



DOMINICAN LAITY

Newsletter #33

May 2015

Greetings to Dominican Friends and Family

Thanks be to God for health concerns, holidays, family issues, work commitments, daily hassles and “the weather”! That just about covers all the hiccups between planning and producing a newsletter for you all. Upon reflection these are the very elements of life, which keep us grounded and ever reliant on God for his mercy and grace. You will read a great deal in this issue which to us speaks of mercy.

Thank you to our patient contributors who, in some cases sent papers months ago. On the other hand some contributions sneaked in through the post this week!

We have one attachment to this newsletter. a recent letter “**Commentary on the annual theme of the Jubilee (2015)**” to all the Dominican family from **Brother Bruno Cadore OP**, Master of the Order.

We have a beautiful evocative poem “Words from Waitangi” from **Angela Coleman**. *Te Tiriti o Waitangi* remains a relevant dynamic document in Aotearoa-New Zealand which gives us pause to reflect and be inspired. *Waitangi* itself as does Dominic gives us *turangawaewae* a place to stand.

Many thanks to the writer **Dorothy Coup**, and to **NZ Catholic**, for allowing us to print an article about the gathering in Auckland last November. (I was very sad not to be present but sent loving thoughts to you all from Australia –Michele)

From the circulated notes and comments we at the newsletter also have, first, some feedback from the sessions - blessings and thanks to **Srs Helen Bergin, Judith McGinley and Judith Robinson** - and, then, we have the comments from participants which **Kay Blackburn** collated for the newsletter.

Fr Kevin Toomey op has given us a wonderful document of our history which will provide momentum and begin the journey towards 7 November 2015.

Sr Margaret Butler has followed this with notification of our celebration and the means to begin a conversation as to how we can remember and celebrate the 800 years of Dominican life. Margaret will continue to update our planning.

Peter Culloty has offered us a presentation he made in 2008, and worthy of study, about our Patronal Saint.

Don't miss the reference to **Dr Pat Neuwelt's** questions about the Trans-Tasman Pacific Partnership.

We love news from our L'Arche community and we include **Mary Woods'** heart warming story of her Easter with these dear friends of many Dominicans.

Our final newsletter item is another delightful update from **Sr Judith Robinson OP** "Snippet from Korimako".

Words on Waitangi

175 years ago the people gathered

Maori and European

To see a path forward

To create a way for two people to live in one land

Two peoples, two cultures, two languages, two ways

One land, one space, one time

Two dreams, two visions

One hope

A treaty, a covenant, an agreement, a sharing, a start

Over time

Breaking

Disregarding

Abuse

Neglect

Pain

Failure to act, to see, to hear

CRYING OUT!!!!

Slowly

Responding

Hearing

Seeing

Acting

Still we journey onward seeking

To see, to act, to hear, to heal, to reconcile, to live

Moving to one dream, one vision, one hope

One people united

One day!

Angela Coleman 6 February 2015

Dominican Laity meeting.

Who are the lay Dominicans?

And what attracted 40 of them from Panguru to Invercargill and places in between to attend the second national gathering of Dominican Laity Auckland from November 21-23?

They came to build connections with others, share how they live out the four pillars of Dominican life –of prayer, study, community and preaching - and to look to the future.

The first national meeting of Dominican laity was in 2010, in Wellington and this second gathering is likely to be another milestone for the New Zealand branch of the Dominican family. Also present at the Auckland gathering were several Dominican sisters and Fr Kevin Toomey who celebrated Mass on the Saturday evening.

“I have loved the Dominican charism since I was 12,” said Mina Pomare of Punguru. The principal of Te Kura Taumata o Panguru, she said a Veritas symbol hangs in her area school. Its Maori equivalent, “pono” means a beacon. “It is a symbol for me as a mother, a Maori woman and a wife,” she said.

A former boarding pupil of St Dominic’s College, she was like many of the participants with strong Dominican connections through attendance at Dominican schools and a continuing friendship with former teachers.

Others said they had been part of a Dominican parish, had family members in Dominican orders, had met Dominican chaplains at university or knew Dominican sisters living locally.

Maria Tu’inukuafe of Moerewa said she became a Catholic while at university in Auckland. “I found the Dominicans there to be open, accepting, and liberal and thought all Catholics were the same.”

Now a mother of four children, some at university themselves, she continues to read about Dominicans and keep in touch with a former chaplain.

Angela McRae of Arrowtown recalled that her first teacher was a Dominican religious, but had no further Dominican connection until an invitation from Maryanna Baird, OP, encouraged her to attend. “She dropped a flyer about the weekend in my hand and said: ‘This will be good for you.’ And it has been. It has been a welcoming, comfortable experience, said Angela who is keen to be part of a Dominican lay group.

Mary Johnson, a pupil since childhood at the Dominican schools for the deaf, says she has been “Dominican for a long time.” She was awarded the Order of Merit of New Zealand five years ago for her work with the deaf community. Also involved with the deaf community was the Auckland pastoral worker, Judith Mason, who attended Dominican schools in South Africa and when she

emigrated to New Zealand in 2005, wanted to be involved with the Dominican laity movement.

Another first timer at the gathering was Cecile Pilkington, an Auckland University administrator, who had lived in a Dominican parish and attended Dominican schools in Dunedin, continuing a family tradition. "I still remember the homilies in our Dominican parish. They were very theological and I didn't appreciate them fully until I experienced other parishes," she said.

Participants shared their group activities, including study and prayer groups, special preparations for Dominican saint feast days, the Dominican Laity newsletter and work in soup kitchens and mission shop. There was time for meditation and prayer and discussion follow-up on the 2010 priorities. Discussions were also about possible future activities in 2016 for the 800th anniversary of the establishment of the Dominican Order.

Further information about Dominican Laity groups can be obtained from their web site www.dominicans.org.nz

Dorothy Coup

Thoughts from the National Dominican family gathering November 2015

Reflection – Friday

Veritas – not so much about the concept as an abstract thing – but each of us searching to understand ourselves better and how we express ourselves as Dominican. The truth of many people being Dominican - their life had taken them on a journey.

Importance of education this goes hand in hand with seeking the truth. Having benefited from education in their schools, parishes, by particular people with whom you had come into contact. It was very significant how many of us had been attracted to the Dominican charism. Education not only in schools, but also in parishes. The way in which we embraced concepts and seeking the truth.

Self discovery – the significance of the early Dominican experience. Gone back and discovered that some of the teachers who had been quite difficult and

found that they were lovely people. Great that we can now make peace with Sr _____, or go back and visit the community, or whatever. The sense of conversion – the sense that we are all on a journey.

Reflection on Saturday

A great time and a very Dominican time. Dominic would love this. One of the things that Dominic seemed to do – he was a deep listener. He noticed how people were and was able to go beyond their words to the person. Very deep listening. One to another. Dominic's response was often encouraging and sending out. Deep listening really touched me. Going silent very easily on occasions.

Being connected. Some people we met for the first time this weekend and it feels as if we were already family, we became friends. Never under-estimate the value of those connections.

Longing for a “contemplative space” – a longing to find quiet. When we can just be and hopefully we can be with God. A special call of this gathering to help this group recreate spaces of quiet and awareness of God.

The tension between being loyal wherever we are church people and the questioning. A tension that existed. This is why the Dominicans came into being. That is a hopeful sign – that we can still have eyes and ears on Gospel values and the world around us.

We are building community so well. Experiencing and enjoying community. Important to encourage each other.

Have loved the enthusiasm. People have passion. We have glimpsed this in each other.

Created a space where we have been free. What came out came from a deep place and that was held with respect. Created a wonderful space of openness. This where truth flourishes. Really good to have people who can create spaces where truth can be spoken and heard, sometimes even if it hurts.

Deep reflection, deep listening, Go into the quiet space often.



Participants

- Great dialogue and a sense of belonging to Dominican *whanau*
- A time of connecting and reconnecting.
- A time of deep listening and responding.
- A time of exploring life, call, being, friendship.
- Welcoming, inclusive, comfortable, thought provoking, relaxing, challenging awesome!
- I'm living the Dominican charism – much to my surprise!
- The imperative to think outside the square and seek the truth through the challenging questions.
- The weekend reminded me that being Dominican in my faith means the Dominican tradition is my *turangawaewae*, my place to stand, my place to belong.
- The shared desire for some quietness and stillness in our lives.
- Passion for silence and the presence of God with a passion for preaching.

- A prayerful, loving, connecting time of grace. There was such deep listening and truly prayerful times of silence. The contemplative prayer style of Dominic is alive and well! Thank you for such an energising weekend.
- Connecting with Dominican family.
- Connecting and reconnecting in many ways and on many levels.
- A sense of growth, both in terms of new people and also, in the sense that priorities set in previous gatherings are becoming clearer and firmer.
- Well organised. Silences excellent. Participation of deaf women was truly awesome!
- A very enjoyable experience. Hope for many more.
- Being religious is not a way of being that lies well within structures and it cannot be bound by formulae that have grown in different climes and soils. It springs forth afresh in each place and looks different because beauty is diverse.
- A mindful space to change our hearts once again as we respond to what our universe, our world and our church is asking of us, the Dominican *whanau* in Aotearoa.
- Our response will be grounded in the fruits of our contemplation and the Gospel imperative to be people of hospitality who *manaaki* to others. We are Dominican!
- Warm, welcoming, grounded, incredible organisation, good connections made, good discussions. Glad I came as I had been hesitant re coming, not being a formally committed Dominican
- Nationwide family!
- The spirit of Dominic was truly among us this weekend!

***How does the Dominican Order live out its charism in Aotearoa New Zealand?**

***How does the liturgy speak to your charism?**

Ten Irish Dominican Sisters arrived at Port Chalmers on 18 February 1871 with Bishop Patrick Moran who had invited them to the new Dunedin Diocese. They received a fanfare welcome.

St Dominic had set up the Dominican Family (laity, sisters, nuns and friars) to advance the coming of God's Reign through what have become known as the four pillars: preaching of the gospel, prayer (especially the recitation of the Liturgy of the Hours), community, and study. This opened new doors within the Church.

The budding New Zealand sisters' congregation, teachers by training, followed Dominic's charism whole-heartedly. Within days of arrival, the sisters had established primary and secondary schools in Dunedin. Sixteen years later, in 1887 against formidable odds, they opened St Dominic's Priory adjacent to St Joseph's Cathedral in Rattray Street, Dunedin. This priory had a fine chapel fit for the celebration of the full choral office. The sisters prayed the Little Office of Our Lady, brought with them from Sion Hill in Dublin, until 1933 when the choral Divine Office was begun.

On the other hand, two Dominican friars arrived in Auckland in 1948 to little or no fanfare living at first in an ordinary house in Remuera. They moved once, before Bishop Liston asked them to set up the parish of Blockhouse Bay. Despite small beginnings, the friars would have celebrated as best they could the Liturgy of the Hours in common. Gradually their numbers increased. From there they were invited to staff Newman Hall, the chaplaincy to Auckland University. In 1976, the friars moved from Blockhouse Bay to the old Benedictine monastery and parish of St. Benedict, Newton. This move aimed to give them an inner city church where they could more easily fulfil their charism as preachers and teachers, especially the public celebration of the Liturgy of the Hours. With a Priory of not fewer than six friars, expanded preaching and celebration of the Liturgy of the Hours according to the revised Vatican II rite

took place.

To complete this picture, the Dominican Laity was also set up in Auckland, Dunedin and Invercargill. This is the third branch of the Dominican Family, following the four pillars as lay people.

As time went on, the sisters expanded throughout Otago and Southland and later in the North to St. Dominic's College, Northcote (later Henderson) and in Feilding where they ran the School for the Deaf, a traditional Dominican ministry. Most recently they have come to Johnsonville. In Dunedin in 1948 the friars began Aquinas Hall (College), attached to the University of Otago. Once, there were around 200 sisters and 20 friars within Aotearoa, with their gospel charism of teaching and preaching well known throughout the country.

LITURGY NOW

Two important things happened at Vatican II. First, both sisters and friars took to heart the call of the Council to go back to their roots and follow the tradition of their founder. The sisters realized that they were apostolic sisters, not enclosed nuns. Moreover, studying new theology (together with lay people) brought a renewal of their charism of preaching. This enabled a flowering of ministries: university, hospital and prison chaplaincies; developing Teschemakers as a liturgical and retreat centre; undertaking work as parish pastoral assistants, psychotherapists, spiritual directors, travelling chaplains to the deaf community; and Religious advisers to schools. These changes took place after more than 100 years of dedicated school teaching. One sister is now a well-known artist, following an old Dominican tradition (cf Blessed Fra Angelico). With fewer friars, new ministries were fewer: but those to the Maori people, work for justice (Ahmed Zaoui) and peace (the Waihopai three; the Peace Place) are stand-outs.

The most permanent Dominican influence on liturgy within the New Zealand Church has been the work of one friar, now deceased, who began this LITURGY magazine and edited it for years. Parallel with this, he established the Auckland Diocesan Liturgy Centre. He was a pioneer – introducing the local Church to the three yearly cycle of readings within the Eucharist, with the possibility of using an extended version of the first reading; and to the common reading of the responsorial psalm at Mass as a response to the first reading. The Mass book

and Book of Psalms, still produced by the Catholic Publications Centre (CPC) and used constantly as a prayer book for many, was another of his innovations. Above all, his ideas got national traction because they were disseminated in *Zealandia* where he was a constant theological and liturgical writer. Some were published as small books. All of this stemmed from his Dominican appreciation of the gift of the Word.

The second important factor is the gradual diminution of the number of sisters and friars – from near 200 sisters, there are now around 40; and from 20 friars there are now four. Formal houses have closed. The friars no longer can staff St Benedict's parish, Aquinas College nor Newman Hall. And all of the sisters' schools have been handed over to local Dioceses.

Concomitantly, there has been a gradual increase in median age.

This has meant change in the way the daily celebration of the Liturgy of the Hours has been undertaken. The most telling point of all is that the renewal has taken both the friars and the sisters back to the initial focus of Dominican ministry: the ministry of the Word. We are preachers of the Word. Renewal does not mean recapturing past successes. We desire to engage with today's world, its crises, difficulties and rapidly changing scenarios: to enable those who hear us, or work with us, to become God's *provocateurs*, preachers of the Word in their own circles and places of work.

Slowly the post-Vatican II spirituality of both sisters and friars has taken us, not back, but forward to re-encounter, study and meditate the mystery of God present within the scriptures. The Word, taken from both the Hebrew and New testaments, has flourished in our lives. Because liturgy is our natural Dominican breathing space, both sisters and friars have learned to breathe anew. The three-year cycle of daily readings for the Eucharist has taken pride of place, and new ways of celebrating Morning and Evening Prayer have developed. In our community of three sisters and one friar in central Dunedin, Morning Prayer consists of reading the Mass gospel for that day, meditating on this in silence, then reflecting aloud from our experience on the meaning of that Word. A psalm recited reflectively follows, with both fixed and spontaneous intercessions, the Our Father and the final prayer for that day. Lay people of different denominations often come to join us. Moreover this method of

praying Morning Prayer has become the norm for the sisters here in New Zealand.

The members of the Scotland St community, praying in this simple manner, have often commented on how scripture passages that we have read time and again take on a freshness of meaning because of our ever-changing circumstances. They give us an energy for our work and ministries that we had not expected. This is the work of the Spirit, calling us collectively and individually to live to the full Dominic's ideal found in our motto: to contemplate and give to others the fruits of that contemplation (*contemplare et contemplata aliis tradere*). **Kevin Toomey op**

Dominican Family Day

This year, on 7th November, the Feast of All Dominican Saints, and a date designated as Dominican Family Day by the Master of the Order, the commemoration of 800 years of Dominican Life begins around the world.



The 5000 Friars, 5,500 Nuns, 24,600 Sisters of Apostolic Life belonging to 151 Congregations in 110 countries, and many thousands of lay Dominicans, Associates, co-workers and friends around the world will try to come together to honour the preachers who have dedicated their lives to being Gospel people for the sake of the Kingdom.

How will we celebrate the year in our local areas in Australia, New Zealand, Papua New Guinea and the Solomon Islands? How can we bring our Oceania Dominican families together? How can we work together?

<http://www.opeak.org.au/share-our-news-events/fx-articles.cfm?loadref=19&id=219>

Sr Margaret Butler

Presentation given by **Peter Culloty** at Our Lady of Lourdes Church, Havelock

North, at the conclusion of the Mass for the Feast of the Assumption 2008

In the late 1980s the Apostolic See advised the New Zealand Catholic Bishops Conference that it was no longer appropriate to have a National Liturgical Calendar for Australasia, but that each of the two countries, Australia and New Zealand, should have its own; and reminded them to submit a New Zealand liturgical calendar for approval.

It was not until September 1990 that the Bishops Conference agreed to consult within the Church about a suitable Patron Saint for New Zealand.

The outcome of their consultations was the choice of Mary, Mother of God, under the title of Our Lady of the Assumption – mainly for historical reasons; as this was the title Bishop Pompallier dedicated his Mission under.

Such being the historical situation of the Church in New Zealand.

Yet in a paper (1) written by Joseph Ratzinger when he was Cardinal Prefect of the Congregation for the Doctrine of the Faith – now the present (sic) Holy Father – he suggests that historicism presupposes a model of decline.

Therefore is the Church in New Zealand in for a time of suffering in observing this Feast Day when really we should be rejoicing with an Advent Marian piety in honouring Mary under the title of Her Immaculate Conception?

This and other questions await the Church which has scarcely begun to address these; but the task for education in Marian piety is immediate and calls for your active participation.

For if in our daily life we can assume the attitude of Mary, the world may become a place of peace and love.

Mary's life is the ideal toward which we should perhaps all strive in our earthly journey, and is a sure and safer way for spiritual development.

Footnote (1) Thoughts on the place of Marian doctrine and piety in Faith and Theology as a whole. *Communio* 30 (Spring 2003)

Should we be asking questions about the Trans Pacific Partnership Agreement (TPPA)?

Below is a link to a short video presented by Dr Pat Neuwelt who is a Dominican Family member.

Questions on the <http://bryanbruce.co.nz/feature/health/doctor-speaks-out-how-tppa-could-jeopardize-affordable-medicine>

Please also email Trade Minister Tim.Groser@Parliament.govt.nz and Prime Minister John Key j.key@ministers.govt.nz expressing your concern that provisions in the TPPA could threaten PHARMAC's ability to negotiate the best prices for our medicines and increase in the length of time that could result in extending patents on medicines before cheaper Generic versions can be distributed.

Holy Week with L'Arche

Holy Thursday (which was actually celebrated on the Wednesday evening for practical reasons)

We gathered in the supper room – the Kapiti L'Arche core members who are people with a wide range of intellectual disabilities, assistants who help them with the tasks of living, their community leader and her three year old son, and an assortment of supporters and friends. We sat down together at tables decorated with crocuses and hydrangeas.

The raucous chatter quietened down and Emmett and Julie stood and held up bread and wine as Sister Judith McGinley OP read the account of Jesus's last supper from Luke's gospel. Sister Judith has been an integral part of this group since 2001 and I've heard her described as the group's Guardian Angel. She's not taking an active role at the moment because of other demands but she seems to turn up when needed, like a guardian angel.

We sat down together and ate the meal that the assistants had prepared for us – wine, grape juice and their home-made bread and soup. Then suddenly one of the core members, inspired by the significance of the event, leapt to his feet

flung off his shirt and did a *haka*.

After supper we all moved to the chapel and with John's gospel as a focus we sat in a circle in the candle light and sang and washed each other's feet. It was chaotic, beautiful and equalizing. Then we cleaned up and went on our way.

But I hear that the security people were called out much later in the night to find the community leader on her knees in the chapel with a warm iron and brown paper getting the candle grease out of the carpet before the early morning congregation came to pray.

Good Friday

We gathered at *Rangimarie*. Some people were dressed for roles others just wore what we had on.

We started with a reflection and then set off. Well not quite, Jesus was firmly planted on the sofa and refusing to move. It made me think that 2000 years ago Jesus might have also been a bit reluctant to set off on this journey. However with words of encouragement from Simon of Cyrene Jesus eventually shouldered his cross and we were on our journey down the hill. I know the traditional walk on Good Friday is up the hill, but in L'Arche the rituals have to be adapted to suit the abilities of the participants. Our motley group headed down the hill, stopping from time to time to reflect on the meaning of our walk. When we got near the park I saw our "guardian angel" waiting for us. Some walked slower than others and Amelia, Kim and I found ourselves to be last. Kim was teaching us to slow down. It was a bit hard on athletic Amelia who had recently run the Kapiti women's triathlon. But today she was tuned into Kim's pace. As we went down through the park we soon lost sight of the rest of the group.

We were missing out on the carefully prepared reflections, but continuing through the bush we had our own reflective journey. I picked some kawakawa to put in our hair reminiscent of Maori women at a *Tangi*. My lank *Pakeha* hair wouldn't hold the leaves so we carried them anyway. We hitched up long skirts to keep them from catching the wire netting on the steps as we edged down the steep places. Amelia noted that the temperature was similar to her North American Easter, but at home it would be spring with life bursting forth and

here we had the season of autumn dying.

Inching along we both adapted to Kim's gentle rhythm. We responded to her love of dogs, particularly brown ones. Leaving the bush we came back onto the street and I noted she also took a keen interest in any cars we passed. Then I remembered. This woman's great grandfather (or was it great great?) brought the first motorcar into New Zealand. Of course she would have an interest in cars. But more than that her ancestors had given a fund to the Dominican Sisters in Dunedin to provide a scholarship for secondary students coming from country areas, and 60 years ago I had been a recipient of this support. Today their great granddaughter was teaching me to slow down.

Eventually we three stragglers made it to the end of the journey – not Calvary today but hot cross buns in the shadow of the cross which was propped up against the kitchen wall at *Arohata*.

Mary Woods

SNIPPET FROM KORIMAKO:

A group of young women and their pre-schoolers began meeting at Korimako this year. They call the group NOURISHED BY NATURE which describes their desire to grow their own produce, learn more about healthy foods and teach their littlies gardening skills through working with their parent in the garden.

Having marked out an area in the Marinonga Sanctuary at the back of the house, the women began by laying paper, followed by pea straw, liquid manures and organic compost. We worked on one quarter each Tuesday until all four squares were ready for the next stage.

Last Tuesday we raked the autumn leaves in the Peace Garden and placed the deep piles on the garden. Next layer hopefully will be seaweed then the garden will be covered to mature over the winter and be ready for the spring planting! How the littlies loved helping to water the paper that was the first layer on the ground.

Each Tuesday the group's time begins with a prayer and seasonal songs (with movement) for the youngsters. Then it's on with the garden work. A healthy lunch is eaten at midday with the young Mums sharing recipes with each other

as they chat! Healthy earth, healthy soil, healthy food and healthy humans.

Blessings,

Sr Judith Robinson op



God bless you all as we face the rigours of Winter and prepare the ground,
within and without, for Spring.

Michele Ness and Kay Blackburn