



Inform

A PUBLICATION OF THE CATHOLIC BISHOP OF CHRISTCHURCH

ISSUE 141 WINTER 2024

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From Our Bishop



Dear Brothers and Sisters in Christ

It was with a sense of real joy and hope that I was able to announce in April that, after a period of discernment with the people of the Christchurch Diocese, we will build our new cathedral on Barbadoes Street.

Along with those emotions, there is also a sense of a solemn responsibility as I, with you, have the rare privilege to erect a worthy monument to God for generations to come. Indeed, this will be the first Catholic cathedral built in New Zealand in 120 years.

Our cathedral will be the centre of unity for our diocese, it will be the home of beautiful liturgy and it will be the “home base” from which people are sent out to love God and love their neighbour.

But what creates that centre of unity? Why does a cathedral hold such an important place in the Catholic life?

Cathedrals have been part of Catholic architecture since the fourth century. It is not their form, but something specific they contain, that denotes their significance.



The word “cathedral” is linked to the Latin word *cathedra*, meaning “seat” or “throne”. It is from his *cathedra* that the bishop back then – as he does now – presided over the liturgy. It is the place from which he teaches the people of his diocese.

Just as there can only be one bishop in a diocese, similarly there is one cathedral. And just as we hold that each bishop is a successor of the apostles, we see the cathedra as a further symbol of that apostolic continuity through the centuries and to the ends of the earth.

It is for those reasons that our task of building a cathedral is so significant, so special, so sacred. It will obviously be an important moment in the life of the Catholic Church in our region, but it also takes on an important place in the life of a city that is continuing its revitalisation.

Our first bishop, John Grimes, understood how a cathedral can capture imaginations.

“The building of a cathedral was one of those events which stirred the minds and hearts of whole peoples,” he said.

“They knew that in return for their toil they or their children would have in their midst

“I am confident that beauty and financial prudence can both be achieved in our cathedral, and it will be a place that is a beacon for all ”

- Bishop Michael



another royal residence, a sure refuge, a house of prayer, a true happy home for themselves...

They knew that they were building not for man, but for God.”

If we think about the cathedrals we’ve seen, whether centuries or decades old, there is that common feature of drawing people to God. We might prefer one architectural style over another, but it’s hard not to conclude that a common thread that runs through our cathedrals is beauty.

Pope Francis expresses it this way: “The artistic patrimony of the Church, as well as

Bishop Michael celebrating Mass at the Current of Grace Conference

“The building of a cathedral was one of those events which stirred the minds and hearts of whole peoples”

Bishop John Grimes, first bishop of Christchurch



the new ways of expressing beauty, are an invitation to humanity to discover the joy of the Gospel and the hope that it bears for the world.”

As I have shared previously, my desire is to see a cathedral that is beautiful, one that glorifies God and inspires his people. It is also my plan to build within the financial means of the diocese, keeping in mind the needs of our parishes and our people.

I am confident that beauty and financial prudence can both be achieved in our cathedral, and it will be a place that is a beacon for all, including – and maybe especially – for those who are lost.

Just as I have done over the past 18 months, I will continue to draw upon experts to help me ensure that those

goals can be achieved over what will be the several years before we dedicate our new cathedral.

As this edition of Inform is published, we are part-way through the process of finding a worthy name for our new cathedral – the next step in our shared journey.

We are following a process similar to the one that many parishes have recently undertaken, allowing people's prayerful considerations to shape the choice of a patronal name.

We will be drawing from the rich tapestry of the communion of saints, as well as other great titles of honour within the Church.

I look forward to carrying the hopes of the people of our diocese in choosing a name that can inspire, encourage, challenge and

comfort us. Our patronal name will also provide a focus for our prayer, including in seeking our patron's intercession. It will likely influence the design of our cathedral as well.

I am grateful for the prayers and words of encouragement people have offered in this journey so far. We have many years ahead, and I ask you to continue to surround the cathedral project in prayer.

Yours in Christ

+ Michael Gielen
Bishop of Christchurch



Bishop Michael concelebrating Mass at the Pentecost Sunday Mass at the Oceania Evangelisation Programme



ISSUE 141 WINTER 2024

Nga mihi nui from the editorial desk

Welcome to Inform Issue 141,
our Winter edition.

Along with our regular features, these pages cover Catholic life in the Christchurch Diocese from March through to June. Saturday of the Easter Octave saw Brother Charles of the Community of St John make his final vows in St Teresa's, Riccarton. Fr John O'Connor writes beautifully on how parishioners and friends of the diocese have a graced opportunity to join generations past as Cathedral builders. We feature the recent opening of a memorial garden for the unborn, a special place for people who have suffered the loss of a child. With this edition, we offer you the opportunity to have your say on how you read and respond to Inform and how we might better meet the needs of our readership. We would appreciate your feedback in helping to fine-tune our approach.

Inform is a great way we can inspire and encourage each other in our faith. As you read it, please pray for God's blessing on all the people and stories covered. Share the link to Inform online cdoc.nz/inform and give copies to those you believe would appreciate reading about Christ's Church in the Christchurch Diocese.

In Christ

Ken Joblin, Editor

A Journey of Faith

Br Charles' Final Vows

by friend Michael Therese Scheerger, CSJ

Amidst the ongoing joy of the Easter season, our diocese witnessed a beautiful and inspiring event: Brother Charles made his final vows as a member of the Community of St John. Watching this young man, his face radiant with happiness, was a moving reminder that God continues to call young people to dedicate themselves entirely to His service, even in a world that sometimes seems to forget Him.

The tradition of final vows — committing oneself to poverty, chastity and obedience — has deep roots in the history of Christianity. Early followers of Christ sought to wholeheartedly emulate His example, living simple lives in community with one another. Over time, monastic and religious orders developed, formalising these promises as a way for men and women to radically dedicate themselves to God.

While the world has changed, the heart of this commitment remains: by intentionally choosing a simple life, forgoing exclusive romantic love and surrendering complete self-determination, those who take religious vows gain a unique freedom to love and serve God and others with even greater generosity. They become living witnesses, reminding us of the higher realities that give our lives meaning.



The Significance of the Vows

While all Christians are called to a life of virtue, the religious vows represent a special path. The vow of poverty is a powerful choice against the world's obsession with material possessions and status. By choosing to live without personal wealth, Br Charles frees himself from earthly concerns, trusting that his needs will be met in the community. Most importantly, this simplicity allows him to prioritise his service to others and share the love of Christ.

The vow of chastity might seem particularly challenging, but it is about more than abstaining from sexual activity. It is about redirecting one's capacity for love towards God and all humanity. Through chastity, Br Charles opens his heart more fully to Divine love and is better able to share that love with those he encounters. It allows him to love with the heart of a father, a brother and a true spiritual friend.





The Journey of Br Charles

Brother Charles' journey is a remarkable testament to the universality of God's call. Born in India, he has traveled through the Philippines and now resides here in Christchurch. "Looking back at my journey in religious life," he reflects, "I feel very grateful for the faithfulness of God in leading me to the knowledge and love of Him. Moving towards perpetual vows, I am waiting in expectation to see the wonders of God, done in my heart and done in the hearts of people around me."

He first entered the Community of St John in 2017, spending nine months in Pondicherry (India) and arriving in Cebu (the Philippines) in July 2018. In October 2022, he joined us here in Christchurch and soon, he will continue his journey to Rome for his studies.

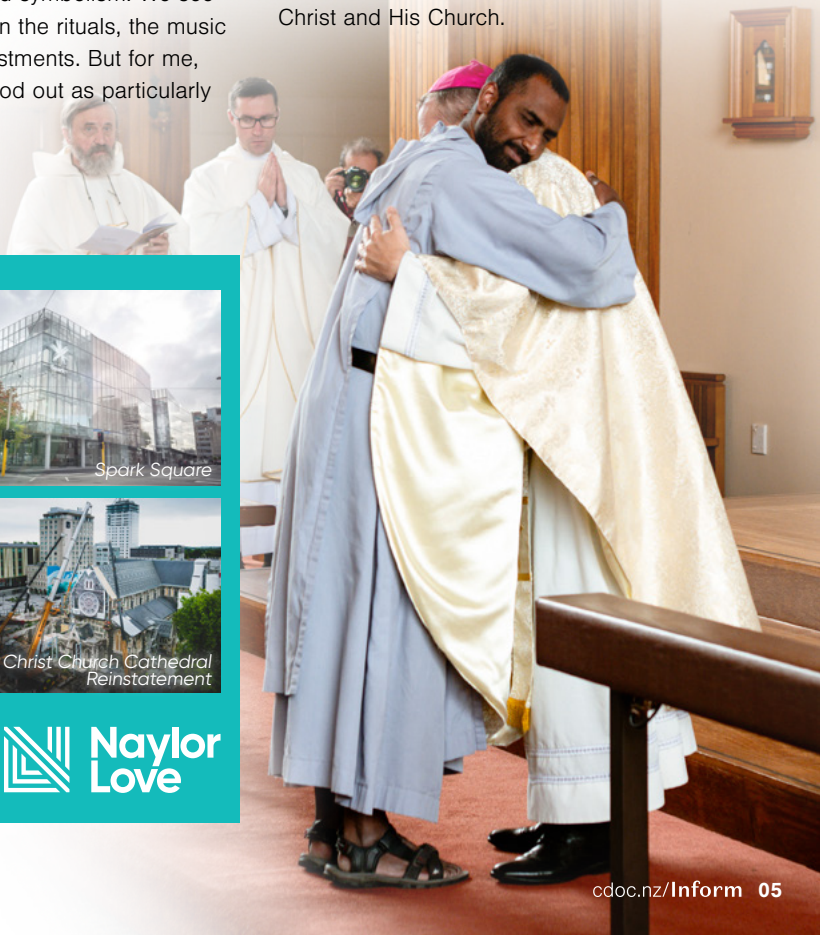
The Mass for Final Vows is a ceremony rich in meaning and symbolism. We see Christ's presence in the rituals, the music and the priest's vestments. But for me, three moments stood out as particularly poignant.

As Br Charles sang, "Receive me, O Lord, according to your Word and I shall live, and do not fail me in my hope", he stretched his arms wide, as if embracing not just Christ, but the whole world in his love. When he lay face down on the floor, it was an act of true humility, of placing himself entirely at the mercy of God. Finally, when he said the words "poverty, chastity and obedience until Death."

Here at Holy Family, we have been so blessed to have Brother Charles with us these past two years. His work with our altar servers, his ever-present smile and his gentle spirit, have touched us all. We are a bit sad to see him go, but above all, feel excitement and hope for his future.

Let us keep Br Charles in our prayers as he continues on this remarkable journey of faith. May his final vows be a source of joy, strength and ever-deepening love for Christ and His Church.

The vow of obedience is not about blind submission, but rather about seeking God's will. Within the community, Br Charles discerns God's plan for him with the guidance of his superiors and the Holy Spirit. Obedience provides a structure and support system that fosters deep spiritual growth.



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The Vocation of the Discalced Carmelite Nun

by Sister Faustina Nguyen

Upon hearing the words "A Contemplative Life," you might ask "Why do they live in the cloister with its high walls and what is life like behind them? The world and the Church are in need of people to serve others." The vocation to the contemplative life is not about carrying out works, but a particular call to a life of prayer and solitude, where women devote their lives to God and intercede for the Church.

As Carmelites, we rejoice to live and work in God's hidden presence. We are constantly praying in our life and mission. We pray, in particular, for those who spread the Gospel, for an increase in vocations to the priestly and consecrated life, for the unity of Christians and for the

evangelisation of peoples, so that all may be open to the message of Christ. We offer God prayer for the Church through the Liturgy of the Hours, praying on behalf of those who do not know God, being with God to listen to His voice. It is a life of prayer and sacrifice for the work of our priests and the salvation of souls.

I have been called to live this vocation and I feel it is a great honour that God has chosen me to be His bride. Although I am not worthy, God's merciful love helps and guides me in this Carmelite vocation. My vocation is love, following in the footsteps of St Therese of the Child Jesus, who joined the Carmelite Order when she was only 15 years old. Throughout her life of



love and prayer, she did all her simple and small works in the monastery for the love of Jesus. She wrote in her autobiography, "In the heart of the Church, my mother, I will be love, and thus I will be all things, as my desire finds its direction." Yes, the vocation of Carmel is the vocation of Love. This vocation is a special calling that God has for those who desire to commit themselves to a life of prayer.

The Mass is the centre of our lives, and we pray the Divine Office seven times a day. Every morning and evening, there is an hour for silent prayer. We have an hour each day for spiritual reading and scripture, which nourishes us to keep the word of the Lord always in our mind and heart.

We also work for our daily needs such as making altar bread, sewing vestments and altar linen, painting candles, making rosaries, growing vegetables and raising some cattle.

The Sisters welcome all the intentions of those who ask for our prayers. We see visitors in our parlour and take any needs to God in prayer.

It is quite hard to express all I want to say about the contemplative life in this brief article. However, this is basically the experience of the cloistered life of nuns. If you are interested in this life, please come and learn more about the monastic life. You can consider becoming a priest or a nun who lives in the spirit of the Discalced Carmelite Nuns. God always invites you to follow His calling.

Please join us in praying that the Church has more vocations to the priesthood and religious life.

www.christchurchcarmel.org.nz

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Promoting Vocations in the Diocese of Christchurch

by Matt O'Connell, Vocations Coordinator - 03 366 9869, vocations@cdoc.nz

In 2011, Pope Benedict XVI wrote a message for the 48th World Day of Prayer for Vocations. He noted that "The ability to foster vocations is a hallmark of the vitality of a local Church." Pope Benedict gave local dioceses five 'best practices' "culled both from the Gospel as well as from the recent experience of those local Churches that have shown remarkable vitality in fostering vocations".



"every moment in the life of the Church community... can be a precious opportunity for awakening in the People of God."

The first practice is prayer. Prayer was Jesus' first action with regard to vocations. Before calling his first followers, Pope Benedict said, "Jesus spent the night alone in prayer, listening to the will of the Father. ... It is Jesus' intimate conversation with the Father that results in the calling of his disciples." This is why we had a big focus on praying for vocations during vocations awareness week, and why we have restored the practice of praying for priests and vocations on Thursdays in this diocese.

The second practice is to show young people the example of total commitment to Christ, with a willingness to sacrifice for Him in ordinary family, parish and diocesan life. Pope Benedict commented, "It is a challenging and uplifting invitation that Jesus addresses to those to whom

he says: 'Follow me!' He invites them to become his friends, to listen attentively to his word and to live with Him." Since the call of Christ always involves the paradox of losing one's life to save it, we must learn to keep our gaze fixed on Jesus, growing close to Him, listening to his word and encountering Him in the sacraments so that we learn to conform our will to his.

The third practice is that there really is never a "vocations" or "calling" crisis in the Church, but rather a crisis in hearing that vocation and responding to it. "The Lord does not fail to call people at every stage of life, to share in his mission and to serve the Church in the ordained ministry and in the consecrated life," he stressed. The problem is that in some areas and lives, the voice of the Lord can get "drowned out by 'other voices,' and his invitation to follow Him by the gift of one's own life may seem too difficult." We need to encourage and support those who show clear signs of a call to priestly life and religious consecration, and to enable them to feel the warmth of the whole community as they respond 'yes' to God and the Church."

Pope Benedict's fourth point is the

"crucial role bishops have in fostering vocations". In this regard we are blessed to have Bishop Michael Gielen as our bishop. Already he has invested time and effort into the promotion of vocations. As Vocations Coordinator, I am pleased to work alongside Fr Tien Cao as the Vocations Director.

Lastly, the Pope noted the important role of priests, families, catechists and leaders of parish groups, reminding them that "every moment in the life of the Church community — catechesis, formation meetings, liturgical prayer, pilgrimages — can be a precious opportunity for awakening in the People of God, and in particular in children and young people, a sense of belonging to the Church and of responsibility for answering the call to priesthood and to religious life by a free and informed decision." In this diocese, we are blessed with so many wonderful families. Let us continue to pray for them and support them in any way we can.

Fr Tien and I are always available to talk with anyone considering the possibility of a vocation to the priesthood or religious life. Later in the year there will be a vocations retreat for men, and another for women. Likewise, please contact us with any ideas you have for the promotion of vocations. May I thank all those who prayed for Vocations during Vocation Awareness week and urge you to continue to do so.

[cdoc.nz/
what-we-do/vocations](http://cdoc.nz/what-we-do/vocations)



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St Mary of the Cross MacKillop

The Temuka Story

by Sr Eleanor Capper RSJ

The foundation of Josephites in Temuka is traced back to an 1873 meeting between Frs Julian Tenison Woods and Louis Fauvel SM at Villa Maria in Sydney. Fr Tenison Woods talked to Fr Fauvel about a congregation of sisters he had founded with St Mary MacKillop. These sisters were dedicated to St Joseph and now worked in rural Australia.

Fr Fauvel was needing teachers to educate the children of growing Temuka families, so he asked St Mary MacKillop to provide sisters for the school. After much correspondence, three sisters arrived on 1 November 1883, marking the first foundation made by the congregation outside Australia.

Monday 12 November was the opening day for St Joseph's school, Temuka. Ninety pupils had been enrolled before the sisters arrived. Before long, more sisters arrived to take up teaching positions in Kerrytown, Pleasant Point, Morven, Waimate and eventually in Fairlie, as the number of schools staffed by the sisters spread throughout both the North and South Islands.



The sisters of the South Island with St Mary of the Cross MacKillop, outside the Temuka Church on 10 January 1895



Sculpture of St Mary MacKillop in Mary MacKillop Plaza, St Francis Xavier Cathedral, Adelaide, South Australia. Sculpture by Judith Rolevink, 2009

The sisters of the South Island were photographed with St Mary of the Cross MacKillop, outside the Temuka Church on 10 January 1895, during her first visit to New Zealand. She was also present at the blessing and opening of the two-storey convent, erected in 1897. There is a stained-glass window honouring her in Temuka's Church of St Joseph. After 111 years, a liturgy was held for the closure of the Temuka convent, on 17 May 2009. While the sisters would continue to be a presence in the parish, it was the end of an era.

On 17 October 2010, Mary MacKillop was canonised by Pope Benedict in Rome and is known as St Mary of the Cross MacKillop. She is Australia's first saint. She came to New Zealand four times, loved the country and the people and was dedicated to supporting tangata whenua, as well as children who needed a Catholic education.

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Watercolour of St Mary MacKillop by Emma Malone



St Joseph's School, Temuka (1885)

*“Remember we are
but travellers here”*

Mary MacKillop had an extraordinary capacity to work in the way that the spirit of wisdom works. For within her was a spirit that was at once, intelligent, holy, friendly to human beings, steadfast and dependable. It was deep in the heart of Jesus that she found her own heart. Indeed she wrote: “When storms rage, when persecutions or dangers threaten, I quietly creep into its deep abyss, and securely sheltered there, my soul is at peace though my body is tossed upon the stormy seas of a cold and selfish world.”

It is in the context of “journey”, especially for young people that her legacy is important. One of the sayings on Mary MacKillop’s tomb at Mount Street in North Sydney, reads “Remember we are but travellers here.” She carried with her a conviction that she was on a journey through life with God as her constant companion, the one to whom she could turn to at every point along the way.

After 141 years, the Sisters of St Joseph of the Sacred Heart have left the parish of Temuka. Over the years, 40 women entered the congregation and served the Church in many country places, both here and in Australia. May the spirit of St Mary of the Cross MacKillop continue to inspire us as we journey through life in a changing world.



Sister Frances Gaffaney RSJ, RIP

Sr Frances belonged to the Congregation of the Sisters of St Joseph of the Sacred Heart and was a South Canterbury woman at heart. Her faith was nurtured in the Temuka Church. Her one request was that her requiem Mass be celebrated there, and that she be buried among the people she so dearly loved.

Just two years ago, Sr Frances celebrated 60 years of religious profession. Most of those years were lived among the people of rural South Canterbury, Waitaki Valley and Southland. She delighted in being in these rural areas, ministering through music, visiting the elderly and housebound and offering a listening ear to those in need. In her own quiet way, Sr Frances shared the Good News of the Gospel and brought comfort and healing to those who were troubled in any way. She touched many lives and lived out one of Mary MacKillop’s sayings: There where you are you will find God. May she rest in peace.



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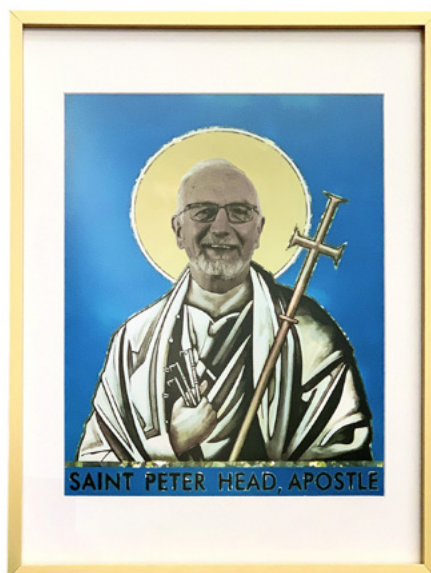
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Novel Farewell for Fr Peter Head SM

by John Walsh

Fr Peter Head SM stepped down as parish priest of Our Lady Queen of Peace (formerly Christchurch South parish) on St Patrick's Day, to take up his new appointment in the South Westland parish, based in Whataroa. His final Mass for his old parish was at St Peter's, Beckenham. This was the conclusion of weekly farewells at the other parish Mass centres in Halswell, Addington and Mt Carmel.

At St Peter's, Fr Head was reminded of the sometimes turbulent period which his six years of service had seen. At the outset, he was charged with implementing (then) Bishop Paul Martin's diocesan plan to form the Christchurch South Parish, from five constituent Mass Centres. The Covid pandemic with its lockdown, Masses for those who were vaccinated and unvaccinated, disrupted the diocesan plan. Meanwhile, Pope Francis introduced us to synodality, and Fr Peter set about forming synodality groups in the parish. Then a canonical legal challenge to Bishop Martin's diocesan plan was lodged, only for our new bishop, Most Rev Michael Gielen to announce that the challenge only affected Christchurch



Manipulation of the stained glass window at Beckenham

South Parish, now renamed Our Lady Queen of Peace parish. The final straw was the closure of Our Lady of the Assumption church at Hoon Hay, because the Christchurch City Council deemed it earthquake prone.

*“Throughout all this turmoil...
he had retained his wonderful,
characteristic sense of humour”*



Fr Peter Head with mementos
from St Peter's Beckenham

Throughout all this turmoil, it was noted at Fr Head's farewell that he had retained his wonderful, characteristic sense of humour — although it was about to be tested at St Peter's, Beckenham on St Patrick's Day.

In St Peter's church, there is an iconic stained glass window, featuring Peter, its patron Saint. The inscription underneath reads — “St Peter, Head Apostle”. Fr Head had often jokingly commented that the comma in the inscription was in the wrong place. So, with some judicial photo-shop manipulation, a framed replica of the window was presented to Fr Head on St Patrick's Day as a memento. It featured his image in place of St Peter and the inscription read — “St Peter Head, Apostle”. He was also presented with some wooden chickens, as he never thought them appropriate when they appeared annually in the Christmas crib at St Peter's, Beckenham.

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What is Happening at St Augustine of Canterbury — Mid Canterbury

by Anna Aguila, Parish Secretary, Catholic Pastoral Area of Mid Canterbury

Parish Picnic

Our annual parish picnic took place in February at St Joseph's School, Ashburton, after the Sunday Mass. It was a fun-filled afternoon for everyone, with a barbecue, shared food and games for all ages.

First Holy Communion

Congratulations to the 48 young people in our parish who received their first Holy Communion in May, in Holy Name Church, Ashburton. We thank our priests, school principals, teachers, organisers and volunteers for their support and help with the preparation of our children. We especially thank our parents for their commitment in supporting their children to receive the food of salvation.



Jubilate Mid Canterbury

The first ever Jubilate for Mid Canterbury parish was held on the evening of 8 May in Holy Name Church Ashburton. We were treated to beautiful performances from students of Our Lady of the Snows School Methven and St Joseph's School Ashburton. Our Filipino and Samoan parish choirs also featured, along with Jubilate Director, Ken Joblin. Mr Joblin said he was "thrilled to hear 70 young voices singing a range of sacred music in the beautiful Holy Name acoustic, and that our adult choirs made a great contribution to the programme."



ANZAC Day Reflection 2024

Given at the Akaroa War Memorial Anzac Day Commemoration Ceremony

by Fr Geoff Gray, Parish priest, St Patrick's Church, Akaroa

Many of us were here on 19 March to mark the centenary of the day when this magnificent War Memorial was first unveiled in 1924. It bears words of faith and hope. The names of those from Banks Peninsula, who were among the estimated 18,000 New Zealanders who died in the battles of the First World War, are still inscribed here. Sadly, to them were added later those who gave their lives on the battlefields of the Second World War, including my own mother's cousin, Ron McAuliffe from Little River. His name also appears on the Memorial Plaque in St Andrew's Church over there.

The purpose of this memorial, along with countless others that have been erected in cities and towns of our nations, is, as the bronze plaque on the stone wall behind us simply states in three words, "Lest We Forget."

This is a profoundly significant aspect of our humanity. We want to be remembered for who we are, for what we have done while we walked this earth. The memorial that stands before us is a cross. In the time of the Roman Empire, an instrument of torture and death. But since the time of Jesus, the Christ, who was crucified, died and rose from the dead, the central belief of the Christian faith, it is a profoundly religious symbol, a sign of love and of hope.



Akaroa War Memorial

The Gospels tell us that the thief who was crucified alongside Jesus cried out, "Jesus, remember me when you come into your Kingdom." How many Christian soldiers, who in love were prepared to "lay down their lives for their friends", cried out in agony and fear those very words? Remember me! And so we do today.

It occurred to me that in preparing this reflection, that at the time of both wars, a great many of those who served were Christians and their graves were marked with a cross, as still happens to this day, in cemeteries throughout the world. They also died in hope, not only that they would not be forgotten, but that they would in truth "live forever" in the glory and peace of God. This faith and hope is also written on the plaques on this memorial.

They are called "The Glorious Dead." They now share the glory of God. It is also written "Their Names Liveth Forever" – the name, of course, meaning the person. This is the belief of most religions and is deeply rooted in the history of humanity, that life does not end in death, but there is life beyond the grave.

At the memorial services that are celebrated today, across our two nations, the trumpeter will sound The Last Post. After the mournful notes that honour the dead give way to silence, the joyful sound of the Reveille will ring out. For after death comes resurrection, from destruction we build anew and after war there is peace. For Christ himself told his followers, as we read in the Gospel of John, "When I am lifted up in glory, I will draw all creation to myself," to live forever, in the peace of God.

The bodies of those who gave their lives are buried and rest in the peace of death. Although, sadly, there are parts of our world where death and destruction are still being wrought, we are privileged to live here in peace, the fruit of the sacrifice of those who gave their lives for their generation and for those to come. A truly noble deed. So we remember them. They indeed "loved duty more than they feared death." We can only stand in silent admiration for such selfless generosity.

In our national anthem, we address the Almighty as the God of Nations. As sons and daughters of the One God and Father, we honour today those whom we call "the fallen." We commit ourselves anew to build together a better world, for their offspring and ours. We resolve to strive always, in their memory, to overcome evil with good, hatred with love and war with the victory of peace. Like the memorial that stands before us, this is a magnificent project, but one that can be achieved, with the help of God.

Kia kaha. Be strong! Nga mihi nui.



*"For after death comes resurrection,
from destruction we build anew
and after war there is peace"*



Holy Family Parish Blessed by New Catholics



The Easter Vigil saw the reception of 12 adults and children into full Communion in the Catholic Church in Christchurch West's newly named, 'Holy Family Parish'. An additional nine adults and children received the Sacraments of Initiation as part of this year's parish RCIA groups. May they be ever more fruitful in their spiritual lives. We thank those involved with the preparation and reception of the candidates and for their witness and commitment.

Photographer Credit Peter Fleming

New Italian Copper Adorns Basilica

Fr Chris Friel, parish priest, Holy Family Parish, Timaru

Hail-damaged copper is currently being replaced by new Italian copper on Sacred Heart Basilica in Timaru. The two front domes were completed in early May, with the repositioning of the original and undamaged crosses.



New painting for St Mary's parish Pleasant Point

by Raymond Morris

Recently, a painting of the original St Mary's Church, Pleasant Point, was presented to the parish in memory of the pioneers who built and opened it in 1887. The church was demolished after earthquake damage and a new church is now in its place, serving this South Canterbury community.



Jubilate 2024 Begins

Early May saw this year's season kicked off with the first Jubilate for Mid Canterbury. A week later, our Cathedral and Waimakariri parishes and schools, convened in St Mary's Pro-Cathedral for an hour of song. Several feature choirs offered a varied programme, supplemented by sacred singing from the assembled audience. A unique feature was a choir of cousins from Rangiora with the Milnes, Blair and Malone families getting the hour underway with a beautifully tuned and blended item. "It was a great occasion!" observed Matt Malone. "We are keen to keep supporting our young choir members and these opportunities give them a lot of confidence to keep going."



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Greymouth's New Catholics

by Fr Mathew Siji, parish priest

St Patrick's Parish in Greymouth welcomed three new Catholics into their family at the Easter Vigil Mass. They were prepared and supported by our RCIA team. May God bless them abundantly.



What can I not live without?

by Kirsten Challies, Spiritual Director

on behalf of Whakakōingo o te Ngākau: The Yearning Heart, the Diocesan Spiritual Directors' Group

Attachments are a common part of our daily lives. A baby forms an attachment with its mother in the early weeks of its life, a child forms an attachment with another when they spend time together in the playground, people can form attachments to those they work alongside, or to the city they live in or the climate they prefer.

However, attachments can stymie our spiritual growth when we become dependent on them or hold them too tightly, unwilling to let them go, believing that we can't live without them. When this happens, an attachment has become our source of security, our source of self-esteem, our sense of worth, our measure

of success. When an attachment has become the solid rock on which we stand, it has then taken the place that God wants to take within us.

Unhealthy attachments will be different for each of us and we can identify them by asking ourselves: "What is it I believe I can't live without or I fear losing?" Perhaps it might be something physical, such as a particular person, or a home, a living location (city/region/country), a job or money. It may be good health and bodily function. Or maybe it's something more conceptual, such as a position of authority or popularity or prestige.

When we believe we can't live without that particular thing, we hold tightly to it and anything that threatens that firm grip will cause us anxiety. Like a bull in a china shop, that anxiety can create interior havoc if not attended to, identified, recognised and named for what it is and surrendered to the Lord. Fear of losing that attachment, consciously or

subconsciously, drives decision making, as our decisions will be directed toward the path that keeps that attachment secure within our grasp. Such decision making, then, directly affects our behaviour and we become slaves to that very thing we can't bear to lose. In that interior space we are not truly free.

True freedom is found when we trust that God will provide all that is needed and can sincerely pray as St Ignatius of Loyola prayed: "I want and I choose what better leads to God's deepening life in me" (Contemporary translation by David Fleming of St Ignatius' *Spiritual Exercise* 23). In our desire for true freedom, we might pray: "If marriage will bring God's deepening life in me, may I be married. If singleness will better lead to God's deepening life in me, may I be single. If sickness or poverty or difficulty might better lead to God's deepening life in me, let it be, Lord." When we can choose the Lord above all other things, there is freedom. Then, we are truly free to go where God leads without fear of what we might lose as a result. We can then join Mary in responding "be it done to me according to your word" (Luke 1:38).

Take some time now to contemplate what you believe you can't live without.



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New Zealander Br Peter Bray walking Camino trail to raise money for Bethlehem University

Inform readers will recall that Br Peter Bray FSC visited the Christchurch Diocese in February 2023 and spoke of his life as Vice-chancellor of Bethlehem University for 15 years. He offered his analysis of conflict in the Holy Land to an appreciative audience at the Villa Maria Auditorium. At the time of writing, he is walking the Camino de Santiago pilgrimage in Spain. He is walking in solidarity with the Palestinian people to raise money for Bethlehem University, which has a \$1 million gap, largely caused by issues related to the Israel-Hamas war.

Br Peter began his 730km walk on 23 May in Pamplona in north-eastern Spain and is nearing its conclusion at the Cathedral of Santiago de Compostela in Galicia in north-western Spain. He estimates that, at the end of his walk, he will have taken between 1.2 and 1.3 million steps, and says it would be wonderful to get \$1 a step, though that might be ambitious.

"As so many [Bethlehem] students' families are involved in the hospitality industry and because no pilgrims or tourists are

visiting Palestine, there is no income available to those families," Br Peter says.

"In addition, with checkpoints closed to [West Bank] Palestinian workers who have jobs in Jerusalem, the same applies to those families. This means children of those families who attend Bethlehem University are having serious difficulties paying their tuition. As a result, the university has difficulties paying salaries and running costs. My little effort is one contribution to help address this challenge."

Br Peter undertook a speaking tour of Aotearoa New Zealand in January and February last year, invited by the Catholic bishops to talk about the lives and conditions of his students and ordinary Palestinians. Since his retirement from the university, Br Peter has been at a sabbatical programme in San Antonio, Texas, giving him the chance to stand back and reflect on the university's work.

"It has given me a greater appreciation of its mission. Being so far away from campus and hearing about what is happening in Gaza and the West Bank is a great source of grief for me."

Br Peter visited Gaza a few months before the Hamas attack on Israel on 7 October that led to the present war and met with a group of young people interested in exploring ways of engaging with Bethlehem University.

"I know at least three of those young people have been killed, but because I have lost contact with anyone in Gaza, I suspect there are more who have suffered that fate. I lament the suffering people there are enduring and feel angry and sad that this has been allowed to happen."

Bethlehem University was established in 1973. It was the first registered university in the Occupied West Bank territory of Palestine and is the only Catholic university in the Holy Land. It is a Catholic co-educational institution in the De La Salle tradition, its mission being to provide quality higher education to the people of Palestine.

Bethlehem University Foundation fundraising page for Br Peter's pilgrimage: <https://bufusa.org/camino/>



Br Peter on a rooftop patio at Bethlehem University

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“Humility and Obedience in Jesus Christ”

by Don Gracia, Couples for Christ

“Be a Servant and Light to the Nations” was the battle cry when South Island members of Couples for Christ (CFC) New Zealand, flocked to Rolleston Community Centre in April, for its annual Theme Weekend Retreat. The theme of this retreat was based on the anchor verse for the year, taken from Isaiah 49:6 *“I will make you a light to the nations, that my salvation may reach to the ends of the earth.”*

400 faithful gathered at the venue for the community’s three day gathering of solemn prayer, encouraging teachings, powerful worship, deep reflection and fun-filled fellowship. The aim of the retreat entitled “Humility and Obedience in Christ” was to provide a collective road map on how CFC members can fulfil this year’s objective.

The retreat began on Friday with a World Mission Rosary, emphasising the CFC vision and mission of being families in

the Holy Spirit, renewing the face of the earth. A holy Mass was offered by Fr Rex Ramos, the new Filipino Parish Priest of Hurunui and chaplain to the Christchurch Philippine Chaplaincy. The first session was a prologue to the next few days, rekindling the embers of service planted in every attendee from the moment they became CFC members.

Saturday began early with a rosary and Mass, presided over by Bishop Michael Dooley of the Diocese of Dunedin. He concelebrated with Fr Michael-Therese, parish priest of Holy Family Parish, Christchurch West. Attendees then spent time in Eucharistic adoration. The first session for the day entitled “The Slave God”, taught members that Jesus, despite His divine nature, chose to leave the majesty of heaven to dwell among us. He humbled Himself, in order to dedicate His life to serving God the Father and His people, all for love’s sake. The second



session spoke of Jesus as “The Obedient King”, obeying God even during His most sorrowful and desolate moment, in His agony in the garden of Gethsemane. The third session was a “Call to Servanthood” to those in attendance, a reminder to every member that CFC is a community of servants, following Jesus’ example. Every leader present, then washed the feet of their respective members. The full day ended with a fellowship among the attendees just having fun, playing group games, dancing and mingling.

Sunday’s event was opened by another rosary and a Mass, celebrated by Bishop Michael Gielen and concelebrated by Fr Michael Hishon of Dunedin. A wonderful homily was given by the bishop, emphasising that as immigrants, the faith should not end with the attendees, but rather be passed on to the next generation, through family prayers. What a perfect introduction to the last session, called “As For Me and My Household, We Will Serve the Lord.” Service is not just for an individual, but rather is designed for the whole family. The family is the hope and the solution for a world in which there is division. It is through the family that we can all fulfil our purpose and destiny.

The retreat ended with each member carrying a torch of hope and faith in their hearts, encouraged to live out the call “In everything, love and serve the Lord.”



Here God Lives Among People

by John O'Connor, www.foodforfaith.org.nz

It is a rare and often unappreciated privilege to live in a diocese where cathedral building is a current concern.

For more than a century we had routinely and lovingly maintained the magnificent Cathedral crafted by our Catholic ancestors. But now, in our own era, parishioners and friends of the Catholic Diocese of Christchurch have a graced opportunity to join generations past, as Cathedral builders. This is an enterprise which our ancestors welcomed, as a favourable time of diocesan unification, a call to stand tall as Catholics in the region by deepening foundations of faith and renewing our passion for extending open arms of mission.

It is perhaps inevitable today, that practical building decisions of site, size, and style overshadow a task which for our ancestors was more a process than a project, a concrete exercise of personal and communal growth in an expression of faith in Jesus Christ.

Now that the decision has been made to rebuild the Catholic Christchurch Cathedral on the original Barbadoes Street site, it is helpful to invite a deeper contemplation of the where-are-we-building question with a consideration which might at first seem odd.

Are we building our new Cathedral in heaven or on earth?

Our Catholic ancestors appreciated this question as a primary meditation. For them a House of God, while constructed on a plot of earth, was in fact more a



Auguste Rodin, *The Cathedral*. 1908

sanctuary of heaven, a point at the heart of a diocese where heaven and earth could meet.

Our Celtic ancestors understood that there were some places across a landscape, where it seemed easy and natural to connect with God, sites which they knew to be thin places – where the veil lifts between the human and the divine and where God and humans would touch and embrace.

A Cathedral is such a place of embrace. A Cathedral touches the soul.

As Monsignor James Harrington reflected in his homily at the Centenary Mass for the Cathedral of the Blessed Sacrament in 2005:

What then is the secret of the Cathedral? Its secret is to be found in the text from sacred scripture carved in foot-high letters across the façade: Ecce Tabernaculum dei cum Hominibus. Freely translated 'Behold! Here God lives among people.' For us this Cathedral is a living home, a place enriched with God's presence. Its very mass bears witness to the sacred amid the secular, the eternal amid the ever-dying present. Like the great cathedrals of Europe this building proclaims the primacy of the spiritual and the kingdom we seek above all else.

Therefore the one who enters the Cathedral is no longer simply on earth, but has crossed a threshold into a narthex of heaven, a place where interaction with the divine, both communal and personal, is the default desire and the daily occupation. A Cathedral is an oasis where human potential is recognised and encouraged and where the failures of men and women are welcomed as a capacity for divine activity.

This is why a Catholic Church is not simply blessed or dedicated on opening day, but consecrated with the Oil of Chrism, the oil otherwise reserved for sacramental anointings of humans in the three sacraments, which impart to candidates a permanent and distinctive character: Baptism, Confirmation and Holy Orders.

A couple of years after the Cathedral of the Blessed Sacrament was opened in 1905 French artist Auguste Rodin sculpted *The Cathedral*. It's a surprising work, not arches and apses with windows and columns but two hands, the right hands of two individuals imitating the reaching-for-God elevations of gothic architecture. As Rodin reflected at the time: "A cathedral is built on the principle of living bodies. Its concordances, its equilibrium, exactly follow general laws according to nature's order". Rodin understood a Cathedral to be more a living body than as a physical structure, echoing St Paul speaking of the Church as the Body of Christ, the people of God living in harmony, pondering and praying with and through human joys, hopes, griefs and anxieties.

As Antoni Gaudi, the holy architect of the famous Sagrada Familia in Barcelona and nicknamed "God's architect" wrote, a Cathedral is a work that is in the hands of God and the will of the people.

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The rare privilege of cathedral building is celebrated in art, in literature, and even in popular historical fiction. Ken Follett's well-known novel *The Pillars of the Earth* (1994) is a captivating communication of the mindset behind the often competitive Cathedral building enterprises of the Middle Ages.

One of the protagonists in Follett's tale, stonemason Tom Builder, appreciates the community-building potential of a great Cathedral project. His employer Abbot Philip oversees the project with Christ-centred leadership commenting that *my first priority would be to establish the church and smarten up the services. That comes before food!*

Each year on the feast of the dedication of the pope's Cathedral in Rome, St. John Lateran, we pray an Office of Readings text for the feast taken from the writings of sixth-century bishop Caesarius of Arles. He writes

And if we think more carefully about the meaning of our salvation, we shall realize that we are indeed living and true temples of God. God does not dwell only in structures fashioned by human hands, in homes of wood and stone, but rather he dwells principally in the soul made according to his own image and fashioned by his own hand. Therefore, the apostle Paul says: The temple of God is holy, and you are that temple.

The process of Cathedral-building is a commitment to the heart of faith, relationship with Jesus Christ who is God with us, a call for every sister and brother,



*Cathedral of the Blessed Sacrament Archives
shot from rear of sanctuary upper level*

friend and foe, parishioner and citizen, to walk arm in arm and work hand to hand, ensuring that the process of the building of the church is fine-tuned on a firm foundation of love of God, family, friend and foe, justice for all, liberty for those who are captive and oppressed, and peace in our time.

As we will pray on opening day in the Collect for the Mass of Dedication of our new Cathedral: *"From this place may the whole world, clothed in the dignity of the Children of God, enter with gladness God's city of peace".*

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Fr Chris Ryan visits the Diocese

by Mike Stopforth, Director, Bishop's Pastoral Office

In early March, the Bishop's Pastoral Office collaborated with the Divine Renovation Ministry, to bring Fr Chris Ryan to the diocese. Fr Ryan is a priest of the Missionaries of God's Love (MGL) and the parish priest of two parishes in the Archdiocese of Sydney. He has been involved in leadership in youth ministry in new communities, parishes and schools since 1993 and is currently also the Director of the Centre for Missionary Leadership.

Fr Ryan's short but fruitful visit began with meeting a group of priests from our diocese. He shared amazing conversion stories from his parish, noting that

"transformed lives lead to transformed parishes". He really encouraged the priests in their ministry and mission of renewing parishes. On the Friday evening, Fr Ryan spoke at an evening of prayer in St Mary's Pro-Cathedral, with music and Eucharistic adoration. The theme of his talk was "You go into my Vineyard too", which was an encouragement to the lay faithful to get involved in sharing the Gospel of Jesus Christ in the places where they work, socialise and play sport.

The main focus of time with Fr Ryan, was a workshop on the Saturday morning, where he spoke to 70 leaders from 10 parishes from throughout the diocese.

He shared his leadership journey and practical experiences at his current parish and the impact that it has made in the parish, with their intentional focus on evangelisation. He also shared the positive impact that it had on his life as a priest. Fr Ryan shared a model for parish mission that defined the key areas for a parish, if they wish to grow as missionary parishes.

Fr Ryan's visit is part of the diocese's ongoing support of parish renewal initiatives.



"Lord, teach us to pray"

Christchurch Diocesan Year of Prayer Conference - 2024

by Matt O'Connell, Evangelisation Coordinator

In January, Pope Francis declared 2024 a Year of Prayer, as a lead-up to the Jubilee Year in 2025. It is now well underway. Pope Francis invited dioceses to promote initiatives to remind people of the centrality of both individual prayer and communal prayer.

One of the ways the Christchurch Diocese is doing this is by holding a one-day Year of Prayer Conference. It will take place on Saturday 27 July at the Sinclair Centre in Ashburton. The Sinclair Centre is adjacent to Holy Name Catholic Church and parts of the conference will be held at both venues.

The title of this conference is "Lord, teach us to pray". This scripture is from Luke 11:1, where the apostles ask Jesus to "teach them to pray". As Pope Francis has requested, all of us

need to "re-discover the centrality of prayer ... Let us renew every day the joy and commitment to be men and women of prayer".

The theme of the Year of Prayer is the Our Father. This was Jesus' response to the Apostles when they asked him how to pray. Pope Francis asks us during the year to make the Our Father "the life programme of each of his disciples". During the conference, there will be talks about the Our Father.

"Lord, teach us to pray" begins at 9.00am with Mass and concludes at 5.15pm. There will be two keynote talks, along with two rounds of workshops. Each participant will choose one workshop in each of the two rounds. All workshops will be about some aspect of prayer. Workshop allocations will be made on the day, but you will be able to see what the options are as they are confirmed. There will also be times of prayer and quiet.

The cost to register for the conference is \$59 per person, and includes morning tea, afternoon tea and lunch. Registrations are now open at cdoc.nz/what-we-do/mission/year-of-prayer.

For more, contact Matt O'Connell, moconnell@cdoc.nz or 03 366 9869.





Be Evangelisers or “get off the stage!”

Current of Grace, Canberra

by Rory Paterson

Religious Education Adviser, Christchurch Diocese

During May, more than thirty of our educators, clergy, diocesan and parish staff attended a “Current of Grace” conference on the Australian Catholic University Campus in Canberra. Other participants in the conference travelled from many dioceses in Australia, New Zealand, Fiji, Tonga, the Cook Islands and the United Kingdom.

Bishop Michael Gielen led the Christchurch delegation to the conference. He offered Mass in the campus Church of the Holy Rosary. The conference was hosted by Catholic Schools Youth Ministry International (CSYMI), in conjunction with the La Salle Academy at the Australian Catholic University.

Keynote presentations and breakout seminars centred on the new evangelisation in Catholic schools and dioceses in Australia, Fiji and the United Kingdom. Breakout seminars ranged from “ecology and evangelisation” through to “cross-cultural encounter and evangelisation”.

Archbishop Christopher Prowse, of the Archdiocese of Canberra and Goulburn and chair of the Australian Catholic Bishops’ Conference Commission for Evangelisation, set the scene for the conference in the first keynote presentation. He challenged all school leaders to be evangelisers in their school communities, or “get off the stage”. He outlined the themes of “encounter, discipleship and mission” as the key steps in the process of evangelisation for schools and parishes.

Dioceses and schools from across the globe who have previously implemented the CSYMI programme, shared stories of their successes and challenges. Aquinas College in Tauranga is already under way with the CSYMI programme.

This conference serves as an introduction to the CSYMI programme for leaders in the Christchurch Diocese. We pray it will bear fruit in our mission field.



Golden Catholics Come to Timaru

by Liza Sparrow

Around 100 people came together in Timaru at the end of April to renew old friendships and form new ones, as the Golden Catholics held their first gathering in the city. The event was hosted by Holy Family Parish Timaru and the Catholic Development Fund (CDF). The programme included Mass, a reflection from vocations coordinator Matt O’Connell in anticipation of Vocations Sunday and lunch. In addition to Timaru locals, a group of parishioners from Fairlie travelled down in a minivan, and people came from Ashburton and Christchurch.

Joan Dowling really enjoyed the gathering, saying “Events like this are so important for senior parishioners who live alone and are often isolated. Coming together for Mass and socialising afterwards is very important.”

The Golden Catholics convene several times a year in Christchurch, Ashburton and now Timaru, offering fellowship, food and enriching talks tailored to those in their “golden years”.

To express interest in joining future events, please contact the CDF office at 03 366 9869 or email cdof@cdoc.nz.



Lack of Sector Funding, Laying Waste to Services

OF
CATHOLIC DIOCESE
CATHOLIC SOCIAL SERVICES
CHRISTCHURCH

by Luis Arevalo, Manager, Catholic Social Services

Mathew Brodie House, 336 Cashel Street, Christchurch. Tel: 03 379 0012

There is something about the colder months that makes the smaller things in life just that little bit harder. Things like, getting out of bed, warming the car up in the morning, staying warm and having to cope with the shorter daylight hours. It just seems that we need a little bit more effort



to do what comes second nature during the warm and sunny months.

On top of that, imagine you have very little or no reserves or support on which to fall back, when your stocks are either running low or are altogether dry. Imagine the despair you may feel, when you have to choose between feeding yourself or staying warm, going to the doctor or paying the rent, getting to your counselling appointment or getting your child to school. These might seem fanciful examples. However these are the very choices our clients are making every day. These choices may not be life or death, but they make life just harder to endure.

Now imagine, you decide that you are going to ask for help and there is no help available, because the organisation or service that could help you, ceased to exist due to lack of funding. That would be quite a desperate situation, but one that several social service clients do not need to imagine, as it is all too real in this current climate.

Funding for social services has been decimated of late, with added pressure being applied to what they call, Tier 2

funders. This funding sector sits just under the central government level. With fiscal constraint being applied to government Ministries, non-government organisations such as Catholic Social Services, are competing for a smaller slice of the funding pie. In short – there are more of us going for fewer funds, which means fewer services are being offered to those most in need.

I am not alone in expressing this message. We sit at the table with several sector groups, the Mayors Welfare Fund and the New Zealand Council of Christian Social Services, to name but two. Up and down the country, my peers are saying the same thing. We are having to do more with less and services are closing down, which is gouging a large inequality trench through the middle of society.

Our services are free to the public. They include counselling, child and family psychology, learning assessments, group courses, and community connector. We have to secure external funding to keep these services running. Only recently, we had to close our food bank, due to lack of funding.

“Imagine...you have to choose between feeding yourself or staying warm, going to the doctor or paying the rent, getting to your counselling appointment or getting your child to school”

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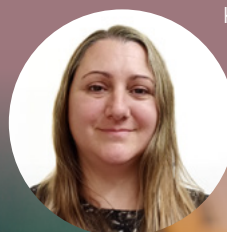
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Connecting with Parishes

by Luis Arevalo, Manager, Catholic Social Services

One of my major goals when becoming Catholic Social Services Manager, was to be closer to the communities we work with and to deliver social services in a manner that met their needs. Our parishes were high on my list of communities we wanted to draw closer to. We wanted to better understand and deliver social services to parishioners who needed it. Over a year ago, we met with our parishes. Their clear message was that they required a connector or conduit (of sorts). That person would help our parishes to assist those with needs from a social services perspective.

Through generous funding from the Hoatu Fund and the Tindall Foundation, we are achieving that goal. In April, Katie Gould began her work as our Community Connector. Her role is to work with our parishes to provide information and support and connect parishioners with health or social services. They can then make informed choices, which meet their needs.



Katie Gould has now met with all of our parishes and is already receiving referrals from them, for parishioners who need social services help. As a diocese, we are fortunate to provide our parishioners with both spiritual and pastoral care as well as support from a social services perspective. Long may it continue.



While it is a little harder for me to get out of bed these cold mornings, or it takes a little longer to get warm, my first thought is for those clients who, for one reason or another, need our support to get through the day. We need to do more; we must do more!

With all of that said, funding is the only hurdle we face in our wish to serve the community. We are extremely grateful for all the support received and we hope the support will increase proportionately to demand and help us address all requests in a meaningful and timely manner.

God bless and stay warm.

"Our Common Witness"

In late April, Bishop Michael Gielen hosted the Anglican Roman Catholic Churches of Aotearoa New Zealand (ARCCANZ) dialogue, here in Christchurch. This group meets twice each year,



and explores various aspects of each church's teaching and common areas of collaboration and concern. The aim of these meetings is to foster our ecumenical dialogue. Bishop Ross Bay, is the Anglican Bishop of Auckland and represents the Anglican Church on the dialogue.

Amidst the warm hospitality of Nazareth House, Bishops Gielen and Bay shared something of their recent visit to Rome and Canterbury, for the International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM). This ecumenical summit, "Growing Together", involved over 50 bishops, in pairs of Catholics and Anglicans, representing 27 regions of the world. They gathered first with Pope Francis in Rome and then travelled to meet with Archbishop Justin Welby in Canterbury. One of the fruits of the ecumenical summit was the issuing of the statement "Our Common Witness, Calling and Commitment" which has a strong focus on collaboration in mission.

The Beatitudes Opens a Memorial for the Unborn

A special place for families and mothers who have suffered the loss of a child

“...doctors insisted that they abort their ninth child to save the life of Rebecca. The diagnosis they were given at the time was indeed dire – but the couple persisted in prayer...their child was born healthy and Rebecca came through too.”



Sr Mary Jeanne at Crucifix

In May, the Community of the Beatitudes in Leithfield, opened up a newly landscaped area at their Sanctuary, to provide a place of peace and prayer for families or mothers who have suffered from loss of a child or children to miscarriage, still birth or abortion. The area – approximately an acre in size, has spectacular views of Mt Grey and the Southern Alps behind.

The creation of a memorial was inspired by a Brother of the Community, who died three decades ago this year. Br Matthew of the Cross passed away soon after making his profession as a brother in the Community in 1994. Before he died, Br Matthew confided in his brothers and sisters that he had seen himself

surrounded by young children. He is now buried at the memorial for the unborn and all around his grave are buried the remains of seven unborn children from several families, who asked for a place to memorialise the memory of these precious little ones.

Work on the design and development of the memorial began early in 2023. Some initial funding was obtained through the Hoatu Fund and many small donations began to materialise, to make the project viable.

The Beatitudes were also blessed by the donation of the relics of the old memorial created by the John Paul II Centre for Life, including an Oamaru stone sculpture of an unborn child nestled in a cupped



hand. This statue now sits in a circular area at the entrance to the Beatitudes memorial, surrounded by 12 cypress trees, representing the 12 apostles.

A path from this entrance leads 30 metres through the memorial itself, where Br Matthew and the unborn children are buried. There is a large area either side of the path, now available for families to bury or simply memorialise their lost little ones.

Halfway along the path in the centre of the memorial, in a humble shelter, the Beatitudes have placed a newly commissioned wooden statue of Our Lady of Guadalupe — the patroness of the unborn. A large wooden crucifix in Kauri has also been placed at the memorial on a small hill, with a spiral path to it.

The whole area is flanked by two rows of native trees, donated by trees for Canterbury.

The opening of the memorial at the Leithfield Sanctuary was attended by many, including families who had buried children at the site, as well as representatives of the Diocese, the Hoatu Fund and the John Paul II Centre for Life. A talk and testimonial was given by Michael Loretz, on his journey into pro life advocacy and his personal story.

Michael's mother, Shirley was imprisoned in the early 1990's for her efforts to protect the unborn in the early days of legal abortion in New Zealand. After Shirley's death in 2012, Michael and Robert, his brother, discovered her diary which had been written from prison. The diary revealed Shirley's empathy and friendship with the women who were in the prison with her. She recounted how her prayers for them had inspired her to do many little works of charity and evangelisation, that had a profound affect on many of Shirley's "Block D family". One inmate was so grateful for Shirley looking after her as a Mum, that she designed a sketch of a mural with the words, "protect the unborn".

Michael also recounted some remarkable



(Above)
Maria Celeste Rava (3yo) with Mary
(Right)
Fr Pierre Marie welcomes crowd to memorial



stories of his experiences working with expectant mums, both in schools and through his previous job in prolife advocacy. He also shared the experience he and his wife Rebecca had when, in 2013, doctors insisted that they abort their ninth child to save the life of Rebecca. The diagnosis they were given at the time was indeed dire — but the couple persisted in prayer and resisted the doctor's strong advice. By the grace of God, their child was born healthy and Rebecca came through too. The medical professionals had been so surprised by the outcome, they began referring to Rebecca as the "miracle lady".

Although the opening was held in May, the memorial is still not quite finished. A shelter for people visiting the memorial still needs to be completed and the area needs to be fenced to demarcate the place where human remains are being buried. If you can assist, please visit www.beatitudes.nz.

The memorial for the unborn is open for members of the public to come and pray and for families to bury or memorialise children lost while in the womb. To inquire about the memorialisation of an unborn child, please contact Sr Clare at sr.clare@beatitudes.nz.



INVEST IN CHRISTMAS JOY

A CDF **Christmas Club Account** allows you to enjoy the **peace and joy** that the birth of Jesus brings without unnecessary stress at what is often a busy and expensive time of year.

Your savings are available from 1 December in time for Christmas **celebrations** or even **summer holiday** expenses. Your account will earn interest for you while doing good within our community.

CDF - INVEST IN GOOD: 0800 403 863 cdf.org.nz

Families Flock to Fourvière

Beatitudes Family Retreat

Nearly 200 people flocked to the Beatitudes in late April for what was by far the largest live-in retreat the Beatitudes Community has hosted and run. The Beatitudes has seen an expansion in recent years with more religious moving to the house in Leithfield and with many families moving to Leithfield and the surrounding area in order to participate in the life of prayer that thrives there.

The weekend began with each family drawing out from a basket the name of another family that was attending. The idea was that they would pray for their selected family over the course of the retreat. Families arrived on the Friday for the evening meal and made themselves comfortable in the St Joseph's retreat house and the small hermitages dotted around near the community house.

On Saturday, after some beautiful times of prayer, lay members of the community engaged the parents with talks and practical workshops around becoming parents in the style of the Holy Family — creating the milieu for the family to flourish in the faith and in the life of God.

Meanwhile, teenagers were led by the consecrated sisters for *lectio divina* —

discovering the living Word of God and learning some creative crafts for reflection and fun. The younger children were also hosted by some of the sisters and some parents, who are Friends of the Lamb, affiliates of the community. They enjoyed crafts, stories and play, bringing them into an appreciation of their families and their important role as a son or daughter.

At midday, with the small chapel bursting at the seams, the families joined together for Mass, followed by a shared lunch at the 12 Stars café.

The afternoon began with each family finding a place on the expansive grounds to pray a Rosary with their own family, for the family they selected from the basket. Everyone then came together for a fun and educational game of *The Amazing Race*, where the families navigated a race full of clues and challenges.

Some free time gave the children and the teenagers a good opportunity to get to know new friends, as the parents of the various families did the same. Evening was marked by a beautiful time of prayer, with the parents being blessed and prayed over for their marriages and families and the children having time for Adoration,

with the Blessed Sacrament exposed to each child during a very special time of blessing.

The retreat concluded with Sunday Mass, together with the whole community and other pilgrims who were visiting the sanctuary.

There are many retreats still planned for the remainder of 2024 and a full schedule of retreats and dates can be found at the community's webpage www.beatitudes.nz.

Bookings and inquiries can be made by email to retreats@beatitudes.nz.



Carrying the Cross of Infertility

by Theresa Mischewski - Director, John Paul II Centre for Life

The John Paul II Centre for Life has started running a support group for women carrying the cross of infertility. This small group offers a place to accompany and support those experiencing infertility and loss. We know that couples can feel isolated and alone, so we are here to walk with them wherever they are in this journey.

The centre runs a small group study called Arise. Our prayer is that our small group becomes an opportunity to take Jesus' hand, as we walk together in hope. This is a place for a woman to grieve her infertility or loss, and acknowledge her pain and suffering. It is also a place to explore her identity as a daughter of God and His beautiful plan for fruitfulness in their marriage. We hope that this group can bring greater healing and peace. It is an honour to walk with these women.

**Join us on the second Monday of the month at 7.30pm
at St Teresa's Church Hall, 8 Puriri Street, Riccarton.**



Commissioning Mass for Young Vinnies

by Clodagh Ward, St Vincent de Paul, Christchurch

In April, new Young Vinnie members, their families, teachers and many St Vincent de Paul conference members filled St Mary's Pro-Cathedral to capacity for their 2024 commissioning Mass.

This Mass was celebrated by Bishop Michael Gielen, assisted by Frs Simon Eccleton and Chris Orr.

More than 200 Christchurch students were commissioned as new members of St Vincent de Paul. This year, there are close to 600 Young Vinnies active in our schools. They carry out the mission of the society to "Help us to Help Others" in serving those in our community who face adversity every day.



Peace, Serenity & Joy with Our Blessed Mother

A Day with Mary

A Day With Mary is offered in a variety of places in the Christchurch Diocese each year. It is usually offered on the first Saturday of a month and, as its title suggests, is devoted to Our Blessed Mother. It occurs four times a year, during February, May, August and November. The day begins with Holy Mass and concludes with Benediction. During the day, various devotions are included: the Divine Mercy Chaplet, the Litany of Loretto, the Holy Rosary, Supplications to St Joseph and intercessory prayers and includes consecration to Our Lady of the Five Wounds. The day offers opportunities for meditative and contemplative silence and a selection of Marian hymns. A prominent feature of the day is a suitable Talk on Our Lady.

Reconciliation is available and lunchtime refreshment is obtainable on a shared basis. A retreat book is provided with all necessary hymns and prayers included. The one item missing is you.

A Day With Mary is a great opportunity to escape the frenetic bustle and activity of Saturday shopping and enjoy the peace, serenity and joy spent with Our Blessed Mother.

For further information, contact Ron Healing, 022 097 0627.



A Pilgrimage to Akaroa

Reconnecting with Our Catholic Roots

by Mathew Harris, Director of Religious Studies

The staff of Catholic Cathedral College began Term two with a pilgrimage to Akaroa. This retreat was a way of re-discovering our Catholic roots and tracing them back to the arrival of the first Catholics in New Zealand.

Diocesan Archivist Triona Doocey and Fr Geoff Gray offered insights into the history of the Catholic Church in Akaroa, bringing the past to life, and enriching our understanding of the challenges and triumphs faced by the early Catholic community.



The perseverance of these people, in the face of adversity, is a powerful inspiration to us. The Akaroa Museum provided a wealth of information and artifacts, painting a vivid picture of the early Catholic settlers.

Our pilgrimage would not have been complete without acknowledging the rich heritage of the mana whenua. A visit to the Ōnuku Marae allowed us to connect with the spiritual and cultural significance of the land, prior to European settlement. The hospitality (manaakitanga) extended to us by our hosts at the Marae, was a humbling and enriching experience.

Our team was able to see our faith in a new light, understand it within the wider context of New Zealand's history and culture, reconnect to our roots and re-discover our identity as a school. It was a transformative experience.





Laudato Si' Action

Autumn Native Tree Planting in Our Schools

by Jenny Carter, on behalf of the Laudato Si' Action Group

In March, the Laudato Si' Action Group applied to 'Trees for Canterbury', for charity trees for autumn planting. The aim of this initiative is to regenerate native bush areas and to teach our children the value of our native flora and fauna. Pope Francis' encyclical letter on ecology and climate is our inspiration.

With the help of Religious Education Advisor Cushla O'Connor, we worked with six of our schools to highlight the Laudato Si' principle of care of our common home, through the planting of 600 trees. These small taonga are a symbol of creation, joy and the ambience of native bush areas around our schools. The trees were chosen for specific areas and took their microclimate into account.

Ryan McInnes is Director of Religious Studies at Christ the King School in Burnside. With gratitude, he said "We received 106 trees which was amazing and the Special Character Service Group planted them all in the last week of Term 1. We have been watering

them regularly and they are looking very healthy. The same team is now weeding on a weekly basis and watering when needed."

As part of the Rosary House Spiritual Life Programme, the Laudato Si' Action Group is running two sessions to mark the opening of the Season of Creation 2024. These two sessions are at Te Atawhai Centre on 5 September between 1-3pm and 7-9pm. We shall reflect on and explore Pope Francis' Encyclical Letter, Laudato Si' and his 2023 follow up exhortation, Laudate Deum.

We look forward to supporting everyone interested in Laudato Si' Action, in our Diocese, Parishes, Schools and in Families, with projects and activities. Please let us know of any projects supporting Pope Francis' Encyclical to better care for our common home.

<https://laudatosiactionplatform.org/login/>

Although it is small, it is given with love



During Holy Week, Southwest Christchurch Catholic schools gather items for those in need and donate them to St Vincent de Paul and Ronald McDonald House during Lent.



JJAMM Retreat

Earlier this year, Head Student Gaby McKey and Head of Special Character Ellen Scott, along with Whaea Myra Fidow, attended the annual JJAMM retreat in Sydney. Gaby and Ellen share their experience.

The JJAMM retreat stands for Joseph, Julian, and Mary Mackillop and is largely run by key people connected to the Sisters of St Joseph of the Sacred Heart. Student leaders from Josephite secondary schools attended from throughout Australasia.



We were blessed to learn about St Mary Mackillop and Fr Julian Tenison Woods and their humble achievements, done out of God's love. We visited the St Mary MacKillop of the Cross Museum, where we saw several different artefacts from her life. We stayed in the same place she did after being briefly excommunicated from the Church. We had the privilege of also seeing the chapel where St Mary of the Cross is buried.

Even after her death, the Josephite spirit remained strong and St Mary's legacy created an active community, striving to promote justice and the Good News.

In the second half of our adventure, we travelled to St Joseph's Spirituality and Education Centre in Kincumber, north of Sydney. Here, we learned more about what it means to be a leader, promoting the charisms of the Josephite Sisters, such as social justice and care for the poor. We learned of St Mary MacKillop and Fr Julian Tenison Woods' struggles and passions, the result of which served to establish Josephite schools.

The story is one of many ups and downs, which we wish to share with our peers and teachers.



Marian College Year 13 students pictured with items supporting families via St Vincent de Paul over the Easter season

Marian College gains NZIA Award

We congratulate Marian College who, in late May, was one of twenty-five projects named the best in the Canterbury region in the Te KAHUI Whaihangā New Zealand Institute of Architects (NZIA) Awards.



Photo Credit: Sela-Maria Talanoa



Living the Gospel

Luke 14:18

Every year the National Directors of the Pontifical Mission Societies assemble in the month of May. This year it was in Rome. Fr Michael Pui attended his first assembly as NZ National Director, with about 110 other directors from all around the world. He reported that the days of the assembly were long, often starting from 7am Lauds and finishing with 7pm Vespers. However, there were perks, among which was a personal audience with Pope Francis.

During the audience the Pope was quite relaxed and friendly as if meeting old friends. An English text was provided to everyone while the Pope spoke in Italian. He addressed the Directors with a very cordial spirit and even went off-script. The Pope spoke of three important points of the work of the Directors, namely Communion, Creativity and Tenacity.

Fr Pui also reported a personal episode at the audience that is related to the Gospel of St Luke: Most people rushed to get the front seats, and among them were bishops from another unrelated group. He was happily settled in his humble seat some seven rows behind. However several directors were quick to encourage him to go to the front row saying: "go, go.....you should go to the front, as they normally sit the new directors in the front to be the first to be introduced to the Pope". As he



reached the front row, even though there were three more seats available, a nun shooed him back even before he sat, saying: "...Hey, it's for the bishopswhat are you doing here (with hand gestures to match)?". He walked back humbled, and ended up in the ninth row as by now his spot in the seventh was taken! A true Gospel lesson! Three minutes later, he saw the nun inviting three new directors to fill the empty spaces..... Indeed it was the Gospel in action except that it was not a wedding feast!



WIN!

Fr Pui is "auctioning" this rosary which the Pope gave him at the Audience. Proceeds will go to the Pontifical Mission Society of the Holy Childhood. Starting bid: \$20. Please send offers to michaelpui@missio.nz. The best offer by noon 28th July will be the winning bid!

Caption Contest

What is Pope Francis saying in the picture with Fr Michael?
Send your suggestions to michaelpui@missio.nz

	Master Planning Strategic Advisory Project Management		 CONTACT Vanessa Anderson +64 27 229 7649
Architectural, Landscape and Urban Design Planning Services		Due Diligence Structural, Civil and Building Services Engineering	



Elevate Your Holiday Experience with a Christmas Club Savings Account

by Liza Sparrow, CDF Marketing & Business Development Manager

Make this Christmas and summer season truly special with the CDF (Catholic Development Fund) Christmas Club savings account. This unique savings solution allows you to set aside money year-round, ensuring you have the resources for gifts, festivities, and summer adventures without the stress of last-minute expenses.

“It’s been a game-changer for us. We regularly set aside a small portion of our income, and knowing we can provide for our family’s needs without financial strain gives us a sense of calm...”

Save Effortlessly, Enjoy Fully

Save gradually throughout the year and earn interest on your balance, which is compounded daily and credited annually.

Your Christmas Club savings can be seamlessly transferred into your regular savings account on December 1st, just in time for your end-of-year needs.

Cath’s Journey with the CDF

Meet Cath Waller, a devoted CDF member who has relied on her Christmas Club account for over twenty years. Cath began her journey with the CDF as a young professional, saving for Christmas presents for her nieces and nephews. As a busy wife, mother of three boys, and graphic designer (for this magazine), Cath continues to rely on the CDF to prioritise stress-free savings.

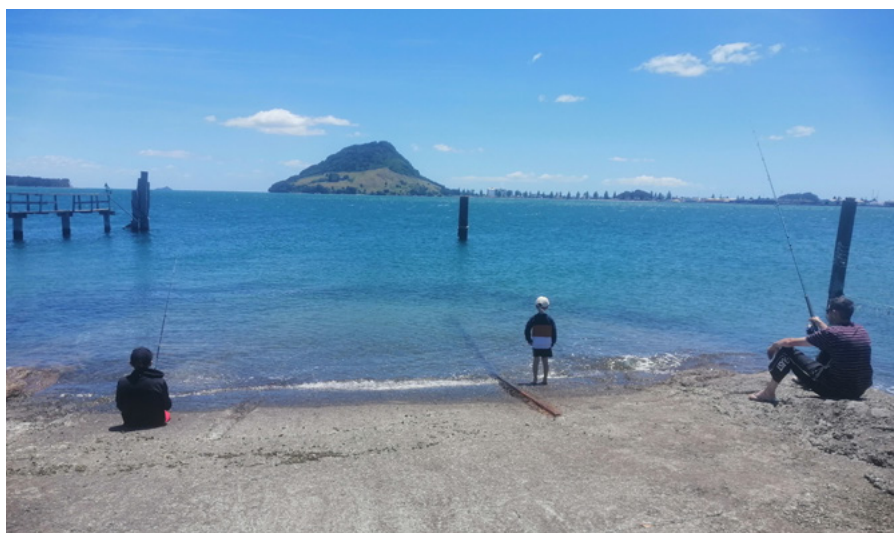
“CDF’s Christmas Club has transformed my end-of-year budgeting,” Cath shares. “It’s been a game-changer for us. We regularly set aside a small portion of our income, and knowing we can provide for our family’s needs without financial strain gives us a sense of calm as we head towards what can be a stressful time of year.”

Below:

Jason and the two younger boys fishing at Sulphur Point with a view of Mauao, Mount Maunganui.



Photography: Cathryn Salmons





Blake, Boston and Flynn with Nana (Mary), a parishioner at Cathedral Parish.

Supporting Community, Spreading Joy

The Christmas season often brings financial pressures, but not for Cath. With her Christmas Club savings, she manages expenses comfortably with savings left over to help with school expenses.

"Knowing my savings support the Diocese's work is fulfilling," Cath explains. "Every bit counts, and it's heartening to know I'm contributing towards helping the bishop."

Family Traditions and Shared Memories

Christchurch-born and bred, Cath and her husband Jason, relocated their family to Tauranga following the Canterbury earthquakes in 2011. Moving away from immediate family made Christmas traditions even more meaningful and cherished. Thirteen years on, Christmas Day always includes Mass, gifting each boy a keepsake book and decoration. To add a touch of fun and excitement, the family gets wet in a very competitive water fight! The holiday season becomes even more special when Nana visits from the Cathedral Parish, giving a good reason for Christmas lunch to extend into a scrumptious feast.

In the lead-up to all this busyness, Cath's savings provide peace of mind throughout the year and enrich their holiday experiences with camping trips and family summer getaways.



How to Get Started

Opening an account is easy: meet with CDF staff at your home or parish or at the CDF offices at 391 Moorhouse Avenue, Christchurch.

Deposit regularly via automatic payments or payroll deductions, then access your savings on December 1st.

It's like having a festive savings piggy bank that grows with you!

Peace of mind for you. Certainty for those you love.

Plan a personalised funeral ceremony, and we'll deliver it with the traditions of dignity, respect, and service that the people of Ōtautahi Christchurch have trusted for over 140 years. Talk to us, and one of our caring team can help you through our various pre-arranged and pre-paid funeral options, including the Catholic Development Fund. 03 379 9920 | staff@johnrhind.co.nz

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Four Conditions of True Reform

by Kathleen Rushton RSM. Synod Process Coordinating Group

The work of French theologian Yves Congar (1905-1995) was a key influence on Pope St John XXIII and on Vatican II. Since Vatican II, talk of "the reform of the Church" has been constant. Pope Benedict XVI more recently encouraged the distinction between true reform and false reform. The word reform has a long and complex history in the Catholic Church. At this time of the Synod of Synodality, Congar's four conditions of the true reformer are timely and helpful.

The first condition is the primacy of charity and pastoral concerns. According to Congar, every true reformer must seek to re-centre the Church on Christ and the paschal mystery. This cannot be achieved without keeping love at the centre, because Christ is love. This charity of the true reformer cannot be a love focused on an abstraction or idea, but on the Church — on the reality of love for their sister and brother Christians they are in community with, whatever disappointments, challenges or defeats may come. The life of a reformer can be hard, as times of rejection and betrayal arise. Most may not live to experience the fruit of their life's work.

The second condition is to remain in communion with the whole Church. This means that to bring about authentic

Catholic reform, a true reformer must remain a Catholic. Remaining in communion with the whole Church is essential for one's theological ideas to be authentically reforming, because as Congar states "the whole truth is only grasped in communion."

The third condition, to have patience with the time that reform takes is simple and practical. However, it calls for a deep spirituality in the light of the many frustrating setbacks and the reluctance to change, which a reformer must face. The intentions of reformers are usually good, which adds to the difficulty of being patient. Congar points out that they often have to submit their reforms to the pastoral reality that the Church faces. This submission is often painful and imposes a period of waiting and inaction, which sometimes can last for the whole of the reformer's life.

The fourth condition is renewal through a return to the principle of tradition. Australian theologian Shaun Blanchard writes: "Catholic renewal comes 'through a return to the principle of tradition.' It does not come ... from 'the forced introduction of some novelty' (Congar's words), especially not from some novelty that breaks communion with the rest of the Catholic world. On the other hand,



Congar does not say renewal comes from a return to tradition but from a return to the principle of tradition." Catholics are not called to simply repeat past formulas but to meet new situations and challenges, by thinking with and in the tradition.

The wisdom Congar offers us concerns attitudes, actions and patterns of living and relating to others in the Church — real life people who are formed in specific ecclesial, cultural and family environments. We must debate issues, and conflicts will arise. When progress may seem slow and even impossible, we can still journey together, by drawing ever more closely to Christ as individuals and communities. By walking closely with Christ across our differences, we are drawn closer to each other. In this sense, we are all called to be true reformers.

Inform

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The Editor, PO Box 4544, Chch 8140

E inform@cdoc.nz **P** 03 366 9869

Please attach your high resolution images or send us a link to a file sharing website. Do not embed images in your article. jpeg format is most suitable for photos. Please identify people featured in images and where images are taken.

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CATHOLIC DIOCESE OF CHRISTCHURCH

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JOIN THE VINNIES



Young and old, town and country. Vinnies harness the generosity of Aotearoa NZ – whānau, churches, community groups, schools. Get involved and help those who are going through tough times.

You can join up with your local Vinnies Conference or make a donation to:
Society of St Vincent de Paul
02-0528-0208598-027

Please use your name and email address as a reference and we will send you a receipt.



St Patrick's School fundraiser
— 800 cans donated to the
Vinnies Annual Food Drive
in Christchurch.

www.svdpc.org.nz



Society of St Vincent de Paul New Zealand



Share your thoughts on Inform

We are conducting a survey of our readers to help guide considerations about how to refine and improve Inform. The survey, which should take five to seven minutes to complete, will mean we know more about our community of readers and your interests, preferences and expectations.

This is the first survey we have conducted in many years. Your feedback would be very much appreciated. If you do not wish to answer any question, simply just move onto the next one.

The results of the survey will be reported to the Inform leadership team, as well as diocesan leadership. The survey can be:

- Completed online via <https://bit.ly/InformSurvey>
- Your survey response can be posted and addressed to Inform, PO Box 4544, Christchurch 8140.
- If the survey is completed by hard copy it can be dropped off at any parish office and will be passed on to the Inform leadership team.

Surveys should be received by Friday 30th August.

1. How long have you been a reader of Inform?

- ☐ Less than 1 year ☐ 5-10 years
☐ 1-4 years ☐ More than 10 years

2. What best describes how you receive Inform?

- ☐ I look forward to each edition
☐ I pick up a copy if I see it in the parish foyer
☐ I take a copy if someone offers me one
☐ I read Inform online
☐ I read feature stories from Inform online
☐ I only see one or two editions each year
☐ This is the first time I've read Inform

3. Which of the following best describes how you read Inform?

- ☐ I skim through the magazine
☐ I read a couple of articles in the magazine
☐ I read several articles in the magazine
☐ I read most or all of the articles in the magazine

4. Do you share Inform with family and friends?

- ☐ Often ☐ Rarely ☐ Never

5. How many people in your household/family read Inform?

- ☐ Just me ☐ Three or four people
☐ A total of two ☐ More than four people

6. Do you share Inform with people outside the Christchurch Diocese?

- ☐ Often ☐ Rarely ☐ Never

7. Do you share the Inform link with people outside the Christchurch Diocese?

- ☐ Often ☐ Rarely ☐ Never

8. How long do you typically keep an issue of the magazine?

- ☐ Until the next one comes out
☐ About a week
☐ About a month
☐ I discard it after reading

9. Inform currently publishes four issues per year. That number is:

- ☐ Too few ☐ About right ☐ Too many

10. In future editions, for the following article types, nominate if you would like to see More Less Similar

News about religious	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
News about lay leaders	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
News about clergy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
News about the bishop	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
News about diocesan events	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
News about parishes/parish events	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
News about diocesan agencies, e.g. Catholic Social Services	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Formational/educational content	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Theological/spiritual content	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Scriptural content	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Editorial/opinion pieces	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



11. How would you rate the following areas of the magazine? (1-10, 10 the highest)

Written content (articles)

Diversity of content

Print quality

Visual content (photos)

Design/readability

Online access and readability

12. What do you like most about Inform?

13. How could we improve Inform?

14. What other Catholic publications do you read/have you read?

☐ NZ Catholic

☐ Marist Messenger

☐ Tui Motu

☐ Other (please specify) _____

15. What Catholic websites or online newsletters do you use?

☐ CathNews New Zealand and Pacific

☐ The Diocese Dispatch (Christchurch)

☐ Other (please specify)

☐ CathNews Australia

☐ London Tablet

☐ NZ Catholic

☐ Catholic Herald

16. To help us to with the analysis of the results, can you please tell us a little bit about yourself?

What is your age?

☐ Under 30 years

☐ 30 to 44 years

☐ 45 to 59 years

☐ 60 to 74 years

☐ 75 years and over

Are you....?

☐ Male

☐ Female

Which best describes your location?

☐ Christchurch City

☐ Mid-Canterbury

☐ North Canterbury

☐ South Canterbury

☐ West Coast

Which best describes your worship practices?

☐ I attend Mass at least once a week

☐ I attend Mass irregularly

☐ I attend other churches
or Christian communities

☐ I attend Mass most weeks

☐ I rarely attend Mass

Do you speak a language other than English at home?

☐ Yes (if so, which language) _____

☐ No

Which best describes your ethnicity?

☐ NZ Caucasian/Pakeha

☐ Maori

☐ Australian

☐ Samoan

☐ Tongan

☐ Other Pasifika (Please specify) _____

☐ Filipino

☐ Indian

☐ Other Asian (Please specify) _____

☐ Middle Eastern

☐ British

☐ European

☐ Other (please specify) _____

The Inform leadership team would like to thank you for your time and thought in taking part in this survey.

Name: (optional) _____

Email address: (optional) _____