

# NZ Catholic

The national Catholic newspaper

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## People of hope

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## A message from the editor

For those readers who did not see the message from the editor in the previous edition, it is repeated in large part below.

When the whole country was under Covid-19 alert level 4, *NZ Catholic* could not be printed or delivered under the rules for non-essential businesses. Similarly, the rules did not allow printing and distribution of an essential business in a level 4 area, but some of its customers are in level 3. *NZ Catholic* does not qualify as an essential business. This was determined last year.

Advice this year from the Ministry for Culture and Heritage led to the conclusion that *NZ Catholic*, as a non-essential business, should not be printed and distributed if Auckland is at alert level 4, even if some customers elsewhere are at alert-level 2.

But now that the whole nation is at alert level 3 or lower, *NZ Catholic* is resuming printing and distributing to subscribers. When the whole nation is at alert level 1, *NZ Catholic* will resume printing and distributing to parishes.

In the meantime, we are continuing to produce and distribute free digital editions of *NZ Catholic* for parishes. Free digital editions do not count against subscriptions.

We appreciate the patience and loyalty of our subscribers at this time. We ask for your prayers. It was not easy to live and work at alert level 4 — and we hope we do not have to return there any time soon.

I hope you enjoy this edition of *NZ Catholic* in whatever form you read it. This edition has again been produced by the newspaper's staff, working from our homes.

— Michael Otto, Editor

On the front cover: Cardinal John Dew and newly-ordained Fr Hayden Powick, SM (Photo: Jonathan Pierce)

## NZCatholic

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(From left) Deacon Alfred Tong, Archbishop Paul Martin, SM, Deacon Adam Kirkeby, Deacon Monty Bamford (Photos: Peter Fleming/Catholic Diocese of Christchurch)

## Three deacons ordained

by MICHAEL OTTO

The ordinations to the diaconate of Deacons Alfred Tong, Adam Kirkeby and Monty Bamford took place under different circumstances from what was originally planned, but this was seen as symbolically appropriate for their future ministry.

Originally, the three were to be ordained as transitional deacons in Auckland on September 18, but that was not possible, because of Covid-19 restrictions.

Instead, they were ordained a fortnight later at St Mary's Pro-Cathedral in Christchurch, with only 100 people present under alert level 2, instead of being in a packed church, which it would have been under alert level 1.

Deacon Tong is for Wellington archdiocese, Deacon Kirkeby is for Hamilton diocese, and Deacon Bamford is for Christchurch diocese.

Archbishop Paul Martin, SM, who had been scheduled to preside in Auckland, told the Christchurch congregation and those watching on a live-stream that "these ordinations today are taking place in a more humble setting, but in a strange way, it is an appropriate symbol of what we are called to be our whole lives as ministers. Because it is not about us, but about God".

Archbishop Martin said that, all going well, the three will be ordained as priests at some point in the future. However, "the order of deacon is a fundamental nature that will sit with them for the rest of their lives, and hopefully shape how they think and how they act".

Archbishop Martin reflected on aspects of the ministry of deacon, including service, charity and proclaiming the Word.

"It is a calling that creates a heart for others, to see where the need is, to do all that is possible to ensure that those needs are met. We see that call in the Gospel of Christ — to love one another as I have loved you. The life of the deacon is focused so clearly on this.

"This is a ministry in the Church which allows that reality to be honored for this work. For there are so many other distractions which can lead us away from it. But the deacon has the clear calling to make these realities his priority, his way of living ..."

The archbishop dwelt on "two commitments that these

deacons make which are different from others of God's people".

"The deacon is to be a man who prays on behalf of his brothers and sisters to God." There is a promise to pray the divine office of the Church, carrying out a ministry of prayer for God's people.

The second commitment is to living a celibate life.

"Much is talked today about the demands of celibacy, but not enough is said of the great gifts that it brings," Archbishop Martin said.

"These men who are ordained today are committing themselves to being celibate for the sake of the Kingdom of God. Why do they do this? Because, in choosing this life, they are making their primary relationship in life that of [being] one with Christ. He is the exclusive and primary focus of their energy and love. It is the choosing of a way of life which allows the deacon to be free for the Gospel, to go where he is needed, to be able to respond with full attention to the needs of his brothers and sisters. It also allows him to be able to love charitably all God's people.

"It is a consecration to Christ in a special way and, when lived well, embedded in a life of prayer and healthy and loving relationships with God's people, it is a beautiful expression of God's deep love for us. We pray today for you men as you embark on this journey for the rest of your lives."

Archbishop Martin encouraged the three he was about to ordain to "really make the most of this time of being a deacon, because it is the foundation of your life of service. Take the time to thank God for this state, and to really embrace all it means in these coming months".

The archbishops also counselled them to "keep looking for the signs that God will give you through the people whom you will serve".



The three ordinands stand before Archbishop Martin

## Catholic agency now social housing provider

by ROWENA OREJANA

De Paul House, on Auckland's North Shore, has now become a social housing provider, in addition to its previous transitional housing and support services, after it successfully switched its transitional housing property in Warkworth to permanent rental accommodations for the families already occupying the properties.

DPH general manager Jan Rutledge said this has been a big shift, which has been remarkable considering that it was achieved during alert levels 4 and 3 lockdowns.

"The families in Warkworth are really well-integrated in that community. They are working up there. They are going to school. They are thriving. Their only challenge is around affordable housing," she said.

With the shift to permanent rental housing, these families gain independence. Ms Rutledge said that previously they would have had to follow rules such as no visitors after 9 pm, fortnightly inspection, and regular catch-ups with social workers.

"It gives them permanency. And they have struggled, that community, to find quality and affordable housing up there in the Warkworth area," she said.

Ms Rutledge said most of the eleven families occupying the units

belong to the lower income bracket. "They already pay a small contribution under transitional housing, but they'll now move to the same rental as Kianga Ora or Housing New Zealand. So, you don't pay more than 25 per cent of your income in rent. It's affordable," she said.

Ms Rutledge said that community or social housing is something that DPH is looking at in terms of strategic direction.

"But there's always going to be a need for transitional housing. The need for transitional housing has not gone away. If anything, it's increased hugely," she said.

Ms Rutledge said that the recent lockdowns had been challenging for the staff, and had affected projects that are already in the pipeline.

The Akoranga property that is being redeveloped with the Auckland diocese was supposed to be opened by November 1, but was delayed because the builders cannot go to the site under level 4 - and the building materials were also delayed.

"We're still hopeful that it will open [at the] end of November . . . and those are another 10 quality units," she said.

Ms Rutledge said the units at Lake Road in Narrowneck also took a while to be opened because the furniture that came from overseas was held up at the Napier port.

"But that's all sorted. We've now got four families living in there," she



De Paul House buildings in Warkworth

said. She said the 12-unit property will be filled up by the middle of October.

She said it was challenging to interview families and give the inductions by Zoom.

"It's very hard for the family, too, because they have to trust us, without necessarily getting to know us," Ms Rutledge said.

Ms Rutledge said a young mum who came to the Lake Road property broke down in tears of relief. The mum and her child previously lived in a motel which didn't have a kitchen. The Lake Road property is new, with high end appliances and heating.

Ms Rutledge said the Covid-19 Delta variant also necessitated an additional screen stage in the interviews of prospective clients by DPH. "We're asking them now, in the admission interview, 'have you been vaccinated?' Many of our people have been fully vaccinated, but for those who haven't, we actually ask them to do a Covid test. So that's a new part to our admissions," she said.

"The other part of what we can do is sending them the right information. We also have a mobile vaccination clinic coming to our sites next week just to help people."

## Vaccine passports a sensitive subject

by ROWENA OREJANA

Prime Minister Jacinda Ardern said there will be "very open conversations" with community groups, including faith-based organisations, regarding rules around any future requirements concerning a Covid-19 vaccination certificate or passport.

At a press conference on October 5, Ms Ardern indicated that vaccine passports or certificates will be mandated for large scale events.

"What we're also looking at is circumstance where we may not mandate their use, but an organiser who may sit out of the mandate may wish to be able to use them. So, we're looking at how we can create a legal framework so people who want to use them for their purposes are able to," she said.

The Prime Minister acknowledged, though, that there are some areas that "are actually much more sensitive".

"I would put, you know, social gatherings that are privately organised [and] church events in that category," she said.

Ms Ardern noted that vaccine passports have generally not been used overseas for events of that nature.

"That's where we're going out and having those conversations around what kind of measures do those organisations want to have in place to keep their people safe? And if it means you could have more people, is that a tool that you would like to use?" she said.

"They'll be very open conversations, but that is an area where we're going to be very cautious and also learn from overseas."

It was explained in that press conference that vaccine passports will likely be a digital Covid-19 vaccination certificate with a QR code to ensure privacy. Ms Ardern said that the Government is also mindful of the people who do not have access to technology, and are looking for ways to make the certificates accessible to them, such as having their health care provider print out a form for them.

## Masses resume in Archdiocese of Wellington with precautions

by NZ CATHOLIC staff

Cardinal John Dew advised parishes in Wellington archdiocese that, as at October 7, they could resume weekday Masses, and parish gatherings, with suitable precautions in place.

According to a post on the Wellington archdiocese website, Cardinal Dew has also indicated that, all going well, parishes would be able to resume Sunday Masses on the weekend of October 16-17.

"I feel very responsible for the safety of the people in the archdiocese, and I cannot stress enough that we are all obliged to ensure our own safety and the safety of others", Cardinal John said in a letter to priests and lay pastoral leaders. "I am also very aware that many people want to come back to Masses. I believe that we must remind people if they are concerned or cautious, if they are vulnerable and at risk because of age or underlying health conditions, they are dispensed from Sunday Mass."

Further instructions would be given to parishes in the week from October 11 about the resumption of Sunday Masses, the website notice stated.

CathNews NZ reported on October 8 that the cardinal stated in the letter that the archdiocese is seeking clarification of whether the lifting of the 100-person cap on hospitality venues in level 2 will also apply to church services.

If it does, then this would allow some churches to increase the number of spaces available.

The 100-person cap on hospitality venues was lifted on October 6. But customers had to be seated to be served, and physical distancing of 1 metre applied.

The cardinal said in the letter that, "Our people are also 'seated and separate,'" CathNews NZ reported.

According to the Government's Covid-19 website, "At Alert Level 2, places of worship can host services and ceremonies to a maximum of 100 people in any indoor or outdoor defined space".

The same website stated that, at alert level 2, there are currently "no restrictions on the number of people that can attend an event at a venue, for example at a stadium, cinema, theatre or conference venue — as long as everyone can safely stay 1 metre apart".

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# Veteran Catholic headmaster calls it a day

by MICHAEL OTTO

After half a century in Catholic education, the final day at St Paul's College, Auckland, for headmaster Kieran Fouhy will be on October 22.

Leaving plans have had to be tailored to fit Covid restrictions. The plan at present is that Mr Fouhy will hand over the headmastership at St Paul's to Keith Simento in the first week of the fourth term. When appointed, Mr Simento was deputy headmaster at Auckland Grammar School, and he is a parishioner at Avondale.

As that day draws closer, Mr Fouhy has time to look back on his 50 years of teaching and leading at Catholic colleges for boys.

Back in 1971, he recalls, he sensed a rather cynical attitude among boys to the teaching of religious studies. This was "possibly because religious studies was associated with parental beliefs".

Now, however, he senses a genuine interest in religious studies, "as young men unpick some of the universal themes, which underpin our Judeo-Christian traditions".

Religious studies has grown "more in status as a subject", he believes, now ranking alongside subjects such as physics and economics. More students are showing interest in — and studying — theology and philosophy as serious academic subjects.

But on the negative side, over the last 50 years, there has been "the growth of fear among young men, fear of failure in many areas, fear they have no future, fear of being alone, fear of commitment".

"Some of this fear industry has been fostered by low school expectations, flaky school routines and the helplessness of parental adults who have left the room."

What has Mr Fouhy's response been to such ingrained fear?

It has been "to establish strong daily school routines, have meaningful belonging rituals, and high expectations of behaviour and achievement... regardless of ethnicity, regardless of poverty of circumstance and mind" and "strengthening tradition with innovation". Good teaching of religious studies plays an important part in overcoming such all-pervasive fear. "When we can articulate our tradition, we can have more control of our future [and] less fear!"

With a wife who is a former teacher and five daughters who are also teachers, Mr Fouhy has had plenty of discussions about education. He is well-placed to comment on turning around schools and improving educational approaches.



Kieran Fouhy at St Paul's College

He was the first lay headmaster at St Peter's College in Epsom, which he led from 1989 to 2015. During that time, the college's roll grew from 669 to 1344, and many new or refurbished buildings were added. He reportedly saw himself as "chief catechist".

## Retired

In 2015, he "retired", but he then surprised some by becoming headmaster at St Paul's.

The college's UE percentage achievement improved from below 20 per cent in 2015 to nearly 80 per cent in 2019, a feature in *Metro* magazine this year showed.

In his six years at St Paul's, he has worked to install a "no excuses", "get-on-with-it" culture.

"We, as a staff, have claimed back the integrity of the classroom and college community with some high expectations," he said. Among these expectations are that every boy should: achieve UE in the year 13 (when they leave); read 40 books per year (one a week); play a sport for his school; complete 20 hours each year in service for someone else — and that boys in years 7 and 8 should learn a musical instrument.

"These expectations are combined with parents having obligations to support their son's college financially and to support their son's teachers," Mr Fouhy said.

Mr Fouhy also has high expectations for education in New Zealand in general.

Education in this country is "in a state of thought stagnation", he said. It has a "fuzzy feeling about its mission". Tried and tested ideas about how schools work have been discarded and not replaced by "anything substantive". He is critical of "modern learning" approaches, for example, open plan classrooms with up to 90 students present. This removes ownership of education from the teacher and diminishes the teacher's influence, he said.

Some schools struggle to be sure about what they are there for.

"A school's purpose oscillates between a 'well-being' mantra, [having a] 'solving society problems' agenda, [being] a substitute for the family agenda, and a simple teaching content mission."

A school's mission should be what it was set up to do, he said, and that involves teachers having an obligation to teach and students having an obligation to learn.

Six years ago, Mr Fouhy told *The New Zealand Herald* that there needs to be purpose to why we are at school; it's not just to get extra credits.

"That's why I like the Catholic model; it doesn't discount human potential, it's about more than just ticking boxes," the newspaper reported him saying. But that does not mean there is not room for improvement in Catholic education, Mr Fouhy told *NZ Catholic*.

"Catholic schools are becoming inward-looking, compliance-driven, and preserving their 'deposit of faith' — instead of taking risks and becoming more radical," he said. Catholic education in Aotearoa New Zealand should return to its missionary roots.

Mr Fouhy would like to see bespoke approaches to attendance dues, depending on the circumstances of communities, more places made available for non-Catholic Christian students, and more places made available for children of poor families, regardless of their faith tradition. The last element could be subject to Catholic review.

"The same diversity of thinking would allow some private Catholic schools (outside the integration box) to operate," he said.

## Accolades

There have been many accolades for Kieran Fouhy over the years. He was made a Member of the New Zealand Order of Merit in 2016 for services to education. And he was made a papal knight of the Order of St Gregory the Great in 2013. But apart from his influence on thousands of Catholic men over the decades, there is one achievement that gives him particular satisfaction — the opening of a new chapel at St Peter's College last year. He had championed this for many years.

The chapel summarises for him all that is important in a boy's secondary education. "No one lives by bread (achievement) alone. We live with failure... hence the cross... but also with growth. We only live fully with symbols of hope and beauty. The chapel fulfils both. A school lives within a deep Judeo-Christian river, and the education for all activities has to go deep — not the present educational surface-bubbling. The chapel reminds the community of this fact. The importance of prayer, reflection, worship within a school community. The chapel provides for all these elements."

Mr Fouhy said that the chapel project had a long gestation period, and he congratulates St Peter's headmaster James Bentley and the college board for moving the project forward.

One of the approaches Mr Fouhy took as headmaster was having a "single gate", which meant he could see each student as the student comes in for the day.

Later this month, he will leave St Paul's for his own new day (although a community farewell is planned for November).

Asked what his thoughts might be at that time, Mr Fouhy said he would be thinking about his "gratitude to this fantastic community of young men and their families. The unwavering courage of teachers in the schools with which I have been associated is awe-inspiring. But also gratitude to the many college communities I have served. I am blessed."

He said he is also grateful to those who have provided the backstory to Catholic schools over the years, and there are too many to recall. He is happy to have had some personal influence in the educational direction of some schools.

Where to from here? He said he would like to walk the Camino in Spain again.

Unlike his last "retirement", he doesn't expect there will be further surprises.

But his personal mantra comes from the Gospel passage on the wedding feast at Cana. "Do whatever he tells you" — is Mr Fouhy's response to events, invitations and future possibilities.

# Catholic women claiming their blessings

by ROWENA OREJANA

Women, often, find it hard to receive blessings, and American inspirational Catholic speaker, Emily Wilson believes it takes work, effort and intentionality to claim one's blessings.

Ms Wilson, a US-based YouTuber with more than 125,000 subscribers and 12 million-plus views, spoke to Kiwi Catholics at a Zoom event called "Blessed: A Women's Morning" on September 25. The event was hosted by Auckland Youth and Young Adult Ministry mission coordinator Felicity Meijer.

"Foundationally, as women we do not bless ourselves in that root sense of the word," Ms Wilson observed.

"It's so easy to hear the voice that calls us evil, bad and rotten and worthless and useless, because, my sisters, it's easier to believe that we are cursed rather than blessed. Because it's difficult to claim our belovedness," she added.

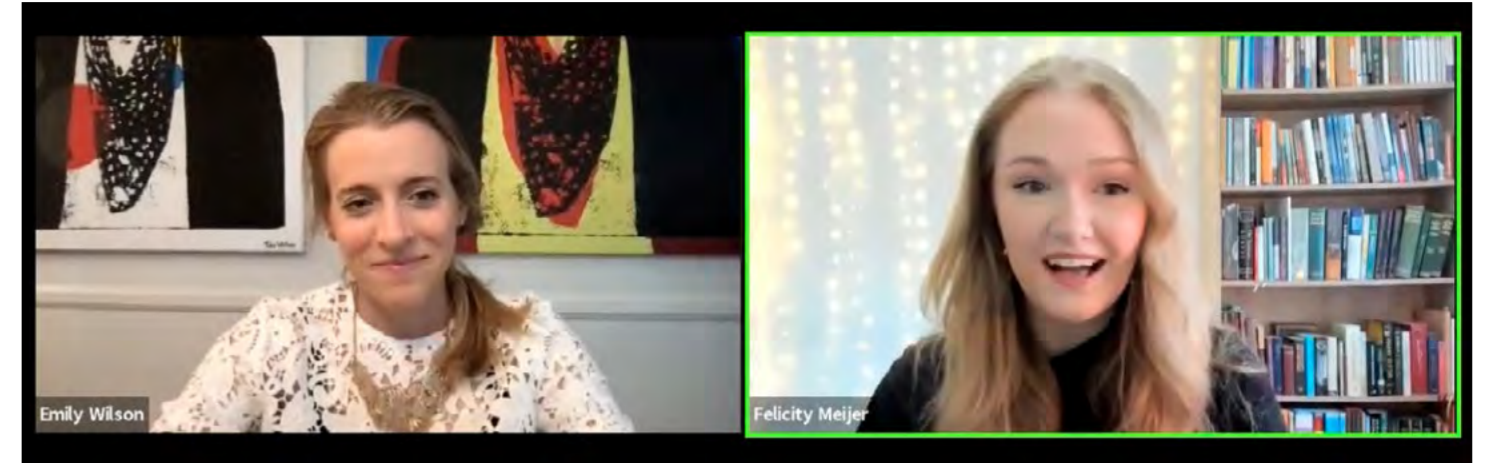
She said negative self-talk is so common. "Why can't you get it right?", "you should really be working harder to lose that weight", and "why doesn't your house, your hair, body Instagram look like hers" are just a few of the let-downs women give themselves.

"We do not bless ourselves this way. In doing so, we block the voice of the Beloved. We block the voice of God," she said.

She compared God's blessings to a bouquet of flowers given by a husband to his wife, but the wife failed to see the flowers.

"Sometimes, we are so busy looking at other women's bouquets. We look at things that other women have that we don't have," she said.

She said we need to look at the ways we are blocking the blessings from God and let God heal us so that



A screen shot of Emily Wilson (left) and Felicity Meijer

we can "claim our bouquet".

She suggested two ways to "claim our blessedness". The first is prayer.

Ms Wilson quoted Dutch Catholic priest, writer and theologian Henri Nouwen who wrote: "The real 'work' of prayer is to become silent and listen to the voice that says good things about me. To gently push aside and silence the many voices that question my goodness and to trust that I will hear the voice of blessing-- that demands real effort."

"A solid prayer life takes intentionality, and it takes finding the way that you connect with God the best," Ms Wilson said.

She said that, for some, prayer can take place while in nature, while for others, prayer could be done by attending daily Mass.

"Wherever you can find that space of prayer, the Lord invites you to do that. When we make that time for silence and solitude, we learn what the sound of God's voice sounds like," she said.

"Sometimes, prayer can feel like nothing is happening in the silence, but God meets us in the silence. God is not a feeling. He cultivates (us) and, with the discipline

of prayer, we can discover his voice." The second way to claim one's blessedness, said Ms Wilson, is through presence.

"Presence is attentiveness to the blessings that come to us day after day and year after year," she said. "It's so important to remember when we practise presence that blessings are good things spoken, but they are also the beautiful things in our lives."

Ms Wilson said that, sometimes, women find it difficult to receive gifts or compliments. They try to diminish the compliments given to them in an effort to appear humble.

"When someone is blessing you, in that moment, they are speaking your belovedness to you, and God is speaking your belovedness to you through that person. We have to be receiving that rather than diminishing it or blocking it or pushing it

away. God blesses us," she said. However, she said, while it is important to receive a blessing, it is also important to bless others.

Again quoting Fr Nouwen, Ms Wilson said, "to give someone a blessing is the most significant affirmation we can offer. It is more than a word of praise or appreciation. It is more than pointing out someone's talent or good deeds. It is more than putting someone in the light. To give a blessing is to affirm, to say yes to a person's belovedness."

Ms Wilson said there is no better time to give other people blessings than the present, while the pandemic is ongoing.

She said that blessing other people could be done simply by texting or sending an email and letting people know that you are thinking of them and praying for them at this time.

## Christchurch Catholic retirement village sold

by NZ CATHOLIC staff

Christchurch Catholic diocese is selling its Maryville Courts retirement village in the city centre to Archer Group, a retirement village operator owned by a Baptist Church trust.

Maryville Courts has 65 villas and apartments and a comprehensive community centre on a 1.9 hectare site next to St Mary's Pro-Cathedral.

The sale, for an undisclosed sum, is reportedly due to be settled this month.

According to an article on the staff website, Christchurch diocese general manager Andy Doherty said the Maryville sale was part of "a broader strategy associated with funding the new cathedral and new parish centres".

"The Archer Group, with their continuum of care model which we cannot replicate, is an experienced operator that shares many of our values which we believe is very important for existing residents," Mr Doherty told staff.

The Archer Group put out a statement on September 1 announcing the conditional purchase of Maryville Courts.

According to this statement, Archbishop Paul Martin, SM, said, "Maryville has a very good name as a place which provides quality

facilities and housing for people in a caring environment. The decision to consider selling Maryville is a decision not taken lightly..."

The statement continued that "Archer feels honoured and humbled to have this acquisition opportunity."

"We acknowledge the anxiousness that Maryville residents may feel with the possibility of a new owner, however, we see that many of our values are similar. Both are charitable organisations, have the Christian faith as part of... special character, while Archer's 'loving life' programmes offer a diverse range of events including Archer Tours, and being able to provide a continuum of care services as and when needed by residents."

"Archer will strive to offer Maryville residents confidence for their future, and provide these additional services for residents to enjoy as being part of the wider Archer family."

In 2019, Christchurch diocese announced that it was planning a new city precinct which would include a new cathedral, a pastoral centre / community hub, a primary school for a relocated St Mary's Primary School, offices for the diocese and residential accommodation for clergy, plus a multi-storey car parking building. The 2019 estimated cost was \$126 million.



ST FRANCIS OF ASSISI

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St Francis of Assisi Ohariu Parish is seeking a Full-Time Parish Director of Mission to work collaboratively with the Parish's office team, parish leadership and volunteers.

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Applications close 31<sup>st</sup> October 2021 at 11.59pm

For more information on the position or to apply with a Cover Letter and CV please email [thomas0davis@gmail.com](mailto:thomas0davis@gmail.com)



## Jubilee Bursary for Theological and Religious Education

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For further information and an application pack, please contact:

Michelle Jarvis [michellej@cda.org.nz](mailto:michellej@cda.org.nz)

AUCKLAND CATHOLIC DIOCESE

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## Don't forget the children

Changes to surrogacy laws are the focus of a new review being conducted by New Zealand's Law Commission, which is examining in particular what it refers to as the "legal confusion" regarding legal parentage of babies born to surrogate mothers.

Those advocating for a change in the law say that these babies can be left in "legal limbo" for the first few months of their lives because of the way the law currently operates.

This is because the law regards the surrogate mother and her partner (if the partner consents to the assisted reproduction) as the child's legal parents. Advocates are calling for reform, with some judges in New Zealand describing the law



Photo: Unsplash

### Rachael Wong

as "creaky" and "inadequate". Several pieces of legislation govern the issue.

For example, the Human Assisted Reproductive Technology Act prohibits commercial surrogacy and regulates gestational surrogacy (where the child is not genetically related to the surrogate parent). But the Act does not regulate the parentage of the child. This is done by the Status of Children Act.

The review is examining several aspects of surrogacy regulation, and "will make recommendations to ensure the law meets the needs and expectations of New Zealanders, and protects and promotes the rights and interests of people involved in surrogacy arrangements, including children born as a result of surrogacy arrangements, surrogates and intended parents".

A particular focus of the review is to examine how the law should attribute legal parenthood in surrogacy arrangements.

"A key problem with the current law relates to legal parenthood. The law does not recognise surrogacy as a process that creates a legal parent-child relationship between the intended parents and the surrogate-born child. Instead, the surrogate and her partner (if she has one) are the legal parents at birth, according to rules

that were originally designed to clarify the legal status of gamete donors. Intended parents must adopt the child under the Adoption Act 1955 to be recognised in law as the child's parents."

Intending parents do not find this arrangement and its contingent uncertainty acceptable. The discussion paper states upfront the position of the Commission:

"We think it is time the law caught up with the reality of surrogacy arrangements. In this Issues Paper, we propose a new legal framework to provide for the recognition of the intended parents as the legal parents of a surrogate-born child."

Guiding principles outlined in the discussion paper include the fundamental principle about the best interests of the child:

"Because surrogacy arrangements are concerned with the creation of a child, that child's best interests should be paramount in surrogacy law."

The paper then provides some guidance about what the best interests of the child may involve, including "not only providing for their immediate safety and welfare, but also considering the long term implications of surrogacy for the child".

"Rights that are particularly relevant in the surrogacy context include rights to identity, nationality, family life, health, freedom from discrimination and protection from abuse, ex-

ploitation and sale."

It is of great concern, however, that perhaps the greatest issues affecting the "best interests of the child" are not addressed in this paper, nor are participants asked to provide responses to them.

The first is the reality that surrogacy deliberately creates then removes a child from its birth mother. It is difficult to see how allowing a child to be brought into the world with the intention of severing the maternal bond with its birth mother could ever be in the child's best interests.

The second is the extent to which surrogacy treats children as commodities to be traded, which can hardly be said to be in their best interests. And if something goes wrong, as can often happen in transactions, will the "best interests" of the child really still be paramount? Like, for example, if a disability is detected, or one party no longer wants to continue with the arrangement?

The fact is, that the process [of surrogacy] deliberately preferences the needs of the commissioning parents above those of the most vulnerable parties involved in the 'transaction' — the child and its birth mother.

As one commentator has stated, "even in perfect conditions, with no whiff of economic coercion, the surrogacy arrangement necessarily depends on the breaking of the maternal bond".

Once again, law reform in this area, with its focus on providing greater clarity for intended parents, can run the risk of forgetting the children involved in the transaction. As journalist Sarah Dingle states, when describing her own experience of being donor-conceived, "[the child's] feelings about the whole business come last".

We must make sure that it is not the children who come last when it comes to law reform regarding this highly controversial matter, simply because they cannot speak up for themselves.

Rachael Wong is the CEO of Women's Forum Australia and an Adjunct Lecturer in the School of Law at the University of Notre Dame Australia. This article was originally published at [www.womensforumaustralia.org](http://www.womensforumaustralia.org). It is republished here with permission. (Tamati Coffey's member's bill titled "Improving Arrangements for Surrogacy Bill" is scheduled to have its first reading in Parliament later this month).

### Ronald Rolheiser

## Do we have guardian angels?

As a child, I was taught that I had a guardian angel, a real angel given me by God to accompany me everywhere and protect me from danger. I remember a pious holy card given to me by my mother, showing a young boy playing dangerously close to the edge of a cliff and an angel protecting him there. Most Roman Catholics of my generation, I suspect, remember a pious prayer we prayed each day asking for the guidance and protection of our guardian angel: "Angel of God, my guardian dear..."

What's to be said about guardian angels? Do such personified spirits really exist, or are guardian angels simply creatures of our imagination created to be helpful in the religious development of children? Are we meant to outgrow our belief in them?

Whether or not we are meant to outgrow that belief, the fact is that today for the most part we have outgrown it. Most adults, within all Christian denominations, either see the existence of guardian angels as pious fantasy or are simply indifferent to the idea.

Are we still meant to believe in guardian angels? If yes, in what exactly are we meant to believe? Are angels real personified beings or simply another word for God's presence in our lives?

Scripture scholars don't give us a definitive answer, but rather suggest that the question can be answered either way. In Scripture, the word "angel" might be referring to a real personified spirit, or it might be referring to a special presence of God in some situation. Church tradition affirms more strongly that angels are real. Here angels have a rich history and for the most part are taken to be real persons (albeit spirits). Christian iconography and music abound with angels,

and the Roman Catholic Church has major feasts celebrating angels and guardian angels. The Fourth Lateran Council (taking place in 1215, long before the Protestant Reformation) stated that belief in guardian angels is implicit in Scripture. The Catechism of the Catholic Church affirms that "from infancy to death, human life is surrounded by their [guardian angels'] watchful care and intercession. Beside each believer stands an angel as protector and shepherd leading him to life".

Where does that leave us? Divided. Conservative Christians generally assert the existence of angels as a dogmatic teaching. Angels are real. Liberal Christians tend to doubt that, or at least are agnostic about it. For them, "angel" more likely refers to a special presence of God. For example, they take the statement in the Gospels where the evangelist tells us that, while Jesus was praying, "an angel came and strengthened him" to mean that God's grace came and strengthened him.

Who's right? Perhaps it doesn't matter since the reality is the same in either case. God gives us revelation, guidance, protection and strength, and does so in ways that are "angelic", that are beyond our normal conceptualisations.

Those who believe that angels are real have a strong case. Even if we just look at the origins and dimensions of physical creation (whatever scientific version of this you subscribe to), mystery immediately dwarfs our imaginative capacities. It is all too huge to grasp! We know now that there are billions of universes (not just planets), and we know now that our planet earth, and we on this planet, are the tiniest of minute specks inside the unthinkable magnitude of God's creation. If this is true, and it is, then this is hardly the time to be sceptical about the extent of God's creation, be-

lieving that we, humans, are what is central, and that there can be no personified realities beyond our own flesh and blood. Such thinking is narrow, both from the point of view of faith and from the perspective of science itself.

However, the agnosticism of those who doubt the existence of angels is ultimately benign. When Scripture tells us that the Angel Gabriel appeared to Mary to announce her pregnancy, and when it tells us that, after Jesus had exhausted himself with struggle in Gethsemane, an angel came and strengthened him, it makes little difference whether this occurred via the modality of a personified spirit or via some other modality of God's presence. Either way, it was real. Either way, it was a particularised, real entry of God into someone's life.

So, do we have guardian angels? At birth or at baptism does God assign a particular angel to journey with us throughout our lives, giving us invisible, heavenly guidance and protection?

Yes, we do have a guardian angel, irrespective of how we might imagine or conceive of this. God is closer to us than we are to ourselves, and God's solicitous love, guidance, and protection are with us always. At the end of the day, it matters little whether this comes through a particular personified spirit (who has a name in heaven), or whether it comes simply through God's loving omnipresence.

God's presence is real — and we are never alone, without God's love, guidance, and protection.

Oblate Father Ron Rolheiser, theologian, teacher, and award-winning author, is president of the Oblate School of Theology in San Antonio, Texas. He can be contacted through his website [www.ronrolheiser.com](http://www.ronrolheiser.com). Follow on Facebook [www.facebook.com/ronrolheiser/](http://www.facebook.com/ronrolheiser/)

## Encounters outside the mainstream

### Editorial

At one of the 1pm media conferences at the Beehive, reference was made to a comment by an Auckland public health physician — "We couldn't get back to zero cases because Covid took hold in communities that mainstream society forgot. Our current situation is entirely due to poverty, housing and colonisation."

On the same day, it emerged that two Mongrel Mob leaders had been granted status to cross the Auckland/Waikato border to assist in getting co-operation from members regarding vaccination, testing and contact-tracing.

There was a degree of public outrage. But many commentators came to the same conclusion — while in no way approving of the criminal activity of gangs and the great harm they do, the best pandemic response strategy is to do everything possible to get members co-operating.

It took me back my own small experience of gangs. My initial impressions, like those of most in my social and religious circles, were negative. My sister had been punched by a gang member in a Palmerston North pub in the 1980s. The horrific pack rape of a woman at Ambury Park, Mangere in 1988 outraged the nation, myself included.

Eventually, I came to work at a community newspaper in south Auckland. In my first few months there, my editor told me he had written a story about gang crime in south Auckland. One day, shortly afterwards, two gang members had come into the newsroom through the back door and stood over him at his desk. They asked him if he had written the article. He said he had. They just looked at him for a minute or so... and then they walked out. The message had been sent. That incident led to the installation of locks and keypads on all doors to the newsroom, my editor told me.

On another occasion, a different editor wanted a photo of a gang headquarters. I knew where such a building was in Manurewa. But the photographer refused to use her car to go there and take a photo from the street. So I took her in my car, pulled up briefly outside the gang property and she took her photos. Later that night, someone punched out the rear windows in my car in my own driveway in a different suburb. Maybe it was a coincidence, but I suspect not. A message had been sent.

A few years later, a patched member of the Mongrel Mob turned up at the newspaper reception wanting to talk with someone. I was nominated. I spoke to this man, who was in his mid-forties. He had been in a tenancy dispute and was homeless, living in a van. He had a child with him, he said. The child was not in the van at the time, being looked after by someone else for the day, he added.

The main thing that struck me about this man was how out of touch with mainstream society he was. I asked him what he was doing for food. He said he was getting it out of the Manukau Harbour — for him and the child. So I told him where he could likely get a food parcel — at a nearby Salvation Army centre in Manukau, which had a Work and Income office in its church complex. I told the man that he might have to remove his gang patch there.

But he still looked puzzled. It turned out the gang member could not read — so even if I had told him the street name, he would likely not have recognised the sign. So I walked him down to a corner about 800 metres away and pointed out the building he should approach. He thanked me, went back, picked up the van and drove off. I did a generalised story about his tenancy issue. I always wondered what became of him.

How do we encounter people like him, both as a church and as a society? Who is Lazarus, outside our gates today?

— Michael Otto

### The Habit



### Letters

#### Schools

I appreciate the exasperation of Dan Stollenwerk ("The Mass and the assembly", *NZ Catholic*, September 1). What is interesting is his strong desire to see the Mass once again the centrepiece of Catholic school activity. Further, when it comes to matters of faith, he links the current generation of students back to their grandparents, rather than their parents.

I see real difficulty in wanting to turn the clock back, especially after that length of time. Moreover, there are additional difficulties arising out of the language used.

First, "should" ignores what is actually happening. It is little more than a wishful hope.

Next, "the" Mass elevates that activity to a primary position. That is appropriate for the writer, but questionable in any wider context. Instead, "my" or "our" Mass is more accurate. There is more than one way to lead a good life, apart from attendance at Mass.

Third, "we've lost a generation" ignores completely the reality that the current generation (and their parents) have adopted a different belief system.

I suggest it is more profitable to explore the reality and beliefs of present day students, and then endeavour to synthesise those with one's own, rather than seek to reverse that process.

Except for our own editorials, opinions expressed in *NZ Catholic* do not necessarily reflect the opinion of the newspaper or of its owner, the Bishop of Auckland, unless otherwise indicated.

Kevin McCormack,  
Wellington.

#### Abortion

I was interested to view on TV One *Six o'clock News* on September 22, President Biden pointing out that authoritarian power is unacceptable, unless used "... God willing, by the power of our example".

Biden, a practising Catholic, actively promotes abortion on demand, with many scribes purporting that he is also a friend of the Pope.

The Pope's public words are that abortion is murder.

The Pope purportedly is currently pressuring his American brother bishops to be pastors and not politicians, in relation to many of the bishops proposing to ban Biden from the Eucharist, because of the way Biden uses the immense power of his position to promote the cause of abortion.

The subtlety of the Pope's distinction escapes me, particularly as there are already in place pastoral rules for Eucharist reception, including the requirement of maturity of belief and a state of grace.

It seems to me that what the American bishops have in mind is a timely and necessary pastoral initiative for Catholics to properly acknowledge the sacredness of the true presence of Christ in the Eucharist in Body, Blood, Soul and Divinity, and that human beings, made

in the image of God, are sacred from conception to the grave.

Mike Weir,  
Tauranga.

#### Unmoored

I wish to congratulate Peter Cullinane on his article in *NZ Catholic* (August 22).

I found this to be inspiring, especially regarding number 2 — "Facts" unmoored from the truth.

I put myself in the "Lazy Thinkers" category. While I now no longer condemn those mentioned here, I do not judge them as sinners. We all came into this world with God's love, which stays with us at all times, through good and bad.

Peter Hoskin,  
Whanganui.

■ Abridged — Editor.

#### Intercession

I read a quote by G.K. Chesterton describing how God brought someone to repentance: — "I caught him with an unseen hook and an invisible line which is long enough to let him wander to the ends of the world and still bring him back with a twitch upon the thread."

I read the autobiography of Joshua Blahy, a Liberian warlord and pagan priest, once described as the most evil man in the world. He claims to have been responsible for 20,000 deaths.

A group of Interdenominational ministers

in Monrovia (Liberia's capital) felt led by the Holy Spirit to start to pray and fast for Joshua. They prayed and fasted for 54 days before one of them visited the military compound, and spoke with, and even prayed for, Joshua. Later they moved into a building opposite the compound and held prayer meetings every night inviting him over to join them. In the midst of one battle, Joshua even had a vision of Jesus who told him to 'repent and live or refuse and die'. After all the prayer, fasting and intercession to win his soul, Joshua did surrender to God and was delivered of his past and set free.

He had much to atone for, seeking out his victims' families to ask forgiveness, rehabilitating child soldiers, and of course sharing the good news of the Gospel.

The 'twitch upon the thread' involved a mighty spiritual battle to wrestle Joshua from Satan's grip, and consistent intercession on his behalf by those who loved him enough to make the effort.

Steve Clark,  
Manila, Philippines.

■ Abridged. *San Francisco Archbishop Salvatore Cordileone has invited all Catholics to join in a visible campaign of prayer and fasting for US Speaker Nancy Pelosi. This involves committing to praying one rosary a week and fasting on Fridays for her conversion of heart. See [www.benedictinstitute.org](http://www.benedictinstitute.org) — Editor.*

**NZ Catholic welcomes readers' letters, although receipt of a letter does not guarantee publication. No correspondence will be entered into concerning publication.** Letters should be no longer than 220 words and should be topical, to the point, and include the writer's address and phone number. *Ad hominem* attacks are not welcome. Emailed letters should be sent as part of the text message — not as an attachment — to [editor@nzcatholic.org.nz](mailto:editor@nzcatholic.org.nz) and include the writer's physical address. Pseudonyms are not accepted, except by special arrangement.

# Mission, Ministries and co-responsibility

The front line of the Church's work is the Christian people whose lives are leaven in the dough of all the ordinary circumstances of ordinary life. The purpose of ministries within the Church is to provide nurture and formation for that mission. It is the mission that matters.

## Part I Ministries

For some years, we have all been aware of a growing gap between the number of parishes and the number of priests available to serve in them. This reality serves as a wake-up call, but it is not the basis for greater lay involvement. That involvement has its roots in Baptism and the very nature of the Church. Through Baptism, we are all united to the priestly and prophetic mission of Christ. This is the basis for our shared responsibility for what the Church is and what it does:

"Co-responsibility requires a change in mentality, particularly with regard to the role of the laity in the Church, who should be considered not as 'collaborators' with the clergy, but as persons truly 'co-responsible' for the being and the activity of the Church . . ." (Pope Benedict XVI, 10 August 2012).

This is more than just a matter of management, or meeting an emergency. It, too, is rooted in Baptism and the nature of the Church. So why does this require a "change in mentality" if it already belongs to the nature of the Church? History gives the answer. During the first four centuries of the Church, lay people had roles in the liturgy, preached, had a say in the election of bishops



A sculpture of the head of Roman Emperor Constantine is seen in the Capitoline Museums in Rome (CNS Photo)

## Peter Cullinane

and nomination of priests; contributed to the framing of Church laws and customs, prepared matters for, and participated in, Church councils, administered Church properties, etc.

Then, after the conversion of the emperor Constantine and the mass conversions that followed, responsibility shifted one-sidedly into the hands of the clergy. And following the barbarian invasions, responsibility for public order also fell to them. Over following centuries, society came to see priesthood as a profession, with social privilege. During earlier centuries, it had been a point of honour for ministers of the Church to live and look like everyone else.

Perception changed also within the Church. This is perhaps symbolised by the altar being pushed back to the apse of the church, where liturgy became mainly a clerical affair, with diminishing involvement of the laity. Scholarship and better understanding of the early Church would eventually return the liturgy to the whole

body of the faithful, and restore roles of pastoral care and administration to lay women and men.

Most see our own day as a time of privileged opportunity for renewal. It is challenging because it involves the need for more personal responsibility, and moving away from the forms of tutelage and guardianship that shaped Church practices right up till the time of Pope Pius XII. Others feel safer clinging to that recent past, often misunderstanding the meaning of "Tradition".

## Part II Mission

In Christ, God became immersed in human life; showed us how to live it, destined us to its fullness, and sent the Holy Spirit to draw us into what Christ did for us. That is God's purpose, and the Church can have no other — "Humanity is the route the Church must take" (Pope John Paul II).

How we do this comes down to how we "do" love. There is a loving that does not go deep enough to transform society. It works at the level of what seems fair and reasonable and deserving. This is what governments are properly concerned with. Society must do better, and the Church's mission is to be the leaven in society. It deals with a deeper kind of loving — love that is not limited to what seems fair and reasonable and deserved.

As Church, we are uniquely placed to do this because, in the person, life, death and Resurrection of Jesus, we see love that is unconditional, undeserved, and unstinting. When we love as we have been loved, our love becomes a circuit breaker — precisely because it is not calculating and limited to what seems fair and reasonable and deserved. Running through family life, civic life, industrial, commercial and political life, this kind of love "changes everything". It brings about a way of living — of being human — that is true to what God made us for.

But, note, it starts with seeing God's love for us — contemplative seeing! Christians have the least excuse for not recognising the intrinsic link between contemplation and working for social justice because, in celebrating Eucharist, they move from contemplating God's extraordinary love for us to receiving and becoming the body broken for others and the blood (life) poured out for others.

This is how faith makes a decisive difference to all of human life, while fully respecting the rightful autonomy of everything that is properly secular. In the midst of life, God is drawing us towards the fulfilment of our own deepest yearnings, and wonderfully more, involving God's purpose for the whole of creation.

On that understanding of "the route the Church must take", we come to know what ministries are needed to nurture us for that mission, and what kind of formation is needed for those ministries.

## Part III Formation

To be involved in the processes of making our lives more truly human is a wonderful mission. So what kind of formation is needed for ministries that serve that mission?

Writing about the formation needed for priests, Pope John Paul II said it needs to be "human, spiritual, intellectual and pastoral", and went on to say that continuing formation was a matter of a priest's faithfulness to his ministry, of love for the people, and in the proper sense a matter of justice, given the people's rights (Pastores Dabo Vobis, 70).

Commenting on some of the characteristics of human formation, the Congregation for the Clergy explicitly singled out the specific contribution of women, "not only for the seminarians' personal life, but also with a view to their future pastoral activity" (Ratio Fundamentalis, 95). The congregation's reference was to Pope John Paul's emphasis on "what it means to speak of the 'genius of women', not only in order to be able to see in this phrase a specific part of God's plan which needs to be accepted and appreciated, but also in order to let this genius be more fully expressed in the life of society as a whole, as well as in the life of the Church; (Letter to Women, 1995, 10).

In our country, women have been carrying out significant roles at both Holy Cross Seminary and Good Shepherd College for some years. What still needs to be developed, however, are ways of allowing parishioners generally to play a bigger part, both in seminarians' formation and in the discernment of their vocation. Those who will

**'In our country, women have been carrying out significant roles at both Holy Cross Seminary and Good Shepherd College for some years. What still needs to be developed, however, are ways of allowing parishioners generally to play a bigger part, both in seminarians' formation and in the discernment of their vocation.'**

live with the results of formation, for better or for worse, should have a say in that formation and the selection of candidates.

Programmes for the formation of lay women and men for parish ministries already exist, and I leave it to others to comment on them. My concern here is with a very specific feature needed in Church leadership — both lay and ordained. It is needed all the more because general education in our country has been gradually reduced to learning mainly practical skills. Skills, both human/relational and technological, properly belong within education, but not more so than the deeper aspects of what it means to be human. Even when we know how to do the things necessary for successful living, we still need to know what ultimately gives meaning to it all.

Knowing that one's life has a purpose can make the difference between surviving, or not surviving, life's toughest times. The will to live needs a reason to live. The need I am pointing to is the need for leaders who are "in the service of meaning" (Ratcliffe). This is what it means, in practice, to be ministers of God's Word. Knowing how much we mean to God is the most important thing we can know about ourselves, and is truly life-giving.

Within a culture that has become superficial, reductionist and utilitarian, one of the ways we are in the service of meaning is by knowing how to identify flaws within that culture, especially where important aspects of daily life are devalued by becoming disconnected from what gives them their meaning, or at least their full meaning. Formation will be incomplete unless it is formation "in the service of meaning".

Bishop Peter Cullinane is Bishop Emeritus of Palmerston North diocese. This is the first part of a two-part article. The second part will be published in the next edition of *NZ Catholic*.

# New priest told to remain in Christ's love

by ROWENA OREJANA

Wellington Cardinal John Dew asked newly-ordained priest Fr Hayden Powick, SM, to remember to always remain in Jesus' love, so that he (Fr Powick) can "serve the people in the great spirit of joy and service and gratitude".

The cardinal ordained Fr Powick on October 9, 2021, with the Mass celebrated under Covid-19 alert level two conditions, with a limit of 100 people present. Wellington Coadjutor Archbishop Paul Martin, SM, and Marist provincial Fr Tim Duckworth, SM, were also present at the ordination celebrated at Our Lady of Perpetual Help in Richmond, near Nelson.

Cardinal Dew observed that the pandemic has "humbled us and told us that we are not in control".

"An event such as this ordination, which should really be a great family and church ecclesial event [is] confined to 100 people only. And that's sad and disappointing. . . but we are a people of faith," he said.

In his homily, Cardinal Dew reflected on the various Marian feasts that had been celebrated in the past few weeks, as Fr Powick was being ordained a priest of the Society of Mary. He particularly highlighted the feast of Our Lady of Sorrows, as Mary prayed at the foot of the cross.

"She was teaching us as the mother of the Church about prayer, especially prayer in the times of challenge and difficulty . . . our prayer is prayer at the foot of the cross when we are called to praying for ourselves and others. And that prayer is central to our ministry as priests," he said.

Cardinal Dew also put particular emphasis on the Gospel reading that Fr Powick chose for the ordination, which was John 15:9-16 when Jesus called on his disciples to love one another as he (Jesus) loved them.

The cardinal said in that gospel, there are "four very simple and very powerful words: 'remain in my love'".

Cardinal Dew said that he used to think these words were just an invitation to prayer. "Now I know, it is that: an invitation to prayer, but it is much more. It is an invitation not just for times of prayer but to always try to be in his presence," he said.

"Never forget to give thanks that God has chosen you. Live in gratitude for the gift of priesthood. Even when your ministry becomes demanding and challenging, remember those words: 'remain in my love'," Cardinal Dew advised the new priest. "Sometimes, that may mean remain with Mary at the foot of the cross, speechless and wondering."

He said Fr Powick will be called upon to minister to people who are suffering and felt abandoned by God, as well as those who are question-



Fr Hayden Powick, SM, (centre) at the altar at Richmond (Photo: Jonathan Pierce)

ing the purpose of life.

"Show them there is something deep and powerful, able to be experienced by remaining in his presence, even if it is at the foot of the cross," he said.

Fr Powick and Fr Duckworth thanked Cardinal Dew for ordaining Fr Powick. The new priest also thanked his family, friends and the people who have made his ordination possible.

Fr Duckworth recalled a conversation with Fr Powick. "I spoke to Hayden about 10 years ago and asked him, why do you want to join the society? He said because he had seen the good work of Marists in the Oceania province," Fr Duckworth said. "We were lucky the Marists of Oceania were kind to Hayden, too."

Fr Powick grew up in Nelson and is the eldest of Edward and Rachael Powick's seven children.

He attended St Joseph's Primary School in Oamaru, and St Paul's in Nelson, before moving to, at that stage, the fledgling Garin College. He is the first priest to come out of the college.

He studied for three years at Nelson Marlborough Institute of Technology, completing a Bachelor of Information Technology.

Fr Powick had a three-month volunteer stint in the Solomon Islands. During that time, he developed an appreciation for community life, prayer and service, while working and living with the Salesian religious community.

He also met a number of Marists in the Solomons who impressed him with their hard work,

humility and sense of humour. His experience with them significantly influenced his decision to enter the Marist seminary.

He said he also received immense support and many prayers from his great aunt, Sr Maureen O'Connor, SMSM.

When Fr Powick was due to leave the Solomons, he says he vividly remembers the Marist Archbishop's blessing: "May all the hairs on your body turn into candles and, as they burn up, may they give glory to God".

He began his studies at Good Shepherd College — Te Heparā Pai (now Te Kupenga — Catholic Theological College) and became a novice in 2016 at the Marist International Novitiate in the Philippines. The following year he made first profession, and briefly returned to Auckland for further study.

With the Society of Mary's incorporation of international formation into its training programme, Fr Powick then went to the Marist International Theologate in Rome, where he continued formation for Marist priesthood, which included theological study at the Gregorian University. He was ordained to the diaconate in Rome in 2020.

## Ak diocese releases business ethics guide

by ROWENA OREJANA

The Catholic Diocese of Auckland has released a new guide which limits its business transactions to companies and organisations that share its "commitment to good ethical standards and social responsibility".

Auckland diocese general manager James van Schie, who recently released the guide, said it is "a positive statement and a step in the right direction".

"Good commercial partnerships are built on clear expectations and a good understanding of what outcomes we are trying to achieve. Ultimately, the Ddiocese is not here to simply 'transact' in 'services', and all our work should be directed to our mission to live and share the Gospel of Jesus Christ. The procurement guide helps give our business suppliers and partners a better sense of who we are in a simple and accessible format," Mr van Schie explained.

The new policy stated that the diocese's business partners should be comfortable associating their name and brand with the Catholic Church and the Catholic Diocese of Auckland.

It also stated that the diocese will only invest in businesses with ethical values.

Another highlight of the guide is the commitment to work against modern slavery "in all its forms".

Mr van Schie acknowledged it will take some time to implement this policy, but added that many of the diocese's business partners are already practising these standards.

"Many of our commercial relationships are long established, and the guide will just re-affirm what our partners hopefully already know," he said.

Mr van Schie said there are tools available in relation to investment partners like [mindfulmoney.nz](http://mindfulmoney.nz) and [www.asyousow.org](http://www.asyousow.org).

"In other supplier relationships, they are very able to readily demonstrate or confirm their understanding and acceptance of these standards," he said.

"In higher risk areas like building and construction, there are not always robust tools, particularly in global supply chains. For these areas, we will need to assess the risk in procurement decisions," he added.

He said they are looking to develop these tools, particularly for major projects like the construction of

St Ignatius College, a new Catholic year 7-13 secondary school in Drury in south Auckland.

"For new suppliers and partners, we can now begin to integrate this guide into procurement documents. Demonstrating compliance will be the most challenging part of implementing the guideline. We will not always get it right, but we need to try," he said.

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# Faith leaders urge nations to care for creation

VATICAN CITY (CNS) — High-level representatives of the world's religions came together with Pope Francis at the Vatican, to show their joint commitment to caring for the Earth and to appeal to world leaders to deepen their commitments to mitigating climate change.

Nearly 40 faith leaders signed a joint appeal that Pope Francis then blessed and gave to Alok Sharma, president-designate of COP26, and to Luigi Di Maio, Italy's foreign affairs minister.

"Future generations will never forgive us if we miss the opportunity to protect our common home. We have inherited a garden: We must not leave a desert to our children," said the written appeal, signed on October 4, the feast of St Francis of Assisi, patron saint of ecology.

The appeal urged world leaders, who will meet at the 26th UN Climate Change Conference of Parties — COP26 — in Glasgow from November 1-12, "to take speedy, responsible and shared action to safeguard, restore and heal our wounded humanity and the home entrusted to our stewardship".

Participants included top scientists and major religious leaders including: Ecumenical Patriarch Bartholomew of Constantinople; Anglican Archbishop Justin Welby of Canterbury, England; Russian Orthodox Metropolitan Hilarion of Volokolamsk, representing Patriarch Kirill of Moscow; Sheikh Ahmad el-Tayeb, grand imam of Al-Azhar; Rabbi Noam Marans of the International Jewish Committee for Interreligious Consultations; and top representatives of other Christian denominations, Sunni and Shi'a Muslim communities, Judaism, Hinduism, Sikhism, Buddhism, Confucianism, Taoism, Zoroastrianism and Jainism.

The appeal called on nations to: increase their levels of commitment and international cooperation; meet net-zero carbon emissions as soon as possible as part of efforts to mitigate rising global average temperatures; step up climate action at home and financially assist more vulnerable countries in adapting to and addressing climate change; increase their transition to cleaner energy and sustainable land use practices; and promote environmentally-friendly food systems, and the rights of indigenous peoples and local communities.

The religious leaders also pledged that they themselves would promote ecological education; advocate for a "change of heart" in their own communities concerning caring for all of creation; encourage sustainable lifestyles; take part in public debates on



Alok Sharma, president of the 2021 UN Climate Change Conference, addresses the meeting, "Faith and Science: Towards COP26" at the Vatican (CNS Photo)

environmental issues; and support "greening" their institutions, properties and investments.

They symbolically marked their personal commitment by pouring a cup of soil onto a potted olive tree that will be planted in the Vatican Gardens.

Saying he wanted to leave more time to hear from everyone, Pope Francis chose to skip reading his speech aloud since everyone had a written copy.

In the full text, the Pope said that COP26 "represents an urgent summons to provide effective responses to the unprecedented ecological crisis and the crisis of values that we are presently experiencing, and in this way to offer concrete hope to future generations".

He proposed "three concepts" to guide their joint efforts: "Openness to interdependence and sharing; the dynamism of love; and the call to respect."

"Recognising that the world is interconnected means, not only realising the harmful effects of our actions, but also identifying behaviours and solutions to be adopted, in an attitude of openness to interdependence" and sharing the responsibility and ways to care for others and the environment, he wrote.

## Caritas shifts environmental dial to 'severe'

by NZ CATHOLIC staff

Caritas has shifted the dial to "severe" for four of its five environmental indicators, while climate finance for the poor has remained stubbornly at "woefully inadequate" for seven years.

Caritas Aotearoa New Zealand has monitored five environmental issues affecting people of the Pacific since 2015 through its *State of the Environment for Oceania* reports.

In conjunction with other Caritas Oceania members and community-based partners throughout the Pacific, they have told the story of how extreme weather, rising seas and coastal erosion, access to safe local food and water, offshore mining and drilling, and inadequate climate finance supporting the poor are affecting the peoples of Oceania.

In late September, almost 80 people gathered for Caritas Oceania's online talanoa (dialogue) "Towards our Future Home: Imagining the Future we Need" to consider the environmental challenges and solutions facing the region, through the experience of the poor.

and flood events, while saltwater is contaminating groundwater and affecting drinking supplies."

Kositatino Tikomaibolagatane of Caritas Fiji said, "Coastal erosion has been affecting many communities in the Pacific, especially here in Fiji. More than three communities have been relocated elsewhere, and 40 more communities are in the pipeline for the government plan to relocate them due to the problem of coastal erosion which resulted from sea level rise. A road which was accessible to vehicles up till last year is not accessible anymore because erosion has destroyed it."

The Fijian representative added that, "The talanoa (dialogue) also highlighted the need to fully involve youth and Indigenous perspectives, and prioritising basic human rights to healthy food and safe drinking water. Technology needs to be used appropriately for the common good, it was agreed. Youth and Indigenous perspectives need to be fully incorporated into problem solving."

"If we look after our land, it will look after us," said Mina Pomare-Peita, principal of Te Kura Taumata O Panguru in Northland. "As Indigenous, we need to take back

and understand what time looks like for us. How do we observe the seasons, how do we observe our land, our ocean, our sky, and from there, how do we create solutions?"

In November, thousands of people will gather in Glasgow for the COP26 meeting about the environment. Strong urgent action is needed on many fronts to turn things around for Oceania people directly impacted by sea level rise, coastal erosion and extreme weather events, said Caritas Aotearoa New Zealand in a statement.

"The urgent transition away from fossil fuels can't be used to justify other forms of exploitation of people and nature," said Julianne Hickey, director of Caritas Aotearoa New Zealand. "We continue our call for a ban on seabed mining in both national and international waters. The people of Oceania rely on the ocean for their livelihoods. Seabed mining puts all that at risk."

"The latest IPCC report in August warned of huge climatic changes for us all. But it also signalled big changes in behaviour by us now could start to make a difference in 20 years," Mrs Hickey said. "That's a long time politically, but it's not a

Religious and spiritual traditions can help promote love, which "creates bonds and expands existence, for it draws people out of themselves and toward others", especially the poor, he wrote.

Faith traditions, he said, can help break down "barriers of selfishness", counter today's "throwaway culture" and combat the "seeds of conflict: greed, indifference, ignorance, fear, injustice, insecurity and violence", which harm people and the planet.

"We can face this challenge" with personal examples, action and education, the Pope wrote.

Finally, the Pope wrote, there must be respect for creation, respect for others, "for ourselves and for the creator, but also mutual respect between faith and science".

Respect, he wrote, is "an empathetic and active experience of desiring to know others and to enter into dialogue with them, in order to walk together on a common journey".

The meeting, "Faith and Science: Toward COP26", was organised by the embassies of the United Kingdom and Italy to the Holy See, together with the Vatican. The UK and Italy are co-chairing the summit in Glasgow.

long time to make a real difference for our children's children."

Caritas releases its report annually on October 4, the feast of St Francis of Assisi. The Caritas statement noted that St Francis exemplified a love for creation. It is therefore appropriate, Caritas stated, that we call for each of us to consider what steps we can take to ensure future generations inherit a world that has been properly cared for, the statement added.

Caritas referred to Pope Francis having called upon all people to ensure that creation is cared for, so that the world is passed on to future generations in a way that serves the common good of all.

Pope Francis said in *Laudato Si'* (159): "The notion of the common good also extends to future generations. The global economic crises have made painfully obvious the detrimental effects of disregarding our common destiny, which cannot exclude those who come after us. We can no longer speak of sustainable development apart from intergenerational solidarity. Once we start to think about the kind of world we are leaving to future generations, we look at things differently; we realise that the world is a gift which we have freely received and must share with others."

Further supporting material can be found on the Caritas website: [www.caritas.org.nz/state-environment](http://www.caritas.org.nz/state-environment)

# Synod can be process of healing, Pope says

VATICAN CITY (CNS) — A synod calls on everyone to become experts in "the art of encounter" in a way that is uplifting and transformative, Pope Francis said, formally opening the process leading up to the assembly of the Synod of Bishops in 2023.

"Celebrating a synod means walking on the same road, together" just like Jesus did — encountering, listening and discerning with all who one meets, the Pope said in his homily at the Mass in St Peter's Basilica on October 10.

"Are we prepared for the adventure of this journey? Or are we fearful of the unknown, preferring to take refuge in the usual excuses: 'It's useless' or 'We've always done it this way'" he asked.

The "synodal journey", will explore the theme, "For a synodal Church: communion, participation and mission." Bishops around the world are to open the process in their dioceses on October 17. The diocesan phase, which runs until April, will focus on listening to and consulting the People of God.

In his homily, the Pope said they should begin the synodal process "by asking ourselves — all of us, pope, bishops, priests, religious and laity — whether we, the Christian community, embody this 'style' of God, who travels the paths of history and shares in the life of humanity".

The day's Gospel reading (Mark 10:17-30) of Jesus setting out on a journey and encountering a rich man, offers just one example of how Jesus "walks alongside people and

listens to the questions and concerns lurking in their hearts", he said. "He shows us that God is not found in neat and orderly places, distant from reality, but walks ever at our side."

Celebrating a synod, Francis said, means walking on the same road as others and living out the "three verbs" that characterise a synod: to encounter, listen and discern.

"We too are called to become experts in the art of encounter. Not so much by organising events or theorising about problems as in taking time to encounter the Lord and one another", to devote time to prayer and adoration, and to listen to what the Holy Spirit wants to say to the Church, the Pope said.

The Pope said he would be meeting a group of people who live on the streets later that day. He said they had already started meeting because another group of people had gone to listen to them and, from there, "they have been able to begin the journey".

Sincere listening involves the heart, not just the ears, Pope Francis said. The aim is not to be able to answer people's questions, especially with pre-packaged or "artificial and shallow responses", but to provide an opportunity to tell one's story and speak freely.

"Whenever we listen with the heart, people feel that they are being heard, not judged; they feel free to recount their own experiences and their spiritual journey," he said.

Encountering and listening "are not ends in themselves" where everything stays the same, but must



Pope Francis gives the homily at the Mass to start the 2021-23 synod process (CNS photo)

lead to discernment, he said.

The synod is "a journey of spiritual discernment that takes place in adoration, in prayer and in dialogue with the Word of God", the Pope said.

The Vatican issued the preparatory document for the synod and a "handbook" for dioceses last month. The materials present a number of questions to help prompt reflection, input and ideas from as many people as possible. The questions fall under 10 general themes, and people can address what is most pertinent to their situations.

Some suggested questions include: "To whom does our particular Church 'need to listen to?'" and "how are the laity, especially young people and women, listened to? How do we

integrate the contribution of consecrated men and women? What space is there for the voice of minorities, the discarded, and the excluded? Do we identify prejudices and stereotypes that hinder our listening? How do we listen to the social and cultural context in which we live?"

However, the basic and most fundamental question guiding the whole process is: "How does this 'journeying together', which takes place today on different levels — from the local level to the universal one — allow the Church to proclaim the Gospel in accordance with the mission entrusted to her; and what steps does the Spirit invite us to take in order to grow as a synodal Church?"

## New Zealand dioceses prepare for synod first phase

by MICHAEL OTTO

Preparations are underway in New Zealand dioceses for the local phase of Synod 2021-2023, even though Rome has been told that October to February is not an ideal time for this country.

Hamilton Bishop Stephen Lowe has welcomed the synod material that was sent to dioceses from the Vatican, saying it is refreshingly short, readable and understandable.

Bishop Lowe said that he, as NZCBC secretary, and Cardinal John Dew, as NZCBC president, have been in Zoom meetings with other Oceania bishops and with synod organisers in Rome ahead of the synod. This is the first time a consultation in this face-to-face fashion has taken place with regional bishops ahead of a synod process starting, and Bishop Lowe welcomed this.

But the timing of the synod for this part of the world is not ideal, and synod organisers were told this, Bishop Lowe said, adding that the Australian bishops agreed with this too.

"We go into summer, everything is winding down in December, nothing happens in January, and it takes until after Waitangi weekend for anything to start cranking up again," he said.

"We have made that point, and we have made that point for future synods. But what we did ask for was, when the documentation for it comes out, that it comes out early, so that we could have time, . . ."

Nonetheless, Bishop Lowe said the essence of synodality, which the synod will consider, is that "God calls every one of his people, individuals, to his love and life and service, and so he calls the Church, and so it about this discerning Church that is listening to the movement of the Holy Spirit".

Bishop Lowe told *NZ Catholic* that there is

going to be a national online survey, as part of the local consultation process. "That is being worked out by all these representatives from different dioceses," he said. "This is going to be the direction for the future."

Opening Masses for the synod process are scheduled to take place throughout New Zealand on October 17. Numbers attending in person will depend on the Covid-19 alert level restrictions in place in different regions. Auckland diocese is already inviting people to gather digitally at 7pm on Sunday, October 17, for a liturgy at which Bishop Patrick Dunn will formally open this phase of the synod in his diocese.

Following this, the process of engaging with people, having discussions and feedback and collating responses, will start. A broad outline of the approach being adopted in some dioceses is that people will be forced to facilitate this process, then discussions and feedback will take place (with the aim that these involve as many people as possible), with diocesan summaries being prepared in December and January.

Various prayer resources are also being made available. Pre-synodal diocesan meetings are envisaged for the end of January.

Submissions from dioceses will then be sent to the New Zealand Catholic Bishops Conference in time for their meeting in February. According to the Christchurch diocese website, the New Zealand bishops' "synthesis of the diocesan consultations will then form part of an Oceania document which will be submitted to the Vatican for the synod of bishops". The Wellington archdiocese website adds that the six diocesan responses will be sent to the synod office in Rome.

Each diocese is forming its own approach to the consultation process.

In Auckland diocese, original frameworks concerning how the local phase of the synod journey would be implemented have had to be reconsidered, given the continuing lockdown restrictions facing most of the diocese, said pastoral services group leader Sr Sian Owen, RSJ.

In October, eight zoom sessions are open to provide information and formation to those that will lead the process at local community level in Auckland diocese, Sr Sian said. Resources for sessions will be provided to communities through the diocesan website.

"November and early December will be spent engaging as many people as possible in this important process," Sr Sian said. "Every effort will be made to reach out to those at the periphery of the faith community."

"Through the diocesan website ([auckland-catholic.org.nz/synod/](http://auckland-catholic.org.nz/synod/)), groups and individuals will be able to respond to the synod. There will also be instructions concerning how non-digital responses might be made."

In Hamilton diocese, there will be various ways through which people can contribute, said diocesan media and events coordinator Brigid Conroy. People will be able to meet in groups physically and online to discuss and discern on key themes highlighted by the synod. They can also provide responses to a survey (online, email or postal), and can contribute to polls on social media. Prayer resources are also provided.

In Dunedin diocese, Stephanie Swann is the diocesan contact person for the synod, and a synod organising committee has met several times. Dunedin Bishop Michael Dooley said that all parish Masses on October 17 will incorporate the official beginning of the synod process.

"This will be followed up with opportunities through meetings, surveys and one-to-one interactions for people to participate over the next few months," Bishop Dooley said.

More information on the synod process in New Zealand dioceses will be available on diocese websites.

The preparatory document for the synod is at [www.synod.va/en/documents/english-version-of-the-preparatory-document.html](http://www.synod.va/en/documents/english-version-of-the-preparatory-document.html)

## Call for 'prayerful support' for Ireland centenary

DUBLIN (CNS) — Archbishop Eamon Martin of Armagh, Northern Ireland, has joined other Christian leaders in appealing for "prayerful support" from congregations for a service to mark the centenary of the division of the island of Ireland.

The ceremony is due to be held in Armagh, Northern Ireland, the country's ecclesiastical capital, on October 21, and was due to be attended by Britain's Queen Elizabeth II and Irish President Michael Higgins.

However, Higgins has now pulled out of the event, claiming that it had been "politicised".

This year marks the division of the island of Ireland — known as the partition — into two separate states, a mainly Catholic state independent from Britain on the southern part of the island and a predominantly Protestant state with a large Catholic minority in the northeast, known as Northern Ireland, which remained part of Britain.

The partition brought an end to the 1919-1921 Irish War of Independence, in which some 2300 people were killed. However, it was opposed by many Irish nationalists, who rejected the division of the country and lamented the discrimi-

nation and sectarianism in the northern state, where Catholics were subject to immediate pogroms and denied equal rights.

In a joint statement, the so-called Church Leaders' Group — which brings together the Catholic, Anglican, Methodist and Presbyterian traditions — urged what they describe as "prayerful support" for their service of reflection and hope.

"As church leaders, we have been saddened by the polarised public commentary around our service of reflection and hope," they said.

"The tone of the public debate has shone a light on the societal wounds we wish to reflect on in this service. We wish primarily to gather in prayer for healing of relationships and, in doing so, to demonstrate a renewed commitment to working together for peace, reconciliation and the common good," the statement said.

Higgins' decision to reject the invitation was welcomed in the Irish Republic, with a newspaper poll saying some 81 per cent of people said he was right not to mark the centenary of the creation of Northern Ireland. However, unionist leaders in the north, who want to remain



A seagull flies in front of a mural that shows a group of men, led by then-Father Edward Daly, right, carrying the body of shooting victim Jackie Duddy during 1972's Bloody Sunday in Londonderry, Northern Ireland (CNS Photo)

part of the United Kingdom, criticised the move, saying it lacked an appreciation of their identity.

The Queen is still expected to attend the ecumenical ceremony.

More than 3500 people were killed in the 1968-1998 sectarian conflict known as The Troubles. It

came to an end with the signing of the Good Friday Agreement, which committed all parties to achieving constitutional change by exclusively peaceful means, and set in place a future mechanism to permit referenda on both sides of the border on Irish unification.

## Vatican requires vaccination proof or negative test

VATICAN CITY (CNS) — Visitors, tourists and employees who want to enter Vatican territory are being required to show proof of vaccination, recovery from the coronavirus, or a negative Covid-19 test, with an exemption for attending a liturgical service.

The anti-Covid ordinance, which was approved by Pope Francis and signed by Cardinal Giuseppe Bertello, president of the commission in charge of Vatican City State, was released by the Vatican press office on September 20. It came into effect from October 1.

The only exemption in the order is for people entering Vatican territory for the sole purpose of attending a liturgical celebration; in that case, they will have access only "for the time strictly necessary" for the liturgy, and if they follow the health measures already in force: mandatory masking, temperature

checks and social distancing.

The ordinance did not specify whether the Pope's weekly general audiences on Wednesdays or his midday recitation of the Angelus on Sundays would be treated like a liturgy or like entrance to the Vatican Museums, which has been requiring proof of vaccination for admittance since early August. Even with the vaccination proof, visitors undergo a temperature check before admittance, and are required to keep a mask over their nose and mouth throughout the visit.

The Vatican police, known as the gendarme, will be charged with checking the documentation.

Italy requires foreign visitors to have vaccination proof and a negative Covid-19 test to enter the country. The vaccination pass or a negative test are required to enter restaurants, museums, gyms, indoor pools, cinemas, theatres and



A woman shows her Green Pass, signifying vaccination against Covid-19 or a negative test taken within 48 hours, before entering the Vatican Museums last month (CNS Photo)

to visit patients in a hospital or nursing home. Beginning on October 15, Italy also will require the

pass to fly or take long-distance trains or buses and to enter workplaces.

## Canada's bishops apologise for 'grave abuses' at residential schools

OTTAWA, Ontario (CNS) — Canada's Catholic bishops have "unequivocally" apologised for the Catholic Church's role in the residential school system in that country, and have raised the possibility of a visit by the Pope to Canada as part of the "healing journey" between Canada's Indigenous peoples and the Church.

In a statement released by the Canadian Conference of Catholic Bishops at the end of the CCCB's annual plenary assembly on September 24, the bishops said, "We acknowledge the suffering experienced in Canada's Indigenous Residential Schools".

"Many Catholic religious communities and dioceses participated in this system, which led to the suppression of Indigenous languages, culture and spirituality, failing to respect the rich history, traditions and wisdom of Indigenous peoples," said the statement released by the bishops' conference. "We acknowl-

edge the grave abuses that were committed by some members of our Catholic community: physical, psychological, emotional, spiritual, cultural and sexual. We also sorrowfully acknowledge the historical and ongoing trauma and the legacy of suffering and challenges faced by Indigenous peoples that continue to this day."

Since unmarked graves of children were discovered at a former residential school in Kamloops, British Columbia, in May, the Catholic Church has been criticised for not doing enough to make amends for its role in the residential school system. There also have been renewed calls for Pope Francis to visit Canada to issue a formal apology on behalf of the church on Canadian soil, which was one of the Calls to Action by the Truth and Reconciliation Commission.

The residential school system

was established by the federal government, but most schools were run by religious organisations. Orders within the Catholic Church ran about half the schools identified in the 2006 Indian Residential School Settlement Agreement.

A delegation of Indigenous leaders is scheduled to meet with Pope Francis in the Vatican in December to address the Church's role in Canada's residential schools.

"Pope Francis will encounter and listen to the Indigenous participants, so as to discern how he can support our common desire to renew relationships, and walk together along the path of hope in the coming years," the CCCB said. "We pledge to work with the Holy See and our Indigenous partners on the possibility of a pastoral visit by the Pope to Canada as part of this healing journey," the CCCB's statement said.

In a statement, Assembly of First Nations National Chief RoseAnne Archibald welcomed the apology, but said it stopped short of inviting the Pope to Canada to personally apologise.

She added that the Church was still well short of meeting the goal of US\$25 million in a "best efforts" campaign as part of the Indian Residential School Settlement Agreement. That campaign of 2008-2013 for healing and reconciliation projects raised only US\$3.7 million. Further fundraising campaigns have been initiated by some dioceses in the past few months.

On September 27, the Canadian Conference of Catholic Bishops announced plans to raise \$30 million over five years to support healing and reconciliation initiatives for residential school survivors, their families, and their communities across the nation.

## Australians close first phase of 'walking together' in their fifth Plenary Council

SYDNEY (CNS) — Australian Catholics concluded the first assembly of their fifth Plenary Council on October 10.

The process to the plenary was announced in 2016, and extensive process of consultation took place, with Australian Catholics asked, "What do you think God is asking of us in Australia at this time?"

Brisbane Archbishop Mark Coleridge, president of the Australian Catholic Bishops' Conference, said at the conclusion of the assembly, "Without the Holy Spirit there would be no council. There may be a meeting, but it would be no more than politics and ideology, the crude struggle for power."

The concluding Mass, like others throughout the assembly, was livestreamed because of the Covid-19 pandemic. In parts of Australia where government lockdown rules allowed, Catholics gathered in small hubs. Each morning, all 278 del-

egates met in a large virtual group. Each afternoon, they joined smaller virtual groups to discuss one of 16 questions that emerged from the listening and dialogue process of the council.

Toward the end of the assembly, Perth Archbishop Timothy Costelloe, Plenary Council president, shared with the members a clear timeline of how the work of the Plenary Council would continue.

Each of the 10 small groups at the first assembly prepared reports on their discussions from the week, with the help of each group's facilitator. The reports are expected to act as a starting point for consultation and discussion in the lead up to the second assembly, scheduled to take place in Sydney from July 4-9.

The reports on the 16 agenda questions included proposals and requests for further investigation and research, to create a more missionary, Christ-centred church in Australia.

Specific proposals included parishes establishing small groups that meet for an annual synod, and that each diocese should have a synod at least once every three years; studying and learning from the synodal journey that resulted in the Uluru Statement of the Heart to give Indigenous people a greater voice in Australian affairs; encouraging small ecclesial communities - such as home/family groups; and establishing forums for open dialogue and discernment, especially with those groups who feel excluded in the Church.

Archbishop Costelloe emphasised that any proposals put forward by members at the first assembly would need to be discussed over the months leading up to the second and final assembly.

In November 2022, the acts adopted by the Australian bishops will be sent to the Vatican for approval. When those acts are approved by the Vatican, they will be implemented in Australia and be binding on Australian Catholics.

## Pope Francis to name St Irenaeus of Lyon a doctor of the church

VATICAN CITY (CNS) — Pope Francis said that he intends to declare a doctor of the church St Irenaeus of Lyon, the second-century theologian known for his defence of orthodoxy amid the rise of gnostic sects.

During a meeting on October 7 with members of the St Irenaeus Joint Orthodox-Catholic Working Group, the Pope praised the group's efforts in creating a space for dialogue between Catholics and Orthodox Christians, much like their namesake.

"Your patron, St Irenaeus of Lyon — whom I will soon declare a doctor of the church with the title, 'doctor unitatis' ('doctor of unity') — came from the East, exercised his episcopal ministry in the West, and was a great spiritual and theological bridge between Eastern and Western Christians," he said.

Born in Smyrna, Asia Minor — now modern-day Turkey — St Irenaeus was known as a staunch defender of the faith.

Concerned about the rise of gnostic sects within the early Christian church, he wrote "Adversus haereses" ("Against Heresies"), a refutation of gnostic beliefs which emphasised personal spiritual knowledge over faith in Christian teachings and in ecclesiastical authority.

The apostolic lineage of Bishop Jean-Baptiste Pompallier can be traced back through St Irenaeus to St John the Evangelist. Bishop Pompallier celebrated the first Mass on New Zealand soil in 1838.

Once declared, St Irenaeus would be the second doctor of the church named by Pope Francis after St Gregory of Narek, who was given the designation in 2015. He would bring the total number of doctors of the church to 37.



The likeness of St Irenaeus of Lyon is pictured in a stained-glass window at the Basilica of Our Lady Immaculate in Guelph, Ontario (CNS Photo)

## Church's inability to put victims first is 'moment of shame', Pope says

VATICAN CITY (CNS) — The Catholic Church's inability to make victims of abuse their top concern is a cause for intense shame, Pope Francis said.

In the wake of a major report investigating the extent of sexual aggression and abuse against minors in the Church in France, the Pope said, "I wish to express to the victims my sadness, my grief, for the traumas they have endured, and also my shame".

This deep sense of shame, "our shame, my shame," he said, was for "the too lengthy inability of the Church to put (victims) at the centre of its concerns".

The Pope made his remarks at his general audience in the Vatican's Paul VI hall, in the presence of a group of bishops and a cardinal from France who had been in Rome for their "ad limina" visit. Just before the audience, the Pope and four of the bishops gathered privately for a moment of silent prayer for victims.

After delivering his main catechesis, the Pope highlighted a recent report published by an independent body commissioned by the French bishops' conference.

According to the four-year investigation, an estimated

216,000 children were abused by priests since 1950, and more than 100,000 others were abused by lay employees of Church institutions.

The Pope commented on the "considerable number" of known victims revealed in the report.

Assuring victims of his prayers, the Pope asked everyone to pray with him: "To you, Lord, the glory; to us, the shame. This is the moment of shame."

He encouraged the country's bishops and superiors-general of religious orders "to continue to do their utmost so that similar tragedies are not repeated".

Pope Francis also expressed his closeness to the priests in France, assuring them of his "paternal support before this ordeal, which is arduous, but beneficial".

He invited the nation's Catholics to take on their responsibility for guaranteeing that "the Church be a safe home for everyone".

President of the Pontifical Commission for the Protection of Minors, US Cardinal Sean O'Malley, welcomed the publication of the final report of the "Independent Commission on Sexual Abuse in the Catholic

Church in France".

The report "is an indictment of the failures of leadership in the Church and those holding responsibility for the care and protection of the faithful", the cardinal said in a written statement.

The cardinal welcomed and encouraged the implementation of new measures outlined by Church leaders in France earlier this year, and said they show how the "cruel indifference" that survivors experienced in the Church "can be turned into care and protection".

The report, released on October 5, was written by an investigating commission led by Jean-Marc Sauvé, a senior civil servant. The inquiry found evidence of between 2900 and 3200 abusive priests out of a total of about 115,000 who had served in France since 1950.

An article by CWN journalist Phil Lawlor noted that the commission actually identified 7500 victims and the reported numbers are extrapolations. He questioned the average of 70 victims per abuser, as only a handful of abusers in the US had this many victims. There were 28,000 responses to a survey that helped inform the report.

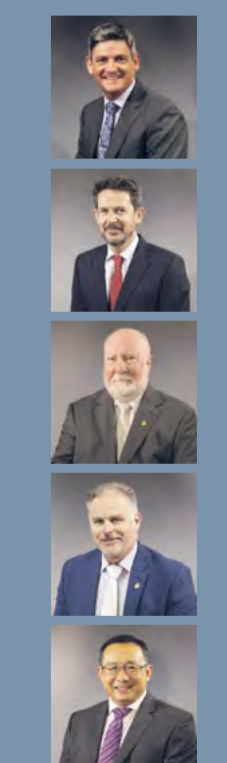
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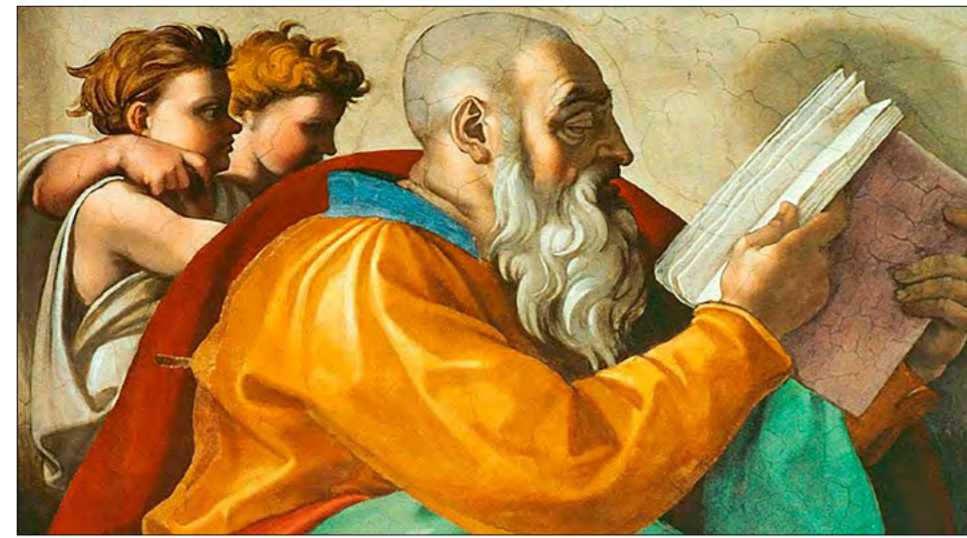
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Some of the Sistine Chapel fresco images that will be at the exhibition in Auckland

# Sistine Chapel frescoes exhibition in Auckland in 2022

by NZ CATHOLIC staff

Rome is coming to Auckland in January, and people will be able to have a close-up view of reproductions of Michelangelo's famous frescoes from the Sistine Chapel ceiling.

*Michelangelo — A Different View* will be hosted at the Aotea Centre, Auckland, from 3-30 January 2022.

The exhibition, which will run from January 3-30, is under licence from the Vatican Museums, and is being brought to New Zealand by the Stetson Group.

According to a media statement from the Stetson Group, Michelangelo — A Different View presents a very different picture of Michelangelo's works: the exhibition shows photo-mechanically reproduced copies almost in original size, and in a way that invites visitors to look at them up closely and in their own time.

"Michelangelo — A Different View is a transformative experience that allows attendees to look down on The Genesis that is enshrined on

the ceiling of the Sistine Chapel rather than up... hence the name 'A Different View'. This offers a much closer perspective of what its Florentine creator did. The rest of the frescoes are in frames and can be viewed at a distance of just 2 metres."

"With no time constraints, guests can allow these masterpieces to truly soak in."

Some 50 pieces, including an almost original size 4.6m x 20m reproduction of The Genesis (which includes the Creation of Man) and a 3.8m x 3.8m version of the Last Judgment, are just 1-2 metres away, while audio guides, accessible via personal devices (please bring your own phone and head set), mean visitors can experience the Florentine master's interpretation of the history of creation in a way they never imagined.

As an addition to — and to complete — the exhibition *Michelangelo — A Different View*, 14 of these impressive frescoes await visitors in the entrance.

The scenes from the life of Jesus and that of Moses, painted by Sandro Botticelli, Pietro Perugino, Domenico Ghirlandaio and Cosimo Rosselli,

provide additional historical background and allow for a deeper insight into this epoch.

Promoters Stewart and Tricia Macpherson say they are honoured to be able to present such a significant exhibition in New Zealand.

"Most people will only have dreamed of seeing these paintings at the Sistine Chapel," Mr Macpherson said. "This is the closest we'll get to the real thing any time soon. And the fact they'll be just metres away, is extraordinary."

Tickets are on sale from October 6 through Ticketmaster. Tickets sold before Christmas are \$39 (+ service fees) and children under 12 are free if accompanied by a parent. Family visits are encouraged.

As for Covid contingency plans, providing Auckland is not in Level 4 or 3, the exhibition will be readily accessible. And because the exhibition is open for a minimum of 4 weeks, if there was a brief lockdown, there is still ample time for people to visit, organisers say.

In normal times, more than four million people visit the Sistine Chapel each year.

## Family Matters

Helen Luxford



# What is the Eucharist to you?

The Eucharist is the heart and soul of the Catholic Church. It's the great mystery and is at the heart of our faith. The consecration of the Bread and Wine in the Liturgy of the Eucharist means that Christ becomes sacramentally and really present, so the priest then holds the Body and Blood of Our Lord Jesus Christ for us to consume. In this long lockdown in Auckland, for many Catholics, it will be the longest time they have not had the Eucharist. For us, the celebration of the Sunday Mass is a key part of being Catholic. However, we are not limited to weekly Eucharist. In normal times, there is a Mass every day in our church, and in many through the Auckland diocese. In some smaller centres, there may only be weekly or even monthly Eucharist if there isn't a priest in residence.

The word Eucharist comes from the Greek word meaning "giving thanks". The sacramental real presence of the Lord — "transubstantiation" is a word the Church uses to explain what happens to the Bread and Wine by the power of the Holy Spirit — is one of the ultimate mysteries of our Catholic Faith. We have clear teaching and faith around this mystery. We are blessed with eucharistic adoration, where a consecrated host is placed in a monstrance for us to adore. This provides the opportunity for a deep prayer session with Jesus himself present in a sacramental form.

Our children prepare for receiving Communion with a series of teaching sessions. One must be baptised before you can enter these programmes. In Auckland, this is done in year 4 (when children are aged 8-9 years old) and take them through

three sacraments, with first reconciliation, then confirmation and finally first Holy Communion. While it is hard for children to understand the mystery of transubstantiation, we need to remember it is a mystery and hard for adults to understand too, but I feel it is still vital that we teach this mystery to ensure a deep understanding, and appropriate reverence can be instilled.

My favourite Gospel is John. He describes the Last Supper — detailing the washing of the disciple's feet, predicting Jesus' betrayal by Judas and Peter denying him three times. Rather than detailing the institution of the Eucharist itself, Jesus spells out his new commandment: "A new commandment I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you



love one another." There are other references in John to the Eucharist. John 6:54-56 — "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food and my blood is true drink". In John 6:48-50, Jesus says "I am the bread of life". The synoptic Gospels of Matthew, Mark and Luke all detail the institution of the Eucharist at the Last Supper.

For younger children, they come and see their older siblings and their parents partake in the mystery of receiving Communion from the eucharistic ministers, while they receive a blessing. In our house, this is highly anticipated, even though the children have seen this process so many times. They understand that it is a special form of initiation, preceded by a programme of learning to help them gain a deep understanding.

Ultimately, I think modelling and attendance at Mass from a young age is the most important preparation to receive the Eucharist. We've found it difficult, at times, attending with young children, and attending with a pre-schooler is always a challenge. Once they get to school, we found their ability to sit quietly through Mass improved greatly, and we're nearly there with our youngest.

John 13: 20; "Very truly I tell you, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me."

Helen Luxford is a physician, working part-time. She is a parishioner of St Michael's, Remuera. Together with her husband Michael, they are raising their children in the Catholic Faith and reflecting on the challenges and joys that brings.

# Singin' on the screen

by NEVIL GIBSON

Stage musicals adapted for the screen are like wine. Some are best consumed fresh and are soon forgotten. The best improve with age. The latter include Hollywood's golden decades of the 1930s, then the 1950s, and finally a brief spurt up to 1975.

More recently, the box office has not been kind to musicals; *Cats*, for example, was a disaster, though biopics of musicians remain popular.

Disney's streaming service is the home for animated and high-school musicals. It also has 20th Century Fox's library. However, only *The Sound of Music* and *Hello Dolly!* are available.

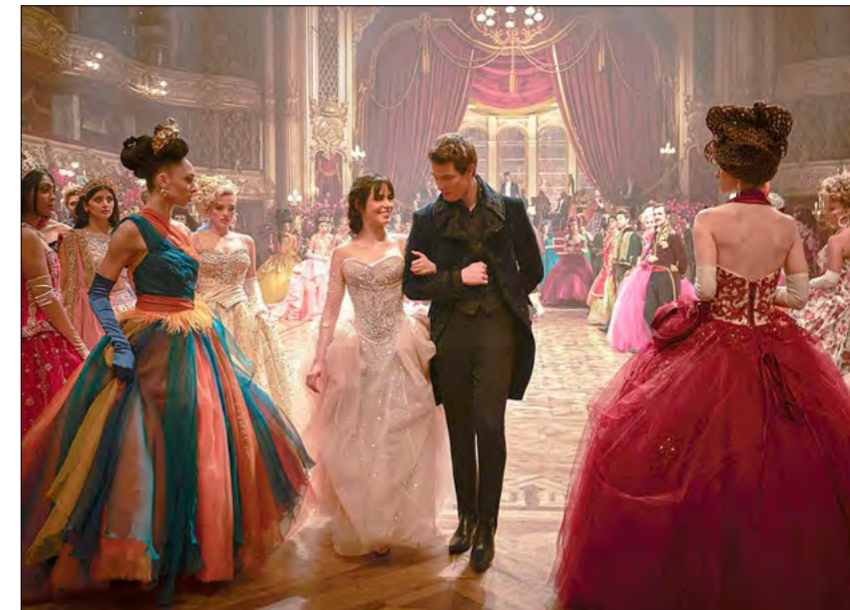
Netflix has *Annie* and *Chicago*. One of its originals, *The Prom*, features Meryl Streep and actor-producer James Corden to boost its message of diversity.

Amazon Prime has *Guys and Dolls*, *Mamma Mia!*, *Les Misérables* and *Fiddler on the Roof*. It, too, has ventured into original productions, the most notable being *Cinderella*, with Cuban-born pop star Camila Cabello. Corden produces and the director is Kay Cannon (*Blockers*, writer of the three *Pitch Perfect* movies).

Though aimed at younger audiences, *Cinderella* has some slick dialogue, with modern feminist overtones, and a mix of old and new songs. The story goes back to 1697 and a Frenchman called Charles Perrault, so this is clearly old wine in a new bottle.

Older audiences are more likely to appreciate *Everybody's Talking About Jamie*, which brags that it is based on a true story "with songs and dances added". This was made for Fox, but on-sold by Disney to Amazon.

Its young star (Max Harwood)



Camila Cabello and Nicholas Galitzine star in a scene from the movie *Cinderella*. (CNS photo/Kerry Brown, Amazon)

## Movie Review

follows the same trajectory as *Billy Elliott* — growing up in tough, working class, northern England, before making it as an entertainer, in this case as a drag queen rather than a ballet dancer.

Jonathan Butterell, Tom MacRae (music) and Dan Gillespie (lyrics) co-direct an adaptation of the 2017 stage production, adding more substance with context from the 1980s HIV/AIDS crisis.

Richard E. Grant is a bonus as Jamie's mentor and an alter-ego known as Loco Chanelle. John McCrea, who played the original Jamie on the stage, appears as the younger Loco.

While Jamie will live on as a stage success, Netflix's *Diana: The Musical* comes to the screen before proving itself with live audiences due to Broadway's Covid-19 shutdown.

It was filmed in an empty theatre using some cinematic trickery to speed up changes of costumes and settings, which are impressive. This was possibly to upstage Pablo Larrain's *Spencer*, a drama starring Kristin Stewart that debuted at the Venice Film Festival.

Joe DiPietro's book and lyrics are easy to follow, but offer little that wasn't covered in Netflix's *The Crown* or other movies and TV shows. Jeanna de Waal looks too mature to be a teenage princess, but that soon passes. Erin Davie steals the show as the scheming Camilla, while Roe Hartrampf has the hardest part as Charles. This one won't age well.

Ratings: *Cinderella* 7+. 112 minutes; *Everybody's Talking About Jamie* R16. 114 minutes; *Diana: The Musical* R13. 117 minutes.

# Australian journalist's antidote to atheism

**CHRISTIANS: The urgent case for Jesus in our world**, by Greg Sheridan. Allen & Unwin (Sydney, 2021). 372pp (including bibliography and index). \$36.99. Reviewed by NEVIL GIBSON

The best journalists are storytellers who dig for the facts and write the truth. Greg Sheridan is foreign editor of *The Australian* newspaper, and has written seven previous books, including "God is Good For You".

He is unusual in being an admired mainstream journalist and analyst in the secular media, while also drawing on a deep knowledge of Christianity. He prefers primary sources, whether they are eyewitnesses, personalities in the news, or documents.

His assignment is the relevance of Jesus in the western world (Northern Europe, North America, Australia and New Zealand) that has turned its back on Christianity. This threatens the basic values of equality, justice and other human rights.

Sheridan contrasts this with the appeal of Christianity in places where these values are absent.

The Christian faith holds that these rights come from God, and God made them available through his Son, Jesus. "He came to expose the fraudulent glamour of evil, and to show us the nature of goodness," Sheridan writes. For those wanting evidence,

Sheridan quotes a wide variety of archaeological and other sources that confirm the existence of Jesus, verify eyewitness accounts of his Resurrection, and attest to the authenticity of the Gospels and the New Testament.

Sheridan emphasises the importance of Paul the Apostle in putting the theory of Christianity into practice, comparing his role to that of Lenin to Marx in the spread of communism, though employing morally opposite methods.

It was St Paul who made Christianity "extraordinarily liberating and empowering for ordinary people" through his fusion of Jesus's teachings with Judaic monotheism, Greek rationality and Roman globalism. For example, his declaration, "There is no longer Jew or Greek... slave or free... male and female; for all of you are one in Christ Jesus" in Galatians 3:28 — the first of his letters — is the basis of democracy and the modern legal system.

As Sheridan puts it, there was immense appeal to "the way Christians lived, not killing their infant daughters, practising sexual restraint, viewing marriage as an institution of mutual love, caring for the sick and the poor, finding fellowship with each other no matter what their social or ethnic backgrounds".

These remain as relevant today as they were revolutionary

## CLIPS

### The Guilty

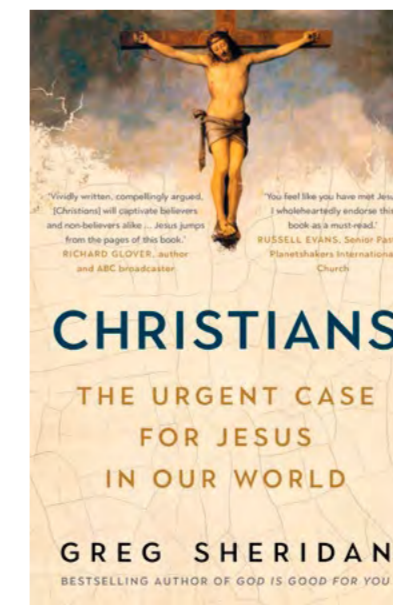
(Netflix)  
A remake of the Danish thriller with the same name that screened at the 2018 NZ International Film Festival. It loses nothing in the transition to Los Angeles and Jake Gyllenhaal, in another of his highly-strung roles as a demoted cop paying penance on the night shift at the 911 emergency call centre. This is a change of pace for director Antoine Fuqua (*Infinite*, *The Equaliser*), from his high-octane action shows. Gyllenhaal is multitasking the plight of his callers, his forthcoming disciplinary hearing and a separation from his wife and daughter. His decision-making becomes more erratic, and the tension builds as he becomes too eager to help in the hope that this will overcome his character flaws. Fuqua's taut pacing emphasises long, unbroken sequences that show Gyllenhaal at his best. Rating: R13. 91 minutes.

### The Starling

(Netflix)  
Melissa McCarthy's appearance in *Nine Perfect Strangers* confirmed her ability to play empathetic dramatic roles as well as just being the butt of fall-girl humour. She and her husband, the reliable Irishman Chris O'Dowd, are struggling to overcome the death of their daughter. He has been admitted to a mental health clinic, without accepting why and seeing no reason to leave. She throws herself into home maintenance and gardening, where the titular bird becomes a complicating factor, and seeks solace in the kindly Keven Kline, a therapist who has turned to treating pets rather than people. The breakup of couples who have lost a child was also explored recently in Netflix's *Pieces of a Woman*, but with much greater visual and emotional impact. Director Theodore Melfi (*Hidden Figures*, *St Vincent*), from an original script by Matt Harris, opts for some easy outs to engage audience sympathy, which is not surprising given the A-list cast. Rating: R13. 104 minutes.

### The Mad Women's Ball (Le bal des folles)

(Amazon Studios)  
The practice of admitting bourgeois women to mental asylums for dodgy emotional reasons is usually the fodder of low-grade horror. But occasionally these aspire to higher motives, such as Germany's *Never Look Away*. French actress Mélanie Laurent (*Oxygen*, *Inglourious Basterds*), in her most substantial directorial effort to date, takes her inspiration from an 1887 painting by André Brouillett called "A Clinical Lesson at the Salpêtrière", and a novel by Victoria Mas. Laurent wrote the adaptation and also plays the head nurse, who gradually becomes sympathetic to the plight of a patient (Lou de Laâge). She has been admitted for "speaking to the dead" and, with the others, is the subject of abusive but then accepted treatment by neurologist Jean-Martin Charcot. He is depicted in the painting, and was prominent in the use of hypnosis to cure "hysteria". The "ball" of the title is a bizarre annual event in which the inmates are paraded in fancy dress before the hypnosis school's funders. Medical practice has become more enlightened, but Laurent leaves no room for this side of history. Rating: R18. 121 minutes.



at the beginning of the Christian Era. Sheridan brings the daily readings alive, and laments the downgrading of Christian values to "moralistic therapeutic deism" in popular culture.

Sheridan's preference for an ideal past will perhaps disappoint readers expecting more contemporary references. He laments the absence of morality that once dominated Hollywood movies. The great Catholic novelists such as Evelyn Waugh, Graham Greene and J.R.R. Tolkien are from a long-gone era.

However, Sheridan's profiles of living Christian politicians and missionaries in the second half of the book more than compensate. These provide a more upbeat future for Christianity.

One positive development is the Alpha programme, which has given faith to many non-believers. Another is the trend to mission-based training for ministers rather than purely theological. The Salvation Army's example of Christianity in practice is praised.

While Sheridan aims to reinforce spiritual values in a secular world, he doesn't overlook traditional Catholic beliefs. The importance of Mary is given an entire chapter, from Luke getting the "scoop" on her own account as the Virgin Mother to the inspiration for Paul McCartney's "Let It Be", written in memory of his mother, also named Mary. Mark's dependence on St Peter as a Gospel source is also highlighted.

The book is one layman's antidote to atheists, critics of the Church, and those who see no role for religion in their lives.

Nevil Gibson reviews films for NZ Catholic. He is a former editor of the *National Business Review*.



# The need for some sort of powerful healing intervention

## Scripture

by Fr Kevin Waldie sm

It is to be noted that each of these readings deals with the real nature of the human condition and the need for some sort of powerful healing intervention.

In Isaiah's prophetic words, the sense of his message is captured by his use of words like "pain", "anguish" and "iniquities". This very focused view of human life and its difficulties cries out for the righteous one, otherwise known as the servant of God, to step in and remedy the situation. For his work is most necessary if Israel is to be rightly conformed to God's original intent.

Human weaknesses are also the subject of the Hebrews reading. It is in connection with them that the author wishes to herald the historical role Jesus played in the very midst of humanity. What Jesus as great High Priest and Son of God achieved is priceless. And it is through him that mercy and grace have made it possible for us to become worthy members of God's family.

Mark's Gospel text has a striking simplicity about it. In it, Jesus, teacher and Son of Man, instructs his followers about the manner of life which a disciple is called to live.

The example set by this humble yet powerful

**October 17:** Twenty-ninth Sunday of Ordinary Time. **Readings:** 1. Isaiah 53:10-11; **Psalm:** 33; 2. Hebrews 4:14-16; **Gospel:** Mark 10:35-45.

man makes it clear that every disciple must walk in his shadow. In the presence of other human beings, and in the name of Jesus, every disciple must become a servant who faithfully announces the real essence of the Good News

The specific focus that is echoed in all three readings brings home to us the reality of our human existence. Today's Scriptures, therefore, make it more than evident that we have a necessary work to carry out. It is a work that must be done if we are to avail ourselves of the salvation that God's servant has won for us.

# This day honours our belief in the work of God and his Christ

This Sunday, the biblical texts are similar to those of last week. Each author takes us a step further into the mystery of God, who is working to save and lead us all into the kingdom of great joy.

Jeremiah's message is one of hope in what God can do for his people. This is a body of people that includes a mix of humanity who are in great need. Among them are the blind and the lame, persons obviously requiring help and assistance. That aid is most necessary if they are to join the company of believers that God has promised to lead towards a life of consolation, refreshment and well-being. This is the God who has fatherly concern and protection

for his people.

In Hebrews, Jesus our high priest is set apart from every other high priest. He is superior. He is uniquely so, having come into our midst as the Son of God and a priest of Melchizedek who, in Genesis, stood alone as God's chosen priest. In his role as high priest, he sacrificed himself, saving us from our sins. Therefore, he outranks whoever went before him or has followed since.

Mark's description of the blind beggar's meeting with Jesus reveals the exact nature of Jesus' ministry. For it is in this man's ability to see again that we are given a signal of Jesus' true identity. And it nicely completes what to-

**October 24:** Thirtieth Sunday of Ordinary Time. **Readings:** 1. Jeremiah 31:7-9; **Psalm:** 126; 2. Hebrews 5:1-6; **Gospel:** Mark 10:46-52.

day's two previous Scripture texts say. Joining Jesus' company of disciples is a further sign that Jesus' mission is to reach out and change the lives of people from whatever background or form of life.

Scripturally, this day honours our belief in the work of God and his Christ. Together they desire that we be healed of all our human afflictions. And in that we truly rejoice.

## SAINTED GLASS



The feast of Saints Simon and Jude, apostles, is on Thursday, October 28. Apart from their listing as apostles in the synoptic Gospels, little is known about them. They are paired because one tradition has them being martyred together in Beirut. These two windows (not a pair) from Old St Paul's, Wellington, show the two apostles, each holding the alleged instrument of their martyrdom. Simon (known as Simon the Zealot to distinguish him from Simon Peter) is rumoured to have preached as far as Britain. As apostles, they were instrumental in spreading the Gospel and enlarging our Church. Saints Simon and Jude, pray for us. — Glen McCullough

## Bible story of Sodom revisited

JERUSALEM (Agencies) — A multidisciplinary team of scientists believes a fireball exploded over the northern shore of the Dead Sea around 1650BC, and this has some parallels with the biblical account of the destruction of Sodom and Gomorrah.

According to the article, published last month in *Scientific Reports*, "An eyewitness description of this 3600-year-old catastrophic event may have been passed down as an oral tradition that eventually became the written biblical account about the destruction of Sodom" in the Book of Genesis.

Among the effects of the explosion was the destruction of a 100-acre city known today as Tall el-Hammam, east of the Jordan River, along with many other smaller settlements. The air-burst explosion, possibly caused by a meteorite, could have led to the saltiness of the Dead Sea.

However, according to a report in *Christianity Today*, several archaeologists and biblical scholars are sceptical about claims that Tall el-Hammam is ancient Sodom, with

chronology being a major issue. The Bible has the event about four centuries beforehand. In 1650, the Israelites were in Egypt.

Pottery from Tall el-Hammam indicates the city was destroyed after 1650. Israeli archaeologist Aren Maeir of Bar Ilan University said that the destruction the report described was not that unusual, and phenomena like melted bricks had been observed in other Iron Age sites. One example was at Tell es-Safi/Gath, with the destruction there most likely being caused by the conquest of the site by Hazael of Aram, as reported in 2 Kings 12:17.

Also problematic for theories that Tall el-Hammam is Sodom is location. Sodom is believed by scholars to be more to the south end of the Dead Sea, whereas Tall el-Hammam is north of the Dead Sea.

Robert Mullins, chair of the Department of Biblical Studies at Azusa Pacific University, said in *Christianity Today* that Tall el-Hammam is an "amazing site".

"But they are going to have to put forth more evidence that it's Sodom."



Sodom and Gomorrah by Gillis Mostaert (1528-1598) (Wikimedia Commons)

# Local Diocese News

## Kind and dedicated prison chaplain, Fr Kelly dies

by MICHAEL OTTO

Father Frank Kelly believed that every person, in their centre, had God. That was his motivation for his work in the prisons in Christchurch diocese. And that was the way he dealt with people who were very poor, people who needed the Beatitudes.

This was said of Fr Kelly by Fr Anton McLean in a homily at a requiem Mass at St Mary's Pro-cathedral in Christchurch on September 30.

Fr Kelly died at Nazareth House on September 25. He had been a priest of Christchurch diocese for 55 years. His 14 years in prison chaplaincy were mentioned several times during the requiem.

In a eulogy, his brother Brian said that someone had once said to Fr Frank that prison chaplaincy is a pretty hard job.

He responded that it was the best job he had ever had, Mr Kelly said of

his brother.

"He was very popular with people because he was quite straightforward, and no-nonsense, and kindly," Mr Kelly said.

In the homily, Fr McLean said that the Mass was the centre of Fr Kelly's day. "In it he relived his redemption, his friendship with God, and received him into his heart. It was that great daily stepping stone on his journey to his creator."

"Frank never appeared very holy. And yet deep down he had a wonderful spirituality, very real, very sincere."

Fr Kelly used to give out hot pies to people outside supermarkets who were sitting down, Fr McLean said.

One man said that he would rather have the money — but Fr Kelly told him, "I only give out pies".

"He was very direct in what he said," Fr McLean said.

Fr Kelly was perceptive and was often able to read people very well.

He was quite a wise, intelligent person, the homilist added.

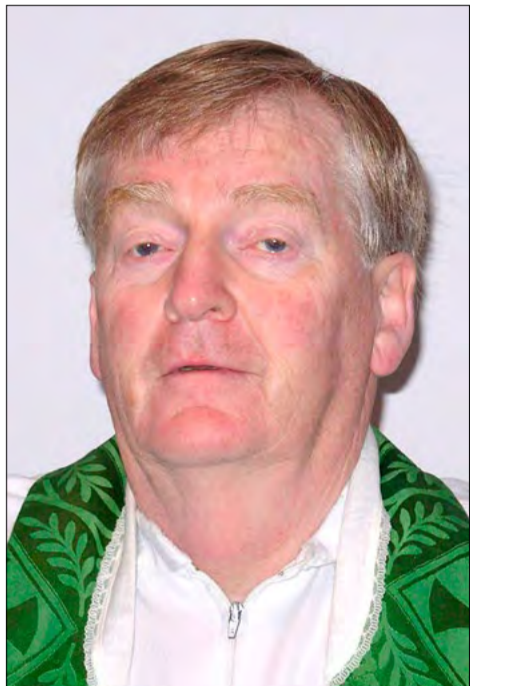
In the final time at hospital, Fr Kelly bought several books — one of them on Celtic spirituality, and another on the Scriptures.

"He always sought to find out who Jesus was," Fr McLean said.

Also mentioned at the requiem were Fr Kelly's love of table tennis and harness racing, his studying viticulture later in life and his parish ministry, his devotion to Mary and his other chaplaincy work.

The requiem was celebrated under Covid-19 level 2 restrictions. The principal celebrant was Archbishop Paul Martin, SM. Among the concelebrants were Bishop Colin Campbell, Bishop Emeritus of Dunedin. The Mass was live-streamed for those unable to attend.

It is understood that a memorial Mass will be celebrated at a later date, when more people are able to attend.



Fr Frank Kelly (Photo: Facebook)

## Te Hikoī Wairua mo Te Ara a Maria resumes in Bluff



by NZ CATHOLIC staff

The tour of the country of the Marian artwork unveiled on August 15 in Wellington has resumed, after Covid alert levels were relaxed. The tour is titled "Te Hikoī Wairua mo Te Ara a Maria."

The artwork, created by Christchurch artist Damian Walker, has been in Southland since mid-August. It spent some time at St Mary's Basilica in Invercargill.

Several Catholic schools in Southland have hosted the artwork, known as "E Hata Maria, e ta matua wahine o te Atua" (Holy Mary, Mother of God).

According to the Catholic Discovery facebook page, the artwork will travel to Dunedin after the school holidays.

Pupils at St Teresa's School in Bluff with the Marian artwork

## Pray for the gift of Aubert's 'common sense'

by MICHAEL OTTO

Cardinal John Dew has asked people to pray that we might have the gift of common sense, which Venerable Suzanne Aubert had.

The cardinal said this during his homily at a Mass celebrated at Our Lady's Home of Compassion in Island Bay, Wellington, on October 3, a Day of Celebration for Venerable Suzanne Aubert in New Zealand.

The Mass was celebrated under alert-level 2 conditions. It was broadcast on Shine TV.

"Our Mother Suzanne was a very practical woman," Cardinal Dew said in his homily. "[She was] a woman of wisdom and common sense."

"She once wrote — 'Common sense is a spiritual gift, and the rarest gift that people possess — simply because they do not value it as highly as it deserves'."

"On this day, as we remember her, we pray that she will continue to be learnt from, that we will ponder her words, her example, and particularly that we might have that gift of common sense."

"She spoke about the importance of a balance in our lives," Cardinal Dew added. "We know that, even in this time of Covid, and in the various levels of lockdown, our lives can be lived at a very fast and frenetic pace. And we can learn from her common sense, to take time now to nourish our bodily and our spiritual lives, in order to look beyond ourselves..."

Cardinal Dew spoke about reflecting on the

life of Suzanne Aubert," on the example she has given us in serving the poor and reaching out with compassion to the needy, and living a life of prayer and reflection".

Even though Suzanne was in Rome when the 1918 flu epidemic struck New Zealand, that did not stop her Compassion Sisters from helping people.

"Covid-19 and the delta variant has not stopped us from celebrating today and, for all of you watching Shine TV, to join us in this prayer," the cardinal said.

Referring to the Gospel reading for the day (Mark 10:2-16), Cardinal Dew said that Jesus responded to the Pharisees trying to trap him with a question about divorce under the Mosaic law by speaking with divine authority and going beyond the question put, and getting "people to think even more".

"Suzanne did not claim to have any particular authority, but through her prayer and action she knew what was the right thing to do," Cardinal Dew said.

He referred to Suzanne putting "something different out there that made people stop and think, that helped people grow and be aware of others. She went beyond the present moment and beyond people's sometimes trivial concerns. She helped them to see more, to see with the eyes of God".

At the start of the Mass, Cardinal Dew said that people from throughout the country had sent in petition prayers seeking the intervention



of Suzanne Aubert. These were laid on the altar, and after the Mass were put on Suzanne's final resting place.

# Historic primary school may close after 120 years

by JEFF DILLON

The historic St Joseph's Primary School in Port Chalmers will surely need a miracle from St Mary of the Cross MacKillop to avoid closure, following a recent decision by Dunedin Bishop Michael Dooley to write to the Ministry of Education asking for a consultation process to be commenced.

That process has since moved along, and the diocese first met with the school's board, and the next day there was a combined meeting of the diocese, board and the Ministry of Education. Once those meetings had taken place, the proposal to seek to close the school became public and open for further discussion.

There is now a period of consultation, which is seeking comment from the school community, the parish and the wider Port Chalmers community. Once the various viewpoints have been gathered by both the Ministry and the diocese, then a letter will be sent to the Minister of Education for an official decision.

Catholic schooling in Port Chalmers dates back to 1882 with the establishment of St Mary's School in the parish. The school was re-established and renamed St Joseph's School in 1898, when St Mary of the Cross MacKillop and two other Sisters of St Joseph arrived to staff the school at the request of the then-parish priest Fr McMullen.

A plaque attached to a wall in the school grounds in 2007 proudly declares the 125 years of excellence in Catholic education that had been achieved by that milestone. Early in February in 2022 the school could mark 140 years.

But in mid-September this year the school's Facebook page had to make this sad announcement: "The Ministry of Education has received a proposal from Bishop Michael Dooley asking for



St Joseph's School in Port Chalmers

a mutual agreement to cancel the school's integration agreement and close the school. A consultation process involving the school and parish community has been agreed to, and will run until Friday 29th October. This is a very sad and tough time for the children and their families, the staff and the board."

Some people expressed their sorrow at the news. When asked for his viewpoint by the Otago Daily Times, the principal Tom Woodhouse declined to comment.

Eight years ago, in 2013, the school roll was in the low 40s, but a generally positive ERO report in 2016 recorded a roll of 18 pupils, while again a generally very positive ERO report in 2019 recorded the roll had dropped to 13. The present roll is just 7.

When NZ Catholic contacted Bishop Dooley, he did not wish to give any indication of the responses so far as it was part way through the process.

However, he was prepared to make the following statement:

"My personal comment is that this is a very sad process to be part of, due to the tremendous history of the school at Port Chalmers and the important part it plays in the parish and local community. The school provides a very strong connection with St Mary MacKillop, who was a teacher at the school in its early days. The parish will still continue, and is a vital part of the Dunedin North Pastoral Area. St Joseph's provides good quality education, but the low roll number makes sustainability of the school a problem which needs to be addressed."



St Mary of the Cross MacKillop remembered at the school

## IN MEMORIAM

**Des Chapman 15 October, 2003:** Most loved husband of Marie (deceased) respected father of Annemarie, Hugh, Helen, Louise, Catherine, Carmel, John, Claire and their respective families. Dad you would love all the little ones who have joined the family, you are spoken about and missed everyday. We all love you and miss you. RIP

**Rev Brother John Shepherd 22 October, 2005:** (Brother Henry) Loved son of the late Joe and Katie Shepherd, loved brother of Paddy, Catherine, Marie and Rev Father Joe, all deceased. Much loved uncle to all his nieces and nephews, it is hard to believe that it is 16 years since you left us lots of wonderful childhood memories. RIP

## 40 YEARS AGO

### SISTERS' WORK ENDS IN HERNE BAY

Fifty-three years of devoted service to the Herne Bay parish in Auckland, and in particular to its children, end today for the Marist Sisters. After a Thanksgiving Mass this morning at the parish church of Our Lady of Perpetual Help, they move tomorrow to Te Atatu North.

The five nuns from Herne Bay will establish a regional community there and, according to their regional superior, Sister Margaret Cross, "will pursue individual apostolates".

The diocese has bought the convent in Kelmarna Avenue, and will use it long-term to rationalize Catholic primary schooling in Grey Lynn, Ponsonby and Herne Bay.

The Marist Sisters first moved to the area in September, 1928, and set up their convent in a bungalow in Trinity Street, across the road from the present school. They lived in the Trinity Street convent until 1951, when the present one, built on land given by Bishop

Cleary, was opened.

In the same year, the school opened a hostel for girl boarders and, according to Sister Geraldine, who first went to Herne Bay in 1945, it was "for children who needed care as a result of various home circumstances".

At first, the pupils were mainly orphans or youngsters who had lost one parent but, as the years passed, more and more came from broken homes. Sister Geraldine said that children of broken marriages often found a serenity and love at the school which was lacking in their own homes.

While the convent looked after the hostel as well as the school, up to a dozen sisters lived and worked there. After the school dropped its boarders in 1977, the number of nuns dwindled to five, and the parish school now has an all-day staff, with a roll of 120.

— Zealandia, October 18, 1981.

## CAPTION CONTEST



Write the best caption for this photo and win a \$30 Countdown voucher. Send in your ideas by Tuesday, Oct. 26 to Caption Contest 623, NZ Catholic, PO Box 147000, Ponsonby, Auckland 1144. Or email: design@nzcatholic.org.nz Please include your postal address so that your prize, if you win, can be sent to you.

# Legionaries say nothing improper in NZ trusts

by MICHAEL OTTO

The Legionaries of Christ have rejected implications in media articles that three trusts established in New Zealand in 2010 and 2011 were set up in a hurry and used to hide the congregation's funds from Vatican authorities.

Media reported that a network of trusts and subsidiaries set up by priests and businessmen close to the Legionaries of Christ moved as much as \$US295million around four continents.

The existence of the trusts was revealed in the Pandora Papers, a leak of nearly 12 million documents on the secret details of offshore accounts. The papers were obtained by the International Consortium of Investigative Journalists and published by the Spanish newspaper El País.

A Catholic News Service article stated that the first trust, known as The Retirement and Medical Charitable Trust (RMCT), was established in New Zealand on July 6, 2010, three days before Pope Benedict XVI asked Italian Cardinal Velasio de Paolis to oversee a reorganisation of the Legionaries of Christ and its lay branch Regnum Christi.

The Legionaries of Christ were founded in Mexico by Father Marcial Maciel Degollado, who died in disgrace in 2008, having been ordered by Pope Benedict XVI to lead a life of prayer and penance, after being accused of sexually abusing seminarians and leading a double life in violation of Catholic teaching.

The CNS article went on to state that the Legionaries of Christ were listed as the sole beneficiary of the RMCT, which was established to "collect donations and make investments", and to "financially assist members who had retired, were mentally affected or injured in accidents", according to the trust's founding documents, El País reported.

Two additional trusts, known as AlfaOmega Trust and Salus Trust, were established in November 2011 to make investments. The proceeds of those investments — which ranged from petroleum projects to film production to Kentucky Fried Chicken franchises — were sent to The Retirement and Medical Charitable Trust, according to El País.

New Zealand-born Legionaries of Christ priest Fr Simon Devereux, LC, told NZ Catholic that the RMCT, established in 2010, remained inactive until it received the first funds around 2015, and this trust was never used to invest the Legion's funds.

A year after the RMCT trust was established, "the priest who was part of the advisory trustee(s) of the RMCT as General Vicar, along with other members of his family, set up two independent and irrevocable trusts with assets exclusively from their family estate and not from the Legion. The Legion has never controlled what and how money in the two 2011 trusts was used for or invested in", Fr Devereux said. This priest is Father Luis Garza Medina, LC, from Mexico, who was one of the advisory trustees of the RMCT until 2012.



Fr Simon Devereux

The involvement of this priest is why all three trusts have the same trustees and address in New Zealand, Fr Devereux said. The trusts operate independently, Fr Devereux added, and the Legion "cannot speak for the 2011 trusts, or be responsible for how those investments were handled".

The RMCT has been receiving and distributing around one million dollars annually since 2015, mainly to cover costs of caring for sick or elderly priests and consecrated persons worldwide, said Fr Devereux, who was raised in Dunedin.

"The two 2011 trusts choose whether to donate money to the RMCT or not, at their own discretion. So, they are not essentially conduits for the RMCT or for the Legion, as alleged."

In 2014, Fr Devereux noted, Cardinal Velasio de Paolis and the Vatican had a proper and full review of the Legion's internal and external audits from 2010-2014. "No embezzlement or irregularities were found in the reviews of the Legion's fiscal years."

Legionaries of Christ spokesman Fr Aaron Smith, LC, told NZ Catholic that the function of the RMCT is to solicit and receive donations, and to allocate them according to the stated purpose and intention of the donor, observing international accounting rules, auditing standards, donor transparency and applicable tax regulations.

Fr Devereux added that people may be interested as to why the trusts were set up in New Zealand.

New Zealand is not a tax haven, Fr Devereux said, but is "proudly and consistently in the top five nations worldwide with the least corruption".

"To that point, a spokesperson for the trusts set up in 2011, said that they were formed in New Zealand because the country is 'professional, reliable, cooperative and serious', and said that the trusts remained there after the new regulations were promulgated to 'take advantage of the country's stricter legal and transparency laws, rather

than move to a country with less stringent laws". All applicable civil and canonical laws were followed in New Zealand, and in every country in which the Legion is present, Fr Devereux added.

"The RMCT retains no assets beyond covering its own expenses. All donations it has received have already been allocated according to established purposes. For New Zealand, RMCT is considered a foreign trust because it has no reason to tax the activities, the bank account is in Switzerland, and the settlor and beneficiary is the Legion of Christ based in Italy."

According to a statement from the Legionaries of Christ, as reported by CNS, "Institutions related to the Legionaries of Christ have requested loans from the two trusts, created by this priest (Fr Garza Medina) and his family to finance projects."

It added that the congregation is repaying loans from Fr Garza Medina made prior to the creation of the trusts. Those payments are being made to the trusts as per the instructions of the priest, the statement said.

Catholic News Service material was used in this report.

## PAPAL PRAYER

**The Pope's October intention for evangelisation — Missionary disciples.** We pray that every baptised person may be engaged in evangelisation, available to the mission, by being witnesses of a life that has the flavour of the Gospel.

## EVENTS

### AUCKLAND DIOCESE

**NEW DATES: Triple Centenary, Feb. 25-27, 2022.** Our Lady of the Sacred Heart Parish, Our Lady of the Sacred Heart School and the Sisters of Mercy, Epsom, Auckland will be celebrating their centenary. To celebrate our legacy and share in our successes, we invite our parishioners, students, teachers and alumni to attend one or all of the events planned to mark our 100th birthday. Please check our parish website for details on how to register: epsomcatholic.org.nz

### ASHBURTON

**Sacred Heart College Ashburton's Sacred Heart, Ashburton:** After the Government's announcement on Monday 4 October, we are able to proceed with our Reunion. If Covid rules change nearer to Labour weekend, all those who have registered will be contacted by phone. Registrations have now closed.

## WIT'S END

**Given that Labour Weekend is this month, here is some workplace humour.**

I got a job at a paperless office. Everything was great until I needed to use the bathroom.

**Why did the employee get fired from the calendar factory? He took a day off.**

You know what can really ruin a Friday? Remembering it's only Thursday.

**You know what they say about a clean desk? It's a sure sign of a cluttered desk drawer.**

What do you call 12 people doing the work of one? A committee.

**Why are fewer people going into archaeology? Career advancement is in ruins.**

What's the best part about teamwork? Someone else to blame.

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# Actor plays apostle without preconceptions

by ROWENA OREJANA

Playing the role of Simon Peter's younger brother Andrew in *The Chosen* had "completely shaped" American actor Noah James' understanding of Jesus and the disciples.

Mr James was recently interviewed by Auckland Catholic diocese ministries for young people manager Sam Brebner over Zoom and Facebook Live as part of Project Lift Up / *Whakapiki ake*. The project's aim was to provide people a lift through prayer, speakers, music and faith-filled online content, particularly during the Covid-19 lockdown.

*The Chosen* is a new streaming series on the life of Jesus. Jonathan Roumie, who portrays Jesus, is a Catholic.

Mr James gave glimpses of what it was like behind the scenes of the television series that has set records for crowd-funding of such a project. *The Chosen* has about a quarter of a billion or 240.73 million viewers on its free app and more than three million subscribers on YouTube.

"When you get to 100 million (viewers) . . . I don't take that in. I try not to take that in," he said.

Mr James, who was infectious, exuberant and energetic during the interview, said he believes coming from a secular background is "a gift".

"I don't come with pre-conceived notions. One of the things I try to bring to the show is a clean slate perspective," he said.

He confessed that he was "guarded" when he first came into the show. "There's a fear that I think we all

have sometimes. Oh, maybe we're not going to get along or maybe they're going to do something to me or change me. That guardedness for me went away," he said.

Mr James said working on the show has shaped his view of Jesus and the disciples.

He said that, coming from a secular background, where Jesus' teachings are filtered through the popular media or "people in the news", his work in portraying Andrew meant going directly to the "source material", which is the Gospels.

"I feel I have much better understanding from the source, from the Gospels. Playing them out, learning the lines and speaking them . . . it does have that effect, it is sort of opening my eyes. I'm really grateful to have that experience and to continue," he said.

Mr James spoke of his first scene, which was when he ran up to Simon after seeing Jesus for the first time.

"It hurts me to watch it," he laughed, recalling how he started out "pumped-up" at 6.30 in the morning, and how his body shut down eight hours later.

He also told of how, in the 'miracle of the catch of fish' scene, they had to literally pull out of the water a huge and heavy green burrito that the show's creators can put the special effects on. They were in a boat on the lake in winter for 15 hours shooting that scene.

"That gives me chills thinking about it now, because it means so much in the moment to us as characters that our lives are going to be



Noah James (Andrew) with Shahar Isaac (Simon Peter)

okay, to put it mildly," Mr James explained.

"But to also accomplish it as actors was a beautiful meeting of real life and what the characters were experiencing. When we pulled that green burrito on that boat, some of us were yelling and some of that makes it in the final cut."

"In that moment, I was just like screaming to Shahar [Isaac who plays Simon Peter], 'I told you! I told you! The Messiah has arrived! This is true!'," Mr James recalled. "And that was just a beautiful moment for all

of us."

Mr James said he received some wonderful messages from viewers of *The Chosen* as well as some "aggressive, almost attacking" ones for being secular. He said he just treats the negative ones with empathy.

Mr James said he is also frequently asked which moments in the Gospel excite him.

"I'm like excited for all of it. I get to live it out, and so things that I would think would go one way, that is not the way it was at all. And I love them."

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