

REFORMS FOR ROMAN CURIA



POPE ISSUES NEW CONSTITUTION PAGE 3

TE PARIHA O TE NGĀKAU TAPU



HĪKOI WHAKAPONO: A JOURNEY OF FAITH PAGES 10-11

NATIONAL DAY OF REMEMBRANCE



ANZAC DAY PAGE 15

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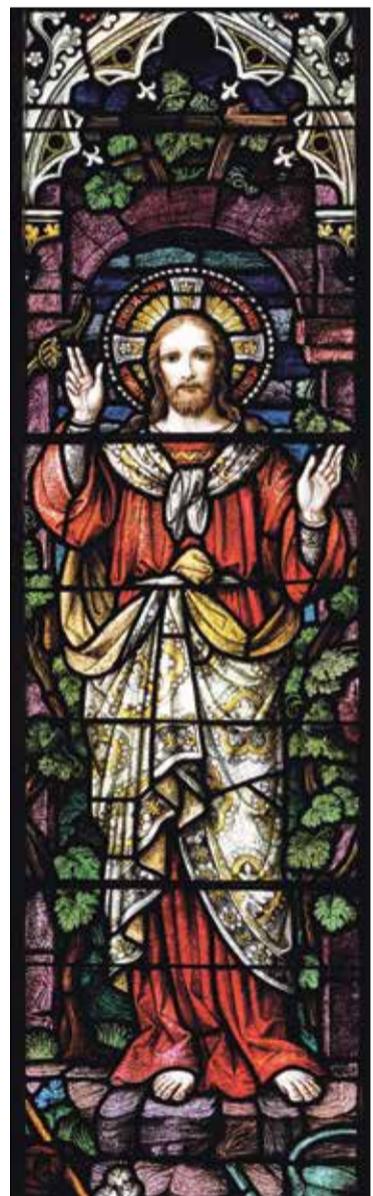
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**“Queen of Heaven, restore God’s peace to the world.
 Queen of the Rosary, make us realise our need to pray and to love.
 Queen of the Human Family, show people the path of fraternity.
 Queen of Peace, obtain peace for our world.”**
 - Pope Francis



‘Peace be with you’, was the first thing the Risen Jesus said to his disciples after the Resurrection. Easter Sunday 2022 is on 17 April.
 Photo: Stained-glass window, Cathedral of the Holy Spirit, Palmerston North/David Lupton

The Ukraine flag flies from the British High Commission grounds in Wellington alongside the Metropolitan Cathedral of the Sacred Heart. The words in the image are from the Act of Consecration of Russia and Ukraine to the Immaculate Heart of Mary. Pope Francis invited the world to join him in prayer when he recited the prayer during a service in St Peter’s Basilica on Friday 25 March. The New Zealand bishops asked parishes to open their churches for people to visit anytime during that day to pray for peace in Ukraine.
 Photo: Annette Scullion

Rosaries for peace in Ukraine

Catholics in Aotearoa New Zealand joined Pope Francis and the universal church in a day of prayer for peace in Ukraine.
 On 25 March, the Solemnity of the Annunciation of the Lord, Pope Francis consecrated Ukraine and Russia to the Immaculate Heart of Mary, during a service in St Peter’s Basilica. New Zealand’s Catholic bishops urged Catholics here to mark the day by going to their local parish church to pray the Rosary.
 With Covid-19 restrictions imposing a limit of 100, people were urged to visit their local church throughout the day. Churches were open

from 7am to 7pm. The bishops of New Zealand visited their respective cathedrals to pray the Rosary in support of Pope Francis.
 Bishop Stephen Lowe, the Bishop of Auckland and Secretary of the New Zealand Catholic Bishops Conference, said the day of prayer was a show of solidarity with everyone affected by the war – those wounded and killed, those caring for the wounded and those who have suddenly become refugees. He said the prayers were also ‘that the Russian leadership and soldiers may have a change of heart’.

‘This is the season of Lent, which is about the change, the conversion of the heart. Christ calls us to love our enemies and to embrace each other as brothers and sisters. And as we pray for Ukraine we also remember those caught in other conflicts, including Yemen, Syria, South Sudan, Afghanistan, Libya and elsewhere.’
 The Church’s National Liturgy Office sent materials to parishes especially for the prayer day for peace in Ukraine.
 >> *Peace be with you, p 2.*

Pope speaks with Zelensky again

On March 22, Pope Francis spoke for a second time by phone with Ukraine President Volodymyr Zelensky, who said he would welcome a Vatican mediation to bring about an end to the Russian invasion against the country.
 President Zelensky said he discussed the ‘difficult humanitarian situation and the blocking of rescue corridors by Russian troops.’
 He said Ukraine would welcome a mediation from the Holy See to help end the conflict: ‘The mediating role of the Holy See in ending human suffering would be appreciated’ and he thanked the Pope ‘for the prayers for Ukraine and peace.’ The

Vatican has offered to mediate on numerous occasions, though Russia has yet to express interest in such an option.
 The president said Pope Francis told him: ‘I understand that you desire peace. I understand that you must defend yourselves, soldiers and civilians defend their country, each one defends.’
 ‘And I responded,’ Zelensky recalled, that ‘our people have become the army, [they became] the army when they saw the evil their enemy does, what devastation it has left.’
 President Zelensky called for global rallies to stand with Ukraine on March 24, exactly

one month after Russia first invaded his country. Addressing the world, he repeated, ‘The world must stop the war’ asking for further demonstrations of solidarity. ‘We know regular people around the world can hear us, can understand us better than any politician,’ he said. ‘Politicians always follow people, so please speak up, I beg you to speak about Ukraine, go to the main squares of your cities. Support us, show your strong position, show your support to Ukraine.’ He added, ‘We all are people of this world. We should be together, we should be strong, and show solidarity.’



President Zelensky told Pope Francis that the mediating role of the Holy See in ending human suffering would be appreciated and he thanked the Pope for the prayers for Ukraine and peace.
 Photo: Zelensky’s Twitter account

From the editor

Annette Scullion

The season of Lent is about reflection and change in preparedness for Easter and the Resurrection of Christ bringing peace, hope and love to the world.

During this Lenten season, Pope Francis has asked us to pray for peace and especially for the people of Ukraine as their dire situation weighs heavily on the hearts and minds of people throughout the world.

On Friday 25 March, the Solemnity of the Annunciation of the Lord, Pope Francis invited Catholics across the globe to join him in prayer as he consecrated Ukraine and Russia to the Immaculate Heart of Mary, at a service at St Peter's Basilica in Rome.

Pope Francis carried out the act of consecration at the end of the Vatican's annual Lenten penance service, with a prayer asking for peace in the world.

Seated before a statue of Our Lady of Fatima the pope said, 'Mother of God and our Mother, to your Immaculate Heart we solemnly entrust and consecrate ourselves, the Church and all humanity, especially Russia and Ukraine.'

'Accept this act that we carry out with confidence and love.'

Grant that war may end and peace spread throughout the world.

'The people of Ukraine and Russia, who venerate you with great love, now turn to you, even as your heart beats with compassion for them and for all those peoples decimated by war, hunger, injustice, and poverty.'

'Through your intercession, may God's mercy be poured out on the earth and the gentle rhythm of peace return to mark our days.'

During his homily Pope Francis said that if people want the world to change, it is their hearts that must change first.

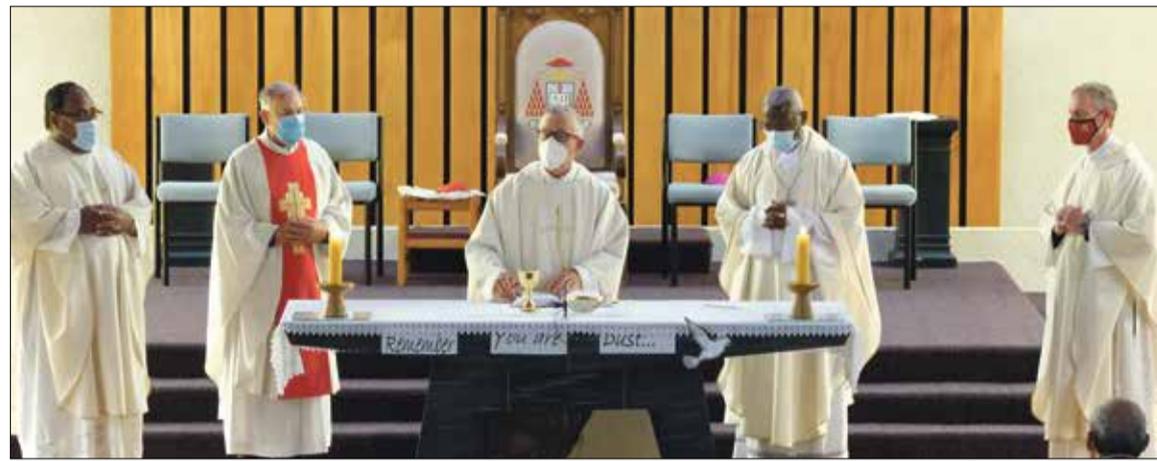
The consecration 'is no magic formula but a spiritual act,' he said. 'God changed history by knocking at the door of Mary's heart. Today, renewed by God's forgiveness, may we too knock at the door of her immaculate heart. In union with the bishops and faithful of the world, I desire in a solemn way to bring all that we are presently experiencing to the Immaculate Heart of Mary,' the pope said.

'I wish to renew to her the consecration of the Church and the whole of humanity, and to consecrate to her in a particular way the Ukrainian people and the Russian people who, with filial affection, venerate her as a Mother.'

A blessed Easter to all.

Peace be with you

The Apostolic Nuncio Archbishop Novatus Rugambwa arranged for the celebration of Mass for the people of the Ukraine, held at St Teresa's Pro Cathedral in Karori, on 17 March. The Diplomatic Corp as well as parishioners were invited to this Mass to pray for peace and hope. The following are excerpts from Cardinal John's homily and Archbishop Rugambwa's address.



Celebrating Mass for the people of the Ukraine, l-r: Fr Tikoura Kautu, assistant priest and Fr Ron Bennett, parish priest for Otari Parish; Cardinal John Dew; Archbishop Novatus Rugambwa; and Fr Vaughan Leslie, parish priest for the Catholic Parish of Whanganui.

Photo: Annette Scullion

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

This Mass would normally have been celebrated at Sacred Heart Cathedral in Hill St, Thorndon. Sadly our Cathedral is closed for strengthening and maintenance work. Our weekday Masses are currently celebrated in Connolly Hall, which is within the Cathedral precinct. For the last two weeks as I have stood at the altar, I have been able to see the Ukrainian flag flying at the British High Commission next door. It has been an everyday reminder to bring this heart-breaking situation before God in the silence of prayer and the prayer of silence.

War is never glorious. As Pope Francis has said, 'war sows death, destruction, and misery. And we weep - as we do now - for the tragedy which is war.'

It is only a few years ago since we remembered the end of the First World War. In recent years, I went to France to visit where my grandfather had been killed just a few days before the end of the War. One hundred years later, tears filled my eyes, and I am sure the eyes of countless others as they had also stood in such places - sons and daughters, nephews and nieces, grandchildren - who still carry the pain of war. War is a trauma

that lingers deep in our hearts and that is why we feel profound disquiet at this time. We need to pray.

The news of Russia's invasion of Ukraine has shaken us all, even though it was not unexpected we had hoped and hoped there would be a de-escalation.

We weep for those on whom this war has been inflicted. We can only imagine the gut-wrenching turmoil for the people of Ukraine as they defend their homeland, and as they also seek safety for their children and the vulnerable.

It has been heartbreaking to see the tearful partings of children travelling to neighbouring countries, the agony of those injured and traumatised, and those packing a few precious belongings to begin an uncertain journey as refugees.

'Blessed are the peacemakers' said Jesus, just as he said, 'blessed are the poor, the hungry, the weeping'. It is hard to believe the people of the Ukraine are 'blessed' when they are forced into homelessness, anxiousness and distress. When Jesus spoke the words 'Blessed are the peacemakers' he did not speak these words from a distance, but as one who experienced them personally. God knows what the people of Ukraine are going through. We pray all Ukrainians know something of the comforting presence of Christ.

Today our hearts go out to those in Ukraine who are experiencing all

kinds of poverty, who are hungry and those who weep for love and loss.

We have invited you here today to pray earnestly that the people of Ukraine might know God's peace, where all tears are wiped away, where there is no hunger, where there is joy; and we pray that those who are oppressing them and destroying the hopes of Ukrainians will turn away from this evil.

This Mass is being celebrated on the Feast of St Patrick. It won't seem odd to the people of Ireland; a people who know turmoil. And Irish people in both Ukraine and Russia, will be praying today - praying for an end to this war and for peace.

In today's Gospel (Luke 10: 1-9) Jesus sent out 72 disciples telling them to go and wherever they went to let their first words be, 'Peace to this house'. Patrick knew those words when he set out for Ireland. Peace is clearly something Jesus desired. In fact, one of the most common phrases of his ministry is 'Peace be with you'. It was also the first thing the Risen Jesus said to his disciples after the Resurrection.

It is clear Jesus desired peace for all. He also wanted unity, that's why he prayed: 'That they may all be one'. Peace and unity are at the heart of the Christian message. We have invited you here today to pray. Please join us in this Mass begging God to help us and all people of good will bring about peace in Ukraine.

Wars begin in the human heart

His Excellency Archbishop Novatus Rugambwa, Apostolic Nuncio

In the Constitution of UNESCO, adopted at the end of WW2, there is an interesting and well-known phrase that reads: 'since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.'

Yes, wars begin in the human heart, and it is precisely in the human heart we must start constructing the defences of peace.

That is why the construction of peace depends very much on the change of the human mind and heart. In fact, it is in this context we can discover the power of prayer and fasting for peace. Who can effectively change the human mind and heart? Only God can change our mind and heart. His Grace is powerful and, for Him, nothing is impossible.

Pope Francis' appeal for prayer for peace is an invitation to collaborate with the Grace of God in order to construct True Peace and to bear in our minds and hearts every human person is created in

God's image and likeness. We are brothers and sisters in God who created us all.

Wars are - among other things - the negation we are all created in the image and likeness of the same God and every human life is sacred. Consequently, war is when any human life is disregarded or is considered as a threat and as something that should be eliminated.

Any culture that entertains ideas, ideologies and social, political, religious and legal systems opposed to human life - at any stage of its development - generates in the society the mentality not only to despise the human life, but also to justify its elimination.

Prayer for peace should not be confined to the silencing of arms and the signing of peace treaties; they should also construct the defences of peace by seeking to eradicate from our society all ideologies and mentalities that can lead men and women to violate the human being's right to live and the right to exist. Our prayers and our fasting should also aim at inculcating in our minds and hearts the 'sacredness' of all human life and at avoiding all that leads the culture of death.

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Sending articles to WelCom

In its mission to communicate about news and events in the Wellington and Palmerston North dioceses, WelCom publishes information, stories and photos received from readers.

The articles should be no longer than 300 words unless by arrangement with the editor. Please send as a MS Word document attached to an email or pasted into an email message. Please include your name, address and day-time phone number. At the editor's discretion, articles may be edited for length or clarity.

Photos should be in their original format (unedited, uncropped), at least one megabyte (MB) in size and attached to an email as separate photo files - JPEG, TIFF, GIF or bitmap (BMP). Please include names for a caption.

Email to: welcom@wn.catholic.org.nz

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Pope's major reforms for Roman Curia



Pope Francis speaks to the Roman Curia, December 23, 2021.

Photo: Vatican Media

Since Pope Francis was elected Pope in 2013, work has been going on to reform the bulky and inefficient Vatican bureaucracy, known as the curia. In March this year, Pope Francis issued a new, 54-page constitution called *Praedicate Evangelium* (Proclaiming the Gospel) which will usher in major reforms to the Vatican's central administration. The apostolic constitution was released after nine years in production by the Pope's Council of Cardinal Advisers.

"A very noteworthy reform is the Pope's decision to open up top Vatican leadership roles to any baptised lay person, including women."

Praedicate Evangelium enshrines much of Pope Francis' broader vision for the Church into the statutes of its governing body.

New mega-departments for evangelisation and charity will be created, with the Pope taking personal charge of the former. The Pope envisions a curia that functions as an outward-reaching body that is close and connected to local bishops. "The Roman Curia," says the document, "does not place itself between the Pope and the Bishops, rather it places itself at the service of both in the manner that is proper to the nature of each."

The method for accomplishing this vision, for Pope Francis, is 'synodality,' allowing the curia, and the Church as a whole, to become one 'of mutual listening in which each one has something to learn.'

A very noteworthy reform is the Pope's decision to open up top Vatican leadership roles to any baptised lay person, including women.

To this end, the constitution

states that 'the Pope, the bishops, and other ordained ministers are not the only evangelisers in the Church,' and because of this, the curial reform 'must provide for the involvement of lay people, even in roles of government and responsibility.'

Calling the presence and contribution of lay people 'essential,' the document says, 'any member of the faithful can head a dicastery or organism,' if the Pope decides they are qualified and appoints them.

The reforms will see a rationalisation of Vatican Curia departments, joining together departments whose purpose is similar or complementary. The Vatican's main departments are now known as dicasteries. The top three dicasteries under the new curial structure are: Evangelisation, the Doctrine of the Faith (CDF), and the Service of Charity.

Another significant change is incorporating the Pontifical Commission for the Protection of Minors into the curia as an independent office within the CDF, which will continue to operate with its own rules and its own president and secretary.

American Cardinal Sean O'Malley of Boston, who oversees the commission, praised the decision to incorporate it into the CDF, saying, 'For the first time, Pope Francis has made safeguarding and the protection of minors a fundamental part of the structure of the Church's central government.'

The curia has long been seen as a place where 'pastoral drive goes to die,' as priests often get stuck in their Vatican posts for decades, having little to no pastoral experience at all. Some get lost in the inner workings of the Vatican's bureaucratic machine while others

attempt to climb the ladder to more prominent positions in and around the Vatican curia.

In moves aimed at combatting this cycle of dysfunction, apathy, and careerism, Pope Francis has implemented several changes, including strict term limits for curial officials.

The Pope stresses the importance of fostering a stronger spiritual environment within curial departments through moments of common prayer and spiritual renewal, and the periodic celebration of Mass for department members.

He also calls for more careful attention to be devoted to the selection and training of staff to ensure those who work in the curia are qualified.

The new constitution also requires that department officials must be, to the extent possible, from different parts of the world so that the curia 'reflects the universality of the Church.'

"Pope Francis has set a five-year term limit for department prefects, secretaries, undersecretaries, and other major officials."

In terms of employee turnover, Pope Francis has set a five-year term limit for department prefects, secretaries, undersecretaries, and other officials. These mandates can be extended if the Pope deems it necessary.

The constitution was issued on March 19, the Solemnity of St Joseph, husband of the Blessed Virgin Mary, the ninth anniversary of the inauguration of Pope Francis' pontificate. It will take full effect on June 5, the Solemnity of Pentecost.

Sources: *CruxNow*, *CNA News*

Catholic bishops welcome easing of Covid restrictions

The Catholic bishops of Aotearoa New Zealand are relieved that the use of vaccine passes is ending and restricted numbers of people allowed at Mass eased in time for Easter.

The Government announced 23 March, that the limit of 100 allowed with a vaccine pass at a religious gathering such as Mass would double to 200 from 11.59pm on Friday night, 25 March. Masks must still be worn indoors, but people will no longer have to scan QR codes. Vaccine passes would not be required from 11.59pm on 4 April.

Until 4 April, the number of people allowed at a Mass without a vaccine-pass requirement remained at 25, according to the Government's Covid-19 website.

'It is really welcome that these restrictions are being eased in the middle of Lent and with Easter just over three weeks away,' said Bishop of Auckland Stephen Lowe, Secretary of the New Zealand Catholic Bishops Conference.

'While the bishops supported vaccine passes and similar restrictions when they were introduced last November, we said our support was based on the pandemic emergency as it was at the time,' said Bishop Lowe.

'We are well aware of the toll the emergency measures have taken,

with many people experiencing serious and at times unforeseen hardships. With medical experts now telling us the Omicron wave is peaking and starting to reduce in some places, it is good to see some of these restrictions coming to an end.

'However, this is not yet life as normal. We know that the virus will continue to have an impact on the way we celebrate in our churches for a while yet. We need to remain cautious and continue to wear masks and practise social distancing. And we will need to avoid certain ways of celebrating rituals that might make it easier for infections to spread.'

Good Friday is April 15, with Easter Sunday two days later. The Prime Minister said the Government would announce any changes to the Traffic Light system colour-setting on 4 April. At present, the whole country is in Red.

'I wish to express the bishops' deep gratitude to the front-line workers and essential workers who have done so much to get our country through this pandemic so far, as well as to the Catholic Church's own ministers and faithful for the sacrifices they have willingly taken on for the sake of the most vulnerable people in society,' said Bishop Lowe.

Catholic Centre's future in doubt

The Catholic Centre in Hill Street, Thorndon, the centre of operations for the Cardinal and a range of diocesan and national church offices, has been closed pending decisions on its future.

People are working from home and from other locations around the archdiocese while alternative accommodation is being investigated.

The decision to close the Catholic Centre followed notification that some of the key elements of the structure of the Centre were rated 20 per cent of the New Building Standards (NBS). This information was contained in a Detailed Seismic Assessment Report issued in February 2022. A peer review of the engineer's report has been commissioned.

Once that is received, there will be an assessment of whether to re-strengthen the building or to demolish and rebuild, or to demolish and redevelop the Hill Street site.



St Patrick's College Wellington

New Zealand's oldest Catholic boys' college

Congratulations to Alexander Ramsay (Yr 13 – 2021) who gained 3 New Zealand Scholarships in Biology, English and Religious Studies. Alex was recently awarded a full Girdlers' Scholarship to Cambridge University. We applaud his success which reflects Alex's diligence and strong work ethic.

St Patrick's College wishes you all a blessed Easter and hope that you will celebrate the Easter season with your whānau and local parish community and take time to dwell upon the death and resurrection of Christ and what that means for you and for our world.

Sectare Fidem – Hold firm to the Faith



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Dunedin Bishop failed to act on one abuse complaint

Former Catholic Bishop of Dunedin John Kavanagh failed to act on a complaint of abuse against one priest but did take action appropriate for the time after a complaint was made against another priest, an inquiry process has found.

Cardinal John Dew requested an inquiry in 2020 after a number of victims of abuse in the Dunedin diocese complained that Bishop Kavanagh – who died in 1985 – had not properly dealt with their complaints of sexual abuse by priests.

At the cardinal's request, the Church's complaints body – the National Office for Professional Standards (NOPS) – engaged independent Christchurch senior investigator Micky Earl of the firm Corporate Risks to conduct an investigation into abuse complaints in the Dunedin diocese while Bishop Kavanagh was in office from 1957 to 1985.

Mr Earl's report has been considered by the NOPS Complaints Assessment Committee, and then by Cardinal Dew as the final arbiter.

'The records showed that seven priests, two brothers and one lay teacher sexually abused children and in one case an adult during Bishop Kavanagh's time as Bishop of Dunedin,' said Cardinal Dew.

'The investigation found that Bishop Kavanagh knew of complaints related to two priests: Father Freek Schokker in about 1963; and Magnus Murray in about 1972. He did not know of the other cases, because complaints were not

made until some years after Bishop Kavanagh had died.

'In the case of Murray, the Complaints Assessment Committee found that Murray admitted abuse to Bishop Kavanagh and was sent to Australia for treatment,' said Cardinal Dew. 'Because of that admission, and by sending Murray for treatment, Bishop Kavanagh did what he was required to under the Church canon law at the time.'

'In the case of Father Schokker, Bishop Kavanagh should have investigated the complaint, but failed to do so,' Cardinal Dew added.

Freek Schokker was a priest from the Netherlands working in the diocese at the time of the complaint. He was accused of abusing two young people. He left New Zealand at some stage after the complaint and died in the Netherlands in 1993, age 81.

Magnus Murray was jailed for five years in 2003 after admitting 10 offences against four Dunedin boys from 1958 to 1972. Murray was laicised in 2019.

In light of the findings of the inquiry process, the Bishop of Dunedin Michael Dooley has decided that Kavanagh College will be renamed Trinity Catholic College from January 1, 2023. The decision was made after consultation with the college and diocesan community.

A number of survivors of abuse in the Dunedin diocese had asked Bishop Michael to change the name of the college.

Cardinal gives guidelines for Easter liturgies

Cardinal John Dew has written to parishes providing guidelines for the celebration of Easter liturgies in the current Covid-19 environment.

The Cardinal welcomed the relaxation of the Red setting regulations which he says are a 'blessing which comes in time for Easter.' The changes 'give us the opportunity for people to come together in parishes without the divisions which resulted from the vaccine passes.'

From 11.59pm on April 4, vaccine passes will be no longer be required to attend Mass and the limits on numbers attending Masses will be increased from 100 to 200.

However, there are a number of measures which parishes are to implement to safeguard against the spread of the Covid-19 virus.

Cardinal John said he does not

believe it is safe yet to celebrate the Chrism Mass. 'Gathering priests and representatives from the parishes of the diocese could provide an unfortunate opportunity for the spread of the virus in the midst of Holy Week and before the Triduum Celebrations.'

He said the Chrism Mass will be held when the Covid Protection Framework moves to an Orange setting.

Other Easter ceremonies are adapted so that social distancing is maintained. There is to be no procession on Palm Sunday or washing of the feet on Holy Thursday. There will be individual veneration of the Cross on Good Friday and there will be no lighting of the Easter fire outside the Church at the Easter Vigil.

In his letter, Cardinal John said,

'the Easter fire would mean people processing into the church and being close together. Processions do not allow for the social distancing requirements which keep us safe and which help people to feel safe.'

Other rules which have been in place will continue – communion in the hand and under one kind only, no holy water in the fonts, the Sign of Peace without contact and no singing. Masks are still to be worn by people at Mass but they could be dispensed with in the sanctuary by the presider and readers as long as they are two metres away from the congregation.

The Cardinal expressed his gratitude 'for all you are doing in these strange and challenging times. Your generosity and kindness to people in the parishes is wonderful and appreciated by so many.'

Synod-related survey reaches beyond Church boundaries

During March the Catholic Church in New Zealand invited people – Catholic or not – to fill in a survey and have their say on the future direction of the Church. The intention of the survey was to reach people who are not part of parish or Church communities.

Their feedback will inform the landmark international synod, which is taking place over a two-year period culminating in a meeting of the Bishops at the Vatican in October 2023.

Bishop of Auckland and Secretary of the New Zealand Catholic Bishops Conference, Bishop Stephen Lowe, says the country's six dioceses have embraced the opportunity for people to have their say in synod conversations that have been taking place in parishes, schools and Church organisations.

However, he said the Church also wanted to hear from people who are Catholic but may not have much or any contact with the Church, or who are not Catholic but might have views on the Church.

'Through the survey we are asking for feedback from people who haven't been reached at the parish and diocesan level,' Bishop Lowe said.

The survey was run on Stuff news media website and in social media such as Facebook. It asked people whether they have felt welcomed and supported by Catholics, how Catholics could journey with people better, were they currently connected to a Catholic faith community, and what other comments they would like to share.

The diocesan part of the global synod process finishes in March or April this year, depending on the diocese. The New Zealand Catholic Bishops Conference will then prepare a report that will eventually be part of feedback to the Synod in Rome next year.

This synod process is officially called *For a Synodal Church: Communion, Participation and Mission*.



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If you have any further questions, please contact: Vinita Naidu, Office Manager on (04) 56 77216.

Applications close on **Friday, 6 May at 5pm.**

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Prison chaplaincy ‘hugely important’

Michael Fitzsimons

Suitably qualified applicants are being sought for Catholic chaplaincy positions in Hamilton and Dunedin Catholic dioceses.

The successful applicants will join an ecumenical chaplaincy team. Chaplains are pretty much all lay people these days and the positions are half-time.

provide for the sacraments for those in prison, leading Communion services, sharing scripture, arranging for reconciliation and for celebration of the Mass.’

The need for chaplaincy services is particularly acute right now with the impact of the Covid-19 pandemic.

‘Prison is a very difficult place to be during a pandemic. We hear about the hardship going on in society, but we don’t hear much

attended an international prison chaplaincy conference in the Vatican in 2019.

‘Pope Francis has a deep concern for people in prison. At the conference, he urged changes in the outlook and approach in treating people in prison, offering them help and adequate resources to live a dignified life, not discarding them. A chaplain is a hugely important role. People in prison tend to come from disadvantaged backgrounds and they have no hope in their lives. Prison ministry is about bringing hope and meaning to an otherwise hopeless situation. You can be the first person who’s ever listened to them.’

Speaking at a General Audience just last month, Pope Francis issued a plea on behalf of prison inmates, saying they should never be deprived of hope and always be given the opportunity to redeem themselves.

‘I want to recall today in a particular way our brothers and our sisters who are in prison,’ the pontiff said. ‘It’s right that those who have made a mistake pay for their mistake, but it’s even more right that those who have done wrong should be able to redeem oneself from their mistake. There can’t be sentences without windows of hope.’

There are around 9,500 men and women serving time in Aotearoa New Zealand’s 18 prisons. New Zealand has the second-highest imprisonment rate in the Western World after the United States and Māori make up about 50 per cent of the prison population.

Enquiries for the chaplaincy positions can be made to Sr Veronica Casey, Senior Catholic Prison Chaplain vcasey@nzcbc.org.nz or phone 0275233983.

New chief executive for Caritas



Ms Mena Antonio, new chief executive – kaiwhakahaere mātua, for Caritas Aotearoa New Zealand. Photo: Supplied

Leadership coach Mena Antonio is the new chief executive – kaiwhakahaere mātua, of the Catholic social justice agency Caritas Aotearoa New Zealand.

Mena has a deep understanding of the NGO sector including leadership in strategy, risk management, legal and financial compliance and people-management across highly regulated sectors.

Caritas board chair Keith Wedlock says the board is excited about Mena taking the helm at Caritas Aotearoa New Zealand, replacing Julianne Hickey, who served for 10 years.

‘Mena has a good balance of social enterprise and social justice skillsets in governance and operational roles,’ he said. ‘The mix of professional skills she brings to the role is complemented by a practical commitment to community building, justice and peace. The board is confident they’ve found someone able to lead Caritas in challenging times, on the next phase of its journey and to respond in the fullness of Catholic social teaching.’

Mena becomes the first Caritas chief executive of Pasifika descent. She has been involved with Caritas in other ways, including as a board member. Her Samoan and Tokelauan heritage helped deepen connections with Oceania partners on recent Caritas assignments in Samoa and Fiji.

She says, ‘One memorable visit with Caritas Samoa was to Moamoa Theological College where my grandfather, from the Tokelau atoll Nukunonu, trained as a catechist. My late father, Nikolao Pali’i, was head catechist at Holy Family parish, Porirua for years. To me this role continues the calling my parents and their parents before them heeded, to be in service of the people we are called to serve.’

Mena has a law degree from Victoria University of Wellington, served five years in the New Zealand Army and has 20-plus years working on and with boards and executive teams, including a time in the UK. She is well placed to bring her skills as a professional director, fundraiser, leadership coach and community-engagement practitioner to lead Caritas.

In addition to her significant professional qualifications and experience, Mena believes in the value of community and seeks to live out the principles of Catholic Social Teaching. She founded a charity in Masterton bringing together leaders and teen parents through a mentoring programme aiming to build equitable and diverse communities. Her ability to create leadership events, engaging some of New Zealand’s celebrated and innovative speakers, has attracted significant funding support for teen parents and their children.

‘Engaging the voices of women and children is critical to good decision-making to ensure all people flourish. I want to enhance this work in Caritas,’ Mena said.

In all endeavours she leans on the scripture *Joshua 1:9* – ‘Have not I commanded you? Be strong, vigorous and courageous. Be not afraid, neither be dismayed, for the Lord your God is with you wherever you go.’

Mena is a member of the St Patrick’s Wairarapa parish, where she and her husband Richard have raised their two daughters.



Sister Veronica meeting the Pope in 2019. Pope Francis has a deep concern for those in prison. Photo: Supplied

‘The Catholic Church has chaplains in all New Zealand’s prisons,’ says Senior Catholic Prison Chaplain, Sr Veronica Casey. ‘That’s a commitment the Church has made throughout the history of prisons in New Zealand. We have 18 chaplains, one for every site.’

Prison chaplains need to be active in their faith and ideally have theological training and at least five years’ experience in pastoral care, says Sr Veronica.

‘Prison chaplains offer emotional, spiritual and sacramental support to people who may otherwise feel lost or abandoned. Catholic chaplains

about the extremely difficult situation for the men and women in prison. There are no visitors allowed, no volunteers and staff numbers are down due to Covid which results in longer lockdowns for prisoners. It’s very challenging.’

Sr Veronica says ‘prison ministry is really a vocation, but it needs preparation. The issues of poverty, ethnic minorities, and mental illness are key characteristics of prison populations everywhere. Prison chaplaincy is a core corporal work of mercy.’

Sr Veronica had the opportunity to meet Pope Francis when she



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LOOKING FORWARD TO WHAT IS TO COME

For us in the southern hemisphere, Easter is an Autumn festival when leaves fall and life seems to close down. Yet, even in this “dying” we glimpse signs of new life as nature stores her reserves in anticipation of Spring. This is exactly the Christian approach to death: a folding up of what has been, with thanksgiving; a looking forward to what is to come, with undying hope.

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Pope denounces 'perverse abuse of power'

Pope Francis has denounced the 'perverse abuse of power' on display in Russia's war in Ukraine and called for aid to Ukrainians. He said Ukrainians had been attacked in their 'identity, history and tradition' and were 'defending their land'.

Francis' comments to a gathering of European Catholic representatives were some of his strongest yet in asserting Ukraine's right to exist as a sovereign state and to defend itself against Russia's invasion.

The pontiff did not mention Russia by name – the Vatican traditionally does not identify aggressors – but he strongly backed Ukraine.

'The heart-breaking scream for help from our Ukrainian brothers pushes us as a community of believers not just to serious reflection but to cry with them and work for them; to share the anguish of a people wounded in its identity, history and tradition,' Francis told the meeting in Bratislava, Slovakia.

'The blood and tears of the children, the suffering of women and men who are defending their land or fleeing from the bombs shake our conscience. Once again humanity is threatened by a perverse abuse of power and partisan interests, which condemns defenceless people to suffer all forms of brutal violence.'

On 25 March, the pope celebrated a Mass during which he consecrated Russia and Ukraine to the Virgin Mary. According to tradition, one of the secrets of Fatima concerns the consecration of Russia to 'the Immaculate Heart of Mary,' prophesying that peace will follow if the consecration is done.

The Consecration of Russia to the Immaculate Heart of Mary by a reigning pope was allegedly requested by Our Lady of Fatima in July 1917.



Pope Francis visiting Ukrainian refugee children being treated in the Bambino Gesù Children's Hospital in Rome. The children suffering from cancer, neurological diseases, and other illnesses were brought to Italy for medical treatment during the first days of the war in Ukraine. Some of the hospitalised children suffer from serious blast wounds from the war.



A woman holds her baby at the border crossing in Siret, Romania, March 7, 2022, after fleeing from Ukraine.

Photos: Clodagh Kilcoyne, CNS/Reuters

Pope Francis invited all the world's bishops and religious superiors to join him in prayer during the consecration ritual. On the same day, one of Francis' top aides, the Polish cardinal Konrad Krajewski, celebrated a consecration Mass at the Marian

shrine in Fatima, Portugal, the site of the early 20th-century Marian apparitions that formed the basis of the 'secrets of Fatima.'

Sources: *The Guardian*, *Vatican News*

Extraordinary response

Catholic charities have issued a special call for donations for the people of Ukraine and received an overwhelming response. A DePaul Group response manager in Slovakia, said the response from ordinary people had so far been extraordinary: 'everyone is trying to do something to help'. The Depaul Group, inspired by the example of St Vincent de Paul, is an international charity coalition focused on providing aid to the marginalised homeless. The United Nations has warned that about 7.5 million people could be internally displaced if the war in Ukraine continues.

Pope sends envoys on hope mission

Two cardinals arrived at separate destinations on one mission entrusted to them by Pope Francis: to bring relief, hope and encouragement to suffering Ukrainians. Polish Cardinal Konrad Krajewski, papal almoner, arrived in the city of Lviv March 8 and met with Archbishop Sviatoslav Shevchuk of Kyiv-Halych, head of the Ukrainian Catholic Church, and Archbishop Mieczyslaw Mokrzycki, head of the Latin-rite Archdiocese of Lviv. Cardinal Krajewski visited a variety of social service centres and took part in a joint prayer service with representatives of the Ukrainian Council of Churches and religious organisations.

Canadian Cardinal Michael Czerny, interim president of the Dicastery for Promoting Integral Human Development, arrived in Budapest, Hungary, March 8. He visited the Keleti train station where he met with Caritas volunteers and thanked them for their work. He also met with refugees fleeing the violence in Ukraine.

Churches hit by Myanmar military

Eight Catholic churches have been hit by artillery shelling and airstrikes by Myanmar's military in Loikaw Diocese since the conflict between military and rebel forces erupted in May 2021. Some 16 parishes out of 38 in Loikaw Diocese have been abandoned by priests, nuns and parishioners who have fled to safe areas following intensified fighting. Sources say Myanmar's military junta has continued targeting churches and civilians in Christian strongholds like Kayah state.

Jesuit saints honoured

On March 12, the Society of Jesus celebrated the 400th anniversary of the canonisation of St Ignatius of Loyola and St Francis Xavier. These extraordinary men, two of the founders of the Society of Jesus and close friends, were declared saints together. Both Ignatius and Xavier were prolific writers, offering direction and inspiration to the first Jesuits as the work of the Society developed. To commemorate this anniversary, a new collection of the inspiring letters and instructions written by these saints has been published.

Bishops deny 'meddling in politics'

The Catholic Bishops' Conference of the Philippines has denied accusations it is meddling in politics, saying that bishops only seek to speak the truth. The denial followed a charge that the bishops are interfering in the presidential campaign by frontrunner Ferdinand 'Bongbong' Marcos Jr, who was angered by a recent pastoral letter urging Catholics not to vote for candidates guilty of distorting history. The letter, released by the bishops in advance of the May 9 election, was seen as criticising Marcos Jr, who is accused of trying to whitewash abuses committed by his late father, Ferdinand Marcos Sr.

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Orthodox leaders split over invasion

Russian President Vladimir Putin's invasion of Ukraine has 'earned the hatred of the whole world,' according to the leader of Orthodox Christianity.

'We are entering a new era of cold war,' Patriarch Bartholomew of the Ecumenical Patriarchate of Constantinople said in a Turkish-language broadcast interview.

'We do not know what will happen next. I hope this cold war period will last a short time. I hope World War 3 won't break out.'

Patriarch Bartholomew praised Ukrainian President Volodymyr Zelensky for 'setting a very good example for his people' in resistance to the Russian invasion. At the same time, he rebuked Putin for inflicting 'a great injustice' on Ukraine.

'Ukraine was liberated 30 years ago, but they continue to be brothers. They continue to



Patriarch Bartholomew of the Ecumenical Patriarchate of Constantinople.

be coreligionists, yet Putin has declared a war against them,' he said.

'Putin is a very intelligent and dynamic leader, so it is not easy to understand how he decided this. Putin did himself an injustice.



Russian Orthodox Patriarch Kirill of Moscow. Photo: Wikipedia

He earned the hatred of the whole world.'

However Russian Orthodox Patriarch Kirill of Moscow has offered moral legitimacy to Putin's ambitions. This was evident in the prayers for peace he offered in the

days since the invasion began.

'God forbid that a terrible line stained with the blood of our brothers should be drawn between Russia and Ukraine,' he said. 'May the Lord preserve the Russian land. When I say "Russian" ... the land which now includes Russia and Ukraine and Belarus and other tribes and peoples.'

The Russian Patriarch's blessing for Moscow's invasion of Ukraine has splintered the worldwide Orthodox Church and unleashed an internal rebellion that experts say is unprecedented. Kirill, 75, a close ally of Russian President Vladimir Putin, sees the war as a bulwark against a West he considers decadent. He and Putin share a vision of the 'Russkiy Mir', or 'Russian World', linking spiritual unity and territorial expansion aimed at parts of the ex-Soviet

Union, experts told Reuters.

Patriarch Bartholomew, by contrast, expressed 'solidarity ... spiritual, moral, [and] through prayer' with the defenders of Ukraine as he praised the Ukrainian government for refusing to cave in to Putin's demands.

'They do not want to surrender, and they are right,' he said in the broadcast interview. 'Why should they surrender their freedom to the invader? Because right now, Ukraine is under Russian occupation. Will we say war or occupation? It's the same. A very bad situation, a foreign country, but a coreligionist and a neighbour at the same time.'

Sources: *Washington Examiner, Reuters*

Churches face post-pandemic changes

Dramatic shifts brought on by Covid-19 restrictions are forcing churches to rethink the nature of worship and the purpose of their communities.

For some, shrinking congregations and dwindling donations have forced closures. More than 4,000 churches shut their doors in the United States in 2020, according to research from Barna Group, an evangelical polling firm. Others have experienced a broader reach as new viewers have tuned in from afar – and as sometimes-alienated groups such as the elderly and disabled have found virtual church homes.

What was once a temporary measure has begun to feel like a necessity for many churches. Many churches 'spent a lot of time and resources to get online' in the pandemic and don't want that to go to waste, said Heidi Campbell, a researcher studying digital religion at Texas A&M University.

But in doing so, they're having to figure out what it means to worship online in meaningful ways.

'Over the holidays, a lot of them saw that not as many people have come back face-to-face,' Campbell said. 'And so churches are trying

to make a decision about how might this be not just a season of change but a long-term change for churches and how people see church integrating into their lives.'

Many religious traditions now see the online space as a 'new mission field' to reach people who otherwise wouldn't be drawn to worship,' says Scott Thumma, director of the Hartford Institute for Religion Research at Hartford International University.

Life.Church, a pioneer in the digital space, has been holding online church services since 2006. It has created an online streaming platform, which it offers to other churches free of charge. There has been an explosion of demand for its services during the pandemic.

The platform helps churches go beyond one-way video streaming and offers chat translation, a donation function, and ways to connect congregants with service opportunities and small-group meetings.

Source: *CathNewsNZ*

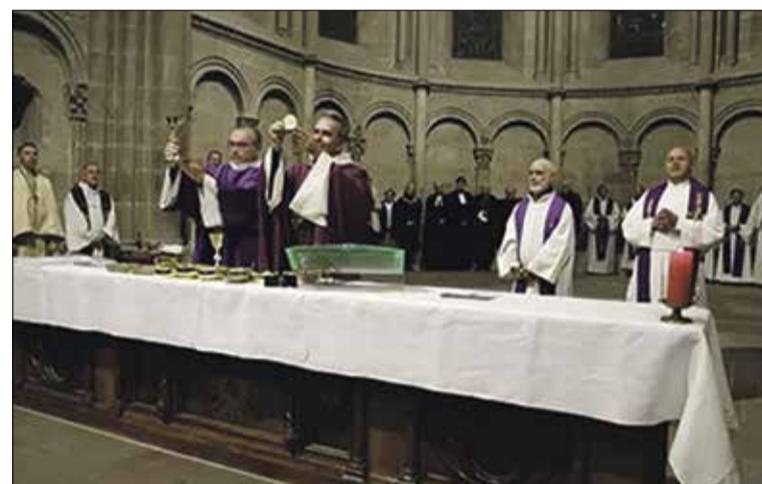
First Catholic Mass in 500 years

A cathedral in Geneva, Switzerland, has celebrated its first Catholic Mass in nearly 500 years. The last Mass celebrated at St Pierre Cathedral took place in 1535.

After the Reformation, the building was taken over by John Calvin's Reformed Protestant Church. All the cathedral's statues, paintings and stained-glass windows were destroyed and Catholic worship was banned.

Around 1,500 people attended the Mass, led by the episcopal vicar of Geneva, Fr Pascal Desthieux. Among those present was a representative of the Protestant community, who faced the congregation and formally asked pardon for historic actions against Christian unity.

Desthieux said Geneva's Catholics were touched by the Protestant community's invitation to celebrate Mass at St Pierre Cathedral. He also asked for forgiveness for 'faults against unity': acts of mockery, caricature, or challenge to the Reformed community. He underlined the desire to 'enrich each other with our differences.'



The Catholic Mass returns to Geneva's St Pierre Cathedral. Photo: CNA

He urged everyone to 'resist the forces of division in our lives between us and among us Christians.'

In a letter published on the vicariate's website in 2020, Desthieux described the cathedral as the 'central and symbolic location of Geneva's Christian history.'

It has its Catholic history and following the Reformation, it became a location 'emblematic of the Calvinist reform,' he said.

While acknowledging that the return of the Catholic Mass to the cathedral was a cause for rejoicing, Desthieux cautioned against 'triumphalism,' as well as any language suggesting that Catholics were looking to 'take over' the building.

Source: *Catholic News Agency*

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Ash Wednesday at Pukekaraka



The statue of St Joseph at Ash Wednesday Mass at Pukekaraka ‘helped ensure he and people attending did not get wet!’

Photo: Pā Piripi Cody sm

It was discerned that celebrating Eucharist outside on Ash Wednesday was a good option for the people of Pukekaraka at Ōtaki. It gave ample space for people to sit apart and the surrounding weather was mild.

‘In the picture you can just see a statue of St Joseph who came to Mass to ensure he and people attending did not get wet!’ said Pā Piripi Cody sm.

Oriwia Raureti of Ngāti Kapu began the ceremony with a welcoming Mihi. In that she acknowledged God and those who have died. She welcomed all present to ‘your marae’, the Marae of Mary, Hine Nui o te Ao Katoa.

Ngāti Kapu are the kaitiaki of the area. They work in partnership with the Church based on a Covenant (Kawenata) with the Archdiocese.

Pā Alan Roberts, Chaplain, led the Eucharist and preached. ‘Lent is the time to focus on Jesus Christ and meditate our way through his life and teachings, his death and resurrection.... Lent is a time to make

ourselves ready.’

The ceremony began with the penitential blessing of ashes. These were taken to the people and each placed them on their own foreheads. They prayed, ‘May we all begin Lent well, conscious of your forgiveness and healing for us and our world’.

The Eucharistic prayer was prayed in te reo Māori. Communion was taken to people in their seats. Concelebrants were Pā Pita Healy sm and Pā Piripi Cody sm, who work in Māori Pastoral Care in the area.

Prayers of the Faithful included a prayer, ‘Pray and listen to God’s voice, to fast from discontent, judgement and all that is negative and to be generous with our time...’

Pā Alan played several contemplative hymns. The occasion was a good chance to distribute WelCom for March and the Caritas Lenten envelopes.

A peaceful and prayerful beginning to Lent all under the watchful eye of Mary of Lourdes in her Pukekaraka shrine.

Te Hīkoi Wairua mo Te Ara a Maria

On 15 August 2021, the bishops of New Zealand renewed the dedication of this country to the patronage of Mary, Mother of God Assumed into Heaven. Bishop Jean Baptiste Pompallier made the original dedication at the first Mass in Aotearoa at Totara Point in the Hokianga, January 13, 1838.

To celebrate, the bishops commissioned a new artwork by Damien Walker – *Ko Hāta Maria, te Matua Wahine o te Atua, Holy Mary, Mother of God.*

The artwork was unveiled in Wellington on the Feast of the Assumption, August 15. A tour, titled *Te Hīkoi Wairua mo Te Ara a Maria*, commenced to take the artwork to parishes, schools, and places of significance around the dioceses – starting in Dunedin and Christchurch dioceses.

The tour then went to Auckland Diocese from December to February, which

included a visit to Northland – the cradle of Catholicism in New Zealand. The tour was scheduled to visit Palmerston North Diocese in February and March and is due in Hamilton Diocese from April to June, and Wellington Archdiocese in July and August.

Schools and parishes have been engaging with the artwork, such as with school hakas and all-night adorations, in line with Covid-19 rules.

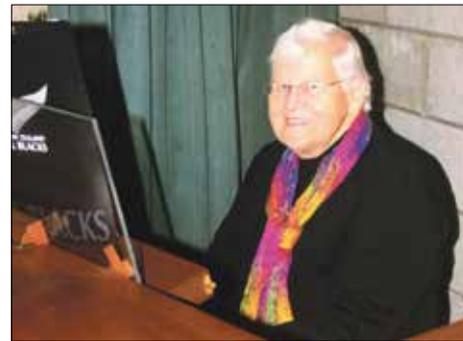
The artwork can be viewed while on tour, but it is advisable to check with the host parish for opening times and compliance with the Covid-19 Protection Framework.

The tour will end at St Mary of the Angels Church, Wellington, where the artwork will be permanently installed and celebrated with a Shrine dedication on the Feast of Assumption, 15 August 2022.

For more information visit: tearaamaria.nz

Dedicated Westcoast organist

Last year, Cardinal John Dew reintroduced the Fitzgerald Awards to honour and commend parishioners throughout the Archdiocese of Wellington for dedicated leadership and outstanding service. Parishes were invited to nominate the ‘often unsung heroes’ for their longstanding service and contributions to various aspects of parish life, local community and to people on the peripheries. Following consultation with the Archdiocesan Pastoral Council and Council of Priests, the awards were presented as plaques, along with a blessing, to 45 deserving recipients at their parishes on International Volunteers’ Day, December 5.



Peggy Walsh was awarded a Fitzgerald Award for many years of service to music at St Canice’s Church, Westport. Photo: Supplied

Elizabeth Minato

Peggy Walsh was recently awarded a Fitzgerald Award for her services to music at St Canice’s Church, Westport. The parish council recommended the award for Peggy in recognition of her exceptional service to the parish.

Peggy has played the organ at Mass and funerals for over 35 years. Previously, the organist hadn’t been consistently turning up to play so the parish priest at the time, Fr Tom Sherry, asked the congregation if anyone else could play. Peggy couldn’t read music, but she thought she’d give it a go. Stella Wadsworth taught her the basics – lines and spaces – and Fr Kevin Connors and Fr Gerard Dorgan gave Peggy a lot of encouragement.

Peggy is mostly self-taught and through regular practice and encouragement she is able to play very well.

The organ at St Canice’s Church is an Allen. More than 20 years ago, Fr Dorgan and

parishioner Ross Shaw went to Wellington and bought it. The old organ was donated to O’Conor Home in Westport and the new one was installed as a big surprise for Peggy. She loved it. Both Fr Dorgan and Ross Shaw have passed away in recent years, so their side of the story has been lost. Sadly, the organ is never really played to its full potential as its maximum volume and sound would probably drive the congregation from the pews!

Peggy says she is over 85 now and the parish needs someone new to come forward and give the organ a go. When Peggy started, she says couldn’t even read music. But she learnt to read treble and adapt the base in a key that suited her to play.

You don’t even need to understand that last sentence if you’re interested in a new challenge at St Canice’s. Peggy is looking forward to being encouraging to a new player as she herself was encouraged. So contact the parish if you are keen.

Women’s World Day of Prayer

World Day of Prayer is a global ecumenical movement, led by Christian women, and celebrated on the first Friday of March each year.

World Day of Prayer encourages Christian women to join in prayer and to help raise awareness of the lives and concerns of others throughout the world, for peace and justice.

Every year, a different country’s national committee, made up of representatives of the participating denominations, prepares the theme and service, which is shared throughout the world.

The service this year was prepared by the WDP committee in England, Wales and

Northern Ireland and the theme was ‘I Know the Plans I Have for You’.

In Blenheim, about 50 people attended the World Day of Prayer ecumenical service on 4 March, hosted at the Methodist Wesley Centre. The group raised \$272, which will go towards Christian World Service, Bible Society and the Interchurch Council for Hospital Chaplaincy in New Zealand.

Taiwan’s WDP committee is preparing the World Day of Prayer service for 2023 with the theme ‘I Have Heard about Your Faith’. St Mary’s Catholic Church will host the 2023 ecumenical service for Blenheim.



Blenheim women, of different Christian denominations, at the 2022 World Day of Prayer ecumenical service, hosted at the Methodist Wesley Centre.

Photo: Supplied

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Prayers for Peace in Ukraine

After feeling powerless and horrified by Russia's invasion of Ukraine, young people from St Francis of Assisi Ohariu parish and Challenge 2000 in Wellington organised two 'Prayer for Peace in Ukraine' Liturgies last month, for parishioners of all ages.

The Liturgy preparations included readings, power points, painting candles and peace signs, peace-focussed music, and learning about the war and its effects on Ukraine people. The Liturgies also included

peace sheets and yellow and blue pens for children present to colour in with.

Excerpts from the poem *Another Time*, by UK poet WH Auden, written September 1, 1939 at the outbreak of World War II, were read, and everyone was challenged to be the point of light and a flame of peace in the dark times. People were invited to take home a candle to light and pray with every night until the war ends.

A donate-to-Caritas for Ukraine raised \$248.



Young people from St Francis of Assisi Ohariu parish and Challenge 2000 organised two 'Prayer for Peace in Ukraine' Liturgies.

Photo: Supplied



Profession of First Vows

Ngā Whaea Atawhai o Aotearoa Sisters of Mercy New Zealand celebrated the First Profession of Sister Lyra Manalo on Saturday 12 March, with a Eucharist at St Teresa's Pro Cathedral in Karori, Wellington.

Cardinal John Dew was the presider. 'We hold Lyra in prayer and we congratulate her on her profession of vows for three years,' said Raylene Dwyer rsm.

Ngā Whaea Atawhai o Aotearoa Sisters of Mercy New Zealand have warmly welcomed Lyra as a vowed member of the Congregation.

Photo: Raylene Dwyer rsm



HAVE YOU HAD YOUR SAY?

Synod submissions from within the Archdiocese of Wellington are welcome until 30 April 2022.

Contact your parish today to see how you can participate.

Women's Voices – A Synodal Response

How are we as women called to participate in the mission of the Church? As Catholic women, what are our hopes and dreams for a truly inclusive Church?

"Catholic women need to encourage and support one another for the realisation of the inclusive Church they dream about – one that values everyone's gifts, promotes collaboration and listens to the Holy Spirit."

– Sr Nathalie Becquart, undersecretary, Synod of Bishops.

Register today for an opportunity to participate in the synodal journey and share, listen and discern with other Catholic women in the archdiocese.

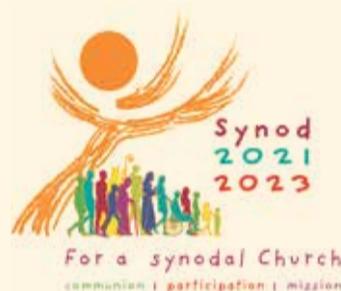
WEDNESDAY 20 APRIL

7pm on Zoom – register with Lucienne Hensel by Monday 18 April.

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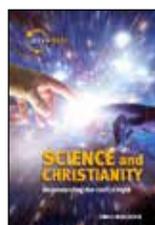
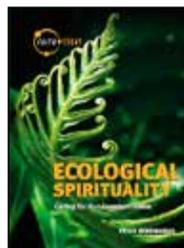
7pm in person – St Joseph's Church, Mt Victoria, Wellington. All welcome.

Register with Lucienne Hensel at l.hensel@wn.catholic.org.nz or (04) 496-1715, or phone or text 021 164 5800 by Monday 18 April.



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Vacancy for Prison Chaplains

Hamilton and Dunedin Dioceses

Applications are sought from suitably qualified people for a number of Catholic chaplaincy positions in prisons in Hamilton and Dunedin dioceses of New Zealand.

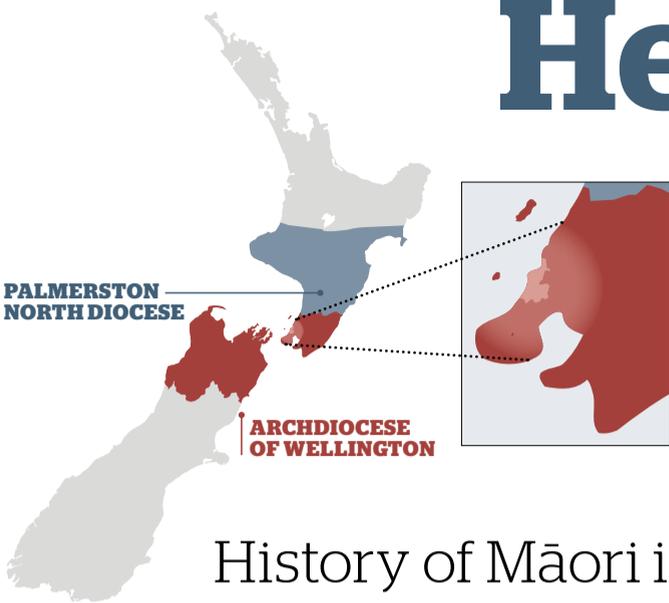
The successful applicants will become a member of a chaplaincy team providing spiritual and religious support to all prisoners. Chaplains work with prisoners as they encounter the challenges of incarceration and separation from loved ones and whānau.

Applicants should demonstrate a personal faith commitment, relevant pastoral formation and experience, a high level of personal maturity and judgement, a resilient personality and success working in teams.

To be considered for these positions you are required to be eligible to work in New Zealand, and to be fully vaccinated.

Enquiries to Sister Veronica Casey, Senior Catholic Prison Chaplain, vcasey@nzcbc.org.nz or phone 027 523 3983.

He Hiko Whakapon



WelCom's Hiko Whakapon: A Journey of Faith, this month visits Te Pariha o Te Ngākau Tapu - Sacred Heart Parish, in Porirua. Te Ngākau Tapu is the personal parish for Māori in the Archdiocese of Wellington. It is a non-geographical parish and open to all. The parish church is next to Bishop Viard College, 20 Kenepuru Drive, Porirua. Māori Miha (Mass) is celebrated on Sundays at 10am at Te Ngākau Tapu Church. Mass at 5.15pm is in English with some Te Reo. The parish is rich in Māori history, Katorika Māori and Marist Mission. Parish priest, **Monsignor Gerard Burns**, has written and edited the following articles, with Tū Hono history, originally from Tuhi Mate, provided by Dempsey and Karen Broad.

History of Māori in the Porirua area



In the early 1820s Ngāti Toa Rangatira settled around Porirua Harbour under Te Rauparaha. Illustration by Isaac Coates, 1843. Image: Alexander Turnbull Library, National Library of New Zealand Ref PA2 - 2268

There is evidence of human habitation around the Porirua harbour since c.1450 AD. The name Porirua is a corruption of 'Pari-rua' meaning 'the tide sweeping up both arms of the harbour'. A succession of tribes lived around the harbour over the centuries. In the early 1820s Ngāti Toa Rangatira settled there under Te Rauparaha whose domain, by conquest, encompassed both sides of Te Moana o Raukawa - Cook Strait. Kāpiti Island was Te Rauparaha's stronghold enabling access to rich food sources, cross-strait travel and trade.

Pre-1840, European presence in the area began with whaling stations and flax-traders. In 1840 European settlement under the New Zealand Company began in Wellington harbour. This would lead Te Rauparaha to move to the mainland because of various contacts with settlers and Crown. In

autumn 1840 a copy of *Te Tiriti* was brought to the area. Te Rauparaha signed the Treaty at Kāpiti Island.

However, within a short time, the land hunger of the NZ Company brought trouble. Ngāti Toa saw their mana and rights under the Treaty being infringed. In 1843 the company's surveying in the Wairau valley, near present-day Blenheim, collided with Te Rauparaha and Te Rangihaeata's people. In 1846 there was another clash at Boulcott Farm in the Hutt Valley.

Governor Grey tried to end Ngāti Toa resistance. In mid-July 1846 Grey captured an ageing Te Rauparaha from Taupō pā, Plimmerton and detained him without trial in Auckland for 18 months. In August British troops attacked Te Rangihaeata at Battle Hill near Pauatahanui. Te Rangihaeata withdrew north. Following these events Grey pressured Ngāti Toa to sell land to the Crown in Wairau and Porirua, sapping their mana and a form of ransom for Te Rauparaha.

When an ailing Te Rauparaha was released he returned south, living mostly in Ōtaki where he

died in 1849. Gradually

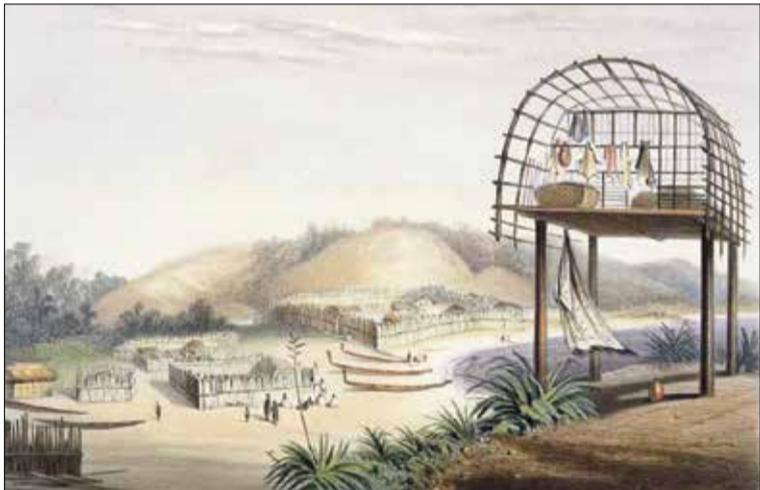
Ngāti Toa lost the little land left to it in the Porirua area as settler farms cleared land. A small European settlement grew up at the southern end of the harbour. Part of the land lost by Ngāti Toa became used for the old Porirua psychiatric hospital in 1887, which occupied a site near Bishop Viard College for over 100 years. Later the land returned to Ngāti Toa under their Treaty settlement with the Crown.

The original location of the [present-day Te Ngākau Tapu - Sacred Heart Church] meant it was convenient for Mass for hospital staff. The hospital started downsizing in the 1980s and 1990s as new policies of treatment saw patients released into the community, leaving only some small facilities on the property. Following Ngāti Toa's Treaty settlement, that land is now being used for a large new housing development taking place there, in part looking to house members of the *iwi*.

After WWII, large-scale housing

development began in Titahi Bay and Porirua East. The government saw housing growth as a way of providing employment and coincided with the 'baby boom'. And the policy of import substitution meant the development of new industries. Porirua seemed ideal for both housing and industry as the Crown bought up farmland.

In the early 1960s Porirua township was enlarged by filling in some of the harbour and straightening Kenepuru stream. This went alongside the new urban motorway running north-south through the area. Population growth was rapid through the 1950s and 1960s and many Māori from various *iwi* settled in the area.



Taupō Pa, main Ngāti Toa Rangatira settlement, extended along the Porirua shoreline. In 1846, the Crown took Ngāti Toa Rangatira leader, Te Rauparaha, prisoner from this settlement.



Porirua Harbour, 1847. Hand-coloured engraving by Samuel Brees.

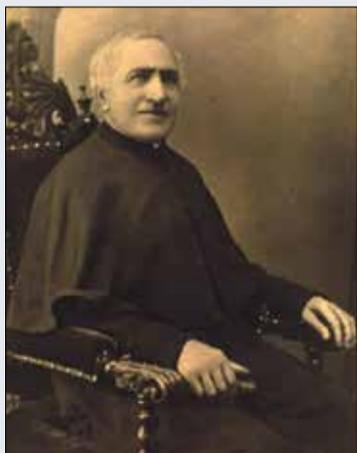
Image: Alexander Turnbull Library, Ref: E070011

A history of the Catholic Church and Māori in the Porirua area

The first records of Catholic presence in the Porirua area are the visits of Fr Comte coming and going from the Marist Fathers' and Brothers' base at Pukekaraka, Ōtaki, where they had started in 1844. In the late 19th-century there is record of a Catholic *urupā* in the vicinity of Takapūwāhia marae.

Takapūwāhia, also known as Porirua Pa, was originally built on one of the oldest settlements in the Porirua basin called Te Urukahika, on the western shore of Porirua harbour.

Once the settler presence - mainly farmers - came to predominate in the Porirua area there was less specifically Catholic contact with Māori. The main symbols of Catholic presence



Fr Jean Baptiste Comte sm (Pā Koeta) regularly visited Porirua Māori from the Marists' missionary centre at the Pukekaraka, Ōtaki, started in 1844.

were the churches now known as St Joseph's in Pauatahanui and Sacred Heart on Kenepuru Drive. From 1850 the area was pastorally served from Lower Hutt and then Johnsonville from 1922. The post WWII population and housing boom brought new parishes and churches. However, although the first priests and brothers arriving in Aotearoa in 1838 came to work primarily with Māori, for various reasons by 1880 work with Māori had become marginalised in the Church's pastoral work.

Some of those reasons were: the expansion of the settler population and the demand from already-baptised settlers for sacramental services; the challenge of financing a mission among an impoverished people; the impact of the land wars

on Māori and related withdrawal of Church personnel, cultural differences; settler racism.

In the archdiocese the 'Māori Mission' was carried on in various



Pā Hemi Hekiera sm (1940-2016), Māori Missioner.

Photo: Marist Messenger

places by a cadre of Marist priests and Compassion Sisters and the Mission Sisters at Hato Hōhepa, Hawke's Bay.

Māori Mission functioned in parallel to mainstream parishes. Until WWII it operated mainly in rural areas where most Māori resided but as Māori moved to the cities the Mission adapted. *Te Kainga*, a place in Wellington city for former pupils of Hato Pāora and Hato Hōhepa colleges opened in the 1960s initially in Hill St, Thorndon. In 1978 the Marist Fathers and Brothers opened a base

Te Ngākau Tapu: A Journey of Faith

The beginnings of Te Roopū o Tūhono

In 1982 a strong Māori Catholic community were already meeting for Miha Māori at different locations in Porirua including Sr Walburga's Day Care Centre in Cannons Creek, private homes, Sacred Heart Church in Kenepuru Rd, and many more. This community prepared

was elected president. Those first involved in the group were: Tuhi and Nina Mate, Aggie Tautuhi, Bernie Crawford, Mere Noema, Timikara (Russel) Watson, Evelyn Broad, Gary (Snr) and Ellen Davis, Maurice and Mihi Larkin, Hine Campbell, Haami Whanau, Mānuka Henare (Māori Mission) Jenny Peita, Liz Thomas, Herena Ormsby,

was practicing at a number of different venues – the Polynesian Centre, Cannons Creek; Holy Family school, Tairangi school; Bishop Viard College basement, various garages, whare and lawns of club whānau including Tū Hono where the priests resided. This drew a lot of attention, and the *Roopū* began to grow. From 1986 fundraising began for clubrooms.

In 1987 Sacred Heart Church was relocated adjacent to Bishop Viard College site. In October 1990 *Te Whare o Tū Hono* clubrooms were also opened on that site by Cardinal Tom Williams.

Te Roopū o Tū Hono consisted of a large group of practicing Catholic and non-Catholic Māori, and non-Māori. There were midjets, juniors and seniors with lots of whānau support. Whānau involved in *Hato Pāora* Māori Boys and St Joseph's Māori Girls' colleges brought with them a large network.

Tuhi and Nina Mate and all involved, wisely provided a safe and nurturing place for the less fortunate to come and replenish their *wairua*, *tinana* and *hinengaro*. *Tū Hono Whare* was another means for providing a space for them to feel welcomed. The *Roopū* would also host various functions for other groups especially Kaumatua.

On 23rd May 1999, Sacred Heart church was renamed and became Te Ngākau Tapu. The parish was formally established under that name in July 1999. The parish of Te Ngākau Tapu turned 21 in July 2020. A celebration Mass was held with the visit of Cardinal John Dew in the presence of the members of the parish community and visitors. The people rejoiced in the occasion, remembered those gone before them, and entered deeply into the *karakia* of the Mass and traditional *waiata*. Cardinal John spoke words of encouragement as everyone gathered in the aftermath of the time of the first Covid-19 lockdown. Despite that time of adversity, the Mass, a *hākari* and a special 21st cake were organised.



In 1999 Sacred Heart Church was renamed and became Te Ngākau Tapu.

to support the annual Catholic Hui Aranga to be held the following Easter at Porirua College.

In 1983, after the successful Hui Aranga, a small group decided to formally organise a cultural club based in Porirua to meet the needs of Māori and the wider community. Following lots of *kōrero* and *hui*, the first president elected was Mr Harris. A short time later he had to move away and Kahu Ratana

Sr Walburga, Sr Dorothea, Pā Cleary, Br Denis O'Brien, Pā Hemi Hekiera, Pā Paddy Kinsella, Pā Trevor Tindall, Pā Chris Martin.

Bessie Thomson gifted the name *Tū Hono* (uniting the people) for the Marist Māori Mission house in Castor Crescent, Porirua East. Because of the close connection between the Māori Catholic community and the Marist Mission, *karakia*, *waiata*, and *whānaungatanga* were often shared at the priests' place. The Kaumatua felt it fitting to name Tū Hono Culture Club after Tū Hono Whare.

In 1984 Tuhi Mate was elected chairperson of the club. The club



Members of the parish community with Cardinal John Dew, Pā Gerard Burns and visitors at the parish's 21st anniversary celebrations.

Te Ngākau Tapu church and parish

Te Ngākau Tapu church in Porirua was built in the early 1900s as the church of the Holy Name for the Catholic population of the Porirua area and Tawa Flat. It was later renamed Sacred Heart Church and then the Māori translation, *Te Ngākau Tapu*.

The Porirua area came under Lower Hutt Catholic parish from 1850 and the original congregation of the church would have been mostly of European descent.

From 1922 the area transferred to Johnsonville parish. The church's original site was on the main road out from Wellington to Porirua – before the current motorway existed – now known as Kenepuru Drive. Not far away was the old Porirua psychiatric hospital.

When new parishes were being formed after WWII, the church came under Porirua East parish. Later it was part of the small Porirua-Elsdon parish partly formed for chaplaincy to Porirua psychiatric hospital. In 1978 the Marist Fathers and Brothers founded a base in Castor Crescent, Porirua East to serve local Māori. A community of Catholic Māori

gathered for Miha Māori and then for cultural activities – described in the above story *Te Roopū o Tū Hono*.

In 1987, the church's site was bought by the neighbouring petrol station. The church was shifted across the road and onto the hillside adjacent to Bishop Viard College. The archdiocese had acquired the college land in the early 1960s. Later a piece was carved out for the church and then Tū Hono hall which opened in 1990.

In 1999, following the 1995 move of the Marist Fathers and Brothers to Petone, Cardinal Tom Williams started something new. In place of the former Porirua-Elsdon parish he named Te Ngākau Tapu church (TNT) as base of a personal parish for Māori.

Cardinal Tom saw this as giving Māori equal pastoral status to other parishes. The then recently ordained Pā Colin Durning became the founding parish priest and his support for the parish continued long after his 'retirement'. Around 2006–2008, when there was not a priest available, Plimmerton parish assumed responsibility for TNT until Pā Gerard Burns became parish priest in 2008.

A personal parish is 'different' as it



Kuia and kaumatua provide depth of faith and a korowai of aroha for all. On either side of Rangī Hau (c) are Rangimoeroa Waikari-Panapa (l) and Frances Peho Wilson (r).

is not geographically limited as most parishes are. It caters for particular groupings or needs, such as university students, language groups or rites. Parishioners can come from a wider area than ordinary parish boundaries. Catholic Māori from anywhere in the archdiocese can belong to TNT although, in practice, most regular attendees of the parish live in the northern suburbs.

A particular strength for TNT is the chance for Māori to shape the liturgy weekly with use of *te reo*, chant, *mihimihi*, *karanga* and *taonga pūoro*. The people of the

parish have collaborated with other parishes working on these aspects of their parish life and liturgy. *Kuia* and *kaumatua* provide depth of faith and a *korowai* of aroha for all.

Most of the founding members of the parish were also members of the Tū Hono cultural club – currently in recess – and the parish has always included people who do not identify as Māori but are friends and supporters of the work of the parish. This includes attendees at the Sunday morning *Miha* in *te reo* and the people attending the 5.15pm evening Mass.

in Castor Crescent, Porirua East. This house was named *Tū Hono* by *kuia* Bessie Thomson.

The Compassion sisters, from their founding on the Whanganui River, had contact with Māori in various places including Wellington, Hawke's Bay and Wairarapa. They also assisted in many practical ways the Mission in Porirua, with Srs Walburga and Mina Fetu'u being among their representatives.

The priests and brothers worked from Castor Crescent,

Porirua until 1995. They visited Māori families, encouraged Tū Hono cultural club and the annual Easter Hui Aranga as well as faith and ministry development through the Ahi Kā and Waka Aroha programmes. They also visited centres for Miha Māori in the Hutt Valley, Kāpiti Coast, Wairarapa and to the top of the South Island as well as the regular Masses at Sacred Heart-Te Ngākau Tapu.

There were several Marists who spent time at Castor Crescent – Br Denis O'Brien and priests Pat Cleary, Hemi Hekiera, Paddy Kinsella, Trevor Tindall, Chris Martin, Phil King-Turner, Don Hamilton among them.



The first parish priest for the newly established Te Ngākau Tapu parish in 1999 – at the request of the Māori community – was the recently ordained Fr Colin Durning. Then aged 70, he had formerly been a professor of dentistry, then resident dentist at the Porirua psychiatric hospital and was very familiar with the church and the community. Pā Colin passed away in Christchurch in February this year, aged 95. Last November he celebrated 25 years as a priest. An obituary for Pā Colin will be published in *WelCom* soon.

Young Catholics

Challenges for staff and schools

In a message to Catholic Education leaders and staff last month, Dr Kevin Shore, CEO for the New Zealand Catholic Education Office, acknowledged the pressures school communities are experiencing due to the ongoing Covid pandemic.

‘The New Zealand Catholic Education Office is very aware of the pressure our school leaders and staff are under currently as the wave of Omicron crashes through our school communities. We have talked to a number of our principals recently who are having to manage a situation which is evolving in front of them on a daily basis. Some of our Catholic schools are having to operate remotely, some are rostering home year levels and using a hybrid model of remote and face-to-face learning while others are managing their schools in ways unique to their context. Bless you for the work you are doing on behalf of our wonderful school communities across Aotearoa.

We recognise how hard it is currently and the personal cost and sacrifice so many of you are making.

The good you do today may be forgotten tomorrow – DO GOOD ANYWAY. This statement which is just a small part of a larger piece attributed to Teresa of Calcutta struck me as capturing the challenge for our staff in schools. Many of you will be working very hard to protect and nurture your communities but you will not necessarily be recognised fully for it – but you continue to do it anyway. NZCEO appreciates as servant leaders you are currently in the trenches and your actions of love, compassion, patience and commitment are making a difference. Bless you in this work and let us hope that the challenges you are experiencing are over as quickly as possible.’

Dr Kevin Shore, Chief Executive Officer, New Zealand Catholic Education Office

Educational leadership in a Covid world

Teresa Edwards
Manager, Catholic Education Office
Te Rohe Pihopa o
Te Papaioea - Diocese of
Palmerston North

The ever-changing Covid-19 environment our schools have been navigating since 2020, impacts our communities on so many levels. The constant changes around how, as a nation, we have been responding to the pandemic has required enormous adaptability and flexibility by our school leaders. The strategic way in which the school year is usually planned, is – for the time being – a day-by-day response, making it hard to know what's ahead. Our leaders have had to pull on every ounce of their faith, resourcefulness and resilience to ensure our tamariki and rangitahi continue their learning and faith journeys.

A school is a community. How do we respond during a pandemic



Leaders in our schools pull on every ounce of their faith, resourcefulness and resilience to ensure our tamariki and rangitahi continue their learning and faith journeys.

Photo: Supplied

that prevents ‘community’ but more than ever requires us to be the hands and feet of Christ supporting and reaching out to each other?

The following account by one of

our wonderful faith leaders, offers an insight into some of the many challenges Covid has presented school community life in this ongoing and uncertain journey.

Inaugural Miha at Hato Pāora



Principle Nathan Matthews, left, and seven new prefects were rousing acknowledged and challenged by a students' haka.

Photo: Supplied

Hato Pāora College, Fielding, began its new term and 2022 with a Miha on Sunday 13 February.

Principal Nathan Matthews welcomed students and staff and, in particular, the 33 new students to the college. The college roll is 115.

Seven new prefects were honoured and given badges. A group of parents and relatives of the new prefects were also present.

The prefects are: Emery McGill, Head Boy; Waaka Poutu, Deputy Head Boy; Ihaka Komene; Rawiri Stretch-Ioane; Autahi Nikau-Tootell; Indiana Ratana and Jackson Warbrick.

According to Hato Pāora tradition the prefects were rousing

acknowledged and challenged by a students' haka.

Pā Piripi Cody sm was the Miha celebrant. This year, Pā Mark Walls sm, who often celebrates and Pā Rawiri Gledhill sm – who is recovering from a stroke – as well as local priests, were unable to attend.

The day was the anniversary of Pā Noel Delaney sm, a former Rector. So it was appropriate that a set of words on screen was ‘E Tama’ – Hey Boy’. This was written by Fr Delaney to encourage the pupils to take their rightful stand with mana. *Whaia te Tika* – follow the right way, which is Hato Pāora College motto.

The key impacts to our school communities have been the vaccination mandate and loss of quality teachers; concentrated sharing of ideas and resources; wellbeing; and sacramental programmes.

Teachers being stood down unsettled the students and has required a huge amount of additional time and work for principals. Normal school routine has been replaced with hybrid learning; finding cover for unwell teachers; costs for paying relievers for days booked when they are isolating or sick, while also paying for someone to cover for them and the absent teacher; managing mask wearing by staff and students; learning outdoors – weather permitting; staff isolating from each other to avoid close contact; not getting together as a whole school for prayer, liturgy, and celebrations; younger ones not knowing the senior students as classes rarely mingle; and staff tired from keeping up with all the information and extra preparation.

Responses have involved producing and delivering hard-copy materials to families, organising for relievers, teaching and support staff caring for and helping each other out, and having flexible plans in place for everyone to adapt quickly to constant changes.

Many activities have been cancelled, such as interschool sporting events, camps, Daffodil Day and Mission Day Gala. Timetables have been cleared of extra activities to allow teachers to focus on students' learning. Although disappointed, the students are handling the changes well and our school faith leaders continue to regroup everyone and find solutions.

We celebrate where we can and look out for one another. Principals are in constant contact with each other as a support network and there is lots of sharing about expectations between staff, community and students. Support is also coming from relief teachers willing to step in, teachers keeping programmes engaging and exciting, parents being very supportive of required procedures, and the Board checking in regularly.

Throughout, staff continue to work hard to support whānau, students and each other and are in constant contact with those who are anxious, unwell, isolating or working from home.

Living God bless us with protection, intuition, companionship, discernment, practicality, and the ability to be ready for the next moment. Amen

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Rangatahi Katorika

New youth minister for Whanganui schools

Sue Seconi

Cullinane College's sports co-ordinator Te Mana Kaua has been appointed the Cullinane Connection Co-ordinator for youth, with an outreach to the three Catholic primary schools in Whanganui.

'This means I am the bridge or link person between Cullinane College and St Mary's, St Anne's, and St Marcellin's schools,' says Te Mana, himself a former Cullinane College student.

Te Mana has based the youth ministry from Cullinane College, which has inbuilt facilities for the other Catholic schools to use.

While Te Mana has mapped out the planning schedule, implementation has been stalled by Covid restrictions, but he 'hopes to get the ministry underway next term'.

A natural leader who believes in leading by example Te Mana wasn't too surprised being shouldered for this position. 'There is a sense of continuation in this ministry, given I was involved in youth ministry as a volunteer when I was Head Boy at Cullinane in 2019,' he says.

Belonging to Te Whangara



Te Mana Kaua is the Cullinane Connection Co-ordinator for youth at Cullinane College and the bridge to the Catholic primary schools in Whanganui – St Mary's, St Anne's, St Marcellin's.

Photo: Sue Seconi

Marae in Gisborne, Te Mana spent his preschool years in Rotorua. He was born New Year's Day in Whanganui while his parents were on holiday visiting his mother's family.

When Te Mana was aged five, the family shifted to Whanganui when his father Peter was appointed principal at Whanganui City College. Te Mana went to St Anne's primary school where he was head boy and then to Cullinane College.

Life Teen Aotearoa – supporting youth ministry

Life Teen Ministry

Life Teen Aotearoa is here to support youth ministry work with young people in parishes. Despite the ongoing challenges of 2022, our team is full of life and remains committed to supporting local ministries in their work.

Our work includes organising and facilitating youth camp programmes as well as providing resources for youth ministry and helping parishes use these.

While we had to cancel Summer Camp 2022 due to Covid-related uncertainty, our year began with a successful 'Empower Core' training weekend for Napier and Hastings youth ministers. It was exciting to journey with these leaders and support their community work. We hope to partner with other youth ministers and parish groups this year to run more Empower Training support events.

We began our Emmaus Network



Hastings and Napier youth ministers at Life Teen 'Empower Core' training weekend earlier this year.

Photo: Supplied

online programme last year for youth ministers around the country to share stories and resources to support one another's work. The programme is continuing online this year, from 3pm-4pm on the last Saturday of every month. You are welcome to join us.

We're looking forward with hope to Life Teen Summer Camp Aotearoa in 2023 and we ask for

your prayers for our team and ministry as we begin to plan for the camp.

Please contact us at: info@lifeteen.nz or www.lifeteen.nz and follow us on Instagram @lifeteenaotearoanz and on Facebook at Life Teen Aotearoa; Life Teen Summer Camp Aotearoa; Life Teen Aotearoa Emmaus Network.

Confirmations for Our Lady of the Snow Parish, at St Mary's, Taihape

Bridget King

Taihape Parish welcomed Monsignor Brian Walsh to St Mary's Church for the Confirmation of a number of young people. Preparations had started early last year, but due to Covid the Confirmation process was completed in early December. There were siblings and cousins involved, and many of the young people having had affiliations to the local St Joseph's primary school. Some of these children were heading out of the area to boarding school, while one was already at boarding school and had to work lessons around leave weekends. It was a great turnout with family bubbles socially distanced from each other. The sun shone on Confirmation Day, allowing for some outdoor time to celebrate.



Confirmation day in Taihape, l-r, back: Monsignor Brian Walsh; middle: Zach Transom, Liam King, Annie Coogan, Caitlyn Devane; front: Aria King, Chloe Transom, Tessa Coogan, Amelia Player.

Photo: Supplied

Pope tells WYD 2023 volunteers to 'take courage and strive ahead'

Pope Francis sent a video message in Spanish last month, to young people involved in preparations for World Youth Day 2023, to take place from August 1-6 in Lisbon, Portugal.

The Pope said he looks forward to meeting young people for the celebrations just as they do in gathering together from around the globe for the international celebrations.

He acknowledged the difficult context we are living today, coming out of the pandemic crisis and now faced with a new war crisis.

Despite these great challenges, the Pope encouraged the volunteers to use all their creative energy to ensure WYD 2023 will be a youthful, joyful, lively, and memorable experience for all,



offering the joyful hope faith in God brings.

He called on them to be creative like poets to dream up a new experience that will be remembered and not just a repeat of previous WYD gatherings. Everyone can contribute here, the Pope said, saying, 'Take courage and strive ahead!'

Source: Vatican News

JOSHUA

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How to use the privileged gift of freedom

Fr James Lyons

While the protests that disrupted Wellington for three weeks last month cannot be compared with the tyranny and terror that has engulfed Ukraine, both carry a much-needed lesson for our contemporary society.

A lesson on freedom.

The protesters demanded an end to 'mandates' – government regulations that curtailed their 'freedom' to choose whether or not to be vaccinated against Covid-19 and its variants.

"Freedom cannot be detached from our connection with one another."

Some of those who took over parliament grounds, blocked streets and disrupted transport and businesses, had lost their jobs because of their stand. Others felt their 'rights' were being abused over various matters and that they were being manipulated and duped.

All called for freedom.

When Vladimir Putin gathered his tanks and troops near the Russia-Ukraine border, he said he was concerned for the freedom of Russians living in Ukraine and for the regions within Ukraine wanting separate autonomy. He said he had no intention of invading. The build up of force was 'a military exercise'.

It is now apparent that he wanted to 'free' the whole country and make Ukraine once again part of Russia. Putin was so convinced of his freedom to do this that he denied his own people their freedom to object.

Freedom is not a blank cheque. It is not a one-way street.

Freedom cannot be detached from our connection with one another. If my freedom impacts on your freedom, then we have to negotiate, consider carefully our differences, look for common ground. And that takes wisdom and maturity.

In a letter to the *DomPost* (18 Feb), Lynne Wenden of Highbury outlined the classic principle that *every right has a corresponding responsibility*.



Anti-mandate protesters encamped all around parliament grounds and beyond and blockaded streets with vehicles, during the three-week protest.

Photo: WelCom

"Mutual respect is vital if society is to keep its balance."



The anti-vaccine mandate protest that disrupted the capital for three weeks, was ended by police on Wednesday 2 March. Police dismantled an encampment on the grounds outside parliament, towed away vehicles and arrested dozens. Several fires broke out among tents metres from the parliament building, before being doused by police.

Photo: The Spinoff

Yes, I have a right to protest, to decide not to vaccinate, to make strongly held beliefs known to government, but I also have a responsibility to respect the law and those who do not believe as I do.

I may choose not to wear a mask, but I need to accept that others might choose to do so.

Mutual respect is vital if society is to keep its balance.

The Catholic Catechism puts it simply: *While freedom is the power, rooted in reason and will, to act or not to act, to do this or that...human freedom is limited and fallible... The exercise of freedom does not imply a right to say or do everything.*

The Catechism points out that conditions for a just and free society are too often disregarded or violated. Such deviation violates our own freedom, imprisons us within ourselves, *disrupts neighbourly fellowship and rebels against divine truth.* [cf Part 3, Section 1]

In its document on the Church in the Modern World, the Second Vatican Council (1962–65) stated the while the 'people of our time prize freedom very highly and strive eagerly for it...they often cherish it improperly, as if it gave them leave to do anything they like, even when it is evil.' [n17]

But the Council affirms: 'God willed that [man] should be left in the hand of his own counsel.' [ibid]

Freedom is so wonderfully a gift of God. A privileged gift no one has any right to misuse.

Ash Wednesday 2022

*New Zealand parliament grounds:
The pohutukawa burns. Ashes
Children's playground burns. Ashes
Dreams and hopes. Ashes
Fragile social fabric. Ashes
Far away, Ukraine burns. Ashes
When will the phoenix rise?*

– Sr Catherine Jones, smsm

Parliament grounds re-opened and blessed

Parliament grounds were officially reopened to the public on 16 March, after being closed for two weeks while a clean-up occurred following the 23-day anti-mandate occupation.

Representatives of Parliament and Te Ātiawa Taranaki Whānui with the Kīngitanga and the local Wellington community gathered at Parliament for Te Whakapiki Mōuri – a ceremony to restore the mana of the land and continue the healing process following recent protest action.

The early-morning ceremony was jointly held by Speaker of the House of Representatives Rt Hon Trevor Mallard and Te Ātiawa Taranaki. About 200 people present included senior politicians, New

Zealand Police and other affected agencies, local church leaders, school representatives, iwi, council staff and local business owners.

Taranaki Whānui Chair Kara Puketapu-Dentice said Whakapiki Mōuri is about awakening the life force of the tupuna whenua (ancestral lands) of the iwi and healing the wounds of recent events.

'This is a time for reflection and understanding. It's also a time for healing and hope, not just here in Wellington, but in all our communities across the motu.'

Mr Puketapu-Dentice acknowledged the support of the Kīngitanga, which had brought a message of peace and kotahitanga (unity) to the proceedings.

Speaker Trevor Mallard said the ceremony was a welcome step towards reopening the grounds to the community and public. 'The New Zealand Parliament will remain one of the few in the world where the grounds are open and accessible and allow people to engage closely with our democracy.'

He acknowledged the disruption the protests had caused and said he was proud Parliament grounds would remain open and accessible for Wellingtonians 'to use this space as a thoroughfare, to sit down with their children, to eat their lunch, to submit their petitions and to stage their protests.'

'The people of Wellington and those who live and work around Parliament have felt the impact

of the occupation, and I hope this morning's ceremony will bring us all a step closer to feeling more settled and welcomed back into the parliamentary grounds and surrounding areas.'

Cardinal John Dew said, 'This was a wonderful ceremony to be part of. I very much appreciated the way to two neighbouring Cathedrals, local schools and colleges were acknowledged for the difficulties they experienced during the protests. There was a real sense of Parliament grounds being opened up and handed back to the public.'

A community event will be held once more restorative work on the grounds has taken place and it is safe to do so under the Covid-19 Protection Framework.

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Anzac Day, 25 April 2022 - Te Rā o Anzac, 25 o Paenga-whāwhā 2022

National Day of Remembrance - He Rā Whakamaharatanga a Motu



Courage under Fire



Chaplain Brian Fennessy

Anzac Day is a day to reflect on the unselfish service and courage of New Zealanders during periods of conflict. No rank or person has the prerogative over courage.

Dr Rowan Williams, Archbishop of Canterbury, told a congregation in Westminster Abbey, at the dedication of the Victoria Cross and George Cross Memorial, in 2003:

'Courage as a true virtue is the kind of courage that reflects the bravery of Christ, courage that does not deny reality of fear but is moved and energised by vision.'

Courage is also one of the Gifts of the Spirit. It is the gift where a person is no longer afraid to stand up for God and his truths.

A prerequisite of demonstrating courage implies that the individual can exercise a degree of decision-making within the situation.

There are two categories of courage. A courageous person may possess physical and or moral courage. Physical courage focuses on risking personal injury or death. Moral courage is often the more demanding expression of courage as it is a conscious decision to stand up for good against evil; it is often the chief ingredient for authentic leadership.

1942 was a crisis time during the Second World War – Singapore surrendered on 15 February; and then there were further defeats in North Africa after the tragedies that had occurred during 1941, in Greece and Crete. However, by October 1942 the tide was turning with the Battle of El Alamein, on Egypt's Mediterranean coast.

Chaplains were present in all theatres of war. They frequently cared for the sick and wounded under difficult conditions.



Anglican Chaplain, Ivor Hopkins, who served in Crete.

There is an interesting story, recorded in the book *'Men of Faith and Courage'*, about an Anglican Chaplain, Ivor Hopkins, who served in Crete. He was one of four New Zealand chaplains who volunteered to remain in Crete with the seriously wounded when the British and Commonwealth soldiers evacuated from there.

When he was in a crowded Prisoner of War transit camp in Greece, Chaplain Hopkins agitated for better conditions for the sick and wounded. This aroused the ire of the Germans who retaliated by making him pick up dirty pieces of papers blowing around the open latrines, and on one occasion, he was made to crawl on his hands and knees and pick up the paper with his teeth. Over the years, as a POW, he made several options that were truly courageous.

Chaplain Hopkins had an outstanding reputation as an advocate for better treatment of prisoners of war.

During the Great War, two Catholic Chaplains were each awarded the Military Cross. Fr Patrick Dore was awarded the Military Cross for his action during the August Offensive at Gallipoli. His citation reads that he:

'Displayed most gallant conduct in helping the Medical Officer attending to the wounded under heavy rifle fire on 9th August on Chunuk Bair and for 24 hours after the withdrawal from that position.'



Fr Jesse Kingan sm.



Fr Robert Richards.

Fr Robert Richards, was recognised for his courage on the Somme during 1916, his citation reads:

'For conspicuous gallantry and devotion to duty. He tended the wounded continuously for two days under very heavy fire, displaying great courage and determination.'

During the Second World War, Fr Jesse Kingan sm, was the only Catholic Chaplain awarded the Military Cross. He was also Mentioned in Despatches. His heroic ministry was recognised during the North Africa Campaign.

His citation mentioned: *'...his cheerful demeanour and fine bearing have been a constant inspiration both to the wounded men and those who care for them. In addition, he has visited men of the units in their forward positions often under fire and his spiritual care contributed greatly to their morale. He never allowed danger or fatigue to interfere with his work even in the most difficult conditions.'*

As non-combatants, these chaplains were recognised for providing comfort and hope to wounded soldiers in dangerous conditions. They excelled in their care of their people.

At a General Audience during 2014, Pope Francis discussed the gift of fortitude (courage); he said, *'with the gift of fortitude the Holy Spirit frees the soil of our heart from inactivity, uncertainties and all the fears that can stop it, so that the Word of God can be put into practice, in an authentic and joyful way.'*

These three Catholic Army Chaplains and Chaplain Hopkins, were motivated by their faith and commitment as ordained ministers.

Their training and focus was different from combat soldiers, like Charles Upham VC and bar, however, their outstanding dedication to pastoral care continues to be an inspiration for unselfish and courageous service.

Lest we forget

Chaplain Brian Fennessy ED, RNZChD, is parish priest of Selwyn Parish, Lincoln, and an Army Reserve Chaplain.



13/655 Chaplain-Captain Patrick Dore MC, MIC Chaplain to the Forces.

Funeral of Rev Father Patrick Dore

Earthly Pilgrimage over the Funeral at Foxton of the late Rev. Father Patrick Dore, MC, Roman Catholic Chaplain to the New Zealand Forces, who died at Auckland last week [July 1918]. One of the most popular chaplains of the New Zealand Forces, the Rev Father Patrick Dore, MC, died at the Mater Misericordiae Hospital, the funeral taking place in his old parish of Foxton. He was 32 years of age, and left with the Main Body as Roman Catholic Chaplain to the New Zealand Mounted Rifle Brigade, being attached to the Auckland Mounted Rifles. He was severely wounded at Gallipoli, and while undergoing an operation last week as a direct outcome of his wounds he succumbed. The late Father Dore was in every way a "big" man, and one of his best friends and admirers was the late Major G Presbyterian Chaplain to the Brigade.

Source: Newspaper report on funeral, 'Adopt an Anzac Project', horowhenua.kete.net.nz

Image: Photographer Unknown

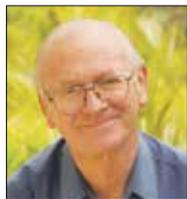
"Moral courage is often the more demanding expression of courage as it is a conscious decision to stand up for good against evil; it is often the chief ingredient for authentic leadership."



Catholics Thinking

The ABC of the Gospels

The following article by **Br Kieran Fenn fms** is a presentation of why the Scriptures were written and the context in which they were written.

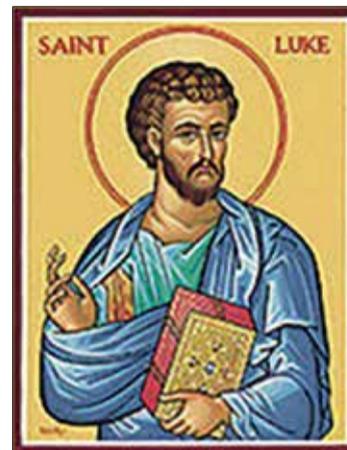
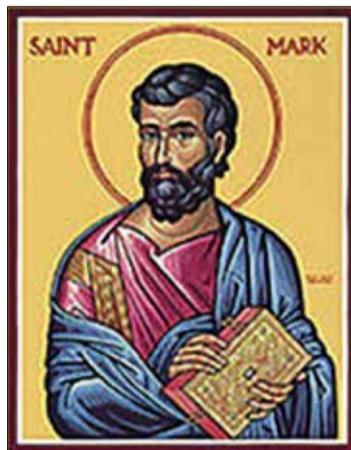
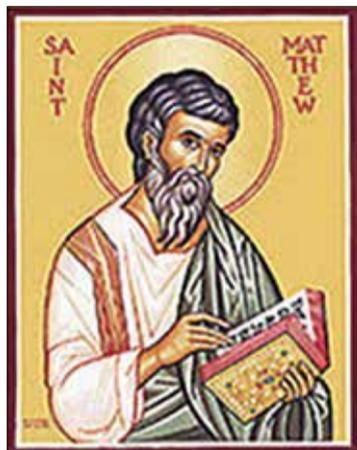


Br Kieran Fenn fms.

From the Old

It is an obvious fact that the Gospels differ. Why is Luke's Good Shepherd (15:3-7) obviously Jesus while Matthew's (18:10-14) is the struggling pastor? Why does Mark's Gerasene demoniac (5:1-20) suddenly become two of them in Matthew (8:28-9:1)? And the crucifixion in John, it takes place the day before it does in the other three. I think I could give more differences than the village atheist could. It took the Catholic Church a long time to face the question raised by biblical interpretation and stop silencing those who raised the difficult questions, everybody from Richard Simon who saw that Moses could not have written the whole of the first five books of the Bible, including the account of his own death, to JM Lagrange, founder of the Ecole Biblique*, who also raised the awkward question that Isaiah of Jerusalem could not have composed a book that covered hundreds of years. The response of the pope of the time was to order Lagrange into the 'less dangerous' field of the New Testament in which he did great work.

Protestant scholarship thrived and Catholic scholarship owes a huge debt to the best of it in times then and now. As a Catholic scholar who has had the good fortune to teach in a number of Protestant learning centres, I know we have more that unites us than divides us. Into our vacuum stepped Cardinal Bea and Pope Pius XII with *Divino Afflante Spiritu*, the 1943 Magna Carta of Biblical Studies in Catholicism, # 35. *What is the literal*



The writers of the synoptic Gospels, Matthew, Mark and Luke. Called *synoptic* from a Latin word, which means 'seen together', the synoptic Gospels of Matthew, Mark and Luke tell many of the same stories about Jesus, often in the same words, frequently following the same order.

"Stage One is the life of the historical Jesus, which provided his ministry and teaching, his death and resurrection. Stage Two is the time span of forty to sixty years of the oral tradition that saw the telling of the Jesus story; while details can change the essential meaning remains. Stage Three is the time of the writing of the Gospels, the shaping of the Jesus story for the needs of the community the evangelist is writing."

sense of a passage is not always obvious in the speeches and writings of the ancient authors of the East, as it is in the works of our own time. For what they wished to express is not to be determined by the rules of grammar and philology alone, nor solely by the context; the interpreter must, as it were, go back wholly in spirit to those remote centuries of the East and with the aid of history, archaeology, ethnology, and other sciences, accurately determine what modes of writing, so to speak, the authors of that ancient period would be likely to use, and in fact did use.

To the New

But then, what of the New Testament, and the Gospels in particular? They are different in their choice of events, emphases, and order. Did Jesus cleanse the Temple at the beginning of his ministry (John) or at the end (Synoptic Gospels)? The order and differences are to serve theological

interests rather than biographical ones. The Pontifical Biblical Commission, our highest Biblical authority, faced the challenges presented in the composition of the Gospels with its 'Instruction of the Historical Truth of the Gospels' (1964) {vi and x}. *'To judge properly concerning the reliability of what is transmitted in the Gospels, the interpreter should pay diligent attention to the three stages of tradition by which the doctrines and life of Jesus has come down to us. Pay attention to what pertains to the origin and composition of the Gospels and make proper use of all the praiseworthy attempts of recent research to fulfil the task of seeking out what the sacred writers intended and what they really said.'*

Stage One is the life of the historical Jesus, which provided his ministry and teaching, his death and resurrection. *Stage Two* is the time span of forty to sixty years of the oral tradition that saw

the telling of the Jesus story; while details can change the essential meaning remains. *Stage Three* is the time of the writing of the Gospels, the shaping of the Jesus story for the needs of the community the evangelist is writing. That we need to know, in order to apply it to our own community needs. That explains why in the Gospel of the Church, Matthew, the Good Shepherd becomes the Pastor who goes out to seek the strayed sheep and if he finds it there is rejoicing. As well, the parable is part of the great discourse on life and leadership in the church community of ch. 18.

When the early community gathered after the Passion, Death and Resurrection, clearly they would have talked about what has just happened. The first part of the Gospel to take form was the narrative of the Passion with some Resurrection appearances. This was all the Jesus story that Paul knew in the earliest part of the

New Testament, the Epistles. Then the question arose as to what Jesus did to get himself crucified, the ministry of Jesus, the second part, and this we see in Mark who put the two pieces together around the year 70. I like to think of a mother in the Christian community asking, 'What was he like as a child?' and the resulting Infancy Narratives of Matthew and Luke, the third level that came into being. But note something significant from this – the Gospels as we read them are in the reverse order to the way they came into being. The truth is, out of Easter came the Gospels.

As for our other puzzles, Matthew likes doubling up; often one leper becomes two; one blind man such as in the Bartimaeus account of Mark becomes two in Matthew. Perhaps it was because in Jewish law two witnesses were required. It might even be if one is good, two is better! And John's Gospel introduced Jesus as the Lamb of God (1:29-34) so he dies as the new Lamb of God at the time the Passover Lambs are being sacrificed (19:31,42). Hence the meal in John is not a Passover meal but a Farewell meal with the Passover Lamb to be. This is a good lesson for us; we do not ask who is correct? We ask what does it mean within the context of its own Gospel.

Kieran Fenn's article, written for the Autumn issue of the Methodist quarterly, Word and Worship, has been republished in WelCom with permission. Kieran, a scholar with expertise on the Word of God, has spent several years in Adult Education teaching Scripture in New Zealand and abroad.

*[*Br Marie-Joseph Lagrange, a professor of Church history and Holy Scripture, founded Ecole Biblique in Jerusalem in 1890, as a centre of biblical research and teaching, attached to a community of Dominican friars.]*



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A grave injustice

The season of Lent is about change and a conversion of the heart. As a Lenten reflection and in preparedness for Easter, **Fr Alan Roberts** issues a challenge to the Church to improve our fluency and knowledge of te reo and tikanga Māori.

"In celebrating Easter we are celebrating both the death and resurrection of Jesus. If we are to be authentic disciples of Jesus we must be prepared to embrace the cross implied in bringing about the resurrection of a Church rooted in justice." – Fr Alan Roberts

Alan Roberts

A lust for power is a real sin. As I write, Russia's invasion of Ukraine looms like an ominous cloud. Today, I have seen a maternity hospital bombed and destroyed. How can this be? This attack may have some kind of reasoning behind it for Russia, but nothing can justify the destruction we have so far witnessed on our televisions. It is evil and unjust and like all injustice it will contribute nothing to the development of humanity. The challenge therefore for me in this article is to zero in on one issue that might correct an injustice we live with here in the Catholic Church of Aotearoa, New Zealand. That issue is 'te reo and tikanga Māori' within our Liturgy.

It is an accepted fact that when you deprive a people of their language, they may lose their culture and their true identity because language and culture are entwined. This is what has happened in New Zealand. Article Two of the Treaty of Waitangi guarantees the protection of their taonga and this surely includes language. Te Reo Māori is acknowledged, recognised as a taonga and as such is legislated as one of the official languages of our nation.

These days you must have noticed how new phrases in te reo are being frequently introduced by our news readers and reporters. It is an effort on the part of the media to bring

about a familiarity with the Māori language, something all New Zealanders should have had from infancy. It is good that this effort is taking place, but shouldn't the Church be leading the way? In celebrating Easter we are celebrating both the death and resurrection of Jesus. If we are to be authentic disciples of Jesus we must be prepared to embrace

a Māori Mass. Bishop Max died in 2005. And around 40 years ago we started tinkering by introducing the Sign of the Cross and final blessing in te reo Māori. In 2022 we are no further ahead. We have the gall to believe that is enough. And we do this as pākehā because we believe we have given Māori their rightful place.

Sunday Mass goes even know the basic responses in te reo? Shouldn't it be second nature for us to flick in and out of both languages even when we pray and particularly when we worship. We do provide Miha Māori (Mass in Māori), mostly poorly attended, but if we had made a greater effort years ago, I think we would see many more Māori in our pews.

Should I also ask what happens in our schools? I wonder how many are making a concerted effort to find teachers or train them to ensure that te reo is part of every Catholic's education.

If we seriously recognise that a grave injustice was done to Māori by ignoring their language over the years, then surely we, rather than the media, should be leading the way – salt, light, leaven, prophet!

Our tinkering has been going on for a very long time.

This injustice may not seem as deliberate as Russia's invasion of Ukraine, but it is an injustice, and I would predict that given the fairly widespread renaissance of tikanga Māori, the Māori will never feel that the Church is theirs until we make the effort to ensure they recognise it as relating to their world.

Examining our lives around this issue is vital for Catholics. We share in Christ's work of liberating the oppressed. We have to make sure we aren't working against it?

Fr Alan Roberts is parish priest at Ko Te Parihi o Hato Mere – St Mary's Parish, Pukekarakara Marae, Ōtaki.

"If we seriously recognise that a grave injustice was done to Māori by ignoring their language over the years, then surely we, rather than the media, should be leading the way – salt, light, leaven, prophet!"



the cross implied in bringing about the resurrection of a Church rooted in justice.

Several years ago the late Bishop Max Takuiria Mariu said before his death: 'We have a Mass in Māori but we don't yet have

In the Church of Aotearoa how many of our bishops and priests are reasonably fluent in te reo? Would you not think fluency would be a requisite these days for Ordination? Let me assure you it isn't. And then, how many

Gospel Reading: Sunday 3 April 2022

FIFTH SUNDAY OF LENT – JOHN 8:1-11

¹Jesus went to the Mount of Olives. ²But early in the morning he arrived again in the temple area, and as all the people started coming to him, he sat down and began to teach them. ³The scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the middle. ⁴They said to Jesus, 'Teacher, this woman was caught in the very act of committing adultery. ⁵Now in the law, Moses commanded us to stone such women. So what do you have to say?' ⁶They asked this to test Jesus, looking for an accusation to use against him. But Jesus bent down and began to write on the ground

with his finger. ⁷As they persisted with their question, Jesus straightened up and said to them, 'Let the one among you who is without sin be the first to throw a stone at her.' ⁸Then he bent down and continued writing on the ground. ⁹And in response, they went away one by one, beginning with the elders until the last one had gone Jesus was left alone with the woman before him. ¹⁰Jesus again straightened up and said to her, 'Woman, where are they? Has no one condemned you?' ¹¹She replied, 'No one, sir.' Then Jesus said, 'Neither do I condemn you. Go, and from now on sin no more.'

Jesus' grace and understanding for all

Tom Gibson

At daybreak Jesus went to the temple to pray and to teach the many who came to listen to him. To test Jesus, the scribes and the Pharisees bought along a woman who had been caught in adultery. To do this, they needed the consent of the man responsible for helping her commit her so-called adulterous act. In those days, women were considered second-class citizens.

The male was seldom accused as a co-sinner. The man colluded with the scribes and Pharisees by accusing the girl of being unable to show evidence needed to acquit her.

For her offence, the scribes and Pharisees reminded Jesus: 'Moses says she may be taken to her father's house and there her fellow

citizens may stone her to death.' (Dt 22 20-21). The scribes and the Pharisees were sure they were right, and that the woman knew she had done wrong.

Jesus ignored their claim and bent down, writing on the ground with his finger. However, they persisted with their question until Jesus looked up and said, 'If there is one of you who has not sinned, let him be the first to throw a stone at her.' (Jn 8:7) Then Jesus continued writing on the ground with his finger.

When the men had heard Jesus say this they walked away starting with the eldest until Jesus was alone with the woman. Was this because they felt their own sense of guilt over their past life? Jesus, alone with the woman, asks the question, where are they? Then adds, 'Has no

one condemned you?'

'No one, sir.' She replied. Then Jesus says, 'Neither do I condemn you. Go away and sin no more.' (Jn 8:11).

Jesus commenced the day teaching in the temple. He did not condemn the woman as her society did and instead sent her away in a state of Grace. Real forgiveness.

People even today can be cruel and merciless. Many don't have the mental patience to properly research their criticisms and then be quick to issue them. When they do, they are often delivered unhelpfully.

This story is about Jesus' grace and real understanding. This is freely available to all of us whenever we need it. Let's try to share it with others around us.



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A Good Friday reflection



'Christ before Pilate', Duccio di Buoninsegna (1308–1311).

Image: Public Domain

Fr Brian Fennessy
Parish priest, Selwyn Parish,
Lincoln

During the reading of St John's Passion on Good Friday we hear Pontius Pilate's comment to Jesus: 'What is truth?'

This is also a serious contemporary question. The emergence of the milieu of 'misinformation' and the current rhetoric of President Putin of Russia brings us face-to-face with this same question.

The War in Ukraine is an unravelling of the web of truth and 'misinformation'.

Dovetailed with Pilate's question is the account of the Fall of Adam and Eve in Genesis chapter 3.

In this account, we are told that the serpent is cunning; he twists truth and sows the seed of doubt.

In response to the serpent's arguments, Eve distorts God's instruction. In Genesis 2:17, God instructed Adam 'of the tree of the knowledge of good and evil you shall not eat'. And at this stage, in Chapter 2, Eve had not been created from Adam's rib.

However, in Genesis 3:4, Eve distorts God's word by adding to God's directive. She told the serpent that God's directive was they 'shall

not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it'.

However, God did not say 'neither shall you touch it'.

Following this dialogue, the serpent adds a glossy temptation.

I see a parallel of Eve's distortion of the truth with Putin's rhetoric when he labelled the leaders of Ukraine as neo-Nazis. Then, two weeks later, he sowed doubt about whether Ukraine is developing chemical weapons. Since then, there have been other distortions of the truth about Russia's invasion of Ukraine.

Distorting the truth makes it easier for ourselves to submit to the temptation.

Ukraine is suffering as a result of Putin's desire for power and control justified by distorting the truth.

As we continue to read the Book of Genesis, we read that prior to Cain killing Abel, God warned Cain that 'sin is couching at the door; its desire is for you, but you must master it'.

Temptation and falling into sin are a reality, but we are also told that we 'must master it'; there is free will.

As we read John's Passion on Good Friday – let us endeavour to apply God's word to our contemporary situation.

During his interrogation by

Pilate, Jesus said that he came 'into the world to bear witness to the truth'.

As difficult as it may be, this is our mission: to also bear witness to truth.

Anzac Day assists us to acknowledge our identity and heritage, but it also affirms New Zealand's pledge to uphold peace, justice, and the well-being of people. Peace and unity are the reward for respecting human rights, human dignity, and justice.

New Zealand has a proud history of endeavouring to bring reconciliation to foreign conflicts as well as slowly resolving past injustices within our own country.

During his interrogation by Pilate, Jesus said that he came 'into the world to bear witness to the truth'.

Jesus' explanation of his mission and Pilate's question gives us the two sides of the coin.

As individuals, on the local scene or on the world sphere, we have a dilemma whether to bear witness to the truth or not.

If we don't, the consequences will be damaging to ourselves, and to others, as well as cutting-off our relationship with God.



A moment in time

Aotearoa Kotahitanga: 'People of Aotearoa - New Zealand, let us be united'.

Carving on a log at Waikanae Beach. Photo: Phil Cody

Pope Francis' Prayer Intention

During the month of April 2022 Pope Francis' intention is for: *health-care workers.*

We pray for health-care workers who serve the sick and the elderly, especially in the poorest countries; may they be adequately supported by governments and local communities.

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LISTED EVENTS ARE SUBJECT TO COVID-19 RULES AND RESTRICTIONS

For a Synodal Church – everyone has a part to play

For a synodal Church – communion | participation | Mission.



Pope Francis has stressed on several occasions the need for Synod 2021–2023 to involve everyone, and to reach out as much as possible.

'Everyone has a part to play; no one is a mere extra...The Synod is for everyone, and it is meant to include everyone...Let everyone come in...the Holy Spirit needs us. Listen to him by listening to each other. Leave no one behind or excluded.' – Pope Francis, 18 September 2021.

'The Holy Father stresses 'real involvement on the part of each and all' and 'a way of acting marked by true participation... Enabling everyone to participate is an essential ecclesial duty! All the baptised, for baptism is our identity card.' – Pope Francis, 9 October 2021.

Archdiocese of Wellington

The diocesan phase of the global Synod has been underway since October last year. During this discernment stage people have been invited to participate as a group to read, reflect and respond to questions about the direction of the Church. The archdiocese is making a final call for everyone to participate in this first phase of the Synod. Diocesan consultation closes at the end of this month for people in the archdiocese.

A variety of different groups and communities within the archdiocese have been participating and submitting responses. Responses are being collected in the archdiocese until **30 April 2022**.

March was a particularly busy month for Synod gatherings before the Omicron surge. Sessions among communities have included the Samoan community, youth, and Catholic teachers, as well as sessions led within parishes. While the pandemic has presented some difficulties for meeting in person, several groups have met through online sessions, while some small groups have been meeting in social bubbles.

The Archdiocese Church Mission team are offering support to help people to join an online Zoom session. If you have not yet participated and would like to be supported to join a Zoom session, please contact Chris at (04) 496-1706 or c.walker@wn.catholic.org.nz or Lucienne at (04) 496-1715 or l.hensel@wn.catholic.org.nz

Synod and schools

Students in Catholic Schools have also had the opportunity to take part in the Synod. Classroom resources have been sent to all schools in the archdiocese and are available online at wn.catholic.org.nz. Submissions made by students and their families will be included in the Diocesan synthesis.

Teachers from various schools have been meeting online to participate in the Synod discernment process. Many have said this been a new and refreshing experience of Church as a faith community.

Women's voices

At a recent international conference, the global Synod undersecretary Sr Nathalie Becquart said Catholic women need to encourage and support one another for the realisation of the inclusive Church they dream about – 'one that values everyone's gifts, promotes collaboration and listens to the Holy Spirit'.

In response, two Synod sessions have been organised in Wellington for women. Register today for an opportunity to participate in the synodal journey and share, listen and discern with other Catholic women in our archdiocese.

- Wednesday 20 April, 7pm on Zoom
 - Thursday 21 April, 7pm in person at St Joseph's Church, Mt Victoria, Wellington
- Register by Monday 18 April** with Lucienne Hensel at l.hensel@wn.catholic.org.nz or (04) 496-1715, or phone or text 021 164 5800.

Diocese of Palmerston North

The Diocesan Synod Team extends a huge 'thank you' to those who have participated in the diocesan phase of the Synod 2021–2023.

Despite the challenges of Covid-19, since November many groups from parishes, schools and elsewhere, have met physically or online to participate and make a submission. These submissions come from diverse groups, covering the range of ages, ethnicities and experiences in the faith community.

'Although submissions are now closed for the Diocese of Palmerston North, we are in the early stages of this global synodal experience. We look forward to what will continue to unfold and how this way of being Church will continue to grow in our diocese,' say the Diocesan Synod Team.

'A group will now begin the challenging task of working towards a synthesis of the hundreds of submissions received, in a spirit of discernment. As this next part of the Synod gets underway, we ask for your prayers for this group and the work they will undertake over the coming months. We look forward to sharing more about this process as it unfolds.'

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

Fridays in Lent

Stations of the Cross – held each Friday of Lent, 7pm, at Sacred Heart Catholic Church, Mersey St, Rongotea. All welcome.

Friday 8–Sunday 10 April

Vocations' retreat – Could God be calling you to be Marist priest? A weekend of retreat, prayer, input, community and more, at Marist Seminary, 11 Vermont St, Ponsonby, Auckland. Call or text 021 025 78466; email vocations@smnz.org.nz or social media on [facebook.com/marists](https://www.facebook.com/marists) or visit www.maristseminary.org.nz

Wednesday 20 and Thursday 21 April

Women's voices – an opportunity to participate in the synodal journey and share, listen and discern with other Catholic women in the archdiocese. Wednesday 20 April, 7pm, Zoom meeting. Thursday 21 April, 7pm in person, St

Joseph's Church, Mt Victoria, Wellington. **Register for these events by Monday 18 April** with Lucienne Hensel at l.hensel@wn.catholic.org.nz or (04) 496-1715, or phone or text 021 164 5800.

Monday 25–Saturday 30 April

International Ignatian Ecospiritual – global conference. 'Part of the celebration of the 500th anniversary of the Conversion of Ignatius of Loyola' – Australian Jesuit Province, www.iiec.org.au
Ecological Conversion – encountering God in all Creation through:

- Having reflective time each day out in Nature.
- Listening to keynote speakers.
- Spending time in a hub with others in your local time zone.
- Sharing your experience with others around the world.

To learn more visit www.iiec.org.au or [facebook.com/iiec2022](https://www.facebook.com/iiec2022) or email admin@iiec.org.au

April Church calendar dates

- 7: St John Baptiste de La Salle – Feast
- 10: Palm Sunday – Holy Week begins
- 14: Holy Thursday
- 15: Good Friday – Collection for the Holy Places
- 16: Easter Vigil – Saturday
- 17: Easter Sunday – the Resurrection of the Lord

- 24: Sunday of Divine Mercy – Solemnity
- 25: ANZAC Day – National Day of Remembrance
- 25: St Mark – Feast
- 28: St Peter Chanel, Pro-martyr of Oceania, Patron Saint of Oceania – Feast
- 29: St Catherine of Siena – Memorial

Palm Sunday of the Lord's Passion, 10 April 2022

Palm Sunday is the final Sunday of Lent, the beginning of Holy Week, and commemorates the triumphant arrival of Christ in Jerusalem, days before he was crucified.

In the Gospels, Jesus entered Jerusalem riding a young donkey, and to the lavish praise of the townspeople who threw clothes, palms or small branches, in front of him as a sign of homage and a customary practice for people of great respect.

Palm branches are widely recognised symbol of peace and victory. The use of a donkey instead of a horse represents the humble arrival of someone in peace.

A week later, Christ would rise from the dead on the first Easter.

During Palm Sunday Mass, palms are distributed to parishioners. The palms are blessed and may be returned to the church or kept for the year.



Palm Sunday – in this unfinished mural, artist A Lois White, circa 1935, Auckland, depicts Jesus riding triumphantly into Jerusalem on a donkey. His supporters spread cloaks before him as a sign of honour.

Image: 1990-0019-1, part of Art Collection, Museum of New Zealand Te Papa Tongarewa

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How Michelangelo's 3 Pietàs speak to a suffering world

As war rages in Ukraine and the pandemic lingers, Michelangelo's celebrated Vatican Pietà – and two lesser-known figures he also sculpted – can be deeply meaningful to a pain-wracked world, says a priest and art historian.

Hannah Brockhaus

Michelangelo Buonarroti's Pietà depicts a larger-than-life Virgin Mary as she mourns her crucified Son, Jesus, lying limp in her lap. The masterpiece, carved out of Carrara marble, was finished before the Italian artist's 25th birthday.

Over the course of more than 60 years, Michelangelo created two more sculptures on the same theme – and a new exhibit in the Italian city of Florence brings the three works together for the first time.

The exhibit opened at the Museo dell'Opera del Duomo in February 2022, and includes the Florentine Pietà, also called the Deposition, which Michelangelo worked on from 1547 to 1555, and exact casts, or copies, of the Vatican Pietà and Milan Pietà – which could not be moved from their locations.



A close-up of the copy of Michelangelo's Vatican Pietà, usually kept at the Vatican Museums.

Photo: Ela Bialkowska/OKNO studio



A perfect cast of Michelangelo's unfinished Rondanini Pietà, on display at the Museo dell'Opera del Duomo in Florence, Italy.

Photo: Museo dell'Opera del Duomo

images of the God who becomes man [and] accepts suffering, and whose Mother receives his tortured body into her arms, these are deeply meaningful.'

'All human situations of suffering and exclusion invite a comparison with the suffering of Christ, the death of Christ. And [the Pietà] condenses and concentrates a devout reflection on that,' the priest said.

Lesser-known Pietàs

Many years after Michelangelo completed the Pietà displayed in St Peter's Basilica, he began his Florentine Pietà, which depicts Nicodemus, Mary Magdalene, and the Virgin Mary receiving the body of Christ as it is removed from the Cross.

The 72-year-old Michelangelo worked on the sculpture for eight years before eventually abandoning it in 1555.

He probably began the Rondanini Pietà, which is in Milan, in 1553. Michelangelo continued to work on the piece until just days before his death in 1564. According to a press release from the city of Florence, 'near his own death, Michelangelo meditated deeply on the Passion of Christ.'

One way this is known is because shortly before his death, Michelangelo gave a drawing of the Pietà to Vittoria Colonna, the Marquess of Pescara, on which he wrote: 'They think not there how much of blood it costs.' The line, from Canto 29 of Paradiso, one of the books of Dante's Divine Comedy, is also the subtitle of the Florence exhibition.

Bringing the three Pietàs together into one exhibit gives the viewer the chance to see 'the full range of Michelangelo's reflection on this subject across 60-some years,' Verdon explained.

Not only is the Renaissance artist's stylistic evolution on display, but also his spiritual development.

'We know that [Michelangelo] was a religious man,' Verdon said. 'His interpretation of religious subjects, even in his youth, is particularly sensitive and well informed.'

According to the priest, Michelangelo seems to have had a range of theological influences.

His older brother was a Dominican friar and in Michelangelo's old age we're told he could still remember the preaching of Savonarola,' Verdon said.

Girolamo Savonarola was a popular Dominican friar, preacher, and reformer active in Renaissance Florence. He spoke against the ruling Medici family and the excesses of the time, and in 1498 he was hanged and his body burned after a trial by Church and civil authorities.

According to the Catholic Encyclopedia, 'In the beginning Savonarola was filled with zeal, piety, and self-sacrifice for the regeneration of religious life. He was led to offend against these virtues by his fanaticism, obstinacy, and disobedience. He was not a heretic in matters of faith.'

'That's an interesting page in cultural history,' Verdon said, 'because the early Pietà is done in effect shortly after the Savonarola period, or in the Savonarola period. So we're talking about an artist to whom this subject means a great deal, and which he is also equipped to treat.'

The artist's last Pietàs were created, instead, in the context of the Counter-Reformation.

The Florentine Pietà was carved during the same period as the Council of Trent, when the Catholic Church issued its decree concerning the Holy



Michelangelo's Florentine Pietà, part of the permanent collection at the Museo dell'Opera del Duomo in Florence, Italy.

Photo: Museo dell'Opera del Duomo in Florence, Italy

Sacrament of the Eucharist, Verdon pointed out. The council, he explained, 'had to rebut the heretical ideas of Protestant reformers, and so it insists, in a decree on the Eucharist published in 1551, that indeed in the bread and wine, Christ's Body and Blood are truly present.'

'So Michelangelo, who was personally religious, and who, especially in his later period, worked exclusively for the Vatican, was therefore very close to the changes occurring in Catholic thought, Catholic theology, Catholic devotion,' Verdon said.

St. Peter's Pietà

Verdon said the Vatican Pietà is the only one of the three to remain in the place it was intended for – above an altar in St Peter's Basilica.

The sculpture was originally created for the 4th-century Constantinian basilica, the 'Old St Peter's Basilica,' which was replaced by the Renaissance basilica standing today.

Viewing art in a church is not the same as viewing it in a museum, the art historian noted.

'Obviously it is different, especially for the fact that the Vatican Pietà has remained on an altar, above an altar, and so the body of Christ depicted by Michelangelo would have been seen in relation to the sacramental body of Christ in the Eucharist. This was true of the first situation in the Old St Peter's, the work was on an altar, and it's true of the present collocazione [position],' he said.

'And actually,' the priest continued, 'the same thing was true of both of the other Pietàs. They were intended by Michelangelo to go on an altar in a chapel in a Roman church where he expected to be buried. We think the church was Santa Maria Maggiore.'

'So the relationship of the image of Christ's body with the Eucharistic Corpus Christi is very important,' he said.

The copies of the Vatican and Milan Pietàs are on loan from the Vatican Museums and will be in Florence for the Three Pietàs exhibit until 1 August.

'How Michelangelo's 3 Pietàs speak to a suffering world', by Hannah Brockhaus, was published by Catholic News Agency, 7 March 2022.

"So Michelangelo...was very close to the changes occurring in Catholic thought, Catholic theology, Catholic devotion."