Palmerston North has welcomed a new priest to its diocese following the ordination of Trung Nguyen at the Cathedral of the Holy Spirit on Saturday, 6 June.

Mary Sutton delivered the welcome and described how Trung had first arrived in the Palmerston North Diocese in May 2012, ‘where he took a huge step into a different culture with an enthusiasm that has typified his attitude to this day.’ The 31-year-old Trung, originally from Vietnam, has trained for six and a half years. ‘His dedication to his vocation was evident from day one, rising every morning at 4.30am to study and pray. Trung continues to be a hope-filled and humble servant leader. His quiet determination and trust in the Lord is evident to all who meet and know him,’ Mary said.

Trung’s ordination had been postponed from April 18, due to Covid-19 Level 4 restrictions. Taking place during Level 2 meant there were still restrictions in place, with only 100 people allowed to gather inside the Cathedral, and 100 more watching the video link in the Diocesan Conference Rooms.

Cardinal John Dew, Archbishop of Wellington, led the ordination ceremony. During his homily Cardinal John acknowledged all those unable to be physically present, particularly Trung’s parents and family. Trung has family in seven countries and three of his brothers are training to be priests in India, Colombia and the United States.

‘We assure you that Trung is loved and cared for and will continue to be loved and cared for as he serves this church of Palmerston North as a priest. ‘We know that you and all of us wished to come here on April 18, for you to be ordained a priest, to pray with you and for you and to celebrate – but Covid-19 intervened and that was not to be. When we take up the call of Jesus to ‘follow me’, that following may not always be in the way we want it.’

Cardinal John said being a priest is making the choice to follow Jesus every day, to sum up the courage to follow, ‘sometimes where you would rather not go, and do things you would rather not do.’

Speaking after communion, the newly-ordained Fr Trung said, ‘Eight years ago, the Diocese of Palmerston North rolled a Vietnamese dice – when it stopped rolling my face came up. I don’t know what you think about that price, but here I am today.’

Trung thanked God for calling him to New Zealand and he thanked everyone present – physically and virtually – to support him on his special occasion. He said he was happy to be ordained but was sad none of his family from overseas were able to attend because of Covid-19 travel restrictions. He paid an emotional tribute to his parents in Vietnam and his siblings around the world, and to Mark Richards, the Diocesan Pastoral Director who sadly passed away in December 2018, ‘who would have loved to be here, and who always offered me enthusiastic support.’

He also thanked all in the diocese who he has stayed with and had contact with over the past eight years. Trung said being a priest was a joyous service, and he enjoyed seeing a smile on people’s faces. ‘Your love for priesthood and your prayers has been a great encouragement and inspiration to me,’ Trung said.

Fr Trung Nguyen during his ordination ceremony. 

Tony Murphy (l) and Kathleen Field of Palmerston North Diocesan Centre with Trung Nguyen wearing his new stole after being ordained as a priest.

Fr Trung with clergy after Mass.

Fr Trung with clergy after Mass.

Emma Dodsworth and Thom Saywell

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He Tirohanga | Insights

From the editor

Annette Scullion

The Covid-19 pandemic continues to impact peoples' lives and wellbeing worldwide. In Aotearoa New Zealand we are fortunate to have collectively moved through a new normal and are now focusing on how to enable us to live relatively ‘normal’ lives, compared with many other countries.

Many have been reflecting on what we can learn from this on-going and challenging experience. Cardinal John says in his column this page, “We have been faced with a new and unexpected situation that really does help us to focus and develop new ways of thinking and praying, to mature in our faith, and to take initiatives that we should be thanking as the ‘baptised.’

“Many of the steps by New Zealand citizens to prevent community transmission and to stay safe during the lockdown levels and beyond are a witness to the power of solidarity and working for the common good. Monsignor Gerard Burns and Bishop Peter Cillan encourage us to pray and reflect on the need for fresh thinking and action on s 5 and p 14.

The harsh and sobering realities of racism have been vividly confronting following the deaths of African-Americans, George Floyd killed in police custody in Minneapolis, 25 May, and Rayshard Brooks who died while fleeing from two police officers in Atlanta, 12 June. Their violent deaths have prompted worldwide expressions of solidarity for Black Lives Matter.

Fr Ron Bennett joined several interfaith church members in Wellington, p 3, and we feature two confronting opinions on the issue from leading church voices in Australia, p 15, and USA, p 16.

This month, the New Zealand Catholic Bishops are expecting to release a statement on the general election 19 September 2020 and key issues facing our communities as we prepare to vote on a number of choices: which candidate; which party; the referendum on the End of Life Choice Bill; the referendum on the consumption of Cannabis Legislation and the Life Choice Bill; the referendum on the End of Life Options Act.

The New Zealand Catholic Bishops met on 12 June 2020 to discuss how the Catholic Church needs to respond to the situation facing the nation. US, Canada and Europe. The bishops observed that this is the time to give thanks and to see this as a gift from God who has given us new possibilities.”

W elCom

www.welcom.org.nz

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Sending articles to WelCom

It is important to communicate news, stories and photos received from readers;

Send your articles to: wellcom@wn.catholic.org.nz

Almost three years ago, our Archdiocesan Synod had already asked for this to happen. We didn’t think it would take a pandemic to make it happen. In the section on the Synod ‘Go you are sent to develop pathways to encounter the wider community’ the following are recorded.

• Parishes are supported to develop new and inclusive forms of praety (other than the Mass) which reflect the diversity of parish communities and encourage people to engage with their faith.
• Different forms of personal prayer are promoted as pathways to encounter with Jesus.

People actually did this during lockdown. It didn’t take the parish to organise it. Some things were organized and some things happened in which people were assisted, but in many ways, people took the initiative themselves. I have heard of so many initiatives: families and groups of people took to pray together and to challenge one another about how they apply the Gospel to their daily activities.

Now that we have Masses again, I believe this is the opportune time to keep encouraging one another, so many initiatives of these initiatives, of course, are not just about the ways we might pray together, they are also about the ways we serve one another and to grow our faith community and as the wider community.

‘We have been faced with a new and unexpected situation that really does help us to focus and develop new ways of thinking and praying, to mature in our faith, and to take initiatives that we should be taking as the ‘baptised.’

St Paul talks a great deal about God’s plan being to restore all things in Christ belongs to each one of us. ‘That challenge to restore all things in Christ belongs to each one of us.’

The changes we need will not happen by just leaving it to parish leadership, it may be the Archdiocese, the Bishop, or from the Catholic Centre.

They come about when every single one of us knows we can make a difference. They are a public duty, in word and over again, when we commit to live our lives as disciples and to do something different in a new way, to take initiatives. Post lockdown time has given us the incredible opportunity for renewal, for constantly challenging ourselves to a new approach to life, to prayer, to caring for one another. We may not have thought of giving thanks for this lockdown time, but maybe this is the time to give thanks and to see it as a gift from God who has given us new possibilities. The words of the prophet Isaiah are as true today as they ever were for the people of his time. God says to us ‘I am about to do a new thing, now it springs forth. Do you not perceive that all things renew themselves in the wilderness’ (Isaiah 43: 19).

God is doing a new thing in us and for us, and we give thanks.

We encourage that and want to foster it throughout the Church.

Readers of WelCom will have heard many, either during the Covid-19 lockdown time or in the days following lockdown, statements such as:

• Nothing will be the same as before.
• We need to return to normal, if there is a normal;• The world has changed so much in such a short time.

There have been many similar statements and many questions about how we move ahead. These are questions for our world, our situations for our families and for us as individuals.

We know some of the plans that we have had for parishes, and some of the established programmes in our diocese and in many dioceses around the world have suddenly changed, as have the plans for businesses, individuals and families. We have been suddenly forced to think differently, to do things differently.

Online Masses would not have been thought of at the beginning of the year, but they suddenly became a reality and we wondered how people would respond. I thought we would probably have people just watching Masses. But I was pleasantly surprised to hear of the many ways people participated and looked for new ways to pray and engage with the Scriptures.

From what I have heard, very few just passively watched what was happening, but one another about how they apply the Scriptures, and engaged. Almost three years ago, our Archdiocesan Synod had already

Masses resume and parishes open

Time masses and parish contact information from around the Archdiocese of Wellington can be found on the archdiocese website at https://pndiocese.org.nz/pastoral/maxtime.

For weekday Mass times, availability of the Sacrament of Reconciliation and other services, please contact a parish directly.

Masses and parishes open

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Out of respect for those who are grieving or may have been affected by tragedies, we do not publish photos from news or social media.

Bishops: A letter to each diocese and parish to decide Leicester measures

The New Zealand Catholic Bishops met on 12 June 2020 to discuss how the mass times and parish contact information from around the Archdiocese of Wellington can be found on the archdiocese website at https://pndiocese.org.nz/pastoral/maxtime.

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SVDP launches National Recovery Appeal

The St Vincent de Paul (SVDP) Society has launched a National Recovery Appeal to help the increasing numbers of individuals and families struggling from the impact of Covid-19.

Many of our services have been funded through our Op Shops, which had to close during April and May, resulting in a loss of income of about $1.5 million. At the same time the demands for our services have increased by around 400 per cent and are continuing to increase.

‘The National Recovery Appeal is essential to ensure we can meet the increasing demand for assistance. As a result of economic hardship caused by Covid-19, it is very likely that in the winter months the demand for our services will be greater than ever and will extend to families and individuals who have not depended on our assistance before. We are already seeing an increase in the pool of need.’

SVDP has sent out hundreds of letters to mayors, local body leaders and business CEOs inviting them personally to support the SVDP campaign in their workplaces and local communities. Each month SVDP will approach a new group of civic and business leaders requesting their support. The Society will be promoting the Appeal broadly in the community.

A SVDP National Recovery Appeal website has been developed and supporters are encouraged to donate online at: donate.svdp.org.nz. People can also donate by cheque and bankcard. Donations will be used to provide people with the essentials such as food parcels, clothing, household goods and services, as well as social and emotional support.

‘Funds will be distributed to Vinnies Centres throughout New Zealand so support can be provided locally,’ says Marlena. ‘Our job is to ease the pressure on individuals and families with practical help. That’s what we have been doing for 150 years and we are determined to be there for New Zealand communities during this time of critical need.’

St Vincent de Paul’s National Retail Manager, John Rossbotham said there had already been an upsurge in generosity from the community.

‘During the lockdown period donations to SVDP have increased five-fold on what we would usually receive. I’ve been involved with SVDP for 33 years and I’ve not seen the scale of need which is evident in the Covid-19 environment. I’m confident Kiwis will respond generously to the National Recovery Appeal.

The National Recovery Appeal has the endorsement of Cardinal John Dew, Archbishop of Wellington.

‘Covid-19 is creating new layers of poverty and need in our community, and it is vital the St Vincent de Paul Society is able to do the work it has done for decades, and to add to it as new needs emerge.’

‘I commend the St Vincent de Paul Society for taking proactive steps to ensure that it can continue to help those in need as we all grapple with the needs of our new environment.’

St Vincent de Paul is a registered charity and all donations over $5 are tax deductible.

svdp.org.nz

national@svdp.org.nz

Love thy Neighbour

Fr Ron Bennett

At midday on Sunday 7 June, over 80 leaders and members of faith groups in Wellington stood on the steps of St Paul’s Anglican Cathedral, in an expression of inter-faith unity against racism.

This was in response to the tragic death of George Floyd at the hands of police in Minnesota and the subsequent large-scale protests that followed in the United States and around the world.

It was also in response to an action by President Donald Trump following the death of George Floyd. Trump had ordered the clearance of peaceful protestors in order to use a religious building (Washington DC’s St John’s Episcopal Church) to stage a photo opportunity holding a copy of the Bible, (which was upside down). Trump’s posed photo took place a day after a fire was set in the basement of the historic church amid widespread protests over Floyd’s death.

In Wellington, the purpose of our own photo-opportunity was to say that all faith communities have as a core-teaching ‘Love thy neighbour’ and that they stand in solidarity with those who are oppressed, particularly in terms of race.

We are conscious racism is not only an American issue. President Trudeau, when asked about the George Floyd killing, was silent for 21 seconds. Then he followed a profound reflection. He expressed his horror about what had happened; then rather than criticise another country, he talked about his own country’s imperfect response to racism.

So, we need to look no further than our own country. Any one of us may be outraged by such a public act of violence towards a citizen, but we are also conscious that for many of our brothers and sisters across ethnic backgrounds in Aotearoa New Zealand this stirs even deeper feelings. For many, this event echoes their own, or their families’ experiences of prejudice, hatred and discrimination. Our own land has deep wounds of division, which require our ongoing prayer and active repentance.

Perhaps at an even deeper level, we need to reflect on our own personal responses in this area of prejudice, hatred and discrimination. From a Christian perspective, two scriptures come to mind.

“First remove the beam out of your eye, and then you can see clearly to remove the speck out of your brother’s eye.” – Matthew 7:5

“Let he/she who is without sin, caste the first stone.” – John 8:7

To change the world, we must first change ourselves.

St Patrick’s College Wellington

New Zealand’s oldest Catholic boys’ college

We strive to keep the faith and do the MAHI in our daily life within our local community as well as the St Patrick’s College community. MAHI stands for manaakitanga, achievement, hauora and integrity.

Joshua is a Catholic men’s fellowship open to all men. Our vision is to encourage, support and strengthen men in their Christian calling. Come and be with us at Palm Nth: St Mary’s Church Foyer, Ruahine St, Tuesday, 21st July, 7:00pm

Wellington: Connolly Hall, Guildford Tce, Thursday, 16th July, 7pm for a 7:30pm start

This ad sponsored by Monastra QS Consultants Ltd - Quantity Surveyors

Photo: Supplied
Fr James Lyons

After two years in a ‘cloud of unknowing’, the light is starting to break through for Wellington’s Sacred Heart Cathedral.

The fit in style to restoring the 120-year-old spiritual home of the Archdiocese is due to commence over the next two months.

An engineering report determining the cathedral would probably not survive a severe earthquake, for conservation in July 2018. A temporary fix, early 2019, enabled the adjacent Blessed Sacrament Chapel and Connolly Hall to be reopened, but the major work could not proceed without considerable funding.

The Cathedral Restoration Committee has now raised close to $2.25 million, which, in addition to a $500,000 Archdiocesan loan, has enabled Sacred Heart Parish to go ahead with the required seismic strengthening work and roof replacement.

It is anticipated the completion of this fit st stage will see the cathedral re-opening in June next year, the month of the Sacred Heart.

Meanwhile, a major fund-raising programme will target a further $5.5m for the restoration raising programme will target a cathedral reopening in June next year.

Sloan, Campaign Director, Sacred Heart Cathedral Parish, PO Box 1937, Wellington 6140; email cathedral.parish@wn.catholic.org.nz; website www.mchwellington.org.

Fr James Lyons is Chair, Cathedral Fundraising Campaign.

Light Returning to the Harbour of Memories

Catholic social agencies have been helping women’s refuges, foodbanks, whānau in remote regions and many others with a $25,000 special Tindall Foundation grant aimed at relieving hardship caused by the Covid-19 pandemic lockdown.

Beth Shalom, a Negative Office of the New Zealand Catholic Bishops Conference, says Catholic agencies have been distributing the extra $25,000 to organisations that work directly with families badly affected by the pandemic.

Five communities and organisations in the Hutt Valley, Wellington and Westport received a grant of $740 each, for uses as varied as mobile phone top-ups and help with food.

In the Auckland Diocese the Caring Foundation put $10,050 of the Tindall grant towards helping 600 whānau in isolated rural districts. Many of their elderly members were unable to make a very long journey during the lockdown to buy affordable food in a distant town.

A community group of 12 churches, six marae, a local school and local health offi cials are able to identify 600 residents in need of food assistance, Siobhán Dilly said.

“They determined an action plan for getting food to the community when local food bank suppliers were unable to operate.”

Other recipients of the special grant included Dunedin St Vincent de Paul (foodbank top-ups, $800); Invercargill St Mary’s Parish (grocery vouchers for refugees, $500); Wellington Catholic Social Services Christchurch (phone and video family counselling during the lockdown, $3,500) and Common Good Foundation in Hamilton (support for women’s refuges, $3,425).

The special grant was put on top of the substantial annual Tindall Foundation grants to Catholic social agencies through the NZCBC.

**Special grant for lockdown**

Abuse in faith-based care

The Royal Commission into Inquiry into Abuse in Care wants to hear from survivors of abuse suffered in faith-based care who later sought redress from the Church or other faith institution or entered into consensual relationships.

It is seeking survivors to tell their stories as it prepares for its Faith-based Redress Public Hearings, to be held from 23 November to 11 December. It will be investigating the adequacy of the redress process of the Catholic Church, 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 Rūpū Tauteko – the group coordinating Catholic engagement with the Royal Commission on Abuse in Care – has been asked by the Royal Commission National Office for Professional Standards, which helps abuse survivors and arranges independent investigations into abuse, can be found at https://safeguarding.catholic.org.nz.

The 2020 Funding Round for the Archbishop’s Allocation Committee is now open

• Parish groups, agencies and church organisations that provide a helping hand by supporting Families and Social Services are invited to apply for the annual Tindall Funding through the Archbishop’s Allocation Committee.

• The priority is to fund Catholic and community organisations who are working in areas identified as priorities by the Tindall Foundation and aligned with the Archbishop’s goals.

• We are charged, by the Archbishop, with the funding support of groups committed to social, pastoral, charitable and educational needs in our region. Applications are judged on the basis of need, resource availability and fit of suggestions.

• Applications are now open and are due on Friday 21 August 2020. Application forms and more information can be found here: wn.catholic.org.nz or please contact Joanne Gomez at Tindall@wn.catholic.org.nz or ph: (04) 496-1762.

**Former Marist brother sentenced**

A former Catholic brother and schoolteacher who admitted historic sexual offending of three children has been sentenced to nine months’ home detention and placed on the child sex register.

Kevin Healy, 81, entered guilty pleas to four charges of indecency between a man and boys aged 12 and 13, and one of indecency with a girl aged under 12.

The offending occurred in 1976 and 1977 when Healy – known as ‘Brother Gordon’ – was a member of the Marist Brothers and an active schoolteacher in Wairarapa. He appeared before Judge Geoff ea in the Napier District Court on Friday, 5 June 2020.

Kevin Sloan, Campaign Director, Sacred Heart Cathedral Parish, PO Box 1937, Wellington 6140; email cathedral.parish@wn.catholic.org.nz or ph: 027 544 587; website www.mchwellington.org

**Changing policing style**

Police Commissioner Andrew Coster and the abolition of the Armed Response Teams – a principle-based decision.

Police Commissioner Andrew Coster announced, 9 June 2020, that Armed Response Teams (ARTS) will not be part of the New Zealand policing model in the future. Lay Pastoral Leader in the Catholic Parish of Wellington South Joe Green comments.

**In so far as you did this to the least of these brothers or sisters of mine, you did it to me**

In scrapping the Armed Response Teams (ART) Andy Coster was not only taking cognisance of the fact that violent offending, homicide and suicide by fi e earn in Aotearoa New Zealand is statistically low (but no less tragic for those involved), but that a generation of armed police service, and ARTS in particular do not, to quote Andy, ‘align with the style of policing New Zealanders expect.’

The New Zealand Police Service is founded on Sir Robert Peel’s policing principles of ethical, community-accepted policing. For Andy Coster that means ‘listening and responding to our communities and partnering with them to fi d solutions that work.’

He added that this means a generally unarmed Police service.

The relatively recent codifi ation of ‘fit and proper’ for fi e earners, the implementation of fi e earners prohibition orders, the banning and buy back of certain fi e earns and the indicative move to general arming of police, parallel overseas approaches to arms control and crime control generally. They include policing styles that do not necessarily have as their basis community consent.

If policing is ‘done’ to the community, it has little chance of enhancing community safety.

In the area of fi e earns control this has resulted in a breakdown in the relationship with firearms owners – groups –despite a community forum being in place. At the same time resources for police educational and preventive activity have been reduced in favour of enforcement.

ARTS were a form of suppressive militaristic policing style. Andy Coster said this style didn’t work in suppressing the Jesus Movement, and it won’t work in addressing crime and violence which are in reality symptomatic of social deprivation and the need for the empowerment of oppressed populations; the hearts and hands of the ‘church sisters or sours’ deserving of the freedom that the good news promises.

From 1998 to 2013 Joe Green managed the control nationally for NZ Police. Joe has a BA (Hons) in sociology, has published research on incidents where one deer hunter shoots another and more recently has researched the unjust colonial acquisition of land from Māori in the Wellington South Parish.
Solidarity: Lockdowns and Black Lives Matter

Monsignor Gerard Burns

How did you experience the Coronavirus lockdowns? Was it positive, was it a time of many countries becoming independent of colonial masters, especially in Africa?

In the last few months because of the Covid-19 pandemic and consequent lockdown in New Zealand we have tried to be part of a national solidarity to stop the spread of the virus. A solidarity bred of a hope to save lives and protect so many personnel involved in the general health care of Aotearoa as a country.

More recently there is the movement to recognise and put aside the systemic discrimination against people of colour, but born in the USA as Black Lives Matter. This is an expression of solidarity to defeat an injustice and inequality in society.

In Catholic Social Teaching the virtue of solidarity was spoken of especially in the 1987 encyclical, Sollicitudo Rei Socialis (SRS). This letter was an updating of the 1967 ground-breaking encyclical, Populorum Progressio (On the Progress of Peoples), which was the first time that popes had formally reflected on the process of international development at a time of many countries becoming independent of colonial masters, especially in Africa.

The English title of the encyclical is usually given as ‘On Social Concerns’ but it could equally be called ‘The Duty of Solidarity’. The author, John Paul II, had a great influence on the birth of the trade union Solidarnosc (Solidarity) in Poland, which helped bring down the Polish communist government in the 1980s.

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After an eighth night of protests across the United States, Pope Francis addressed Floyd’s death during his weekly Angelus prayer at the Vatican on Wednesday, June 3. The Pope called the death of George Floyd at the hands of US police officer Derek Chauvin and said he was praying for the families of those others who have lost their lives as a result of the sin of racism.

He said the sin exists among those who say they hit for all human life – yet it doesn’t fit with the belief system that defends human life at all stages. “We cannot tolerate or turn a blind eye to racism and exclusion in any form and yet claim to defend the sacredness of every human life,” Francis said. “Today, I join in praying for the repose of the soul of George Floyd and of all those others who have lost their lives as a result of the sin of racism.”

The intensity and consistency of the Vatican’s reaction on this issue suggests that, from the Pope down, the Vatican is seeking to encourage anti-racism protesters and to send a message to US Catholics about the importance of this event as a pro-life issue. For example, Francis rang to praise Texas Bishop Mark Seitz who was photographed kneeling in prayer at a Black Lives Matter protest. Seitz said the Pope thanked him without mentioning the demonstration, but the context was clear: ‘My recent words and actions on the events that are taking place in the country now’ after Floyd’s killing.

That’s what our Catholic Christian faith is all about: It’s about the fact that God has loved humanity enough – not just one group of people – that he has become one of us,” Bishop Seitz said. “When it comes to racism, clearly this is a sin that causes division, and it is against the will of God.”

Bishop Mark J Seitz of the Diocese of El Paso, Texas, kneels at El Paso’s Memorial Park holding a Black Lives Matter sign June 1, 2020. Bishop Seitz and other clergy from the Diocese of El Paso, prayed and kneeled during two hours of silence on the death of George Floyd in Minneapolis, was said to have spent under a police officer’s knee before becoming unconscious and later dying on May 25, 2020. Photo Fernie Ceniceros, Diocese of El Paso/CNS

Trump seeks Catholic voters
President Donald Trump recently hosted a call with several hundred Catholic leaders from around the United States. Although the call was primarily about the death of George Floyd, and the death of Floyd and its backing for peaceful protests, the call told the online newspaper Cruz that Trump repeatedly made a case for his re-election and urged the Catholic leaders to support him. The call was supposed to focus on Catholic education but the President repeatedly turned the subject to political support.

Cardinal Timothy Dolan of New York was reportedly the first to respond, noting how often he speaks on the phone to the president. Trump was delighted and announced he would watch Cardinal Dolan’s online service the next day at St Patrick’s Cathedral in New York. On the following Monday, Dolan was interviewed on Fox News and said, ‘I really salute his leadership’.

New York Cardinal Timothy Dolan and Donald Trump, then-Republican’s nominee for US president, during the 71st annual Alfred E Smith Memorial Foundation Dinner at the Waldorf Astoria hotel in New York City, October 2016.

Progressive Catholics and others who want to keep their church out of politics were dismayed. The National Catholic Reporter has called the exchange between Dolan and the president ‘cringe-worthy’.

“We think Cardinal Timothy Dolan — was really making a mistake in letting this president co-opt him in an attempt to get Catholic votes,” says Heidi Schlumpf, the magazine’s newly named editor-in-chief. ‘We called it an unholy alliance.’

‘Church teaching else, however, Catholics are divided. While the church advocates for immigrants and the poor and opposes the death penalty, it opposes abortion and same-sex marriage. Where Catholics come down politically depends in large part on which of those issues matter most to them.

Surveys suggest most Catholics voted for Trump in the last election, and many continue to support him. This year however it is expected that with Democrat nominee Joe Biden being a Catholic, the Democrats intend to compete vigorously with Republicans for the support of Catholic voters. A February poll showed Biden leading Trump among Catholic voters, but Trump led among those who describe themselves as more active in their faith — attending Mass weekly and praying frequently.

Given that Catholics bring a multitude of values to their political choices, however, Catholics should keep all of the church’s positions in mind, rather than focus solely on abortion, advises the National Catholic Reporter’s Schlumpf.

‘Church teaching says we need to have a consistent ethic of life, where we look at all human life as valuable’, she says. ‘That’s why we see this coying up with one party over a specific issue – admittedly an important issue for many Catholics – as problematic.’

Sources: NCR, UK Tablet

Demonstrators march down Pennsylvania Avenue in Washington DC, USA, on June 3, protesting against police brutality and the death of George Floyd. Protests in cities throughout the world have been held in solidarity. Photo: Ted Eytan

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He Pitopito Kōrero mō te Ao | International News

The Alfred Smith Dinner, is an annual white tie dinner in New York City, to raise funds for Catholic charities supporting children of various needs in the Archdiocese of New York. Held at New York City’s Waldorf-Astoria Hotel on the third Thursday of October, it is hosted by the Archbishop of New York while organised by the Alfred E. Smith Memorial Foundation in honour of Al Smith who grew up in poverty and later became the Governor of New York four times. Al Smith was the first Catholic nominated as the Democratic candidate for the 1928 United States presidential election. He died October 1944. The annual dinner commemorating him and his unique role in American politics has contributed millions of dollars for charitable endeavours in the city he loved.

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Cathedral filled with portraits of Covid-19 victims

The Archbishop of Lima, Carlos Castillo had his church filled with more than 5,000 portraits of those who have died in the pandemic. He then used his broadcast homily to criticise a health system he said was ‘based on egotism and on business and not on mercy and solidarity with the people’. Archbishop Castillo called for solidarity with the poor. Hundreds have died without receiving help from the health system and many families have faced financial ruin due to the cost of trying to care for the sick.

Church workers in Lima spent days filling the pews with images of coronavirus victims. When the 84 pews were filled, they ordered thousands more photos attached to the base of the columns that rise to the arched ceiling. There were images of doctors, police, priests and street cleaners, an infant. Some hugged their grandchildren.

A woman danced with her son.

The Vatican urges Catholics into action on Laudato si’

The Vatican is encouraging Catholics to put their faith into action to promote integral ecology and care of creation. It has released a new 200-page document, On the Journey for Care of the Common Home, following the inspiration of Pope Francis’ Laudato si’ encyclical.

The introduction says, ‘The intention is to offer an orientation to the action of Catholics (but not only) in the secular dimension and to ask every Christian to examine their own behaviour, also in everyday life...’ The call to action was written in view of what Pope Francis wrote in Laudato si’, ‘a healthy relationship in view of what Pope Francis wrote in life...’

Their own behaviour, also in everyday life, to ask every Christian to examine only) in the secular dimension and the inspiration of Pope Francis’ intention is to o...'

The starting point is what Pope Francis calls the encyclical’s pillars, including the relationship between the poor and the fragility of the planet, ‘the belief that everything in the world is intimately connected, ‘the invitation to look for other ways of understanding the economy and progress, the proper value of each creature’ and ‘the serious responsibility of international and local politics.’

Religious freedom in jeopardy as China passes new Hong Kong ‘security laws’

A Hong Kong cardinal told Catholic News Agency changes to Hong Kong’s status in China could threaten the religious freedom of Catholics and other religious believers.

The legislation of China on May 28 approved a resolution to impose new ‘security laws’ on its formerly autonomous region, Hong Kong, ‘a move pro-democracy protesters and Catholics in the country fear will undermine Hong Kongers’ freedoms, including freedom of religion.’

The new laws aim to criminalise anything Beijing considers ‘foreign interference’, ‘secessionist activities’, or ‘any form of subversion’ and ‘etnic or religious discrimination’.

The new laws could also allow Chinese security forces to operate in the city.

Protection for refugees and migrants

Pope Francis has asked believers to join him in praying for a renewed and effective commitment to protect refugees and migrants. Addressing pilgrims in St Peter’s Square, the Pope appealed for respect and care for displaced persons.

He invited all believers to join him in praying for a renewed and effective commitment, on the part of us all, to the effective protection of every human being, especially those who have been forced to flee as a result of situations of grave danger to them or their families.

The Pope’s appeal comes as statistics show there are almost 80 million displaced persons across the globe, the highest number ever recorded.

Vatican Foundation dedicated to ‘the smiling Pope’

Pope John Paul I, ‘the smiling pope’, will have a foundation dedicated to his memory, the Vatican has announced. The move is a sign of how much the late pontiff is a point of reference for his successor, Francis.

The Vatican John Paul I Foundation, the new entity is tasked with ‘the promotion and dissemination of the thought, words and example of John Paul I’. Albino Luciani was born in 1912 in Italy’s northern Veneto region. He was elected pope at the age of 65, taking the name of his predecessor, to honour his immediate predecessors, St John XXIII and St Paul VI.

His death on September 30, 1978, just 33 days after he was elected pope, sent shockwaves around the world. The Vatican announced that he died of a heart attack, but there have been decades of speculation and conspiracy theories about his fi al hours. In 2017 Francis signed the decree of heroic virtue allowing ‘Papa Luciani’ as he is fondly remembered among Italians, to be referred to as ‘Venerable’.

Cardinal Joseph Zen, Bishop emeritus of Hong Kong, told CNA he worries the new laws will be used to subvert the freedom of religion that Hong Kongers currently enjoy.

Hong Kong has had broad protections for the freedom of worship and for evangelisation, while in mainland China, there is a long history of persecution for Christians who run afoul of the government.

Most needed at the moment is prayer. Cardinal Zen said. ‘We have nothing good to hope for. Hong Kong is simply completely under (China’s) control. We depend on China even for our food and water. But we put ourselves in the hands of God.’

Source: CNA

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Reaching out to Filipino community

Karen Holland

The Wellington Archdiocese Filipino chaplaincy outreach group worked during the Covid-19 lockdown with Challenge 2000 and Wellington Catholic Social Services to provide emergency food parcels to over 70 Filipino construction and road workers in the Wellington region, living on 80 per cent of their usual wages.

Filipino chaplain Fr Marlon Tellellin says Filipinos have high levels of resilience and a way of handing problems over to God, as expressed in the saying used in difficult times: Bahala na ang Diyo! – ‘Everything to God!’

However, Fr Marlon said many workers based here face great uncertainty about employment, and because they are unable to support family left behind in the Philippines, also facing restricted movement and loss of income because of Covid-19 impacts. Although the New Zealand based workers’ incomes have dropped, they continue to pay higher rent and other costs, as part of their employment conditions in New Zealand.

The New Zealand Government has advocated New Zealanders working in Australia, who through their taxes contribute through their taxes to the social security net, should also be excluded from the benefits of that social security net. While this is commendable, the same situation applies to thousands of New Zealanders working on temporary work visas, as well as to citizens and residents, but the same access is not operating in terms of our social welfare services.

Section 64 of the Social Security Act 2018 specifically provides for emergency benefits to be extended in the situation of an epidemic. Cardinal John Dew said in a May letter to the Prime Minister and Minister of Social Development, ‘It is hard to imagine the use of this section of the Act other than in the unprecedented circumstances in which we currently find ourselves.’

To contribute towards emergency assistance for people on temporary work visas in New Zealand, and others from migrant worker or refugee backgrounds, your donation to Wellington Catholic Social Services by internet banking: 02-0560-0213864-000 or contact CSS on (04) 385-9642.

Mount Street Catholic Cemetery

Joanne Gomez and Micaela Buckley

Mount Street Cemetery is Wellington’s first Catholic cemetery, dating back to 1840 when it was consecrated by Bishop Pompallier. The cemetery was used for all Catholic burials until Karori Cemetery was opened in 1891.

On Monday 8 June this year, a small group gathered at the cemetery for the blessing of the site prior to a broken underground electricity cable being dug up and replaced. This culminated after a year of careful consultation and preparation for Wellington Electricity to replace the fault.

Deacon Danique Karate-Goddard of the Archdiocese of Wellington led the blessing. He called for blessings of the land that the group stood on, the ancestors buried in the cemetery, the people gathered at the site and for the work about to commence.

Some of the Friends of Mount Street Cemetery were among those gathered. Formed in 2010 under the Archdiocese of Wellington, this volunteer group is made up of descendants and others committed to the cemetery’s conservation. The Friends’ dedicated work involves restoration of burial sites in the sacred ground and establishing full records as well as conserving the cemetery as a link to ancestors, an important heritage site, and an amenity for all.

Blessing ceremony before recent work in the Mt Street Cemetery to replace an electrical cable.

The first generation interred at Mount Street included Māori and the first wave of immigrants to New Zealand from Ireland, England, Scotland, Wales, and from what are now Italy, Germany, and Poland. Many Catholic families are represented among the names of those interred at the cemetery.

Perhaps one of your ancestors rests there. To find out, come along to the Friends’ annual general meeting on Wednesday 22 July at the Catholic Centre, 22 Hill St, Wellington and hear Friends President Vaughan Stagepoole’s presentation on the history of the cemetery.

The AGM starts with refreshments at 5.30pm for a 6pm meeting. All are welcome. For more information, contact Vaughan at v.stagepoole@gmail.com or visit www.mounstreetcemetery.org.nz.

Joanne Gomez and Micaela Buckley are Friends of Mount St Cemetery.

Supporting Kaikoura residents

Lisa Beech

During Covid-19 lockdown Te Tai o Marokura social services – a community organisation of the Takahanga Marae in Kaikoura – partnered with the Archdiocese of Wellington and Sacred Heart Parish Kaikoura, to support families with warm homes and food.

Takahanga Marae is one of the marae in the Archdiocese with longstanding Catholic connections. Te Tai o Marokura Kōwhaiwha Lisa Kahu said the lockdown was the second civil-defence emergency experienced by Kaikoura residents in less than four years. ‘Most people are still rebuilding their lives after the 2016 earthquake. Now tourism businesses have been hit hard again.’

The social service agency identified kai and heating as the most pressing needs for the community during lockdown. Many had not had the opportunity to restock stores since 2016 and several families were in hardship at Christmas as work on the rebuild was winding down, Lisa said. With support from Archdiocesan Kaikoura earthquake funds, administered by Wellington Catholic Social Services, Te Tai o Marokura social service worked with Sacred Heart Parish and other local groups to deliver meat packs and hygiene-cleaning products.

‘It was important for us to reach out through the parish because we knew people were struggling. It made sense for our support to be delivered by someone within the church who had a relationship with those being visited.’

The beginning of lockdown coincided with the first cold snap of the year. Te Tai o Marokura social service loaned all their office heaters and have been supplying firewood, heaters, winter pyjamas and wool hats to families.

Lisa said although lockdown restrictions have lifted and the government has announced a $15 million boost to keep Kaikoura tourism operators running, the early end to the tourism season caught short part-time and temporary workers who live on summer earnings through winter. With residents home more than usual, some families couldn’t afford to turn on heaters.

‘We have real concern for people living with the same outgoings as three months ago with lower government subsidy wage. We know people are just one or two pays away from being unable to keep up with their debt. Buying firewood or preparing for winter is not a reality for many this year. Our requests for support with basics such as food have never been so high and we are seeing parts of our community who have never asked for help before.’

‘If I could I would give knitted slippers and warm socks to everyone I visit. I know the value of everyone – especially our elderly and children – having warm feet, Lisa said. ‘If knitters in the Archdiocese have some spare wool, we’d love to help keep Kaikoura whānau warm over the winter months.’

Knitted slippers can be posted direct to Te Tai o Marokura social services, Takahanga Marae, Takahanga Toe, Kaikoura 7300.

Lisa Beech is Ecology, Justice and Peace Adviser, Archdiocese of Wellington.

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Mana Whenua, Mana Tangata
Te Rohe Pihopa Katorika o te Paparoa
Catholic Diocese of Palmerston North

Deacon Danny Karatea-Goddard

As there are a multitude of stars in the sky, so there are too a multitude of Rangitāne – descendants of the land.

How blessed we are to live in a land of beauty, natural resource and in a time peace. As church, as family we all connect and come together as parish, school and faith communities.

Mana Whenua are the tribes, clusters and families who hold historical and current residency and traditional authority over a defined territory.

For the Pākehā, the Catholic Cathedral, diocesan buildings, parishes and local schools in the seat of Palmerston North City Rangitāne are the mana whenua. Tānenui-ā-rangi is the common ancestor of the Rangitāne people. He is one of New Zealand’s most notable ancestors. Also known as Tai-Papa-tū-ā-nuku, he is the father of Papatoetoe, the Rangitāne whakapapa iwi, and the land of Mana Whenua, Mana Tangata.

Cathedral of the Holy Spirit
- a landmark for many

The Cathedral of the Holy Spirit takes its history from St Patrick’s Church, and the present church, with its statue of St Patrick in the spire, can be seen from over Palmerston North and even from further afield. The cathedral is a landmark for many people. It is a diverse community. The change from St Patrick’s Church to the Cathedral has been gradual. It was renovated, added to and reordered in 1988.

The cathedral has a unique lighting arrangement to make it appear as a heart of Palmerston North City. As church, as family, as the world.

Te Wairua Tapu – United in the Spirit

The Cathedral of the Holy Spirit is the cathedral of the Catholic Diocese of Palmerston North. It was opened in 1925 as St Patrick’s Church, and was designed by the notable architect Frederick de Jersey Clerke (who also designed St Mary of the Angels Church and St Gerard’s Monastery in Wellington). When the diocese was established in 1960 the church was rededicated to the Holy Spirit as the cathedral. It was renovated and reordered in 1988.

The building was designated a Category 1 historic place by the New Zealand Historic Places Trust in 1990.

This year, the Diocese of Palmerston North celebrates 40 years. As a tribute to this milestone, Welcom features the Cathedral of the Holy Spirit over the next three pages.

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Returning to school after lockdown

Following our feature last month about education leadership and pastoral care for Catholic secondary school students in our two dioceses during Covid-19 lockdown, this edition primary principals and teachers share their stories about returning to school.

St Teresa’s School, Featherston

Jennifer Muth, Principal

Lockdown highlighted the power of teamwork in our small school of 100 pupils, split into junior and senior teams. Each team presented work to families and students in different ways. Our junior team used Class Dojo to message lesson ideas and keep families informed. Through Dojo [educational technology communication app and website] parents could ask questions about tasks and send messages and photos of work.

The senior team used Google Classroom, which all students are familiar with. Most students and families coped really well. They commented this was a great opportunity to slow down and enjoy each other’s company. As staff we enjoyed seeing the photos of family time, science experiments and poppy-artwork tributes for Anzac Day.

The importance of social connections was recognised through Zoom meetings so students could chat with their friends and share their lockdown experiences. These meetings allowed students to developed resilience and understanding that others felt the same way and we organised Zoom meetings to support read stories to give parents a break.

We feel through lockdown we got to know more about many of our families and our families got to understand the work we do. This is the aspect of teamwork we now want to hold onto after returning to ‘normal school’.

He whānau kotahi tātou me te wairua – We are one in the spirit!

Sacred Heart School, Petone

Liz Heathley, Principal

Most students and staff returned to Sacred Heart School Petone on May 18, once we were in Alert Level 2. Everyone seemed very keen to be back and the students enjoyed seeing their friends again. It didn’t take long to get back into the swing of things but for the first week we focussed on Hauora and Wellbeing. During lockdown our teachers worked really hard to ensure on-line learning was simple and effective. Our senior classes worked using Google Classroom. We were particularly pleased, that being in Alert Level 1, we could look forward to our school Feast Day on Friday June 18, and to our school Cross Country early in Term 3.

St Benedict’s School, Khandallah

Michael Hinds, Principal/Tumuaki

Board Chairperson Richard Uerata-Jennings has reported, “Throughout Alert Levels 4, 3 and 2, our school’s community were nothing short of fantastic. The amount of support, goodwill and rallying around each other typifies all we stand for in a values-based, Catholic school. I am really proud of our staff and how they kept first-class and authentic learning going for all of our students during the lockdown period. Now that we are all back at school, it’s fair to say that our school’s systems are in place, our communication is timely and clear and we as a Board of Trustees and parent body are comfortable and confident, with all that’s in place to keep our students, staff and parent body safe.”

St Benedict’s School, Year 4 students Aaron Rajapakse, Charlotte Boyle and Emma Nguyen preparing to hand sanitise before entering their classroom.

Years 7/8 students sharing their work on Forces with Ruru class.
Cardinal McKeefry School, Wilton/Northland

Tania Savage, Principal

Our Covid-19 experience highlighted how Cardinal McKeefry School is at the heart of our community. At every level we focused on the adventure of learning from home that we were all experiencing. Through Google Meet and Chat our staff supported our tamariki each day with their online learning platform. Spotlight. We were able to send school devices home to support whānau that would need to share a device for both work and school. Our community particularly enjoyed taking part in our online assemblies, Zoom became the new norms. Sharing the learning of our tamariki with a wider audience through online assemblies has been a big gain and one we will continue to develop.

The Board of Trustees reviewed the school’s performance during our return to school. Chair, Antonio Ybarra said, ‘We’re very proud of the way our principal, teachers and staff, with dedication and positivity, came together as a team to deliver fast, efficient and very well-received support to our whānau and tamariki. Our staff rose to the challenge, and we greatly appreciate the hard work they put in behind the scenes to keep our school community together.’

We overcame the challenges and the successes have been embedded into our ongoing learning.

Our overarching learning theme for 2020 is ‘Restoring Hope and Spreading Love’. Saint Paul’s staff were a great example of this theme during lockdown.

Saint Paul’s School, Richmond

Maureen Phillips, Principal

Like all New Zealand schools, we were given time to consider what ‘learning from home’ might look like. However, when the day of the lockdown announcement came we knew we were facing a daunting task that had no defined end date.

As a staff we agreed on our priorities. Utilise the range of age-appropriate communication platforms to engage our learners; be present to our children using messaging, online chat platforms and videoing of read aloud stories etc; and finally, work collaboratively as teachers ensuring all students at each level engage in the same learning. This was to allow for continuity in learning for students should teachers become unwell.

The weeks of lockdown became a celebration of the professionalism of our teaching and support staff alike. Their commitment to the learning and wellbeing of our tamariki, and their whānau was outstanding. Photos, evidence of learning and feedback from families affirmed that every teacher had taken our priorities to heart. For Saint Paul’s staff, lockdown brought challenges and gifts alike.

We were blessed as all our tamariki were able to remain at home during level 3 lockdown. This kept everyone safe and allowed our successful Distance Learning programme to continue uninterrupted. However, it was with great joy when our tamariki came through the gate as level 2 began. We were absolutely thrilled to be back together again and the school was filled with happiness, fun, and laughter. Although, it was somewhat surreal to greet our two new entrants with barrier tape and hand sanitizer – but they coped remarkably well and before long each became just one of the ‘kids’!

Everyone brought along their soft toys. A connection to home and this allowed for role play and discussion. Set places at tables and marks on the floor helped us maintain social distancing and the children quickly fell into the routine of handwashing. Out in the playground, cricket, Taranaki Runners, and Jump Jam became activities of choice and ensured we all stayed a metre apart.

Overall, although level 2 was a great success with us all being back together, it was really at level 1 that our ‘Small School, Strong Spirit’ showed when the first greeting heard from some of the tamariki was ‘Yay, now we can hug!’ And so that is exactly what we did.

We appreciate the hard work they put in behind the scenes to keep our school community together.

St Anthony’s School, Seatoun

Denise Johnson, Principal

Our transition to lockdown was seamless as we were using several visible learning platforms across the school. Seesaw has been a part of our practice with reporting to whānau so this was our main tool to communicate with our whānau and share students’ learning for the lockdown period. We were able to get most of our devices out to whānau before lockdown. Our younger students also had paper packs, which were distributed before lockdown. It was great to have Fr Arthur Toothill join our senior class of years 7 and 8 students in their daily morning prayer via Google Meets.

Our teaching and support staff have been amazing, pulling together hardcopy, individualised packs for each child prior to lockdown Level 4 and ensuring all students received them. They made pastoral supportive phone calls to the families, talked through digital learning issues, made themselves available for advice and guidance, continued to plan engaging and relevant programmes as well as manage their own children’s learning from home.

St Joseph’s School, Wairoa

Megan Seatter, Principal

At St Joseph’s School our Gospel values are Community, Dignity, Faith and Justice and our community has survived lockdown through these.

Our teaching and support staff have been amazing, pulling together hardcopy, individualised packs for each child prior to lockdown Level 4 and ensuring all students received them. They made pastoral supportive phone calls to the families, talked through digital learning issues, made themselves available for advice and guidance, continued to plan engaging and relevant programmes as well as manage their own children’s learning from home.

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St Joseph’s School, Dannevirke

Jo Doyle, Principal

Teachers continued with their own professional learning and upskilling on the run. I am extremely proud of the way they supported our community during the lockdown period and the feedback from our parents has echoed this. They are appreciative of the learning opportunities provided and the ‘no expectations’ policy we adopted.

On return to school our families have been incredibly supportive of the new routines put in place. Children have proven to be resilient, settled, and happy on their return.

While times have been challenging our support network of the Ministry of Education, Palmerston North Diocesan Education team, other principals and advisers has been hugely appreciated.

Sinead O’Connor, Principal
What is the Connection Between the Pandemic and the Need for a Different Economic Order?

Bishop Peter Cullinane

When our Prime Minister speaks of New Zealand’s relative success in getting the coronavirus under control, she refers to ‘our team of five million’. That’s a way of referring to solidarity and to the common good. A stronger commitment to solidarity and to the common good is what needs to carry over into future social and economic planning.

It’s interesting that the virus has thrived so much in the nation most committed to free-market ideology and least committed to the common good. Predictably, such a high number of deaths has been in the USA, which has nothing resembling a social security system. As someone else has said: “Even the war has been in the USA, which has nothing resembling a social security system.”

A root problem requires root surgery: without a vision we are only tinkering. Something other than just tweaking the present system is needed. As Pope Benedict XVI has said: “Our world has grown weary of greed, exploitation and division, of the tedium of false idols and piecemeal responses, and the pain of false promises. Our hearts and minds are yearning for a vision of life where love endures, where gifts are shared where unity is built, where freedom finds meaning in truth, and where identity is found in respectful communion. This is the work of the Holy Spirit.” (To young people, Sydney, 2008).

A country’s economy needs to be strong, and there is a proper place for international business and trade. But there is a need for others, expressed through solidarity and commitment to the common good, also properly belongs. Our concern for others needs to mean so much to us that it becomes a further incentive, and not a disincentive, to creating a successful economy. The needs of weaker members of society need to be factored into economic planning. That is different from giving market forces free reign and then trying to tinker with the results. “Our concern for others needs to mean so much to us that it becomes a further incentive, and not a disincentive, to creating a successful economy.”

A different way of economic planning starts with what is means to be persons. For example: a key assumption of capitalist thinking is that the fruits of industry and commerce belong to those who provide the finance, and not to those who provide the human labour. In that way, workers and their jobs are perceived mainly as cost items – and costs are to be minimised or eliminated for the sake of maximising profits. This leaves workers, their families and livelihoods very vulnerable.

An alternative system, based on what it means to be persons, recognises that by providing their personal labour, workers contribute even more significantly to the enterprise than do those who provide finance, which is impersonal. And so the fruits of the enterprise/industry/business project belong to those who work well. More equitable ways of sharing those fruits need to be worked out.

Similarly, trading relationships, industrial law and commercial practices would make room for what Pope Benedict called ‘justeousness’. In other words, compassion, giving, and forgiving are factored into these relationships and practices. National policies and international law would include the needs of the world’s poor, and migrants and refugees as a matter of right, not just of charity or goodwill. This is a radically different way of thinking and of relating to one another.

Ultimately, every economic order is a humanly-devised construct, and the difference between them is a matter of choices. The model given us by neo-liberal ideology is based on the premise that ‘the business of business is business’. That has produced the social and economic distortions we are familiar with. In a model that gives highest priority to people – their dignity, their lives and well-being – the business of business is people’s lives.

As the Māori proverb has it: He aha te mae nui o te ao? He tangata, he tangata, he tangata! What is the most important thing in the world? It is people, people, people!

What is the most important thing in the world? It is people, people, people!

Emeritus Bishop Peter Cullinane was the first bishop of the Diocese of Palmerston North, which was created in 1980. After many years of service he retired in 2012 but continues to be an active member of the diocese. Bishop Peter is a respected writer and leader of retreats and is busy at local, national, and international levels.
Black Lives Matter!

A message from Chris McLeod, National Aboriginal Bishop, Archdiocese of Adelaide, Australia.

The Week of Prayer for Reconciliation (The National week for Reconciliation) did not go quite as we planned. Not long after it commenced we were all, I am sure, appalled by the death of George Floyd in America. It seemed to me to be so violent, senseless and unjust. This senseless action has triggered off a series of protests and riots around America, and protests here in Australia. It also reminded us that since the findings of the Aboriginal Deaths in Custody’ report (1991) there has been a further 432 deaths in custody. Just in the last few days there has been a further 432 deaths in custody. Since the report was released, like George Floyd, have names, families, and stories of their past. They had hopes and dreams, and problems and issues. Many were arrested for relatively minor crimes. They were human beings with feelings and thoughts, and running through their veins. They had possibilities for change. They are not just numbers. They were like you and me. They were God’s children.

The Aboriginal Deaths in Custody’ report made 339 recommendations of which only a few have been enacted, and, clearly, given the continued deaths in custody, have not addressed the core issues. What should we Christians do? For my part, Jesus provides the model. Jesus showed solidarity with the poor, the outcast, the marginalised, and rejected (Luke 4: 18–21). Surely, in our context, that is the First Nations peoples, and other people of colour. As Christians we should be some of the strongest advocates for justice for First Nations peoples, and work tirelessly and prayerfully to see the end of the senseless deaths in custody. Write to your state and federal parliamentary member and ask them what they are doing about it. I am! We also need to ask the hard questions of ourselves. As a church when it comes to systemic racism we also have some ‘logs to take out of our own eyes’ (Matt 7: 5). We have significant changes to make in our own church. As people of the light we can begin to walk in the light, and drive out the darkness (John 1: 4).

‘Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that’
– Dr Martin Luther King Jr

The Primates of the Anglican Church of Australia, The Most Reverend Geoff Smith endorses and supports these comments from Bishop Chris McLeod, National Aboriginal Bishop, and encourages the Church and the community to continue to work towards recognition and reconciliation and a just society for all.

This article was published in Bible Society Australia’s Eternity News, 7 June 2020, and has been reprinted in WelCom with permission.

Bishop Chris McLeod is of Gurindji descent and has been involved in ministry among and beside Aboriginal people in Anglican orders for more than 20 years.
We need to embody a blues hope

This article appeared in the National Catholic Reporter, USA, June 13, 2020, and has been reprinted in WolCom with permission of National Catholic Reporter Publishing Company. NCOnline.org

Dr Alexander Miklučić PhD is research fellow at the Jesuit Social Research Institute, New Orleans. He has 20 years’ experience integrating spirituality and social justice advocacy, teaching and scholarship addressing issues of race and poverty.
Accompanying Families with Love, Respect, and Guidance

Te Hīkoi Ngātahi me ngā Whānau i roto i te Aroha, te Manaaki me te Arahi

Pope Francis’ Prayer Intention

During the month of July 2020 Pope Francis’ Universal Prayer Intention is: Our Families – We pray that today’s families may be accompanied with love, respect and guidance.

The Fourteenth Ordinary General Assembly of the Synod of Bishops, known as the Synod on the Family, took place in Rome, October 2015. The theme was the vocation and mission of the family in the Church and in the contemporary world. The intention was to reflect further on the points discussed at the 2014 General Assembly of the Synod of Bishops ‘to formulate appropriate pastoral guidelines for the pastoral care of the family and of the family in community’.

Four New Zealanders attended the 2015 synod: the Archbishop of Wellington, Cardinal John Dew, and Palmerston North’s Bishop Drennan as voting members and two lay representatives as non-voting members – Dr John Kleinsman, bioethics expert; and Sharron Cole, then-Petone parishioner, recently-retired chair of Parents Centres New Zealand and chief executive/registrar of the Midwifery Council.

Reflections on the Synod on the Family – five years on

With Pope Francis announcing his prayer intention for July as ‘Our families: We pray that today’s families may be accompanied with love, respect and guidance’, it is timely to look back at the 2015 Synod of the Bishops on the Family and to ascertain what has changed timely to look back at the 2015 love, respect and guidance’, it is 'Our families: We pray that today’s family life in contemporary society

Sharron Cole

engaged in by those members, the communities in which the families live and the support and opportunities that exist, and at the national level where social and economic policies should have the "Bishops and pastors must understand the lived experience of families and help them put Church teachings within the context in which people live their lives. The approach is no longer judgmental and legalistic but rather one that is pastoral and considers people first and rules second, and which is characterised by encounter, accompaniment and mercy." interests of families at the heart of decision making.

Never has this been more apparent than now as live in a world reshaped by living in the presence of Covid-19. The media, both mainstream and social, and discussion amongst family and friends, while recognising the economic stress, employment uncertainty and negative effects such as increased family violence, reflects on the positive nature of the lockdown during which we were given the opportunity to reconnect, create memories and evaluate our priorities. We hear endless stories of families spending precious time together, communicating much more frequently with the wider family, people being more aware of others’ physical, mental and spiritual wellbeing and their need for support, and efforts to spread burdens more evenly.

The confide, trust and attachment that results from families playing together and communicating better is hopefully one of the positive legacies of this period of lockdown and how we might live more fulfilling family lives. It is a great opportunity to take another important message from the synod, which is for families to discern where God is calling them, that is sorting out what is coming from God and what is not? What was it that we experienced during lockdown that will allow us to make good, healthy and life-giving decisions for our family? The 2015 Synod and Amoris Laetitia have challenged bishops and pastors to minister in different ways, to listen to and accompany people in their lived situations. Pope Francis calls this an ‘enormous change of approach’. Similarly, Covid 19 and lockdown enforced – at least for seven weeks – an enormous change on the way New Zealand families went about their lives. Our challenge is to reflect on these and inform by the Lord’s teachings, to take the best path for our families.

St Joseph Skin Cancer Centre

New Zealand has one of the highest skin cancer rates in the world. Early detection of skin cancer saves lives.

St Joseph Skin Cancer Centre is dedicated to the prevention, diagnosis and treatment of skin cancer. It offers local, cost-effective access to advanced knowledge, diagnostic techniques, and treatment.

Book your skin check today and enjoy peace of mind.

No referral required.

For more information, please visit our website.

DR ROLAND LOTSU
MD, FRNZCGP, DRCOG, DFSRH
Accredited Skin Cancer Doctor (SCCA)
Professional Diploma of Dermoscopy
Professional Diploma of Skin Cancer Surgery

The Road Forward Tāne Whai Ora

Abuse takes place in isolation – recovery works well with others.

We provide peer support to male survivors of sexual abuse through individual and group peer support, therapist-led workshops, referral to counsellors and other agencies as needed.

Contact Richard Brewer or Mike Cole: support@theroadforward.org.nz Tel: 021 118 1043

Wellington Sexual Abuse HELP

We support survivors of sexual abuse, their families and whānau – any gender, age, ethnicity or sexuality, regardless of whether something has happened recently or in the past.

We provide a free crisis, social work and counselling service.

Email: support@wellingtonhel.org.nz Phone: (04) 801-6895 - press 0 for the support line

www.wellingtonhel.org.nz

3Presentation Way, Paraparaumu
www.stjskin.co.nz info@stjskin.co.nz 04 2981881

2 SKIN CHECKS AND MOLEMAPPING

3 SKIN CANCER SURGERY

4 NON SURGICAL TREATMENTS

The Survivors Network of those Abused by Priests (SNAP) Aotearoa - New Zealand is an independent, grassroots, non-binary peer-support network among victims and survivors of clerical, religious and institutional abuse.

If you or someone in your whānau need support, please contact us.

Call or text 022 3440496 or email: aotearoa-newzealand@snapnetwork.org

www.snapnetwork.org

POPE FRANCIS


AMORIS LAETITIA THE JOY OF LOVE

POST SYNODAL APOSTOLIC EXHORTATION ON LOVE IN THE FAMILY

SHARRON COLE

The Road Forward Tāne Whai Ora

Are you a male who has experienced trauma or abuse?

Mosaic is a Wellington-based, ACC-registered, counselling and peer-support charity.

We work with male survivors of all ages in the Greater Wellington Region who have experienced trauma and sexual abuse.

Contact us – we can help.

Our Hotline: 022 419 3416

www.mosaic-wgtng.org.nz

Male Survivors Wellington

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He Whaiwhakaaro | Reflection

He Whaiwhakaaro | Reflection
Reflection on Matthew 11:25-30

Kate Bell

So it’s not the ones who have it all together, the savvy and smart who Jesus delights in and gives thanks for today! The lectionary translation of ‘infants’ or children risks a little children. Yes, Father, for my yoke is easy and my burden light.”

News an opportunity for growth, a moment of redemption and hope. It’s only the anawim who are able to ‘know’ the Son and the Son’s revelation of the Father. Thank God that all of us have cracks and wounds making us a wobbly and infantile! These embarrassing sites of vulnerability, nakedness and exhaustion are the only places where is room for Jesus Kingdom to happen.

Jesus invites us to down our tools, to drop our kit; to accept his teaching, his pattern of loving service, the yoke that is the antithesis of worldly power, honour and prestige.

Offering Ignatian Retreats and Spiritual Direction

Nicola McCarthy

I am one member of a retreats team who volunteers their time giving Ignatian retreats in the Diocese of Palmerston North. The retreats are inspired by our knowledge and experience of St Ignatius’ Spiritual Exercises and the prayer exercises used are selected according to the context and needs of our receivers.

Like St Ignatius and his early companions, we are very mobile. Since being commissioned in 2014 to give prayer days and retreats in daily life, the Retreats Team has travelled widely throughout the diocese. Some of the team, as Ignatian spiritual directors, have also given individually guided retreats at retreat centres in Wellington, Kopuca, Featherston and Auckland. In October this year, I will be part of a team giving a six-day individually guided retreat in Auckland, offered under the support of Ignatian Spirituality New Zealand.

During the weeks of Covid-19 lockdown, we started giving retreats by Zoom in response to spontaneous conversations from people expressing a desire for a deeper encounter with Jesus. We gave 30-day retreats in daily life to four small groups around the diocese. Geography and social distancing no longer mattered; we simply used Zoom for our weekly small group sharing.

We do not plan a calendar of retreats. We respond to specific requests and offer retreats from an hour to 30 days. Content includes prayer, scripture, silence and sharing. Over the last year we have run retreats for individuals, groups of school staff, parish secretaries and mothers, in places as diverse as schools, churches, conference centres and living rooms.

We offer retreats on the principle that we have freely received, so we freely give (Mt 18:18), while grateful for koha we receive.

Please contact Nicola McCarthy at n.mccarthy@xtra.co.nz or Murray Adams at m.adamsm@xtra.co.nz if you or your group would like to find out more.

“COME AND SEE” 6 Day: 25-30 October, St Francis Retreat Centre, 50 Hillborough Road, Auckland. Cost $770. Apply to chair@ignatianspirituality.nz or go to http://ignatianspirituality.nz/come-and-see-6-day-october-25 to register.

St Ignatius of Loyola, portrait by Peter Paul Rubens c 1491.

Image: Wikimedia Commons

A company of companions

Ignatian Spirituality NZ is a company of companies offering retreats, spiritual direction, supervision and formation in Ignatian Spirituality throughout New Zealand. Also offered is Te Wairua Mahi, a formation course in the ministry of spiritual direction in the Ignatian tradition in Aotearoa New Zealand.

Ignatian Spirituality NZ Team members include Mark Chamberlain, Brian Cummings sm, Lyn Gallagher, Kevin Gallagher, Mary Kaye, Anne Powell, rsm with supporting consultants Kath Rushton rsm, Neil Vaney sm.

Go to ignatianspirituality.nz for more information.

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65 Rangiitikei Street, Palmerston North

Parish Executive Assistant

ST FRANCIS OF ASSISI

St Francis of Assisi Ohariu parish is looking to employ a Parish Executive Assistant as part of their Ministry Team to assist in carrying out a new and collaborative model of leadership, pastoral ministry, and service.

This person must be capable of running the liturgical, spiritual, educational, justice and pastoral needs of a vibrant parish that is living out the Church’s mission in the world.

The Parish Executive Assistant is a critical position requiring both strategic and effective leadership to ensure that the financial and operational processes support and promote the Vision of the Parish, the mission of the Church and the needs of the local communities.

Preferably this is a fulltime position but may be negotiable.

If you would like to know more of this exciting initiative please contact: tim.gordon@stfrancisohariu.nz
Outstanding Spiritual Reading from Pleroma Books

The Pocket Thomas Merton, by Thomas Merton, Double Day, $17.99
Inspiration in your pocket.
Wine and spirituality.
Everything Belongs, by Richard Rohr OFM, Crossroad Publishing Co, $29.99
Widen your perspective — a personal retreat for those who hunger for a deeper spirituality.

Daily devotional, mini-retreat for the soul.

A tonic for your spirit, a healing for your heart.

Be Brave in the Scared: How I Learned to Trust God in the Most Difficult Days of My Life, by Mary Lenthal, Ave Maria Press, $31.99
Tackling the tough topics. Time to trust in Him.

Day of Prayer for Seafarers:
12 July

A prayer for Sea Sunday and for Seafarers

In this period of great hardship for seafarers with shore leave not possible through pandemic please be with seafarers on all their voyages. Cheer them and keep them safe from all dangers. Let nothing unfold or on shore cut them off from you. May they please you in everything they do. Bless all on board their ship, whatever their responsibility and bring them peace that only you can give. Enable everyone to do their duty. Help them to be good shipmates and bring them back again safely to their homes and to those who love them and long for their return, through Jesus Christ, our Lord. Amen.

Te Kupenga is casting its net locally and internationally for its first dean, who will lead the college, established on 1 January by a merger between the two Catholic tertiary education providers — Good Shepherd College in Auckland and The Catholic Institute of Aotearoa New Zealand (TCI). The college itself is part of the new umbrella organisation Te Kupenga Catholic Leadership Institute, also formed on 1 January. Te Kupenga (The Net) has three operating units — Te Kupenga Catholic Theological College (for tertiary courses and qualifications), the National Centre for Religious Studies, and the Nathaniel Centre for Catholic Bioethics.

Te Kupenga Chief Executive Dr Areti Metuamate said the new dean would build on past work to ensure there was an integrated, academically sound and high-performing community of scholars. This academic community will be central to achieving the Bishops’ vision for skilled and collaborative education, leadership, ministry, witness and voice in and from the New Zealand Catholic Church, said Dr Metuamate.

The Dean will be the academic face and voice for the Catholic Theological College and will need a high level of personal credibility and academic reputation.

Interested applicants can look at the position description and find contact details for Dr Metuamate at this link: www.catholic.org.nz/assets/Uploads/Dean-CTC-role-description-01062020.pdf

The newly formed Te Kupenga Catholic Theological College is seeking a highly qualified dean to be its Auckland-based academic face and voice.
World Day against Trafficking in Persons - 30 July

What’s in a name?

At a Zoom meeting mid-June, representatives of the ANZRATH groups in Auckland, Wellington and Dunedin agreed to a change of name.

Formerly known as ANZRATH (Aotearoa NZ Religious against Trafficking of Humans), our new name is TALITHA KUM AOTEAROA NEW ZEALAND.

Talitha Kum is the international network of religious working against trafficking and exploitation of people.

It began in 2001 with the aim of working in solidarity with others to address the trafficking and exploitation of people which has become the third most lucrative criminal activity in the world, behind drug trafficking and the theft of intellectual property.

Talitha Kum is the international network of religious working against trafficking and exploitation of people.

He home of a young girl who is thought to be dead. When he sees her, he instinctively reaches out saying ‘Talitha, kum!’ (Aramaic ‘Rise up little girl’).

Currently there are groups in 92 countries all collaborating in inter-congregational networks and outreach of religious women and men and all people of good will who share the same vision.

 Trafficking is a phenomenon that currently affects at least 40 million vulnerable people, 70 per cent of whom are women and children. Talitha Kum has, since its foundation, grown to be an interfaith network.

On February 20, 2020, Talitha Kum presented to the public the documentary Wells of Hope, its first interfaith project against human trafficking in the Mediterranean Basin. It is available online at: https://donorbox.org/wells-of-hope

What kind of country do we want?

Dr Rebecca Miller formerly of the Human Trafficking Unit at the New Zealand Police and currently Director of Global Impact at Global Ministries. Dr Miller hold degrees in public health and theology and has worked in human rights organisations in Cambodia and Indonesia.

Dr Rebecca Miller said:

‘Don’t underestimate the power of digital technology to attract, exploit and settle victims. It is now possible to buy slavery in the same way you buy chocolate we buy, the coffee we drink. Complaints of such injustice against migrants or citizens can be made to the Labour Inspectorate or to Crimestoppers New Zealand. It’s possible to make contact anonymously at www.crimestoppers-nz.org/about/contact-us/email-anonymously

Check out the Global Report on Trafficking in Persons 2018, UNODC.

For more about Talitha Kum Aotearoa NZ in the Wellington area, contact: Anne Phibbs (04) 237-8254; Anne.Phibbs@xtra.co.nz or (04)293-8344.

In 2013, the United Nations member states adopted a resolution that designated July 30 as the World Day against Trafficking in Persons to raise awareness about victims of human trafficking and for the promotion and protection of their rights.

Human trafficking is a crime that exploits women, children, and men for numerous purposes, including forced labour and sex. Since 2003 the UN Office on Drugs and Crime (UNODC) has collected information on about 225,000 victims of trafficking detected worldwide. The Global Plan of Action to Combat Trafficking in Persons was adopted in 2010 and urges governments worldwide to take coordinated and consistent measures to defeat human trafficking in all its forms.

Globally countries are detecting more and reporting more victims and are convicting more traffickers. Every country is affected, whether as a country of origin, transit, or destination for victims. Traffickers the world over continue to target women and girls. The vast majority of detected victims of trafficking for sexual exploitation and 35 per cent of those trafficked for forced labour are female.

The UN resolution also states trafficking in persons, especially women and children, constitutes a “serious threat to human dignity and physical integrity, human rights, and development.”

What can we do?

Question the supply chain of the clothes we purchase, the chocolate we buy, the coffee we drink. Complaints of such injustice against migrants or citizens can be made to the Labour Inspectorate or to Crimestoppers New Zealand.

The court sentenced next month. Meanwhile, more than $100,000 was seized in a recovery process last year. Matamata’s victims, if a reparation order is made, will be used to pay any reparation to his victims.

But upon arrival, they worked long hours – sometimes 14 hours a day in the fields, for seven days a week – and did not get paid. After work they had to complete chores at Matamata’s home late into the evening and were subject to regular beatings if his strict rules were not adhered to.

Matamata, 65, is due to be sentenced next month. Meanwhile, he has had a $215,000 share of his family property forfeited to the Crown. The forfeited funds can be used to pay any reparation to Matamata’s victims, if a reparation order is made.

Source: RNZ News, Stuff

‘Slavery’ in Brazil

Catholic missionarles in Brazil are warning of the Covid-19 pandemic has increased the numbers of vulnerable people in the country subjected to forced labour. The precarious situation of rural populations, migrants, and other vulnerable members of society are leading many people to have to work in near-slavery conditions.

It is estimated that in Brazil the pandemic could throw more than 14 million people into poverty.

Tomoya Obohata, the United Nations’ Special Rapporteur on the contemporary forms of slavery, warned in May that ‘the severe socio-economic effect of the Covid-19 pandemic is likely to increase the scourge of modern-day slavery.’

‘Despair may force people to accept dangerous work offers,’ said Bishop José Ionilton de Oliveira of Riacuistara, in Amazonas State. The Amazon region has been the epicentre of the scourge of modern slavery in Brazil.

Source: Cruc

Human trafficking in Hastings

In March a Hastings-based Samoan chief was found guilty of 10 charges in human trafficking and 13 charges in dealing in slaves.

Joseph Aega Matamata brought 13 Samoan nationals to New Zealand in small groups between 1994 and April last year. The court heard Matamata promised his victims paid horticulture work or schooling in Hawke’s Bay.

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It is estimated that in Brazil the pandemic could throw more than 14 million people into poverty.

Tomoya Obohata, the United Nations’ Special Rapporteur on the contemporary forms of slavery, warned in May that ‘the severe socio-economic effect of the Covid-19 pandemic is likely to increase the scourge of modern-day slavery.’

‘Despair may force people to accept dangerous work offers,’ said Bishop José Ionilton de Oliveira of Riacuistara, in Amazonas State. The Amazon region has been the epicentre of the scourge of modern slavery in Brazil.

Source: Cruc

Human trafficking in Hastings

In March a Hastings-based Samoan chief was found guilty of 10 charges in human trafficking and 13 charges in dealing in slaves.

Joseph Aega Matamata brought 13 Samoan nationals to New Zealand in small groups between 1994 and April last year. The court heard Matamata promised his victims paid horticulture work or schooling in Hawke’s Bay. But upon arrival, they worked long hours – sometimes 14 hours a day in the fields, for seven days a week – and did not get paid. After work they had to complete chores at Matamata’s home late into the evening and were subject to regular beatings if his strict rules were not adhered to.

Matamata, 65, is due to be sentenced next month. Meanwhile, he has had a $215,000 share of his family property forfeited to the Crown. The forfeited funds can be used to pay any reparation to Matamata’s victims, if a reparation order is made.

Source: RNZ News, Stuff

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