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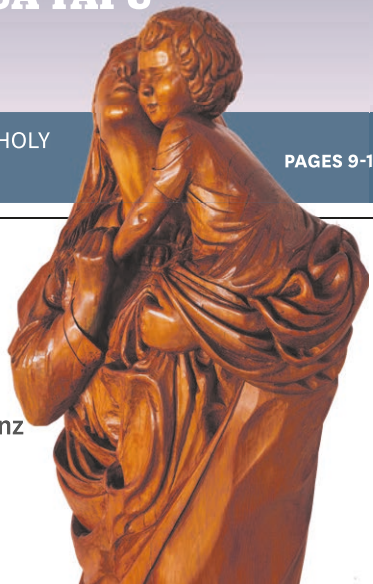
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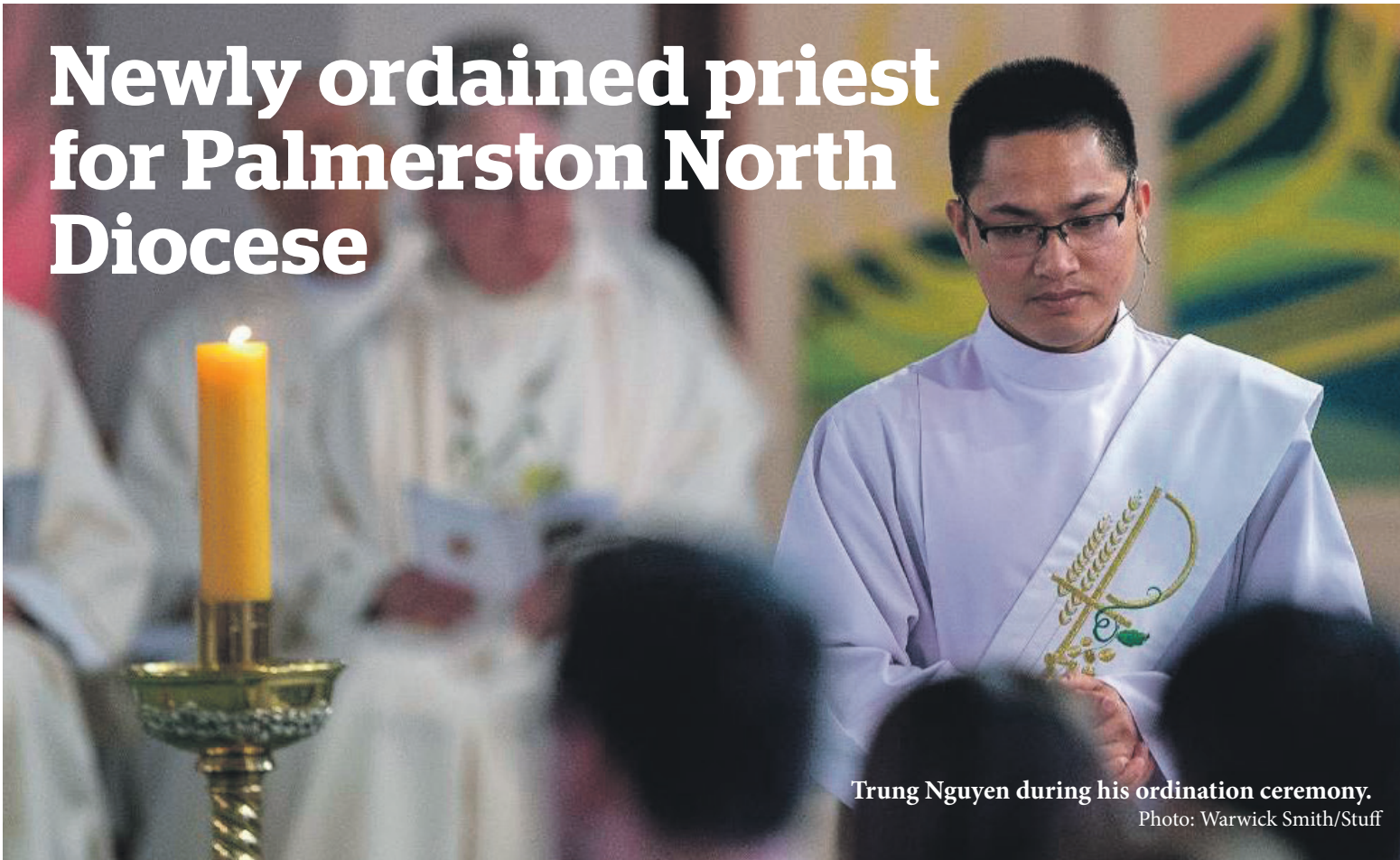
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NauMai

A newspaper for the Wellington and Palmerston North Catholic Dioceses



Newly ordained priest for Palmerston North Diocese



Trung Nguyen during his ordination ceremony.
Photo: Warwick Smith/Stuff

Fr Trung Nguyen welcomed



Fr Trung with clergy after Mass.

Photo: Emma Dodsworth and Thom Saywell

Emma Dodsworth and Thom Saywell

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



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

Photo: Warwick Smith/Stuff

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. Even in the small ways of daily life, he

serves and helps gladly where he sees a need,' 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 Trung 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 joyful service, and he enjoyed seeing a smile on people's faces. 'Your love for priesthood and your prayers has been a great encouragement

>> Continued p2.

From the editor

Annette Scullion

The Covid-19 pandemic continues to impact people's lives and wellbeing worldwide. In Aotearoa New Zealand we are fortunate to have collectively responded to the situation 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 taking as the baptised.'

The collective steps by New Zealand citizens to prevent community transmission and to stay safe during the lockdown levels and beyond are a demonstration of the power of solidarity and working for the common good. Monsignor Gerard Burns and Bishop Peter Cullinane offer perspectives on the need for fresh thinking and action on p 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 of racism from leading church voices in Australia, p 15, and USA, p 16.

This month, the New Zealand Catholic Bishops are expected 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 Cannabis Legislation and Control Bill. WelCom will report on the Bishops' statement in our August edition.

Kia kaha, kia maia, kia manawa.

Restore all things in Christ

"We may not have thought of giving thanks for this lockdown time, but maybe this is the time to give thanks and to see this as a gift from God who has given us new possibilities."



Cardinal John Dew
Archbishop of Wellington
Administrator of the Diocese of Palmerston North

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

- 'Nothing will be the same as before';
- 'When we 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 society, our Church, 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 this 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 on their screens.

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 a spirituality of service' the following are recorded.

- 'Parishes are supported to develop new and inclusive forms of liturgy – worship (other than the Mass) which reflect the diversity of parish communities and encourage people to re-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 organised and promoted and in which people were assisted, but in many ways, people took the initiative themselves. I have heard of so many initiatives that individuals, 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, to develop these 'lockdown time prayers and reflections' even more. 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. 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 serve God's people in our faith community and in 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. Maybe this pandemic has

been one of the ways that we work together to restore things in Christ. We know God works through us as we rise to the challenge to do things differently, to think in new and creative ways. This is about the way we pray together, the way we reach out to others in society, not just in our parishes but to anyone in need. That challenge to restore all things in Christ belongs to each one of us. The plan and the constant methodology of Pope Francis has always been about personal conversion. He knows he will never reform the Roman Curia by making plans for them to act differently – he is very well aware that will only come about through personal conversion. That is the same for each one of us. Our dreams for our parishes, our families, ourselves only come about when we listen closely to the Gospel challenges put before us each day, and when we choose every day to live as disciples and make a disciple's response.

"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 leaders, or to directives from the Bishop, or from the Catholic Centre. They come about when every single one of us knows we can make a difference by being converted over and over again, when we commit to live our lives as disciples and to do something different in a way that influences others. 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 this as a gift from God who has given us new possibilities. The words of the prophet Isaiah are as true for us today as they 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 see it? I will make a way in the wilderness"*** (Isaiah 43: 19).

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

>> Continued from page 1.

for me to persevere on my journey towards this day. I know you will accompany me into the future as well.'

Trung asked everyone to continue to pray for him 'to follow the good shepherd closely, the one who comes not to be served but to serve.'

Originally from a city called Vinh, about 300km south of Hanoi, Trung has been living in New Zealand for eight years. He started helping his parish in Vietnam when he was 12. He later studied a philosophy degree. He came to Palmerston North to train to be a priest, but first had to learn English at the English Teaching College. He

then moved to Auckland to train at the Good Shepherd College and had a one-year placement in Hastings. He returned to Palmerston North last November.

Trung said in Vietnam there could be 500,000 Catholics in one diocese, about the same as all Catholics in New Zealand. He said because of the population in Vietnam, a priest doesn't go to see people, but in New Zealand a priest could deal with people in a more personal context.

The ordination, was streamed online with over 2000 views and can be viewed at this link: **<https://www.youtube.com/watch?v=Bmpqfnar6sM&t=4500s>**

Bishops: 'Over to each diocese and parish to decide Level 1 measures'

The New Zealand Catholic Bishops met on 12 June 2020 to discuss how Covid-19 Level 1 was working in their respective dioceses. They decided there was no need to issue formal advice or pastoral comment on how churches should operate under Covid-19 Alert Level 1.

With the move to Level 1, from midnight Monday 8 June, all restrictions introduced to combat Covid-19 were lifted on 'public gatherings' including church services, weddings, baptisms and funerals. Restrictions on overseas travel have remained.

This means the number of people attending Mass is not limited, for example, and there are no official requirements for such measures as social distancing.

At their meeting, the bishops noted there were differences between some dioceses and between some churches – for example, some churches allowed Communion from the Chalice, others did not. But they said such matters were for local people to decide.

The Government will continue working with sector groups, businesses, hospitality firms, churches, schools and others to encourage them to display QR codes via posters at the entrance of their premises.

Many parishes and people have been reflecting on the impact of the Covid-19 Lockdown on themselves and the wider community, the bishops also noted.

'Churches and parishes are reopening and thinking of the future.

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

Masses resume and parishes open

Mass times and parish contact information from around the Archdiocese of Wellington can be found on the archdiocese website at <https://www.wn.catholic.org.nz/about/parishes-in-the-archdiocese/>

Mass times from around the Palmerston North Diocese can be found on the diocese website at: <https://pndiocese.org.nz/pastoral/masstimess/>

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

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.

The Appeal was launched in June and will run until December. The goal is to raise \$4 million to provide people with economic, social and emotional support during these times of severe hardship, says SVDP National President Marlena Hoeft-Marwick.



Vinnies helping with food distribution.
Photo: Supplied

‘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. donate.svdp.org.nz national@svdp.org.nz

SVDP NATIONAL RECOVERY APPEAL

Give Kiwis struggling another choice.

donate.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



Members of Wellington’s faith communities stood in solidarity at St Paul’s Anglican Cathedral, Wellington to protest at Donald Trump’s provocative use of the Bible at a photo opportunity outside a Washington church.
Photo: Supplied

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 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 own 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, cast the first stone.” - John 8:7** To change the world, we must first change ourselves.



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Light Returning to the Harbour of Memories

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 first stage in 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, forced its closure 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 first stage will see the cathedral reopening 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 of the historic Hobday Organ, together with interior and exterior refurbishment of the church.

While it is appreciated the widespread job losses and social disruption resulting from the Covid-19 pandemic, make this



Metropolitan Cathedral of the Sacred Heart.

Photo: WelCom

a difficult – perhaps even an insensitive – time for fund-raising, it is important to do our best to preserve this unique and culturally significant building.

Raised on the site of the cathedral destroyed by fire in 1898, Sacred Heart Cathedral is much more than ‘bricks and mortar’. It is the continuation of the commitment of those who brought the Gospel to this part of the world and our link with them; it is the symbol of the servant-leadership of our Archbishop; it is the spiritual home and the harbour of memories for countless individuals and families.

For Wellington city, the cathedral is a favoured venue for orchestra

and choral work. With outstanding acoustics and ambiance, it is highly valued for both broadcast recording and live performances. A recent grant of \$120,000 from the City Council gives more than a token endorsement.

WelCom will carry updates to keep readers informed about this project. To contribute towards the restoration please contact: Jean 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.mcshwellington.org

Fr James Lyons is Chair, Cathedral Fundraising Campaign.

Changing policing style

Police Commissioner Andy 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.’ – Matthew, 25: 39

In scrapping the Armed Response Teams (ART) Andy Coster was not only taking cognisance of the fact that violent offending, homicide and suicide by firearm in Aotearoa New Zealand is statistically low (but no less tragic for those involved), but that a generally 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-consented policing. For Andy Coster that means ‘listening and responding to our communities and partnering with them to find solutions that work’. It also means a generally unarmed Police service.

The relatively recent codification of ‘fit and proper’ for firearms licensing purposes, the implementation of firearms prohibition orders, the banning and buy back of certain firearms

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 firearms control this has resulted in a breakdown in relationship with firearm user 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, a devout Christian, knows 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 ‘least of (Jesus’) brothers or sisters’, deserving of the freedom that the good news promises.

From 1998 to 2013 Joe Green managed arms 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.

Special grant for lockdown

Catholic social agencies have been helping women’s refugees, 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.

Siobhan Dilly, Executive Office of the New Zealand Catholic Bishops Conference, says Catholic agencies have been distributing the extra Tindall funds via 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 Catholic 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 officials were able to identify 600 residents in need of food assistance,’ Siobhan 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, \$800); Catholic Social Services Christchurch (phone and video family counselling during the lockdown, \$3,500) and Common Good Foundation in Hamilton (support for women’s refugees, \$3,425).

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

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 Geoffea in the Napier District Court on Friday, 5 June 2020.



The 2020 Funding Round for the Archdiocesan 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 Archdiocesan 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 Archdiocesan 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 the fulfillment of set criteria.
- 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.

Abuse in faith-based care

The Royal Commission of 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 through civil legal action.

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 Rōpū Tautoko – the group coordinating Catholic engagement with the Royal Commission on Abuse in Care – has been asked by the Royal Commission to distribute information about the faith-based hearings.

Information on how the Church is helping the Royal Commission can be found at <https://tautoko.catholic.org.nz/>

Information on the Catholic Church’s National Office for Professional Standards, which helps abuse survivors and arranges independent investigations into abuse, can be found at <https://safeguarding.catholic.org.nz/>



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Solidarity: Lockdowns and Black Lives Matter



Monsignor Gerard Burns

How did you experience the Coronavirus lockdowns? Was it positive, was it difficult, what happened to you?

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 both cases, these are examples of concerted action to change something. In the first case it was led by the present government in New Zealand on the basis of

public-health concerns and the common good. In the second case it is a movement that is born out of social groupings on the basis of clear examples of mistreatment and injustice towards black people in the United States.

We could think of other examples but it's worth thinking of the basis of these actions in our common humanity. In one case (the lockdown) the handling was 'from the top' through government commitment, decision and decisive action. In the second the organisation is more amorphous but on a large scale and organised on the power of images, but also based in a sense of what is appropriate treatment of human beings.

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. SRS was a further development of the theme in the Cold War context.

'...solidarity is not a vague compassion or shallow distress at the misfortunes of so many people both near and far. On the contrary it is a firm and persevering determination to commit oneself to the common good: that is the good of all and each individual, because we are all really responsible for all'.

- St Pope John Paul II, SRS para 38

The encyclical reflects on the division of the world into East and West and proposes and that each exercised its own forms of imperialism and how individuals, peoples and countries can be blocked from full human development by systems of political, economic, cultural and spiritual oppression (structures of sin). Recognising these structures/ systems involves a conversion

based on recognition of our mutual interdependence.

It is on the basis of a reflection of individuals and nations' growing awareness of injustices and violations of human rights – even in countries far away – and the desire to do something to act against those violations that the encyclical defines solidarity. John Paul II considers solidarity as a virtue based on the recognition of people's interdependence.

So in SRS paragraph 38 he says: '...solidarity is not a vague compassion or shallow distress at the misfortunes of so many people both near and far. On the contrary it is a firm and persevering determination to commit oneself to the common good: that is the good

of all and each individual, because we are all really responsible for all'.

SRS refers back to the scriptural image of the poor man Lazarus. In *Populorum Progressio* Paul VI asked all to recognise each people's right to sit at the table of the common banquet of life, unlike Lazarus who lay at the rich man's gate, with 'dogs coming to lick his sores'. This promise of equality is written into the charter of the UN and is at the heart of the Gospel.

Monsignor Gerard Burns is the Vicar General of the Archdiocese of Wellington.

» What is the Connection Between the Pandemic and the Need for a Different Economic Order? Bishop Peter Cullinane, p14.

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Pope speaks out on George Floyd’s death

Pope Francis spoke out against the sin of racism in a speech about George Floyd’s death that was broadcast around the world.

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, 3 June. The Pope called the death of George Floyd at the hands of US police officers ‘tragic’ and said he is praying for him and ‘all 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 fight for all

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...that he chose to 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 for eight minutes, the time George Floyd, an unarmed black man 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 Cenicerros, Diocese of El Paso/CNS

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 on 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 Texan 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

Reflecting on the widespread protests in America, Bishop Seitz wrote: ‘When religion becomes stagnant, we can forget that the Word always comes to us crucified and powerless. As James Cone [founder of Black liberation theology] puts it, in America, the word comes tortured, black and lynched. Today we meet Jesus in those tear-gassed, tasered, strangled and snuffed out. That’s why the church teaches a preferential option for the poor. And why the church stands up for life wherever and whenever it is devalued and threatened.

Pope Francis has not been alone in making the Vatican’s views known on the racial tensions in America. While the Holy See would be loath to be seen as picking sides prior to the US election, its media operation has made clear its backing for peaceful protests,

denouncing injustices suffered by black Americans.

L’Osservatore Romano newspaper featured three Floyd-related stories on its front page. The first was that one million people were expected to protest that day in Washington. A second story was about a video showing two US police officers shoving 75-year-old Martin Gugino, a white Catholic protestor, to the ground in Buffalo. ‘Go watch it please,’ the article said. Its third story was about a prayer service presided over by the highest-ranking American at the Vatican, Cardinal Kevin Farrell, who decried how America’s constitutional ideals were failing its black citizens.

A number of commentators have seen these strong statements from the Pope and the Vatican as significant, coming in an election year.

Anthea Butler of Yale Divinity School said Francis ‘wants to send a very clear message to these conservative Catholics here who are pro-Trumpers that, “Listen, this is just as much of an issue as abortion is”’.

Sources: NCR, *Crux*

~ ‘Equality and Human Respect’ – Cardinal Kevin Farrell’s homily at the Prayer Vigil celebrated in Rome ‘for peaceful coexistence in the USA’: <https://www.osservatoreromano.va/en/news/2020-06/equality-and-human-respect.html> or tinyurl.com/Peaceful-Coexistence-USA



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

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 private, two participants on the call told the online newspaper *Crux* 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-Republicans’ 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’.

Like everyone 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 cosying up with one party over a specific issue – admittedly an important issue for many Catholics – as problematic.’

Sources: NCR, *UK Tablet*

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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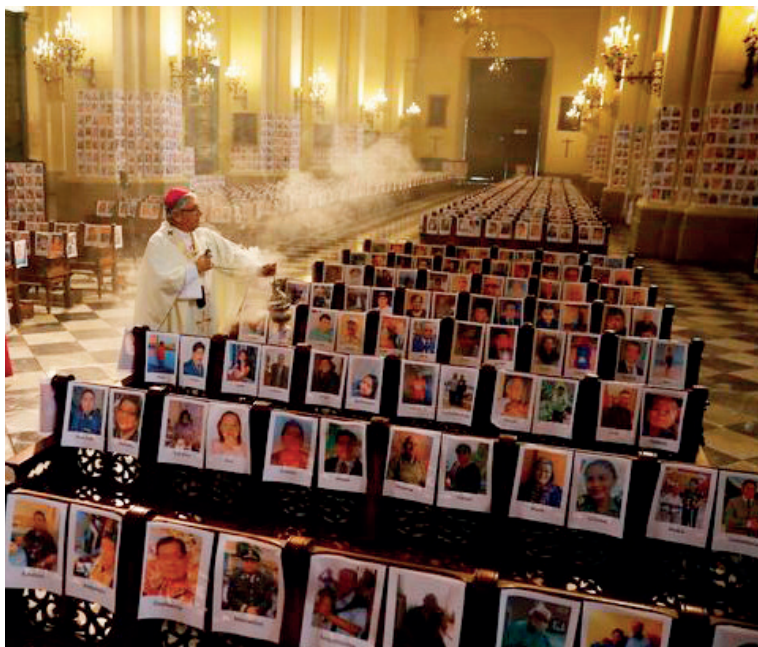
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Cathedral filled with portraits of Covid-19 victims

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 the archbishop ordered thousands more photos attached to the base of the columns that rise to the arched ceiling. There were images of doctors, police, firemen and street cleaners, an infant. Some hugged their grandchildren. A woman danced with her son.



The archbishop of Lima, Carlos Castillo, swings a censer over some of the more than 4,000 portraits of Covid-19 victims during the Corpus Christi Mass at the Cathedral of Lima, Peru, on Sunday 14 June.

Photo: Rodrigo Abd/AP

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 with creation as a dimension of the integral conversion of the person.’

The Holy See’s inter-dicastery group for integral ecology, formed

in 2018, put the text together. The booklet’s release on June 18, was during the fifth anniversary of the publication of *Laudato si'*. Its 12 thematic sections each begin with a quotation from *Laudato si'*, followed by an introduction and contextualisation of the quotation and references for related papal documents and speeches from Pope Francis and several of his predecessors. Each section concludes with actions to take and examples of ‘best practices’ from Catholic groups and bishops’ conferences around the world on caring for the common home.

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’.

The Holy See and the Vatican City State are also making their own changes to be more environmentally friendly ‘with everyday actions’ such as recycling, using more energy-efficient lights, recycling the water used in fountains and the installation of solar panels. A project being pursued but which had to be paused during the coronavirus emergency is the installation of a composter on Vatican property.

Source: CNA

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. Called 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 Pope John Paul 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 final 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’.



Pope John Paul I – Albino Luciani (26 August 78–28 September 78).

Photo: Vatican News

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 legislature 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 subversion of state power, the Washington Post reports. The laws also could allow Chinese security forces to operate in the city.

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

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.

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Supporting Kaikōura residents

Lisa Beech

During Covid-19 lockdown Te Tai o Marokura social services – a community organisation of the Takahanga Marae in Kaikōura – partnered with the Archdiocese of Wellington and Sacred Heart Parish Kaikōura, 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 Kaiāwhina Lisa Kahu said the lockdown was the second civil-defence emergency experienced by Kaikōura 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 Kaikōura 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 Kaikōura 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 on a much 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



Te Tai o Marokura social services (l-r): Riria Allen, Hariata Kahu, Becky Manawatu, Jaana Kahu, Fr Jeff Drane sm, Lisa Kahu.

Photo: Supplied

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 distribute homemade slippers to help keep Kaikōura whānau warm over the winter months.’

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

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

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 Tebellin 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 Diyos’ – ‘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 high 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 contribute through their taxes

to the social security net, should not be excluded from the benefits of that social security net. While this is commendable, the same situation applies to thousands of workers in New Zealand on temporary work visas.

The temporary Covid-19 wage subsidy is being paid to people in New Zealand on temporary work visas, as well as to citizens and residents, but the same access is not operating in terms of our social welfare system.

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, you can donate 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 repair the fault.

Deacon Danny Karatea-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



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

Photo: Supplied

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.

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 Stagpoole’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.stagpoole@gmail.com or visit www.mountstreetcemetery.org.nz

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

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Cathedral of the Holy Spirit - Wharekarakia Matua o te Wairua Tapu

I te Wairua o te Kotahitanga - United in the Spirit

The Cathedral of the Holy Spirit is the cathedral of the Catholic Diocese of Palmerston North – Te Rohe Pihopa o te Papaioea. The building was opened in 1925 as St Patrick’s Church, and was designed by the notable architect Frederick de Jersey Clere (who also designed St Mary of the Angel’s Church and St Gerard’s Monastery in Wellington). When the diocese was established in 1980 the church was rededicated to the Holy Spirit as the cathedral. It was renovated, added to 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.

Mana Whenua, Mana Tangata



Te Rohe Pihopa Katorika o te Papaioea - 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 on 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, subtribes and families who hold historical and current residency and traditional authority over a defined territory.

For the Palmerston North Cathedral, diocesan buildings, parishes and local schools in the heart of Palmerston North City Rangitāne are the mana whenua. Tānenuiārangi is the common ancestor of the Rangitāne people. He is one of New Zealand’s most notable ancestors. Also known as Tāne-te-waiora and Tāne-matua, he helped separate Rangi-nui and Papa-tū-ā-nuku so the sun would shine on their children. He also ascended to Te Toi-o-ngā-rangi to bring back the three kits of knowledge.

In the foyer of the diocesan rooms, ‘Te Rau Aroha’ stands a carved canoe prow, a boundary marker of the ancestor

Tānenui-a-rangi. It is a reminder that there is a special relationship between the Catholic and Rangitāne peoples which needs to be cared for and nurtured now and in the days ahead.

Tini whetū ki te rangi, ko Rangitāne ki te whenua. He hunga waimārie tātou e noho nei ki tēnei whenua atahua, matomato anō hoki i tēnei wā o te rongomau. Ka hōno tonu te hunga o te hāhi hei whānau i roto i ngā pārihi, ngā kura me ngā hāpori whakapono.

Ko te hunga mana whenua ngā iwi, ngā hapū me ngā whānau taketake e mau ana ki te whakapapa me te mana tuku iho o ō rātou tūpuna, takiwā hoki.

Nō Rangitāne te mana whenua o ngā whenua e tū ana te Whare Karakia Matua o te Papaioea, ngā Tari Rohe Pihopa, ngā Pārihi me ngā kura.

Ko Tānenui-ā-rangi te matua tūpuna o Rangitāne. He tūpuna rongonui i Aotearoa. He ingoa anō ōna, ko Tāne-te-waiora, ko Tāne-matua, nāna ano hoki a Rangi-nui rāua ko Papa-tū-ā-nuku i tokotoko kia whiti mai te rā ki runga ki ā rāua tamariki. Nāna hoki i piki ake ki te Te Toi-o-ngā-rangi ki te tiki atu, ā ki te whakahoki mai i ngā kete mātauranga.

Kei te māhau o te whare rohe pihopa o te ‘Te Rau Aroha’ tētehi whakairo, he pouwhenua, he tauihu o te waka e tū ana, arā ko Tānenui-ā-rangi ia.

He tohu whakamaharatanga ia mō te hononga kei waenganui i te hunga Katorika me te iwi o Rangitāne, he hononga me atawhaitia, he hononga me manaakitia ināianei, ā mō ngā rā kei tua hoki.

Cathedral of the Holy Spirit – a landmark for many



Fr Joe Grayland, parish priest (acting)

The Cathedral of the Holy Spirit takes its history from St Patrick’s parish and church. The present church, with its statue of St Patrick in the spire, can be seen from all 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 of the Holy Spirit was many decades ago. To begin with, we spoke of St Patrick’s Parish and the Cathedral of the Holy Spirit, giving due presence to the history and to the future. Now it is the Cathedral Parish. The Gathering Space to the side of the Cathedral is modelled on the Chapter House at Salisbury Cathedral in England. It is the place where the parish gathers to conduct the business of the parish – as the monks gather in the Chapter House to read the rule and conduct the affairs of the community. It was built to the side of the Cathedral so that it wouldn’t compete with the architecture of the Cathedral building itself. The Gathering Space, the worshipping space and the forecourt work together as places of welcome, gathering, prayer that engage with the world.

Te Wairua Tapu – the Holy Spirit



Nick Wilson, Young Catholics Team Leader

It seems wonderfully apt that the Diocese of Palmerston North was consecrated to Te Wairua Tapu – the Holy Spirit. The Spirit – giver of life, advocate, guide, inspirer, encourager, and so much more. Apt too, in that the Spirit is ever present – God the Holy Spirit is here and remains here amongst us.

The cathedral has a unique lighting arrangement to make us

cognisant of this. Two glass panes run from the floor close to the ceiling behind the altar. Powerful red lamps throw light up into the glass that has flames etched into it, making it look like it is on fire – a symbol of the Spirit.

In a darkened cathedral particularly, it reminds me of the magnificence and awe of the glory of God and hope in the refining power of the Spirit so we can transcend deeper into the life of God. We welcome you to this Wharekarakia Matua o te Wairua Tapu.

Cathedral of the Holy Spirit



Kate Bell, Catechist

Everyone is stuck by simple soaring lines of the cathedral’s gothic arches, and it’s the beauty of the environment that makes prayer and peace so abundant. It is replete with ‘treasures’ gifted by earlier generations and we give thanks for their generosity and wisdom. The Harry Clarke windows of the Lady Chapel are of international repute, stunning in their use of rich colour that forces a three-dimensional perspective from the familiar medieval technique. The windows of the nave announce the reformation has come to Catholicism in Palmerston North – all ten windows focus on the Parables of Luke in precise detail!

They are the work of the Zettler studio of Munich. Their installation in the post war environment of the 1950s is a profound witness to the struggles of healing and reconciliation. The cathedral carvings are more subtle, but of great import. Each of the central pews, and cathedra are adorned with Whakairo from the various iwi of the diocese. Each is a rich lesson from the theological perspective of the master carver. In the Lady Chapel stands a John Falberg’s joyous Madonna commissioned by GB Harrison a treasured parishioner – and eminent Shakespearean scholar who in retirement was one of the ICEL committee who worked so carefully and skilfully producing the English translation of the liturgy called for by Vatican II.

Young Catholics

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 develop resilience and understanding that others felt the same way and we organised Zoom meetings where support staff 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



Lockie, William and Thomas complete a painting during lockdown.

is the aspect of teamwork we now want to hold onto after returning to 'normal school'.

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

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're 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



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

and parent body are comfortable and confident, with all that's in place to keep our students, staff and parent body safe.'

St Bernard's School, Brooklyn

Lisa Small, Principal

Home-schooling was certainly a challenge but one that we as a staff and community rose to well. I had a feeling lockdown would happen that week in March and so we had a plan for what we wanted to send in packs for the children to use at home. These packs along with usernames for websites, which were free to use over lockdown, got us off to a good start. Once we realised the extent of the length of lockdown we began sending learning activities through Google docs. Staff started Zoom meetings with their classes – whole class and small groups with a mixture of learning, prayer, checking in and singing. We also sent a Holy Week liturgy for families to use together.



Riley working hard on his home-learning.

One of the nicest things we did was send out regular newsletters. Parents emailed us photos of their lockdown activities and these would be gathered and sent to all families. This was a great way for children to see their friends.

The return to school has gone really smoothly with a couple of weeks of transitioning and making sure everyone was feeling settled. It was such a relief when we hit Level 1 and to be able to hug again.

Sacred Heart Cathedral School, Thorndon

Bernadette Murfitt, Principal

There has been a seamless transition back to our school post Covid-19 lockdown. As a result of the pandemic our 'normal' is now very different. We have been given an opportunity to continue to inject a more humanitarian approach to learning and build on relationships we established during lockdown. The kindness, care, generosity, teamwork, empathy, shown throughout this extraordinary period of New Zealand history can be harnessed to educate future generations to be more healthy, resilient, humane and contributing citizens.

As Principal I saw and felt a bright ray of sunshine in the way our community responded to Covid-19. We stayed true to our purpose and learnt much along the way. Our world is now different, we will cope going

forward as we have demonstrated in our adaptability and agility. I don't think we will fully understand how hard the lockdown was for families. There are the obvious things like access to technology and resources but I wonder about those who have internalised the trauma and we know the wellbeing of our students is very much determined by those in their immediate environment. I applaud the efforts of the Ministries of Education and Health whose directives assisted us to move cautiously with confidence. I also applaud our Board of Trustees who generously gave their time ensuring our response kept our staff and students at the forefront. The parents and caregivers who supported their child or children learning were true champions.

My sincere thanks to the Sacred Heart Cathedral School Community.

Sacred Heart School, Petone

Liz Heatley, 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.



Years 7/8 students sharing their work on Forces with Ruru class.



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Rangatahi Katorika

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 fieldtrips and our community Lego and Hutt building

challenges. 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.'



Tamariki at home in lockdown taking part in community Lego challenge.

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.



St Paul's Scientist Sam, working from home.

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.

St Joseph's School, Wairoa

Jo Doyle, 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.

St Joseph's School, Dannevirke

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 and 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. Seesaw, Google Classroom and Zoom became the new norms.

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.



St Joseph's senior leaders and principal Megan Seatter.

St Anthony's School, Seatoun

Denise Johnson, Principal

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 sanitiser – but they coped remarkably well and before long each became just one of the 'kids'. Everyone brought along their soft toys as 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.



Happily back to school after lockdown St Anthony's tamariki observe new social distancing rules.

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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 even resembling a social security system. As someone else has said: health security (for the wealthy) via insurance is about ‘me’; social security is about ‘us’. Comparisons are being made with nations such as Japan that are culturally more self disciplined and less given to self-indulgence – more ‘we’ and less ‘me’ – which have had more success getting the virus under control. One doesn’t need an apocalyptic imagination to see how lifestyles are connected to spreading the virus and recovering from it. Enough just to look at the facts.

What I am proposing here mainly translates into simpler language, what is being said more technically by some economists and

social commentators. It does indeed propose an on-going redistribution of wealth, but it does not neglect to look at where that wealth needs to come from.

Discerning commentators are calling for a new economic order in which governments would get a proper return for what they have invested in wealth-creating initiatives – instead of those returns being hoarded in tax-havens. In this way, those returns would become part of the revenue from which governments can continue to invest in services and initiatives that put people first, including small businesses.

Many of today’s best known corporations have all been helped by government contributions, but then they became the biggest tax-evaders. One more than half suspects that government contributions for the development of anti-coronavirus vaccines will eventually end up with corporations’ brand names, and with no financial return to those governments.

These aberrations are part and parcel of neo-liberal ideology. That ideology would privatise everything that can be turned into a marketable commodity. The State is expected merely to create the conditions in which private enterprise can operate without constraint and harvest all the takings. In USA, even war has been in a real sense privatised, and now the military industry requires that there be wars (off-shore) to feed its profit-making agenda.

Breaking with this ideology, and with its assumptions that everything has a market value, is also the key to preserving a sustainable environment. The material world isn’t just a quarry providing raw materials for conversion to profits. It is also, and above all, our home. ‘Home’ is where we can be with and for one another in life-giving ways – not the life-sapping ways of

a grasping and exhausting economic rat-race, which benefits the few and disadvantages the many. Greed and exploitation are at the root of terrible inequalities and terrible suffering of people, families and nations.

“Greed and exploitation are at the root of terrible inequalities and terrible suffering of people, families and nations.”

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 self-interest. But concern 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 redress imbalances afterwards!

“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 properly belong to the workers as 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 ‘gratuitousness’. 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’. As the Māori proverb has it: He aha te mea nui o te ao? He tangata, he tangata, he tangata! What is the most important thing in the world? It is people, people, people!

“He aha te mea nui o te ao? He tangata, he tangata, he tangata!”

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.




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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



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.

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 we have also witnessed the violent arrest of an Aboriginal teenager in New South Wales. We can see quite clearly that reconciliation means far more than saying the right words and uttering the right prayers for one week of the year. Something is very, very wrong with racial equality in both American and Australia, and needs to be changed.

‘The Aboriginal Deaths in Custody’ report makes for harrowing reading. How I wish that it simply described the past, as bad as that is, and is not in some way a prophesy of the present. I quickly add that not all police officers are violent murderous bullies. There are many fine police officers, just as there are many faithful Christians that make up their number. However, there is something wrong within

mainstream Australia and America. Something deeply wrong with our institutions; including those set up for our wellbeing. It is systemic racism.

Most people I know would not accept that they are racist, and many take deep offence if you suggest that they might be. Systemic

actions on those who suffer the most. People will be quick to say ‘but all lives matter’; and, of course they do. However, it is far too easy to gloss over the particular when we focus on the general. This is why we also focus on violence against women, but we all know violence against anyone is wrong; we focus on the protection of the children, but we all know that all people need protection from any form of abuse. Focusing on the particular helps us to address the universal. Jesus said ‘...just as you did it to one of the least these who are members of my family you did it to me’ (Matt 25: 40).

The 432 First Nations people who have died since the *‘The Aboriginal Deaths in Custody’* 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, thoughts and blood 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 Primate 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.



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Catholics Thinking

We need to embody a blues hope

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

Dr Alexander Mikulich 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.



Alex Mikulich

A man was lynched yesterday. The NAACP raised this sign from its Fifth Avenue office in New York City every time a lynching occurred between 1920 and 1938. The sign was raised again in Manhattan five years ago after a policeman shot Walter Scott in the back eight times. The artist Dread Scott had added a few words: 'A man was lynched by police yesterday.'

After 14 days and nights of protests across the United States, this sign ought to be raised everywhere, including at every Catholic parish, in memory of George Floyd.

Every American's body ought to seethe with nauseating revulsion at the tyrannical abuse of power of the police officer who casually stuck his knee into Floyd's neck – and kept it there for 8 minutes and 46 seconds – longer than it took for Floyd to



A flag reporting a lynching is flown from the window of the NAACP headquarters on Fifth Avenue in New York City.

Photo: Library of Congress/ Courtesy of NAACP

stop breathing. Three other officers stood by idly and failed to protect Floyd's life.

When Floyd cried out to breathe, cried out for his mother and his life, when he was trapped in utter loneliness under that policeman's knee in piercing pain for 8 minutes and 46 seconds, Christ was crucified again.

African Americans, Latinos and First Americans are all being crucified by coronavirus on one cross, and on the other cross, the death-dealing knee not only of one police officer but of every American who is not shaking in sorrow and anger in every sinew of our being.

As a mad emperor incites violence from the White House, the nation stands on the abyss of hopelessness, if not the end of a constitutional republic, or reigniting a change of history.

M. Shawn Copeland invites people of faith to the crossroads where 'heaven and earth' meet before the cross of Jesus, where our hearts and souls may yet experience graced retuning, individually and collectively.

In her chapter 'A Meditation on the Blues', in *Uncommon Faithfulness: The Black Catholic Experience*, Copeland writes, 'The blues recount the black struggle to cross the river of racism, certainly, but as that river rushes over the rapids of imperial domination all of us – irrespective of cultural, racial-ethnic identity, or religion – are caught in its current.'

We stand at a crossroads filled with the danger, chaos and disorientation expressed by African American blues music even before enslaved Africans first gathered in the early 1700s in Congo Square. As Cornel West phrased it post-9/11, a 'blues nation has to learn from a blues people.'

We stand before the cross where people of faith – especially those who grotesquely enjoy any form of

privilege and power – must face a reckoning. This reckoning demands a decision by every individual and community: either clutch the reins of US imperial domination or cross over to the side of colonised peoples.

If we are going to repair the colonial wound of anti-black white supremacy, we will need to embody with every ounce of our individual and collective being a 'blues hope', in Copeland's felicitous phrasing of prophetic and mystical wisdom rooted in the cross of Jesus Christ.

Embracing a blues hope means making a decision to stand with and for every black and brown person in America. It means hearing, bodily co-sensing and crying out to God with people yearning for freedom and justice.

Embodying a blues hope means giving our entire lives so tirelessly that we become one WE who transform anti-black violence into glimpses of God's kin-dom where every person and community thrives.

It means feeling the utter misery, the unforgiving humiliation and draining physical exhaustion of living in the wake of slavery, what Christina Sharpe [American scholar of English literature and Black Studies] describes as the always imminent (at any moment) and immanent (structured into our culture) death threat facing black people.

In Copeland's meditation, a blues hope means wrestling with God, lamenting loss of life and injustice, and ultimately making our entire being a 'body of service for others' with and for Jesus.

For privileged white people who resist the call to crossover, at least pray and work to quiet yourself and listen. Take 8 minutes and 46 seconds to feel George Floyd's experience. Work and pray for the grace to be



Black Lives Matter!

Photo: Unsplash/Koshu Kunii

afflicted by our knee of injustice that the Spirit may retune our hearts, minds and souls.

Resist the urge to condemn violent struggle if you refuse to relinquish a violent culture that dehumanises all of us. At least admit that our white investment in comfort, control and power trumps (pun intended) walking in the shoes of black people.

Embodying a blues hope means taking African Americans down from the cross. It is time to lament with the psalmist and African Americans who witness to resurrection hope with their lives.

The image of the policeman's knee on Floyd's neck reinforces the fact expressed by NAACP President Derrick Johnson: 'The expendability of Black lives is not a flaw in the system; it is the system.' The NAACP initiated the #WeAreDoneDying campaign to end racial disparities in policing and every dimension of US American life.

Living a blues hope means joining the 'we' in #WeAreDoneDying, #WeAreDoneDying just because we went for a run (Ahmaud Arbery), were sleeping in our own home (Breonna Taylor), sought help after an accident (Renisha McBride), were driving to a new home and job (Sandra Bland), were eating skittles and wearing a hoodie (Trayvon Martin), were playing as a child in a park (Tamir Rice), or were walking with a friend (Rekia Boyd).

Floyd's death and too many others at the hands of police are not


an anomaly; the rate of killings by police remains steady at least over the last two decades with nearly 1,100 killings per year. *The Washington Post* reports that 467 people have already been killed by the police across the nation in 2020. The police literally get away with murder.

For whom and what do you lay down your life? – John 15:13

As for white people who demand that black people offer constructive public policy solutions, African Americans have been 'plotting, planning, strategising, organising and mobilising' for centuries, to quote Killer Mike, including in the most recent Black Lives Matter movement.

Take, for just one example, Campaign Zero, led by DeRay McKesson, Samuel Sinyangwe and Brittany Packnett Cunningham. Informed by nationwide citizen input, the campaign has formulated a specific 10-point plan to end police violence. Based upon President Barack Obama's Task Force on 21st Century Policing, Campaign Zero also created #8CANTWAIT in memory of George Floyd, a set of data-driven proposals that can drastically reduce police brutality now.

For whom and what do you lay down your life (John 15:13)? If there is a way where there is no way, it is embodying a blues hope, following the lead of African American Catholics that we may yet glimpse the possibilities of new birth in God's beloved community.




“I see the Church as a field hospital after battle.”


POPE FRANCIS

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By Richard Rohr

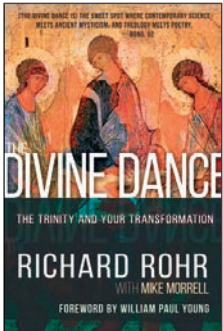
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Te Hikoī Ngātahi me ngā Whānau i roto i te Aroha, te Manaaki me te Arahi



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 person and the family.

Four New Zealanders attended the 2015 synod: the Archbishop of Wellington, Cardinal John Dew, and Palmerston North’s Bishop Charles 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/registrars 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 to the 2015 Synod of the Bishops on the Family and to ascertain what has changed as a result of the synod and Francis’ exhortation *Amoris Laetitia* – ‘The Joy of Love’ [2016], described as a profound reflection on the reality of family life in contemporary society.

The synod did not result in changes to the Church doctrine as many Catholics who do not live their lives in strict accordance with the Church’s teachings had hoped but it recognises that as families face and respond to huge challenges in contemporary society, they require different guidance and pastoral care from bishops and pastors. This is well set out in a 2018 speech by Chicago Cardinal Blase Cupich, reported in a National Catholic Reporter article .

Francis has made it very clear that it is not acceptable for the Church doctrines to be parroted and that families should just do as they are instructed. Bishops and pastors must understand the lived experience of families and help them put Church teachings within the context in which people live

Sharron Cole.



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.

This approach sits very well within the New Zealand context where we define the family and whānau, our most critical social institution, by what they do rather than what they are.

- The nurturing, rearing, socialisation and protection of children.
- Maintaining and improving the wellbeing of family members by providing them with material and emotional support.
- The psychological anchorage of adults and children by way of affection, companionship and a sense of belonging and identity.
- Passing on culture, knowledge, values, attitudes, obligations and property from one generation to the next.

How well families are able to do this is influenced by the roles played by its members, the relationships between members and the activities

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 confidence, 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 informed by the Lord’s teachings, to take the best path for our families.

AMORIS LAETITIA

THE JOY OF LOVE



POST-SYNODAL APOSTOLIC EXHORTATION ON LOVE IN THE FAMILY

POPE FRANCIS

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www.snapnetwork.org



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Gospel Reading: Sunday 5 July 2020

14TH SUNDAY IN ORDINARY TIME-MATTHEW 11:25-30

25 At that time Jesus exclaimed, ‘I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to little children. 26 Yes, Father, for that is what it pleased you to do. 27 Everything has been entrusted to me by my Father; and no one knows the Son except the Father, just as no one knows the Father except the Son and those

to whom the Son chooses to reveal him.’ 28 ‘Come to me, all you who labour and are overburdened, and I will give you rest. 29 Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. 30 Yes, my yoke is easy and my burden light.’

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 literal understanding of the noun and masks the Aramaic meaning of the anawim – understood more clearly as the 'little ones' the poor, the vulnerable, those on the edge of society, through whatever circumstance. The ones who are always being squeezed and are struggling. These are the ones for who the Kingdom of God is Good

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 woggily 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, Kopua, 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 turned to 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 10:8), while grateful for koha we receive.

Please contact Nicola McCarthy at n.mccarthy@xtra.co.nz or Murray Adams at m.c.adamsfam@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 Hillsborough Road, Auckland. Cost \$770. Apply to chair@ignatianspirituality.nz or go to: <http://ignatianspirituality.nz/come-and-see-6-day-october-25/> to register.

pndiocese.org.nz/pastoral/liturgy-and-prayer/retreats-spiritual-direction/

St Ignatius of Loyola sj
Patron Saint of
Spiritual Retreats:
Feast Day 31 July


Ignatius of Loyola (1491-1556) was a Spanish Basque Catholic priest and theologian, who co-founded the Society of Jesus (Jesuits) and became its first Superior General at Paris in 1541. The Jesuit order served the Pope as missionaries, and they were bound by a vow of special obedience to the sovereign pontiff in regard to the missions. Ignatius is remembered

as a talented spiritual director. He recorded his method in a celebrated treatise called the Spiritual Exercises, a simple set of meditations, prayers, and other mental exercises, first published in 1548. Ignatius was beatified in 1609, and then canonised as Saint on 12 March 1622. His feast day is celebrated on 31 July. He is the patron saint of the Society of Jesus, and was declared patron saint of all spiritual retreats by Pope Pius XI in 1922.



St Ignatius of Loyola, portrait by Peter Paul Rubens c 1491.
Image: Wikimedia Commons

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companions

Ignatian Spirituality NZ is a company of companions 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, rc Anne Powell, rc with supporting consultants Kath Rushton rsm, Neil Vaney sm.

Go to ignatianspirituality.nz for more information.



DATES AND EVENTS - WHAT’S ON IN OUR TWO DIOCESES

We are pleased to announce the return of WelCom’s free Dates and Events listings section. Readers are invited to share information about what’s on in the dioceses each month. To advise a listing please email information of around 50 words to: welcom@wn.catholic.org.nz formatted as below.

Friday 3 July
Taizé Prayer – reflective time with simple songs and scripture to bring stillness and silence, 7pm–8pm, Chapel of Our Lady of Compassion, 2 Rhine St, Island Bay, Wellington. Ph (04) 383-7769.

Wednesday 8 July
Catholic Foundation Scholarships – applications for scholarship open 8 July and close 23 August 2020. Application forms and scholarship details on Catholic Foundation [website catholicfoundation.org.nz](http://catholicfoundation.org.nz) or from the secretary on (04) 496-1721.

Thursday 9 July
Quiet Day with Suzanne Aubert – gentle reflection on insights from life and works of Venerable Suzanne Aubert. Theme: ‘Let us go together – me haere tahi tāua’. Simple lunch provided, or bring own. 10am–2pm, Chapel of Our Lady of Compassion, 2 Rhine St, Island Bay. Koha. Email registration to spirituality@compassion.org.nz or ph (04) 383-7769.

Tuesday 14 July
Kāpiti Dove Fellowship for Women – 7.30pm, Our Lady of Kāpiti Parish Meeting Room, Presentation Way, Paraparaumu. Speaker Jayne Sutherland, The Gifts of the Holy Spirit – The Gift of Miracles 1 Cor 12: 4-11. All women welcome to join us for

teaching, fellowship and food. Call Anna on (04) 902-6330.

Monday 3–31 August; Thursday 6 August–Thursday 3 September
Winter Film Series – ‘The Choices We Make’. Presenter Brian Cummings sm, Pā Maria Marist Spirituality Centre, 78 Hobson St, Thorndon, Wellington. Series 1 starts **Monday 3 August**, 7pm, five Mondays to **31 August**. Limited to 25 participants. Koha. Series 2 repeats series one, starts **Thursday 6 August**, 7pm, five Thursdays, to 3 September. Limited to 25 participants. Koha. For information and to register, email bgcummings@xtra.co.nz or call (04) 212-4691 or 021 703-580. Registrations close 27 July for both series.

General events
Christian Meditation – hour of Christian meditation. Mondays 7pm–8pm, and Thursdays, 11am–12pm. The Chapel of Our Lady of Compassion, 2 Rhine St, Island Bay, ph (04) 383-7134 or (04) 383-7769.
Craft Gathering at the Home of Compassion – bring your handheld craft project. Bring own lunch, or Cloister Café is open with soup available, 12pm, Suzanne Aubert Heritage Centre, 2 Rhine St, Island Bay, contact heritagecentre@compassion.org.nz or phone (04) 282-1953.

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 afloat 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.*

Read about the Apostleship of the Sea New Zealand at: www.aos.org.nz/
And Mission to Seafarers at: www.missiontoseafarers.org/sea-sunday

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CHURCH CALENDAR – HIGHLIGHTS FOR JULY

3 July – Thomas, Apostle, Feast
11 July – Benedict, Memorial
12 July – Seafarers Sunday
14 July – Kateri Tekakwitha, Memorial
15 July – Bonaventure, Memorial
16 July – Our Lady of Mount Carmel, Memorial
22 July – St Mary Magdalene, Feast
25 July – James, Apostle, Feast
29 July – Martha, Memorial
31 July – Ignatius of Loyola

Dean sought for newly formed Te Kupenga Catholic Theological College

The newly formed Te Kupenga Catholic Theological College is seeking a highly qualified dean to be its Auckland-based academic face and voice.

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

DEAN
Academic leadership role based in Auckland

This is a new position arising from the merger of Good Shepherd College (GSC) in Auckland and the Catholic Institute of Aotearoa New Zealand (TCI). Reporting to the Chief Executive of Te Kupenga, the Dean will lead the Catholic Theological College, building on the work that has occurred to ensure there is an integrated, academically sound and high-performing community of scholars.

The Dean will be the academic face and voice for the Catholic Theological College and will need a high level of personal and academic credibility. Applicants should have senior level experience in teaching, administration, and/or research in an education context, and be experienced in successfully leading staff.

For further information about this position, or to organise a confidential discussion with the Chief Executive, Dr Areti Metuamate, please contact Marina Schmits on m.schmits@ctc.ac.nz or 04 819 8380.

Applications close 5pm, Friday 17 July and interviews will be arranged as necessary for short-listed candidates.

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World Day against Trafficking in Persons – 30 July



Artwork from the Global Report on Trafficking in Persons 2018, UNODC.

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 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 an offense and a serious threat to human dignity and physical integrity, human rights, and development.

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 multinational “trade,” says Cenacle Sister, Anne Powell. ‘Our three groups in Aotearoa-NZ now come under the umbrella of Talitha Kum International. This gives us all a greater sense of solidarity, inspiration and connectedness.’

Talitha Kum receives its name from the Gospel story in Mark 5:41 in which Jesus visits the family



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 Immigration NZ Manager for People Smuggling, Human Trafficking & Regional Cooperation reminded us prior to the last general election that immigration would be a significant issue in all coming General Elections. She said, ‘Don’t underestimate the power of

educating ourselves and building awareness more widely.’

Inform ourselves

Brigidine Sister, Anne Phibbs discovered that a shop one block from her home was part of a racket run by a Wellington man who promised work in restaurants but exploited his countrymen in fast-food outlets instead. Found in the shop was \$90,000 in cash, paid by his victims.

Stuff’s ‘The Big Scam’ 21 December 2018 exposed a string of immigration scams where desperate migrants paid for fake jobs or jobs where they were forced to return most of their wages to employers.

Talitha Kum Aotearoa NZ will continue to organise seminars and workshops in the Wellington region on the theme of modern slavery and exploitation.

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 contact centre (0800 20 90 20) or to Crimestoppers New Zealand (0800 555 111). It’s possible to make contact anonymously at: www.crimestoppers-nz.org/about/contact-us/email-anonymously

Check out facebook.com talithakum or @talithakum.uisg or YouTube Talitha kum

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To find out more about Talitha Kum Aotearoa NZ in the Wellington area, contact:

Anne Phibbs Brigidine Sisters annephibbs@extra.co.nz or (04) 237-8254;

Anne Powell, Cenacle Sisters ampowell@cenacle.org.nz or (04)293-8344.



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 Auga 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.

Sources: RNZ News, Stuff

‘Slavery’ in Brazil

Catholic missionaries in Brazil are warning 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 susceptible 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 Obokata, 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 Itacoatiara, in Amazonas State. The Amazon region has been the epicentre of the scourge of modern slavery in Brazil.

Source: Crux