknowledged in the face of the Covid-19 threat, the Society’s members, volunteers and staff could have chosen to look after their own interests.



Bishop Viard College Young Vinnies take up the Offertory at Mass for the Feast of St Vincent de Paul.

Instead the St Vincent de Paul Society ensured many people continued to receive food parcels, personal hygiene supplies, winter blankets and bedding for new-born babies.

St Vincent de Paul Wellington are now supporting 33 per cent more people than this time last year, and are providing 55 per cent more services. These needs are expected to increase as the wage subsidy and rent freeze schemes come to an end.

Cardinal John asked the Society to continue to accompany and support parishes in identifying and responding to both new and old forms of poverty and injustice.

He told St Vincent de Paul volunteers, members and staff, ‘Please continue to be a living example of the mission inspired by St Vincent de Paul.’

➤ *Vincentians recognised as community heroes, p 8.*

Launch Out 2020

The Archdiocese of Wellington’s Launch Out candidates have been working on pastoral projects in parishes throughout this year. They will formally present their project results to Cardinal John Dew, mentors, parish priests and Archdiocese directors at the Catholic Centre on 21 November.

The eight candidates are from Te Wairua Tapu, Holy Trinity, Our Lady of Hope, Wellington South, Star of the Sea and St Theresa’s Plimmerton parishes.

‘This has been a year to remember because of the pandemic and I am personally heartened to know how well the candidates were still able to serve their parishes with plans all up in the air,’ says Maya Bernado, manager of the Launch Out formation programme. ‘What they have achieved is a good message of hope for us all.’

Launch Out is the programme the Archdiocese has developed for those who wish to become Lay Pastoral Leaders in parishes. It involves four to eight years of intensive study, pastoral experience and spiritual formation.

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Pope backs same-sex civil unions

Pope Francis expresses support for the creation of civil union laws for same-sex couples in a new documentary about his seven-year papacy.

In the film, *Francesco*, he says: ‘Homosexual people have a right to be in a family. They are children of God and have a right to a family. Nobody should be thrown out or be made miserable over it. What we have to create is a civil union law. That way they are legally covered. I stood up for that.’

The question of civil unions comes up in the film in a segment that features Andrea Rubera, a gay Italian man who was able to participate in one of the Pope’s daily Masses in the Vatican’s Santa Marta residence.

Rubera says that he gave Francis a letter that

explained conversations he and his partner were having over whether to take their children to church, fearing they might be subject to unfair judgment as children of a gay couple.

Rubera says the Pope later called him, and encouraged them to take their children to church and to be honest with the pastor about their living situation.

The Pope has previously spoken in favour of civil unions, saying they are a way to protect the legal rights of persons in same-sex relationships.

In the past the Church has opposed legal recognition of same-sex unions. In 2003, a Vatican document issued by the Congregation for the Doctrine of the Faith set out why it was ‘necessary to oppose legal recognition of

homosexual unions’ because they ‘obscure certain basic moral values and cause a devaluation of the institution of marriage’.

Francesco tells the story of Pope Francis’ papacy over the past seven and a half years, covering many of the trips he made before the Covid-19 pandemic and his handling of the sexual abuse scandals that have engulfed the Church.

It also focuses on issues that Pope Francis has made the hallmarks of his papacy, including the environment, poverty, migration and inequality.

Sources: *The Guardian*, *The National Catholic Reporter*

Russian Catholic Bishop



Nicolai Dubinin, the first Russian-born Catholic bishop since the start of the Soviet era.

The first Russian-born Catholic bishop since the start of the Soviet era says he prefers to speak of challenges facing the minority Catholic Church rather than problems.

‘Being a relatively small community, the Catholic Church in Russia is challenged with making a positive, constructive contribution as an integral part of society,’ says Bishop Nikolai Dubinin.

The Catholic Church, currently making up less than half a per cent of Russia’s population of 144.5 million, was savagely repressed under Soviet rule in 1917–1991, losing almost all its clergy and churches.

‘As a result of Soviet-era persecution, our Church was virtually destroyed, so clergy from different countries came here to help,’ says Bishop Dubinin. ‘But it’s taken almost 30 years, among native Russians who grew up in our local Church and took the path of priestly ministry, for a local bishop to be chosen.’

Although he’s the first Russian-born Catholic bishop in 100 years, Dubinin explains there were many before the 1917 revolution. ‘I’m the first and only one in the Church’s recent history,’ the 47-year says.

As the country’s first auxiliary bishop, Dubinin will serve northwestern areas of the Moscow-based Mother of God Archdiocese, where he previously taught at the Church’s seminary. Dubinin is a Conventual Franciscan who was ordained in 2000 after training in Poland.

Sources: *The Tablet*, *Asia News*

NZ Catholic bishops endorse civil unions stand by Pope Francis

Commenting on the Pope’s remarks about same-sex civil unions, reported in the film *Francesco*, Bishop Patrick Dunn, Bishop of Auckland and President of the New Zealand Catholic Bishops’ Conference, said in a statement on October 24, 2020, ‘I endorse the reported comments of Pope Francis. I know he is anxious for LGBTQ people to know they are valued members of the family of the Church as they are of their own

families. We want their happiness, and for them to know that they are loved.’ Same-sex civil unions have been available in Aotearoa New Zealand from April 26, 2005.

Catholics increase, vocations decrease

New data released by the Vatican shows the number of Catholics is on the rise worldwide. The global Catholic population grew 16 million to 1.33 billion in the past year, according to figures released by the Vatican.

The percentage of Catholics in the world remained at 17.73 per cent, indicating the increasing numbers are in line with world population growth.

All continents reflected growth. Africa reported the most significant increase in Catholics with 9.2 million. Europe increased by 94,000, showing a rise for the third year running. Growth in the Americas was 4.5 million, 1.8 million in Asia, and 177,000 in Oceania.

Fides, the information service of the Pontifical Mission Societies, has presented the statistics annually since 1927.

However, according to a report issued by the Vatican Congregation for the Evangelisation of Peoples, the number of priests and ordained leaders has dropped significantly. The reduction is particularly notable in Europe and America.

The total number of priests in the world decreased to 414,065 in 2018, with Europe registering a drop of 2,675 priests compared to 2017.

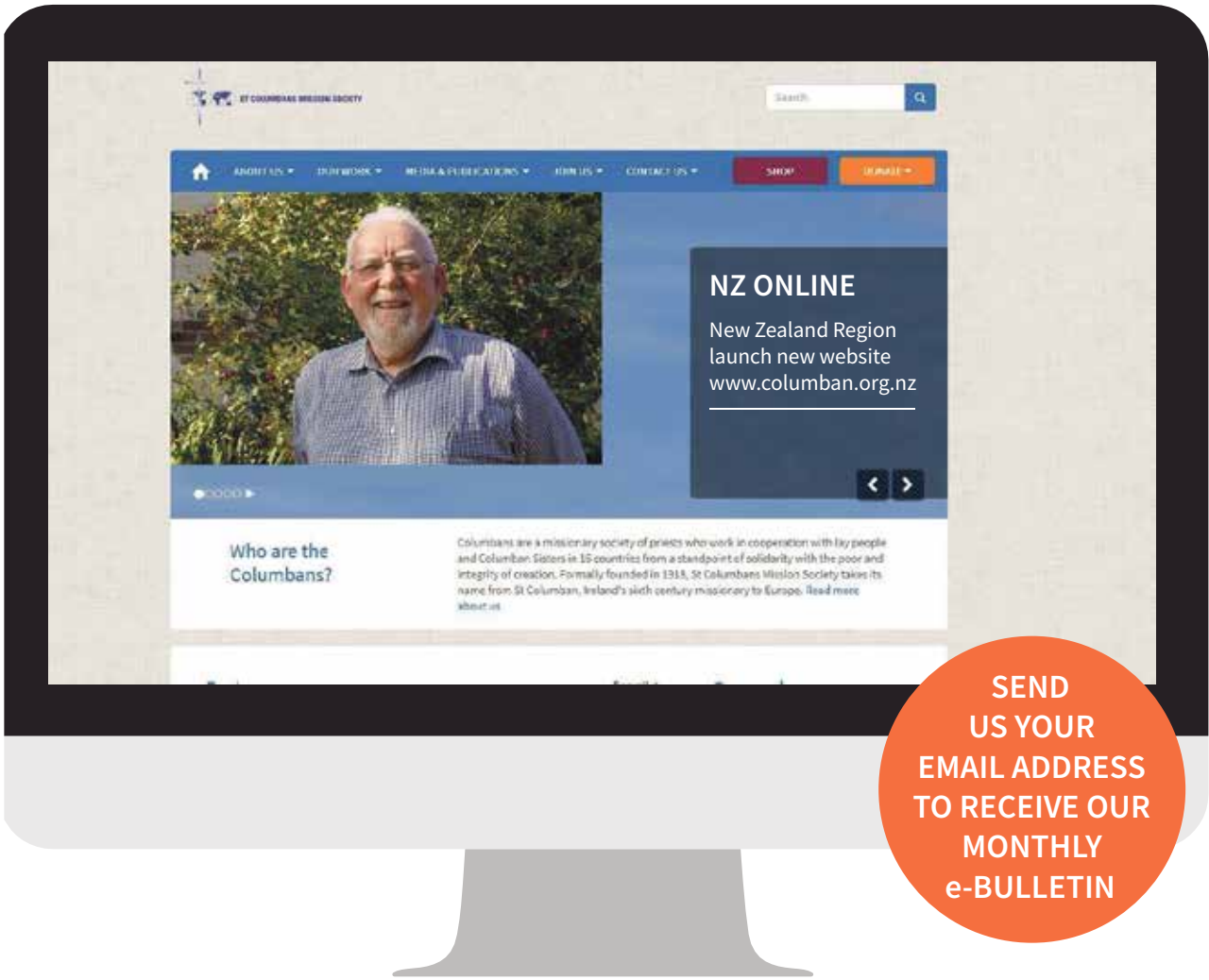
The reduction in clergy combined with the increase in Catholics is putting pressure on priests. The figures reveal there are now 3,210 Catholics to every priest, and over 14,000 people per priest worldwide. There has also been a significant decline in the numbers of religious women.

Sources: *Catholic News Agency*, *Religion News Service*



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Young ‘tech whiz’ beatified

Carlo Acutis, a 15-year-old Italian, who used his computer programming skills to spread devotion to the Eucharist, was beatified last month. In a service on Saturday October 10, in the Italian town of Assisi, Carlo Acutis became the youngest contemporary person to be beatified.



Carlo Acutis: 15-year-old moves closer to becoming first millennial saint.

Photo: Screenshot/YouTube

Acutis, dubbed ‘the cyber apostle of the Eucharist’, was born in London to Italian parents, and moved to Milan with them as a young boy. The teenager is being presented as a role model for youth, a ‘saint of the ordinary’ and also a possible patron saint for IT workers. The beatification took place after a miracle was attributed to his

prayers and the grace of God. In Brazil, a boy named Mattheus was healed from a serious birth defect called an annular pancreas after he and his mother asked Acutis to pray for his healing.

Carlo Acutis died from leukemia in 2006. Before then he was an average teen with an above-average knack for computers. He put that knowledge to use by creating an online database of eucharistic miracles around the world.

Acutis is a role model for young people today who are often tempted by the traps of ‘self-absorption, isolation and empty pleasure,’ says Pope Francis.

‘Carlo was well-aware that the whole apparatus of communications, advertising and social networking can be used to lull us, to make us addicted to consumerism and buying the latest thing on the market, obsessed with our free time, caught up in negativity,’ the Pope wrote. ‘Yet he knew how to use the new communications technology to transmit the Gospel, to communicate values and beauty,’ he said.

His remains are preserved in Assisi’s *Santuario della Spogliazione*. Looking at the remains of Acutis today, it’s easy to

see why such a figure seems more within reach. He lies in repose not wearing ornate clerical vestments or a religious habit, but rather Nike sneakers, blue jeans and a blue soccer jacket.

‘Many people come to Assisi for St Francis and St Clare, saints of eight centuries ago,’ says Archbishop Domenico Sorrentino of Assisi. ‘Many people admire them, and many things are done in the names of both,’ he said. ‘But sometimes they come here and only admire them.

‘Now we can give them someone close to our time and say, “You can go this way,”’ Sorrentino said. ‘I hope this will be a great message for everybody, not just young people but especially young people.’

Among other things, Sorrentino stresses that while Acutis strove for holiness, he was hardly perfect. He records some of the disciplinary notes in the future saint’s middle school record: ‘Acutis disturbs the class and doesn’t have his homework’...‘Acutis clowns around.’ All that places the new blessed squarely within everybody’s frame of reference, Sorrentino said.

Sources: *Crux*, *CNA News*

Mexico asks Pope Francis for apology

Mexico’s president, Andres Manuel Lopez Obrador, has written to Pope Francis to ask for an apology for the Catholic Church’s role in the oppression of indigenous people in the Spanish conquest 500 years ago. The request was made in a two-page letter that also asked the Vatican to temporarily return several ancient indigenous manuscripts held in its library, ahead of next year’s 500-year anniversary of the

Spanish conquest of Mexico. López Obrador said the Spanish crown, Spain’s government and the Vatican should apologise to native people for the ‘most reprehensible atrocities’ committed after Spanish conquistadors arrived in Mexico in 1521. ‘They deserve not just that generous attitude on our part but also a sincere commitment that never again will disrespectful acts be committed against their beliefs and cultures.’

Arrest of Jesuit in India condemned

Catholic leaders in India are protesting the arrest of 83-year-old Jesuit Fr Stan Swamy on charges of collaboration with Marxist militants. Swamy is a noted human-rights activist who has long spoken out against the mistreatment

of India’s Tribal community in Jharkhand state. Swamy has been accused by the government of having ties with Maoists who have been linked with instigating a riot in Pune in December 2017.

Swamy runs Bagaicha, an NGO that works with Tribal people in Jharkhand, and there is a school for Tribal children and a technical training institute housed in his residential compound in Ranchi, the state capital. Swamy is the oldest person ever to be charged with terrorism-related offences in India. Jesuit Fr George Pattery, President of the South Asia Jesuits, said the religious order condemned the arrest in the strongest terms, an arrest which appears to be without a warrant.



Artist’s representation of Jesuit Fr Stan Swamy.

Image: Jesuit Conference of South Asia

Pope announces 13 new cardinals

Pope Francis announced at the end of his Angelus address on October 25, he will create 13 new cardinals on November 28. Nine cardinals under the age of 80 will be eligible to vote in a conclave. The new cardinals are:

- Maltese Bishop Mario Grech, 63, secretary-general of the Synod of Bishops.
- Italian Bishop Marcello Semeraro, 72, prefect of the Congregation for Saints’ Causes.
- Archbishop Antoine Kambanda of Kigali, Rwanda, 62.
- Archbishop Wilton Gregory of Washington, USA, 72.
- Archbishop Jose F Advincula of Capiz, Philippines, 68.
- Archbishop Celestino Aós Braco of Santiago, Chile, 75.

- Bishop Cornelius Sim, apostolic vicar of Brunei, 69.
- Italian Archbishop Paolo Lojudec of Siena, 56.
- Franciscan Fr Mauro Gambetti, custos of the Sacred Convent of Assisi in Assisi, 55.
- Retired Bishop Felipe Arizmendi Esquivel of San Cristobal de las Casas, Mexico, 80.
- Retired Italian Archbishop Silvano M Tomasi, a former nuncio, 80.
- Italian Capuchin Fr Raniero Cantalamessa, preacher of the papal household, 86.
- Italian Fr Enrico Feroci, 80, former director of Rome’s Caritas.

Source: *CNS/Vatican*

Pope Francis receives Cardinal George Pell

Pope Francis received Cardinal George Pell in an audience on Monday October 12, 2020 and in greeting him also thanked him for his witness. The 79-year-old Australian cardinal, prefect emeritus of the Secretariat for the Economy, holding the position from 2014 to 2019, returned to Rome in September this year.

He had left the Vatican in July 2017 to face charges in Australia regarding the sexual abuse of minors. Pope Francis granted him a period of leave to be able to defend himself against the accusations that he molested two choirboys in the 1990s.

Pell was convicted in December

2018 of sexually abusing the choirboys when he was the archbishop of Melbourne. He strenuously denied the charges and the High Court in Australia overturned his conviction in April this year after hearing his second appeal. The former Vatican treasurer had in the meantime spent more than a year in prison.

A report released in May this year after a top-level Australian inquiry said Pell was aware of child sexual abuse by Catholic clergy in Australia as far back as the 1970s and failed to seek the removal of accused priests.

Cardinal Pell returned to Rome

on September 30, for the first time since being jailed and then acquitted on the charges.

Pope Francis, a fierce defender of the presumption of innocence, held a private audience with Pell, the Vatican said.

While a reunion between Pope Francis and Cardinal Pell had been expected, it was not clear that Pell is to be entrusted with a new Vatican role.

Senior officials said Pell had not been summoned back by Pope Francis but had returned on his own volition.

Source: *Vatican News*

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Safeguarding Officer for Palmerston North Diocese

Matthew Balm has been appointed as the Safeguarding Officer for the Diocese of Palmerston North.

Matthew says his focus will be to establish and build relationships that nurture the growth of the culture of safeguarding within the diocese and that his wish is ‘to connect with everyone to help them to understand his philosophy’:

‘Safeguarding is about respecting the inherent dignity of the person. We all have the right to feel safe in our places of work, ministry and prayer; and we all carry the duty to keep others safe.’

All dioceses in New Zealand work with the National Office for Professional Standards (NOPS) to implement a set of national standards, policies and procedures for safeguarding. Matthew has joined a committed team of diocesan Safeguarding Officers, which works with NOPS to provide support and training in all aspects of safeguarding throughout New Zealand’s six dioceses.



Matthew Balm, new Safeguarding Officer for Palmerston North.

Photo: Supplied

All staff and representatives of the Catholic Church are expected to undertake safeguarding training, so Matthew will be connecting with all parish offices within the Palmerston North Diocese in the coming months and promoting the safeguarding workshops he will be running. He hopes to be able to extend support to Catholic primary and secondary schools to

assist them with building their own culture of safeguarding.

Matthew has more than 25 years of experience as an educator and has extensive experience in project management and publishing. He brings with him rich cultural experience, having lived in Papua New Guinea, England and Japan. A highlight of Matthew’s teaching career was being a recipient of a 2012 Royal Society of New Zealand Endeavour Teacher Fellowship, which saw him researching indigenous campylobacter at Massey University’s Hopkirk Research Institute.

Matthew and his wife Pauline are long-time residents of Palmerston North, where they have three children at local Catholic schools. They are active members of St Patrick’s Parish at the Cathedral of the Holy Spirit, and Matthew is chairperson of St James’ School Board of Trustees.

our six dioceses; to work with everyone to prevent harm and abuse happening,’ she says.

Pamela Arthurs said NOPS has recently updated its website to make it easier to find information and to make clearer the five Safeguarding Culture Standards that underpin safeguarding in the Catholic Church. ‘Lots of information, including an abuse reporting form and a list of the Diocesan Safeguarding Officers is available on the website safeguarding.catholic.org.nz’ she said.

Safeguarding everyone in our Church – especially our vulnerable adults, young people and children – is a priority, says Pamela Arthurs, National Safeguarding Lead, National Office for Professional Standards (NOPS).

‘Our Church has zero tolerance for abuse and harm. NOPS is working hard to foster a culture of safeguarding in every aspect of Church life through training, information and support that acknowledges and upholds the dignity of everyone. This is why we have safeguarding officers in each of

Vincentians recognised as community heroes

Two Vincentians are among those recognised for outstanding community service in the 2020 New Plymouth District Council’s Citizens Awards, celebrated at a ceremony in New Plymouth on October 8, 2020.

Mavis Bridgeman is a member of the St Joseph’s Conference in New Plymouth and Kaddy Smale is a long-time supporter of the Society’s weekly community meals.

Mavis has been one of the most active members of the St Vincent de Paul Society.

‘She is a regular visitor of those suffering from poverty,’ says Gabrielle Carman, President of the St Joseph’s SVdP Conference. ‘She provides practical support and advice, and is also a regular helper at the weekly community meals that we run.’

Mavis grew up in foster homes and has cared for more than 250 foster children. She still has one boy spending a week with her each month.

‘Mavis knows intimately about challenges that people in poverty face on a daily basis,’ says Gabrielle. ‘Through years of interfacing with helping agencies, she has become a fount of knowledge about welfare agencies and benefit entitlements. She knows how to get things done.’

Mavis also supports Faith and Light, a faith-based group supporting those with intellectual disabilities, the Taranaki Disabilities Information Trust, the Open Home Foundation Taranaki, and the New Plymouth Pakeke Lions Club. Mavis has also volunteered for 26



St Vincent de Paul members of St Joseph’s Conference New Plymouth were delighted about the Citizens Awards bestowed on Mavis Bridgeman and Kaddy Smale. Pictured (l-r) are Bob Goodyear, Treasurer, Kaddy Smale, Mavis Bridgeman, and Gabrielle Carman, President.

Photo: Supplied

years as a supporter of people going to the Special Olympics.

Kaddy Smale has been a community ‘good sort’ for more than 45 years. She helps out at the local Catholic Parish, has 30 years’ service to libraries in the district, supports migrant women, volunteers for the New Plymouth Guided Walk, supports the Rotary Assistance Reading Programme and is a long-time supporter of the St Vincent de Paul’s weekly community meals.

‘For more than five years Kaddy has been a wonderful supporter of our community meals,’ says Gabrielle.

‘These meals are held every Tuesday evening and attract 40 to

50 diners, with additional meals taken out into the community for people in need who can’t make it to the supper room.

‘Kaddy has been part of the cooking team, right from the start. The food she makes is always special and a favourite with the diners, and she usually stays on to help serve the meal and clean up. After 40 to 50 people have eaten, that’s a big job. She is an absolute star in our eyes.’

Hibernian stalwart honoured

A special presentation was made to Keith Stinson OBE at a Hibernian Society meeting in Hastings, October 7, 2020 in honour and recognition of his service as Patron of the local branch. Keith is a long-standing and dedicated member of the St Joseph’s Branch 172 of the Hibernian Catholic Benefit Society. St Joseph’s Branch President Mike Martin presented Keith with a framed citation in honour and recognition of his service.

Keith has lived a busy life of community service. He joined the Hibernians as a 20-year-old in 1946 and in a very few years became involved as an officer of the local branch, the New Zealand Society, and the Australasian Society. He is currently a mentor to the Hastings Branch executive who welcome his wise counsel.

As well as his dedication to the Hibernians, Keith was awarded the Order of the British Empire (OBE) at the Queen’s Birthday Honours in 1987 in recognition for his services to the newspaper industry, Catholic Education, and the community.

Keith joined *The Hawke’s Bay Herald-Tribune*, based in Hastings, as a clerk and soon afterwards as part of his daily duties, he oversaw the delivery of the newspaper to distribution agencies throughout Central Hawke’s Bay. Promotions over the years resulted in Keith becoming general manager and later retiring as managing director of the company.



Keith Stinson (r) received a framed citation from Hibernian St Joseph’s Branch President Mike Martin, in honour and recognition of his service as the Patron of the Hastings Branch.

Around the same time as his OBE award, Keith also received a commendation from the Wellington Archdiocese – before the inception of the Palmerston North Diocese – for his services to Catholic Education.

The citation Keith received in October 2020 reads: *“Keith Stinson OBE, as a loyal member and office bearer of both the local branch and the Society since 1946 will henceforth be named as the PATRON of St Joseph’s Branch 172 of the Hibernian Catholic Benefit Society in recognition of his untiring efforts not only with the Society, but also with Catholic Education and the newspaper industry. Well done, thou good and faithful servant. October 7th 2020.”*

The Hibernian Society, St Joseph’s Branch 172, Hastings was established in 1885.



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Parish communities observe Season of Creation

1 September - 4 October



Kaitiaki at Ōtari

Ōtari Catholic Parish Karori/Wilton, St Luke's and St Anne's Anglican Churches and Wadestown Presbyterian Church jointly celebrated the Season of Creation with an Ecumenical Walk in the Ōtari-Wilton Bush reserve. The focus was 'kaitiakitanga na roto i karakia – guardianship through prayer'.

The walk symbolically visited the Genesis creation story – stopping at seven 'stations' in the reserve. People walked, talked, prayed and sang, giving thanks for the special place on their doorstep, and acknowledging the skills of the kaiwhakaterere – navigators – who found our shores by reading the signs of the sun, stars, wind, ocean, and clouds. Locals spoke about the indigenous flora, fauna, bird, animal and fish life and the human impact on this environment, and how today protection and regeneration are embraced.

Prayers for protecting God's handiwork.



Ecumenical walk for creation story

Over 55 members of St Theresa's Catholic parish, and St Andrew's Anglican parish in Plimmerton walked together to celebrate the Season of Creation, make new connections and build community. Along the way they stopped at seven 'stations' to recall the story from Genesis, with readings from scripture, reflection and prayer. People were invited to hold a small item from nature collected on the walk, to connect to it and to make a commitment to care for creation through daily actions. Sharing prayer and silent reflection gave time to consider and plant a selfless ecological attitude towards all of creation.

Ecumenical walking group at Plimmerton Beach reflect on the creation of earth, sea and sky, as Vicar Jenny Dawson retells a creation story.

Photos: Supplied



Nelson organising group with parish priest Fr Bill Warwick and facilitator Catherine Gibbs.

'WE' change from 'ME' change

Understanding the connection between environmental and social issues was the focus at a *Laudato si'* formation series in Nelson. Hosted at Holy Family Parish in Nelson/Stoke, the four-day series: 'WE change begins with ME change', emphasised the importance of individual and group responsibilities for environmental sustainability. Facilitator, Catherine Gibbs, spoke about Pope Francis' *Laudato si'* on the care of our common home. Local identities demonstrated principles of sustainability and the importance of connections with communities, including those on the peripheries. Speakers from Nelson-based Cawthron Institute spoke about the state of lakes in Aotearoa New Zealand. This was the third in a 2020 series in Archdiocese parishes to help communities work towards Synod recommendation 8B, based on *Laudato si'* and 'leading to practical actions by individuals and groups'.

New leadership for St Vincent de Paul Society, Wellington area



Sally Babington, general manager.

Sally Babington has been appointed the general manager for the Society of St Vincent de Paul, Wellington Area and began her role in July this year. Mr John Kennedy-Good announced Sally's appointment before his recent retirement as president of SVdP Wellington Area Council. 'Sally has worked in social services leadership roles throughout community and government agencies,' he said. 'She has a deep commitment to working alongside communities, seeking to understand what people who use social services really want and need.'

Sally has worked in statutory social work and has led teams in special education providing support and services for children with disabilities. She has led change-management programmes for improved services in the prison system, with ACC, Legal Aid Services, and with Barnardo's New Zealand.

Ms Babington said she was looking forward to working with a committed team in the community, providing services directly to people in need and building on the 'amazing work' being done at St Vinnies.

'I bring an adaptive and responsive leadership style, one that is particularly important in our current world where people are experiencing stress, change and uncertainty', Ms Babington said.

Mr Kennedy-Good also acknowledged the 15 years of growth and service achieved by the previous manager-secretary, John Rossbotham.



Eustie Kamath, president.

Mr Kennedy-Good also announced Eustie Kamath as his successor as president of the SVdP Wellington Area Council. 'Eustie has a wealth of experience on social-justice issues and has participated in the life of several parishes. We welcome and wish Eustie every success in furthering the vision and mission of the Society in Wellington,' Mr Kennedy-Good said.

Eustie has been involved in Church activities in Auckland, Palmerston North and Wellington including Eucharistic ministry,

membership and leadership of social justice groups, Passionist Family groups and parish councils; facilitating Lazarus Experience; mentoring Seasons for Growth (for prisoners); advocacy with submissions to Parliament; and was recently President and Treasurer of the Onslow SVdP Conference.

After living and working in three continents Eustie arrived with his wife and three children in Auckland in 1995. 'We settled in Wellington in 2012 with no intention of moving again,' he said.

Eustie says he has always been active in the Church and was born to a devout Catholic family in South India. 'I took my faith for granted until it was severely tested when I went to study engineering in Kanpur at the Indian Institute of Technology. My Jesuit schooling went a long way in giving me the strength to stand up and be counted.'

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Pope Francis' Prayer Intention

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Young Catholics

New principal for St Mary's College

Andrew Murray has been appointed the new principal of one of Wellington's oldest schools – St Mary's College in Thorndon. The 170-year Catholic girls' secondary school, founded on the Sisters of Mercy Charism, teaches girls from Year 9 to Year 13.

Mr Murray has been deputy principal of Sacred Heart Girls' College, New Plymouth since 2011 and is currently acting principal there. He will join St Mary's at the beginning of 2021.

The St Mary's Board of Trustees had been seeking a new principal since the retirement last January of Catherine Ryan, principal since 2013.



Andrew Murray, pictured with his daughter Charlotte, will be joining St Mary's College at the beginning of 2021. Charlotte will be starting at the school in 2022. Photo: Supplied

The board is delighted to have appointed Mr Murray, says chair Juli Clausen. 'Andrew, who has wide teaching experience in New Zealand and Australia, is ambitious for St Mary's and he is enthusiastic and passionate about leading a school that develops outstanding students. He is a man of prayer and his Catholic faith is at the core of who he is,' she said.

'We have enjoyed our time in Taranaki', Andrew Murray says. 'We are active in the Catholic Parish of New Plymouth where my daughter Charlotte is an altar server and my

wife Benita is chair of the parish lead team. We are excited about the next challenge. We feel we have something to contribute to the Catholic Church in Wellington.

It will be Mr Murray's second appointment at St Mary's – he was a dean and assistant director of religious studies at St Mary's from 2006 to 2011.

'I am excited and humbled about the new position. We feel St Mary's College and Wellington is our turangawaewae and we are returning home. Walking through Gabriel Hall and considering those great women who have previously led the College I have a sense of walking in the "shoes of giants". It was only after a great time of prayer did I consider applying for this position. To have the support of the former principals Mary Cook and Sr de Porres, former students and staff Judy Houllahan and the Sisters of Mercy means a great deal to me.'

Wellington-born Mr Murray has a BA in English and History from Victoria University of Wellington and Masters' degrees from Australian Catholic University and the University of New South Wales.

In 2013, he was seconded to develop digital resources for New Zealand's Catholic secondary schools in a project for the National Centre for Religious Studies, now part of Te Kupenga-Catholic Leadership Institute. He has also led projects for the NZ Qualifications Authority and the Ministry of Education around NCEA changes. He has also taught at St Bede's College in Christchurch, Francis Douglas Memorial College in New Plymouth and at several Catholic colleges in Victoria and New South Wales.

'I bring 25 years of experience in Catholic education, but I think it's more that I have a passion for people' says Mr Murray. 'I bring with me a strong faith and an understanding of the strong tradition of St Mary's College. But as we go forward a vision we should celebrate is St Mary's being a school with tradition but not being a traditional school.'

Fathers' Day at St Matthew's School



Fathers, grandfathers, godfathers and mothers enjoyed the Father's Day celebrations at St Marton's School.

Photo: Supplied

Tumua Pala'aia

The Catholic Social Teachings of kaitiakitanga and whakawhanaungatanga alongside our school value of 'hospitality for all people', guided our plans to acknowledge and celebrate God's gift of fathers, grandfathers, godfathers and father-figures, for Fathers' Day at St Matthew's School in Marton, at a special day in September.



Students entertain the mātua/parents with dance and song.

Our celebrations started with a delicious morning tea of savouries, pagipopo (coconut buns), muffins, doughnuts and fresh fruit; served by the students and shared with parents. We were blessed to have Fr Peter

Brockhill with us, as well as mothers who attended on behalf of fathers who could not be with us due to work commitments.

The students organised the entertainment for the day, which started with karakia/talo and a hymn, heartwarming tributes to fathers, Samoan siva (dances) and beautifully sung songs in Samoan and English. Our students joyfully shared their gifts and talents and every father was gifted a special bookmark with a blessing for fathers and a Bible verse. Bookmarks were also distributed to fathers and grandfathers after Sunday Mass at St Francis Xavier Parish Church in Marton.

Faiao Ieru, parent representative on our Board of Trustees, thanked the students on behalf of all mātua/parents present and all of the fathers unable to join us. The Holy Spirit dwelt among us. Thanks be to our Father God for His gift of godly fathers, the faith leaders in āiga/families.

Please go to our Facebook page: St Matthew's Catholic School, Marton, to view videos of the Father's Day singing and dancing.

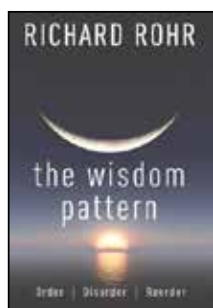
Tumua Pala'aia is Principal and Director of Religious Studies, SENCO, St Matthew's School, Marton. Kura Katorika o Hato Matiu, Aoga Katoliko a Sagato Mataio.



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Applications for grants should be made by **Friday 22 January 2021**

and should be sent to:

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PO Box 56029, Tawa, Wellington 5249

Rangatahi Katorika

Young people invited to join gap year in 2021

Sio Iaseto-Filo
Gap Year Coordinator, Youth Minister, Challenge 2000

Challenge 2000 is a Gospel-based youth development and social service Trust. Based in Johnsonville, it provides a wide range of programmes, projects and services for young people, communities and families in the Wellington Region.

Challenge includes in its mission an annual Challenge 2000-Marist Formation and Employment Year, funded and resourced by the Society of Mary. Each year, this programme offers eight young people, aged 18–25, the chance to develop the social, spiritual, intellectual, employment, well-being and physical dimensions to help prepare for a successful and balanced life ahead.

The gap-year programme focuses on developing and challenging each participant in different ways, in a nurturing and supportive environment. It involves:

- formal NZQA learning;
- service placements;
- work experiences;
- supervision and mentoring;
- group work;
- travel and exposure to many aspects of our society and Church.

Participants are given a training allowance, and accommodation is provided in the Challenge 2000 youth houses in Kilbirnie and Lyall Bay or with families in Wellington.



Gaps and interns on a pilgrimage.

Photo: Supplied

Young people who would like to take up the opportunities this formation offers are invited to apply now.

The programme has been offered since 2007 and to date 85 people from around Aotearoa New Zealand and from abroad have graduated from the programme.

Some of the activities and events the 2020 participants have been involved with have included: attending Outward Bound; serving with a Youth agency in Kaikōura; completing a NZQA Youth Certificate; technology training; sacramental and youth ministry leadership; mentoring Youth Justice young people; climbing mountains and kayaking rivers; completing driver's licenses; helping deliver college-based school programmes; working on farms; and hunting up the Whanganui River.

The Challenge-Marist gap year is truly a once-in-a-lifetime opportunity for young people. In between school and joining the workforce, it offers work experience in an awesome environment, heaps of fun, a placement of your choosing and a NZQA level 3 youth work certificate. Opportunities like this are few and far between!

I was an intern in 2018 after completing my degree in Auckland and shifting to Wellington. It was a life-changing experience and I recommend it to anyone who is ready to make a difference both to themselves and to others who may be on the peripheries. I'm now helping to run the programme!

Contact us on (04) 477-6827 or check out our website www.challenge2000.org.nz and apply for a great 2021.

Blessing of the animals

St Francis of Assisi Ōhāriu Parish hosted its annual St Francis of Assisi feast-day celebrations at two Masses on Saturday October 3 and Sunday October 4.

The first celebration was a Saturday night Creation-themed Mass at St Benedict's Church, Khandallah that began with rousing singing of *All Creatures of our God and King*. It was followed the next day with a combined parish Mass at St Andrew's Church, Newlands.

The combined Mass was a dynamic event. Children brought their stuffed animals to be blessed and parishioners watched as a group of 'travelling monks' walked real animals down the aisle for a blessing – including Jack the Donkey, as well as lambs and dogs.

People in the congregation reflected on Pope Francis' quotation: 'the Earth as our common home is like a sister with whom we share our life'.



Live animals, including Jack the Donkey, lambs and dogs, are walked down the aisle at the St Francis of Assisi Day 'Blessing of the Animals' Mass, Ōhāriu Parish.

Photo: Tim Gordon

CHALLENGE 2000 | MARIST
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Rosary
campaign

Speaking to the crowd gathered outside of St Peter's Square on Sunday October 11, Pope Francis invited children around the world to join in a special rosary campaign for Sunday 18 October.

'The Aid to the Church in Need Foundation (ACN) is promoting the initiative "for unity and peace... with one million children praying the rosary", the Pope said. 'I encourage this beautiful event that involves boys and girls throughout the world, who will pray especially for critical situations caused by the pandemic. The aim of this prayer initiative is first of all to show that the trusting prayer of children can fly like an arrow straight to the heart of God and consequently has great influence. How powerful then is the prayer of the Rosary when prayed by children for peace and unity within families, within their own nation and in the whole world! Our Lady even told the children at Fatima: "Pray the Rosary daily, to obtain peace in the world."

The annual Rosary campaign began in Venezuela in 2005 to nurture the love of prayer and Our Lady amongst children. Five years ago, ACN took over the campaign. The ACN, a pontifical foundation, established in 1947, helps persecuted Christians and others in pastoral need. Each year it supports more than 5,000 projects in over 140 countries.

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Catholics Thinking

Thinking after Covid-19: guests at the Lord’s table



Professor Thomas O’Loughlin, UK.

The pandemic has made anyone who enters a church sensitive like never before to how we are arranged in the building. Two metres apart! No bunching up! Signs on seats where we may sit. Tape on other seats making them off limits. Signs on doors giving the maximum number that may enter – always a lot fewer than the originally intended number. It is all such a hassle; and many sigh for the time when we can get back to normal! But should we? Was the old normal that good? It may be familiar – and that is always comforting in a stressful time – but was it well thought out? Was it ever really fit for the purpose of our liturgical gathering?

Was the old normal fit for purpose?

Look at this picture of the old normal.



It is typical of the vast majority of Catholic church buildings the world over. Seats, set out in row after row, with the intention that those sitting there can see the special area – marked off in various ways – known prior to Vatican II, but still referred to by many, as ‘the sanctuary’.

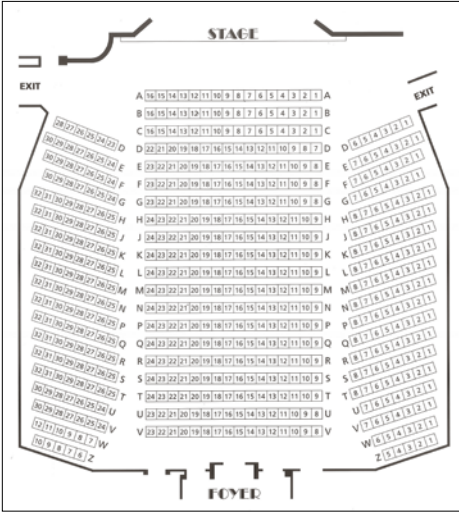
It is built around the notion that the priest says Mass, and the laity attend Mass – a basic division that was replicated in any number of ways in Catholic liturgy for centuries. The priest was the focus, the congregation just happened to be there. The priest’s part took place in the holy space, the laity in the ordinary space of the church. The cleric prayed in Latin and it was the Church’s official prayer; the laity prayed in various ‘vernaculars’ (a derogatory term equivalent to ‘patois’ which literally means ‘the speech of the servants’) their individual private prayers. The clergy belonged in their special space where they could move and act; the laity

could just stand, kneel or sit in a bench. The two parts of the church building – separated by rails – corresponded to the two parts of the Church separated by Holy Orders. Such buildings’ arrangements are an expression in wood and stone of clericalism.

It was this two-tier model of liturgy that Vatican II sought to change by reminding us that the liturgy is the work of the whole community of the baptised. We, all of us whatever our special tasks, celebrate the liturgy because it is the service of God by his whole People. But in the years after Vatican II, few got the message. The altar table was pulled out from the back wall or a small table placed in front, as in this picture; but the two-part building remained, more or less intact – as, indeed, did clericalism.

But surely this is the best way for all to see?

Now look at this diagram:



This is a seating plan for a theatre, but it could be a church because it has the exact same special arrangement. Indeed, now with the pandemic, many churches have adopted just such seating plans to show you where you can, and cannot, sit. This arrangement is perfect if you (along with many other individuals) all want to watch a performance by the actors on stage – but is that what we are when we assemble for the Eucharist?

If I am a member of an audience, then I want to see without interruption and my focus is on the stage, and there is a barrier – what actors call ‘the fourth wall’ – between me, a consumer of the play/film/performance, and the production. But in liturgy I am part of the production, we are all in it together, we are all actors in the Christ as his sisters and brothers in baptism. The very fact that most church buildings have seating arrangements, which exactly parallel theatres, illustrates that the old

normal was/is anything but ideal. Just as we are celebrants rather than consumers (refer to <https://international.la-croix.com/news/we-are-celebrants-not-consumers/12392>) when we assemble liturgically, so we should think of ourselves as actors on the stage rather than audience in the stalls.

Called to his supper

So what should it be like? The starting point is to note that in our liturgy we experience anew being present at the Lord Jesus’ table: he has called us friends (Jn 15:15) and as such we can sit at table with him. This sitting at table anticipates being seated at the heavenly banquet ‘many will come from east and west, and recline at the table with Abraham, Isaac, and Jacob in the kingdom of heaven’ (Mat 8:11). The table – the banquet – and having a place at the banquet table is, a basic liturgical motif most Catholics simply do not know from their experience (despite hearing references to it at every eucharistic assembly).

Look at any table set out to welcome people. The table forms the centrepiece and the guests sit around it. Watch people in any restaurant. They will face each other across the table, and if more come to sit down they will locate themselves between those already there.



Here we have a basic liturgical shape that is built out of the nature of what we are doing when we assemble, rather than one just picked from a common form – the ancient theatre – and imposed on the Lord’s Supper. This is the eucharistic shape of space, not the familiar shape of most of our current buildings.

Creating a new space

Does it matter? It matters for several reasons. First, if we are to experience anew the promises of Jesus – which is the meaning of ‘remember’ – then we have to have an adequate location for those experiences. A gathering around the table, when remembered, means we gather around a table! Second, during Covid-19 many have asked if ‘going to Mass made much difference?’ This can only be answered by offering a new, renewed, experience: only when I know what I am taking a part in can it really make sense to me. If I feel it is ‘just an event I attend,’ then there is little reason why we should not simply have it as a performance we tune into on a

computer. And third, we use the language about sitting at table, gathered to the Supper, and being around the Lord’s table – but if this does not happen, we experience cognitive dissonance. Cognitive dissonance relating to any matter tends to precede rejection of something as being either irrelevant or false.

But perhaps there is an even more pressing reason for moving to a whole new layout of a table and people sitting and standing in a circle around the table. It is part of the battle against the clericalism that is deforming the Catholic Church. We have a look at this picture of the chapel of the Presbyterian College at McGill University in Montreal.



Many western churches have taken on board in recent decades the notion, from Vatican II, that the eucharist is the centre and summit of the Christian life – and we can see this expressed in the way this chapel is arranged. But look also at the fact that each person, a baptised sister or brother, each has the same chair in this assembly. All are around the table, but all are equal in dignity, each has a place, and the Lord’s table is the focal point. The table is the centre and each must respect everyone else as fellow pilgrims. Perhaps we have something to learn from this picture. If we critique clericalism in our ecclesiology, then we must express that critique in our furniture and spatial arrangements. It is mere words to reject clericalism, if the basic experience of our worship – our experience of the space around us – simply reinforces it. We need to experience anew the Lord’s invitation to come and sit at table, not experience anew the clericalism that Pope Francis says we must reject. Changing the furniture would not fix the problem, but the furniture must be changed if we are to fix the problem.

Thomas O’Loughlin is a priest of the Catholic Diocese of Arundel and Brighton, emeritus professor of historical theology at the University of Nottingham (UK) and director of the Centre of Applied Theology, UK.



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Gospel Reading: Sunday 1 November Solemnity of All Saints

GOSPEL, MATTHEW 5:1-12

¹ Seeing the crowds, Jesus went onto the mountain. And when he was seated his disciples came to him.

² Then he began to speak. This is what he taught them:

³ ‘How blessed are the poor in spirit: the kingdom of Heaven is theirs.

⁴ Blessed are the gentle: they shall have the earth as inheritance.

⁵ Blessed are those who mourn: they shall be comforted.

⁶ Blessed are those who hunger and thirst for uprightness: they shall have their fill.

⁷ Blessed are the merciful: they shall have mercy shown them.

⁸ Blessed are the pure in heart: they shall see God.

⁹ Blessed are the peacemakers: they shall be recognised as children of God.

¹⁰ Blessed are those who are persecuted in the cause of uprightness: the kingdom of Heaven is theirs.

¹¹ Blessed are you when people abuse you and persecute you and speak all kinds of calumny against you falsely on my account.

¹² Rejoice and be glad, for your reward will be great in heaven; this is how they persecuted the prophets before you.’

Saints are next door

A reflection on Matthew 5:1-12

Dr Elizabeth Julian rndm

I see saints from all over the world everywhere in my Newtown community in Wellington – the blessed, happy, holy named in the beatitudes and celebrated in today’s feast – All Saints Day, 1 November.

The beatitudes form the heart of Jesus teaching (CCC 1716). Until now in this gospel Jesus has spoken only a few brief words of invitation. Now we get the plan! But what do the beatitudes actually mean? Variouslly interpreted over the years, for example as signs of the reign of God, ideals to be attained or unique virtues for Jesus’ disciples, Pope Francis takes the last approach in his beautiful reflection (*Gaudete et Exultate*, Ch 3). He says the beatitudes are ‘like a Christian’s identity card.... In the Beatitudes, we find a portrait of the Master, which we are called to reflect in our daily lives.’

What strikes me today, is that the first eight beatitudes are in the third person plural – Blessed are **they**... – emphasising that we don’t live or pursue them individually.

They require communal attitudes and actions now to help bring about the reign of God, signs of which are already visible in the present. In his recent encyclical *Fratelli Tutti* Pope Francis argues strongly that **everyone** is connected, in *Laudato si’* **everything** is connected. We are all members of one human family. Though this is not new teaching, Francis notes the Covid-19 pandemic ‘momentarily revived the sense that we are a global community, all in the same boat, where one person’s problems are the problems of all. Once more we realised that no one is saved alone; we can only be saved together.’ He hopes that, ‘After all this, we will think no longer in terms of “them” and “those”, but only “us” (FT #32).’ So, while the blessings of the beatitudes point us to the fullness of God’s reign, the qualities of discipleship required are concerned with how **we** live right **now**.

The beatitudes are bracketed by the promise of the ‘kingdom of heaven’ which Jesus came to proclaim. Based on Old Testament teaching the first three describe people usually despised or on the

outer but favoured by God: those who know their dependence on God; the meek, humble or gentle; and those who mourn.

The next five beatitudes highlight certain commitments and values necessary for disciples: being in right relationship, showing mercy, acting with integrity, working for peace and reconciliation, enduring persecution for the sake of justice.

For most of the beatitudes there is a later illustrative story, for example the meek Jesus entering Jerusalem on a donkey. You may like to recall others.

The final beatitude is addressed to the disciples themselves.

Pause for a moment and imagine our world if collectively we all lived by these values and commitments! Some people do and they are the ‘saints next door’. Who comes to mind for you? Which commitment or value do you find the most challenging to live by?

The truth of Christ the King

Fr James Lyons

When Jesus told Pilate he’d come to bear witness to the truth, he knew he’d sealed his fate. Pilate’s response, *What is truth?* is the response of a person whose mind is wearied from alternatives and compromise and closed to the possibility of finding the key to a completely satisfying life.

Peter, Martha and the Samaritan woman Jesus met at the well, were among the first to acknowledge Jesus as the Christ of God – the Chosen One sent to help us discover the truth about ourselves.



‘Jesus Christ the King’, by Janet Melrose, Scotland, is full of symbols of Christ’s overflowing life and love.

That truth, that we are loved unconditionally by the God of all creation who wants only our love in return, is perhaps the hardest for us humans to accept.

We are more conditioned to awareness of weakness in ourselves, and especially in others, than to the beauty and uniqueness that makes each of us so special and lovable.

“The tradition of honouring Christ as King is not for the purpose of championing Jesus as an all-powerful conqueror and ruler, controlling and threatening, but rather to acclaim him for opening the world to receive a new vision of justice, love and peace.”

The tradition of honouring Christ as King is not for the purpose of championing Jesus as an all-powerful conqueror and ruler, controlling and threatening, but rather to acclaim him for opening the world to receive a new vision of justice, love and peace.

His manifesto is *The Beatitudes* [Matthew 5:1-11] where we are given life-giving promises that are fulfilled through service, mercy, compassion and forgiveness.

This is the *truth* that sets us free and empowers us to be part of the reign of God.

The healing ministry of Jesus was all about helping people to feel good about themselves. When a person feels loved, she or he is more able to be loving.

It then becomes easier, despite failings, to accept others, to be forgiving and tolerant, to understand and even welcome differences.

This is the truth Jesus came to witness. Pilate’s cynical response is typical of those who refuse to recognise weakness in themselves and therefore cannot accept it in others.

The Church’s year ends with the festival of Christ the King. It is surely a signal for thanksgiving, while readying ourselves for a new cycle of waiting, listening, learning and responding.

Fr James Lyons is a Wellington priest.

The Solemnity of Our Lord Jesus Christ, King of the Universe, is Sunday 22 November, 2020.



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Christmas

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Cathedral column: One vine, many branches



Fr James Lyons,
Campaign
Coordinator.

*'We are branches in the
vine that is Christ.
Working together we enhance
the gift of creation.'*



As New Zealand's largest wine growing area, Marlborough provides a marvellous background for a homily unwrapping the scripture image of the People of God as the Vineyard of the Lord.

I was in Our Lady of the Sea Parish, in Blenheim early October, promoting the restoration of our Sacred Heart Cathedral and the Sunday readings made the task very easy.

Isaiah, chapter five, Psalm 79 and Matthew 21 told of the importance of respecting the gifts of God. Neglect or misuse can have disastrous consequences.

The theme invited reflection on the co-operative nature of wine making and the importance of working with one another for the good of everyone.

I described the Archdiocese of Wellington as a large vineyard, first planted in 1850, centred on

the cathedral as the principal church. Branches and grapes grew from this centre as parishes were established, and today cover from Masterton and Levin in the North to Westport and Kaikōura in the South.

Many parishes of the Archdiocese of Wellington are located far from the cathedral in Wellington city. This is particularly so for those in the South Island section of the Archdiocese, leading parishioners to feel the restoration of the cathedral has little to do with them.

I asked them to join me in seeing ourselves as part of the one body of Christ. Like grapes on the vine, we are individuals but not independent of one another.

Parish Priest, Fr Pat McIndoe, prepared the people for my visit to Blenheim by recalling an episode from the parish history. In 1889,

Suzanne Aubert had visited the parish seeking funds to rebuild the church for her sisters and the Māori people at Jerusalem on the Whanganui River. Our support for one another flows from our sense of unity, regardless of the distance between us.

It was important to face the question of how to justify preserving a building when we and the world are coping with the hardship and uncertainty of Covid-19. The question is answered with the Government grant of \$8.5 million, telling us that not only our heritage status but the social, cultural and spiritual values we stand for are worth the cost and effort of restoration.

cathedralcampaign.org.nz

Joy Cowley takes an Ignatian journey

Review by
Michael Fitzsimons



In the midst of Covid-19 darkness, we have the light of a new book of spiritual reflections from the indefatigable Joy Cowley. *Coming Home, an Ignatian Journey*, charts Joy's experience of doing a 30-Day retreat with the Ignatian Exercises.

Joy is well-versed in Ignatian spirituality, having done two 30-day retreats with the Exercises and completed a two-year course as an Ignatian spiritual director.

As she notes in the introduction, this book is written from a feminine viewpoint. 'Almost everything written about Ignatius of Loyola and his spiritual exercises has come from masculine understanding.' *Coming Home* reflects a feminine spirituality engaging with the Exercises but as Joy notes 'the book has not been written solely for women. I hope men will read it too.'

Coming Home is structured according to the movement of the Exercises, which fall under six headings: unconditional love, the growing space, walking the way with Jesus, dying to live, the way of the cross and living in gratitude.

The text is a series of reflections on particular Gospel passages and parables, as well as practical ideas about ways of praying and the spiritual journey itself. It includes helpful insights into prayer practices such as *The Examen*, a daily time of prayerful reflection on the thoughts, words and deeds of the past day, and *Lectio Divina*, a form of meditation based on a careful, imaginative reading of a short piece of scripture.

Joy Cowley is one of New Zealand's greatest spiritual writers.

All her spiritual writing is about what it means to live a life close to God and this book is no exception. She has the gift of being able to put that experience into words, as few other writers can.

Coming Home is a guide to the spiritual life through the lens of the Ignatian Spiritual Exercises. It brings together the rich and enduring Ignatian tradition and the writer's own deep feminine spirituality, nourished over a lifetime. The reflections and insights come out of prayer and a fresh reading of Gospel stories and texts. As always, Joy writes with huge encouragement, clarity and a down-to-earth wisdom which makes the book a pleasure to read.

The great theologian Karl Rahner once wrote: 'In the days ahead, you will either be a mystic, one who has experienced God for real or nothing at all.' *Coming Home* is perfect reading for your mystic journey.

Coming Home, An Ignatian Journey is published by The Copy Press, 2020.

www.copypress.co.nz

See, Judge, Act is a remarkably well-researched history of the origins, growth, achievements and demise of the Catholic youth movements.

~ Cardinal Tom Williams

... more than just a history; it is an analysis of the foundational principles behind the 'See, Judge, Act' theology, combining Catholic social teaching with leadership training in order to reform society.

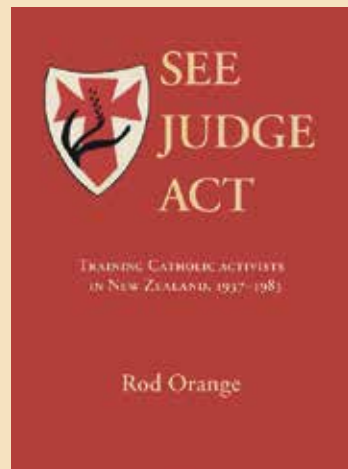
~ Pat Lythe, *NZ Catholic*

... the closing chapters are resplendent with hope and encouragement that the Christian transformation of society is awaiting and is possible.

~ Peter Slocum, *Tui Motu InterIslands*

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Parihaka, 5 November

“Blessed are the peacemakers for they will be called children of God.”
– Matthew 5:9

Founded in the mid-1860s, the settlement of Parihaka on the western foothills of Mt Taranaki, began attracting dispossessed and disillusioned Māori from around the country. Its main leaders were Te Whiti-o-Rongomai and Tohu Kākahi, both of Taranaki and Te Āti Awa iwi.

All were welcomed to Parihaka on the condition they followed the kaupapa of non-violence, summarised in the leaders’ reference to the biblical announcement of Christ’s birth: Glory to God, Peace on Earth and Goodwill to all Peoples.

The thriving community utilised a strategy of passive resistance to oppose the Crown’s efforts to purchase land for Pākehā settlers. When in May 1879 the colonial government moved to occupy fertile land on the Waimate Plains, south of Parihaka, that had been declared confiscated in the 1860s, Te Whiti and Tohu developed tactics of non-violent resistance.

Ploughmen from Parihaka fanned out across Taranaki to assert continuing Māori ownership of the land. The government responded with laws targeting the Parihaka protesters and imprisoned several hundred ploughmen without trial.

On November 5, 1881, 1600 volunteers and Constabulary Field Force troops, recruited from all over New Zealand, marched on Parihaka. Several thousand Māori sat quietly on the marae as singing children greeted the force led by Native Minister John Bryce. The Whanganui farmer viewed Parihaka as a ‘headquarters of fanaticism and disaffection’. Bryce ordered the arrest of the Parihaka leaders, the destruction of much of the village and the dispersal of most of its inhabitants.

Hundreds of the Parihaka men, including Te Whiti and Tohu, were arrested and imprisoned without trial. It was several years before they returned and many died as a result of their incarceration. A five-year military occupation of the Pā included the destruction of houses and crops and the violent abuse of many women. The non-Taranaki Māori were ordered to return to their home districts. The confiscation of Parihaka land left the community without an economic base.

The Parihaka invasion is the first known case of nonviolent resistance in the world. It is reported that Mahatma Gandhi heard about Parihaka while in South Africa and it inspired him to non-violent resistance action in India, which effectively led to the independence of India in 1947.

Sources: nzhistory.govt.nz
domincans.org.nz

Sacred Heart, Rongotea, to celebrate 125 years

Anticipating the continuance of Covid-19 at Level 1, the congregation of Sacred Heart, 6 Mersey St, Rongotea, near Palmerston North, will celebrate their 125-years’ milestone with a luncheon at the conclusion of Mass on **Sunday, November 1**, All Saints Day. Please note the Mass will be celebrated at **11.30am**.

Parishioners, current and former, clergy, and friends are invited to join in Mass and lunch on November 1. Please register your interest for catering with Tim Hehir at: tim.hehir@xtra.co.nz ph 027 5839317.



Caritas Aotearoa New Zealand says ‘thank you’

Humbled by the generosity, encouragement and prayers of their many supporters, in what has been a tough year for everyone, Caritas’ director and staff are taking to the road this month to visit and thank communities in and around Palmerston North, Hastings and Napier.

This will be the first in a series of Caritas roadshows visiting communities throughout the country, to acknowledge in person the generous support Caritas has been receiving from so many.

Caritas plans to visit communities in the Archdiocese of Wellington next year.

You are invited to meet and join the Caritas team after the 5.30pm Vigil Mass at St Patrick’s Church in Napier, on **Saturday 14 November** and after the 9am Mass at St Peter Chanel Church in Hastings, on **Sunday 15 November**.

The following weekend Caritas will be visiting the Palmerston North area. You are invited to join the team after the Vigil Mass at Our Lady of Lourdes Church on **Saturday 21 November** at 5.30pm, and at the Cathedral of the Holy Spirit on **Sunday 22 November** following the 9.30am Mass.

Please contact Amanda Gregan at amandag@caritas.org.nz or Joanna Viernes at joannav@caritas.org.nz for more information.

‘Unlocked’ art sale

St Patrick’s College, Kilbirnie, Parents Association invites you to the biennial Art Exhibition with original artworks, ceramics and jewellery for sale by well-known and upcoming local artists.

Date: **Friday 6 November 2020**, 6.30pm–9.30pm; St Patrick’s College Hall, Evans Bay Parade, Kilbirnie; \$25 a person, includes one beverage and nibbles; tickets available from the College, ph (04) 939-3070 extn 226.

This biennial event is organised by SPC Parents Association to help raise funds for the College. The highly successful 2018 event raised \$22,000. ‘We look forward to seeing you at this year’s exhibition!’



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

Readers are invited to publicise what’s on in parishes and schools as free listings in WelCom. Please email information of around **50 words** to: welcom@wn.catholic.org.nz formatted as below. Listings for December are due **Monday 16 November**. Events may be subject to change in accordance with Covid-19 alert levels.

Sunday 1 November

All Saints Day – Sacred Heart Church, Rongotea, 125-year anniversary Mass, 11.30am. See information this page.

Friday 6 November

➤ ‘Unlocked’ Art Exhibition: 6.30pm–9.30pm, St Patrick’s College Hall, Evans Bay Parade, Kilbirnie, tickets \$25 each, purchase from College, ph (04) 939-3070 ext 226. (More information this page).

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

Tuesday 10 November

Kāpiti Dove Fellowship for Women – 7.30pm, Our Lady of Kāpiti Parish meeting room, Presentation Way, Paraparaumu. Speaker is Andy Lovell on *The Gifts of the Holy Spirit – The Gift of Prophecy* 1 Cor 12:4-11. All women welcome. Further information: Anna (04) 902-6330.

Saturdays 14, 21 and Sundays 15 and 22 November

Caritas ‘thank you’ roadshow begins in Palmerston North Diocese areas. See information this page.

Sunday 15 November

World Day of the Poor – see p 5.

Friday 27 – Sunday 29 November

Advent Retreat with Rex Begley and Fr Donald Hornsey SSC – time to reflect on what’s happened to ‘You, our Church our World’ since last Christmas. Magnificat Retreat Centre, Cross Creek Road, Featherston. Cost \$190. Registration required. Please contact: rexandtheresabegley@gmail.com ph: 027 545 6808 or 027 967 2299.

Sunday 29 November

1st Sunday of Advent – collection for sick and elderly priests.

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 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.

Cloister Café

Tuesday - Friday
9am - 3pm

Saturday - Sunday
10am - 3pm



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New encyclical calls for decisive action in global crisis

In his new encyclical, written during the first wave of the coronavirus pandemic, Pope Francis challenges humankind to reset priorities and unite communities riven by racism, inequality and climate change.

Fratelli Tutti, signed in Assisi on October 3, 2020 urges people of good will to promote fraternity through dialogue, renewing society by putting love for others ahead of personal interests. Throughout the encyclical, the pope emphasises the primacy of love, in both social and political contexts.

It is clear the Pope sees the questions regarding the purpose and meaning of life that many have asked during the lockdowns as an opportunity to reset a pattern of catastrophic systemic failures that has created an unequal and polarised world.

The pandemic has taught people and society that ‘no one is saved alone; we can only be saved together’. The coronavirus presents the world with an opportunity for real systemic change – Francis suggests that to believe we can carry on as before is ‘denying reality’.

“The pain, uncertainty and fear, and the realisation of our own limitations, brought on by the pandemic have only made it all the more urgent that we rethink our styles of life, our relationships, the organisation of our societies, and, above all, the meaning of our existence.”

– Pope Francis, *Fratelli Tutti*

Pope Francis has always wanted his papacy to be one of action – placing the needs of the poor,



Pope Francis arrives at the Basilica of Santa Maria in Ara Coeli, in Rome, October 20, 2020 as he and other religious leaders attend a prayer service for peace across the world. Photo: Stefano Dal Pozzolo/CNS

marginalised and disenfranchised at the centre of his ministry. As a community of believers, Catholics are expected by Pope Francis to mobilise and become agents for change in the world. This action is to be based upon the canon of Catholic social teaching.

While *Laudato si’* (Praise to You, 2015) implored the world to ‘care for its common home’, *Fratelli Tutti* offers teaching devoted to the concepts of fraternity and social friendship based upon the example of St Francis of Assisi who ‘wherever he went...sowed the seeds of peace and walked alongside the poor, the abandoned, the infirm and the outcast, the least of his brothers and sisters’.

Fratelli Tutti offers a new vision of society in which human dignity and the human rights of all are respected. The Pope believes that actions based on the common good – the concept that everyone should be able to contribute meaningfully to society – must form the bedrock of politics and that people must acknowledge and respect everyone as their equal.

Pope Francis takes pains to point out such a transformation will not be easy. Rather, it will be a process without an endpoint, something to be continually worked at. *Fratelli Tutti* is an encyclical which above all teaches that complacency is the enemy of a peaceful and just society.

Dark clouds

But in order to engage in action, the problem must be diagnosed so that people know where to direct their energies. There can be no doubt from the first chapter, ‘Dark clouds over a closed world’, that Pope Francis understands the complexity of the crisis facing the world.

As well as the existential crisis that has led to the disintegration of communities and social relationships, he paints a grim picture of a world undergoing what he calls a ‘third world war fought piecemeal’ which – along with hunger and human trafficking – presents a sustained attack on the dignity of the human person.

Fratelli Tutti contains a number of references to the populist politics that have led to ‘hyperbole,

extremism and polarisation becoming political tools’. The Pope also observes the resurgence of racism, and the disintegration of intergenerational relationships – all of which demonstrate the innate individualism, lack of empathy and aggressive nationalism which lies at the heart of the global crisis.

Decisive commitment

The solution to this crisis ‘demands a decisive commitment’ from individuals and from politicians and religious leaders in particular. Politicians need to reorientate their mindset away from individualism towards a commitment to the common good and what the Pontifical Council for Justice and Peace has termed ‘social love’. This is, he notes, ‘a force capable of inspiring new ways of approaching the problems of today’s world, of profoundly renewing structures, social organisations and legal systems from within’.

If only we might rediscover once and for all that we need one another, and that in this way our human family can experience a rebirth; with all its faces, all its hands and all its voices, beyond the walls we have erected.”

– Pope Francis, *Fratelli Tutti*

Politics needs to become a vocation of service, charity and generosity rather than a means to exercise power. Religious leaders need to engage in dialogue with one another in order to ‘reawaken the spiritual energy that can contribute to the betterment of society’, and to prevent the distortion of religious

beliefs that lead to violence. Ultimately, this is an encyclical which teaches that we are dependent upon one another to thrive and reach our full potential as human beings.

Read *Fratelli tutti* in full at: vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html

Sources: CNA News, The Conversation UK, Catholic Outlook

Pope Francis’ third encyclical

Fratelli Tutti is Pope Francis’ third encyclical following on from the 2013 *Lumen fidei* and 2015 *Laudato si’*. Written during the first wave of the Covid-19 pandemic, the 45,000-word papal letter will inevitably be known as the ‘Covid encyclical’.

Fratelli Tutti, the encyclical’s opening words, means ‘all brothers’ in Italian and is taken from the writings of St Francis of Assisi, the ‘saint of fraternal love’.

Encyclicals are considered one of the highest forms of communication from the Pope to the world’s 1.3 billion Catholics and people of goodwill everywhere. They are exhortative in tone. They counsel and encourage and make clear that what is said is not to be taken lightly. They deal with complex social and moral issues and back up their claims with reference to the Bible and to Catholic tradition and doctrines.

Looking Back

Last month’s WelCom profiled the parish of Pungarehu and Opunake. This historic photograph was taken on the occasion of the Opunake presbytery and convent grand opening in 1903.

The opening of a new presbytery and convent on 6 October, 1903 was cause for great jubilation among the Catholic community at Opunake and surrounding areas. The arrival of Archbishop Francis Redwood sm signified the importance of the occasion.

The Archbishop arrived at the new presbytery on the preceeding afternoon where he was the guest of parish priest, Fr C Cognet sm. Owing to a sudden downpour of rain, the planned welcoming event had to be abandoned. The following day the Archbishop administered the Sacrament of Confirmation to about 50 children in the parish church.

As reported in *The Opunake Times*, ‘the boys all wore white silk scarves and the girls

looked very nice dressed in white and wore white veils and wreaths’.

The new presbytery and new convent were both decorated in greenery and on the side of the convent was the motto: *Benedictus qui venit in nomine Domine*. Between the convent and presbytery, an arch was decorated with the Archbishop’s coat of arms and his motto, *O crux, ave, spes unica* (hail to the cross, our only hope) and on the other side was shown in large letters, *Cead mille failthe* (Irish phrase meaning ‘a hundred thousand welcomes’).

In the afternoon Archbishop Redwood formally opened and blessed the presbytery and convent. In the course of the speeches, the ‘zealous industry and charity’ of the Sisters of the Mission were warmly extolled, as was the ‘zeal and industry’ of the parish priest, Fr Cognet. A collection was taken up afterwards which raised 65 pounds and 13 shillings.



Archbishop Francis Redwood sm, local priests and leaders in the Opunake Catholic community, at the opening on the Opunake presbytery and convent, 1903.

Photo: Marist Archives



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