

# Vax to the max



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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 if an essential business is 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 the equivalent of alert level 1 (probably the orange setting in new traffic light framework), *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: Vasa Toleafoa hands out vouchers to a newly-vaccinated person (Photo: Jacinta Fa'alili-Fidow)

## NZCatholic

Pompallier Diocesan Centre, 30 New Street, Ponsonby, Auckland. P.O. Box 147-000, Ponsonby, Auckland 1144.

Phone: (09) 360-3067 or (09) 378-4380.

Email: [admin@nzcatholic.org.nz](mailto:admin@nzcatholic.org.nz)

Website: [www.nzcatholic.org.nz](http://www.nzcatholic.org.nz)

Publisher: Bishop Patrick Dunn

Editor: Michael Otto Journalist: Rowena Orejana

Marketing and Administration: Claudia Cachay

Design & Advertising: Anne Rose

Advertising enquiries contact:

[design@nzcatholic.org.nz](mailto:design@nzcatholic.org.nz)

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## Fight for conscience rights

by ROWENA OREJANA

New Zealand Catholic Medical Association (NZCMA) spokesperson Dr Joseph Hassan said they will continue providing collegial and pastoral support for their members after the High Court in Wellington ruled that the rights of health professionals are not infringed if they were made to refer pregnant women to abortion clinics.

"It is, of course, important for all New Zealanders that every health professional practices ethically and according to their

conscience," Dr Hassan said in a statement to *NZ Catholic*.

"With time, we will have a deeper understanding of how this particular High Court Judgment may affect the conscience position of Catholic health practitioners when caring for pregnant women," he added.

The Health Professional Alliance earlier asked the court to declare the Abortion Legislation Act of 2020 inconsistent with various rights protected under the Bill of Rights Act.

The alliance said the law change infringed rights of free-

dom of thought, conscience and religion, expression, freedom to manifest their religion and beliefs, the right to be free from discrimination, and the rights of minorities.

However, Justice Rebecca Ellis ruled that none of their rights were infringed or limited and, if their rights were limited, the limits can be shown as justified in a free and democratic society.

The judge also said delay in finding a provider of abortion services could cause health risks for the pregnant woman, as well as additional cost and stress.

## Priest's house damaged by fire

by MICHAEL OTTO

A house owned and lived in by Westport's parish priest Dr David Gruschow was extensively damaged by fire while he was away in Richmond for the ordination Mass of Fr Hayden Powick, SM. Stuff reported that four fire crews were called to the blaze at the priest's house in Watson St at 5.23am on October 9. The fire was reported by a passer-by.

Double glazing reportedly contained the fire within the house, which was fitted with smoke alarms. Fr Gruschow bought the house three and a half years ago, the Stuff article stated.

Some ten days after the fire, which reportedly reduced his house to a "burnt out shell", Fr Gruschow told *NZ Catholic* that he is feeling "OK".

"I have not been too worried, as I have thought more about the blessing that my dogs and I were away in Richmond at the time attending the ordination of Fr Hayden Powick, SM. I am not very often away from my home at night," he said.

The fire investigator's opinion was that the fire originated in wiring in the ceiling, and burnt in the ceiling cavity for some time before bursting into the house proper.

"His opinion was that the fire alarms would probably then not have sounded, and the outcome for me and my dogs may well have been serious," Fr Gruschow said.

"I have now taken up residence in the former housekeeper's flat at the presbytery. It is not ideal, but, as I say to those who enquire how it is, 'it's better than living in a tent!'"

The priest said that there has been "no great interruption" to his pastoral ministry at St Canice's parish.

"Sr Lusiana [Rarantini], DOLC, and I work together in the parish, and she has carried some more of the pastoral load while I have been distracted a little with arrangements!"

Parishioners have been "very supportive" and "many have offered help to clean up after the fire; others have offered household items such as fridges, bedding" and the like.

Fr Gruschow said that, when news came out about the fire, Cardinal John Dew phoned him and offered "condolences and any help I might require that the diocese could assist with".

And there have been many emails and texts and phone calls for Fr Gruschow, many from former

parishioners and from family and friends.

"The common message was — we are thinking [of you] and praying for you, is there anything else we can do to help?"

His insurance company has accepted the claim after the fire, and Fr Gruschow is waiting to see what happens next.

"They may decide to repair the house or perhaps to demolish and rebuild. A parishioner who is a builder viewed the damage, and his opinion was it was too extensive to economically repair.

"In Westport, at the moment, because of all the flood repairs, tradespeople are difficult to obtain, and many face waits of up to a year before their house can be fixed. Probably I will be in that position as well."



Father David Gruschow after the ordination in Richmond (Photo: Jonathan Pierce, Society of Mary)

## Cans for Christmas appeal moves online

by NZ CATHOLIC staff

The annual Cans for Christmas appeal in Catholic schools has been shifted online because of Covid-19-related restrictions.

A note on a Give-a-little page for the project stated that 52 Catholic schools from throughout New Zealand were set to participate this year, but "due to the current Covid-19 situation we are unable to physically collect the canned food items much needed by the local food banks".

Normally, the cans of food collected go to the St Vincent de Paul Society for distribution to needy families and people. In 2020, 50 Catholic schools participated, and more than 32,000 canned food items were given to the Vinnies.

But this year there will be an online collection, with proceeds going to support the St Vincent de Paul Society to create food parcels for families in need.

The target for the online collection is \$35,000. Go to [www.givealittle.co.nz](http://www.givealittle.co.nz) and search for Cans for Christmas.

■ The Vinnies Annual Street Appeal in Wellington had to be cancelled last month because of Covid-19 restrictions.

But a message on the St Vincent de Paul Society Wellington facebook page stated that this "doesn't stop the challenges our communities are facing and the increasing amount of support services being accessed at our Newtown hub".

"Times are tough at the moment," the message continued. "We need your help to meet the increasing demand for Vinnies Welfare Services, ensuring Kiwis have access to the support they need when they need it."

Donations can be made at [www.vinnies-wellington.org.nz/annual-appeal](http://www.vinnies-wellington.org.nz/annual-appeal)

## Challenges for Church in 'traffic light' system

by MICHAEL OTTO

New Zealand places of worship which elect not to require a vaccination certificate for entry will have reduced numbers at services under all levels of the new three-setting "traffic light" system for managing Covid-19 in the community, which was announced by the Government on October 22.

Places of worship are under the heading of "gatherings", as are "weddings" and "marae", for these purposes. Similar rules would apply to other categories such as hospitality and events.

According to the details of the system listed on the covid19.govt.nz website, under the red setting, gatherings, including places of worship, with vaccination certificate entry requirements, can have a limit of 100 people with 1 metre distancing.

If places of worship elect not to have a vaccination certificate requirement at this setting, only 10 people can attend, with 1 metre distancing.

Under the orange setting, gather-

ings with vaccination certificate entry requirements will have no limit on attendance, but if there is no vaccination certificate requirement, only 50 people can attend, with 1 metre distancing.

Under the green setting, gatherings with vaccination certificate entry requirements will have no limit on attendance, but those without such a requirement can admit only 100 people, with 1 metre distancing.

A 90 per cent fully vaccinated eligible population in each of the DHBs in Auckland would see the traffic light framework come into effect there. Similar thresholds apply to the country as a whole. Lockdowns can still be used under some circumstances.

The Government is going to review progress and targets on November 29. It has been reported that a vaccination certificate system will be operational by the end of November.

In a video posted to facebook on October 23, Auckland auxiliary Bishop Michael Gielen acknowledged the difficulty of the situation, saying

there would be challenges ahead for the Church.

"I know it has caused great anxiety for many of you," Bishop Gielen said, "and many of those concerns have been passed on to us, and we hear your concerns, we hear your fears."

The bishop added: "I know that we have to walk this journey together, and I know it won't be an easy journey. What I do know is that what we have as Catholics, and what we can call on, is the great gift of peace. That we can be peaceful during this journey, during this challenging time."

Bishop Gielen prayed for the intercession of St Joseph, who had faced uncertainties and crises, to bring peace to people. The bishop prayed that God's plan would reign in people's lives and in the world.

According to the Archdiocese of Melbourne's website, churches in Melbourne were able to open again on October 21, after a 70 per cent fully vaccinated target had been reached.

For church services where people were fully vaccinated, limits of 20 for indoors and 50 for outdoors were

applied. For people who are not vaccinated, the limits were 10 indoors and 20 outdoors. A higher vaccination level will see the Melbourne limits increase to 150 indoors and 500 outdoors for fully vaccinated people, but the limit for unvaccinated people only increases slightly. When 90 per cent vaccination targets are achieved, there will be further relaxations, but ongoing restrictions for the unvaccinated have been signalled.

Some Melbourne parishes took different approaches on the first weekend when churches were open. One parish, Rowville, had vaccinated worshippers in the church, while Masses were simulcast to yet-to-be vaccinated people in the parish hall.

Another parish, Mount Waverley, had several outdoor Masses for vaccinated people, as well as one indoor Mass for people of unknown vaccination status.

In New South Wales, places of worship are open to the public, but different limits, depending on vaccination status, currently apply to funerals and weddings.

## Māori leadership needed in vaccination drive

by ROWENA OREJANA

Relationships are key to ministering to Māori, particularly when discussing getting vaccinated against the Covid-19 virus.

Auckland Vicar for Māori Manuel Beazley said that many of the Catholic parishes in the region are actively promoting vaccination, and were involved in the Super Saturday Vaxathon held on October 16.

"There is a big push in south Auckland, many of the Catholic parishes in the region are intimately involved with vaccination events. Parishes have been actively promoting that their parishioners get vaccinated," he said.

"South Auckland has high numbers of Māori and Pacific peoples, they are among the most vulnerable because many have other health-related issues. There are big households in this part of Auckland," he said, noting that the Government has stressed that household transmission is by far the most common form of transmission of the virus in this current outbreak.

"Needless to say, if Covid-19 gets its way in south Auckland, it would be catastrophic," he said.

Mr Beazley said that various Iwi, hapu and marae around the country are also doing their bit.

"They need looking after too. They also need affirmation, to know that they are making a difference,"

he said.

The Ministry of Health said that the event resulted in 10,825 Māori getting their first dose, and a further 10,877 their second dose. Overall, as of October 23, 68.7 per cent of the Māori population, or 392,000 people, had had their first dose — 275,000 of those are fully vaccinated.

There were 560 Covid-19 cases recorded in total in the Māori community.

Mr Beazley said, while there may be hesitancy to the vaccine for some, he believes the problem is more of an accessibility issue.

"Our vaccine booking system works when you have access to a laptop or smartphone and good internet connection. Drive-through vaccination stations are good if you're not too far from it or if you have a vehicle that is registered and has gas to travel — or a vehicle in the first place. Many of our rural and isolated communities are predominantly Māori, [and] there are issues of access to vaccination centres in those places," he said.

Access to accurate and reliable information is also an issue.

"For Māori, who is saying it is just as important as what's being said. There is a trust issue here," he said, explaining that Māori had been let down by institutions in so many ways.

"There is a deep mistrust by many Māori towards institutions and so,



Manuel Beazley

even well-meaning older people, just don't have the street-cred, as it were, to break the generational barrier. It just feels like been told off, or told what to do," Mr Beazley said.

In ministering to, as well as engaging with, those who are against vaccination, Mr Beazley said it should be done "one to one".

"We need to listen to the reason why a person is not choosing to be vaccinated. In the Māori worldview, we have the elements of Pono, Tika and Aroha. This must inform and guide our interaction," he said.

He said, when observing Pono, one listens, not only to the words, but to "their heart — what they are feeling".

Responding with Tika means responding in a way that is respectful, putting before them accurate and reliable information, and not forcing one's opinion on them.

"When Pono and Tika have been followed, the result is always aroha — there is a new-found communion between people because they have heard each other, they have been free to interact without fear of judgement or coercion, and the product of that is aroha — communion, respect, compassion," Mr Beazley said.

Mr Beazley suggested to those ministering to Māori to "get to know their story".

"Building strong relationships is the key towards dialogue, reciprocity and trust," he said.

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# National gathering planned in synod process

by MICHAEL OTTO

A national gathering is being planned for next year at the conclusion of the diocesan discussion and reflection stages of the Synod of Bishops 2021-23 process, said Hamilton Bishop Stephen Lowe.

The synod theme is: "For a synodal church: Communion, Participation, and Mission."

During a homily at a Mass celebrated at his chapel because of Covid-19 restrictions, and live-streamed, Bishop Lowe said that discussion groups in parishes and elsewhere in Hamilton diocese will be able to submit their reflections to the diocesan office, from which a diocesan reflection on the questions in the synod preparatory document will be prepared.

"Next year, around Easter, there will be a national gathering when we will reflect together as the Church in New Zealand, and this will all be fed into the process in Rome, where bishops and lay people from around the world will gather with Pope Francis," Bishop Lowe said.

He started his homily by recounting how a group of 40 people gathered in Hamilton diocese last year to discern together a strategic plan for the diocese for the next five years.

"Out of that came our strategic plan. The three headings we had were together, on the journey, living no longer for ourselves but for Christ."

Now Pope Francis, in starting the synodal process which will culminate in the Synod of Bishops in Rome in 2023, "is asking for a Church that journeys together."

"It is always good when the Pope agrees with the Diocese of Hamilton!" Bishop Lowe joked.

What Pope Francis is asking of the whole Church is that "we live in communion with each other, that we achieve a greater level of participation, where everybody has a part to play, and then together we open ourselves, the whole Church, up to mission."

"And he says to do this we have to be a Church that always remains open to the surprises that the Spirit will certainly prepare for us along the way."

God is always journeying to us and speaking to us, Bishop Lowe said.

"Not that we are always journeying with him, or listening to him. Maybe



Bishop Stephen Lowe

it is a bit like the teenager when the parent is calling out to them and the teenager just doesn't want to hear. Maybe we can be like that in our faith journey."

Reflecting on the Gospel of the day, in which Jesus said that those who want to be first must be a slave, Bishop Lowe said that one of the most important things a slave has to do is to listen, in order to find out what they have to do. This requires an attitude of humility, and a development

of a discipline of listening to the Lord and being guided by him.

"Jesus and his Spirit are always wanting to correct the Church, to guide the Church, just as he did for the disciples there, so he wants to do that today. That is what a synodal Church is all about. A synodal Church is one that listens to the movement of the Holy Spirit in our lives. We do it in our own personal journey of faith, but we also need to do it together as the whole People of God."

Bishop Lowe cited the example of St Oscar Romero, who was transformed by listening to the suffering of his people in El Salvador, and his subsequent actions on their behalf led to his martyrdom.

"To be a disciple of Christ means that we must be ready to lay down our life," Bishop Lowe said.

The bishop said he would be putting out a series of short videos addressing the material that the Church has distributed for the synod.

"The Spirit calls us to participate," Bishop Lowe said, "just not to be passively sitting on the pews on Sundays, and then going out to live our life as if nothing had changed. Because we are called to be people of mission."

# Synod opened in New Zealand dioceses

by ROWENA OREJANA

Auckland Bishop Patrick Dunn has urged people in his diocese to "unmute ourselves", share their dreams for the Church, as well as consider "outrageous" issues in walking the synodal journey.

As Auckland remained in level 3 lockdown, the bishop led the liturgy opening the diocesan phase of the 2021-2023 synod on Zoom. The liturgy was also streamed on Facebook live and YouTube.

Bishop Dunn said for the Auckland diocese synodal journey, people will be asked next month to gather in small groups.

"I realise that this couldn't be a more inconvenient time for us in Auckland diocese. We're in lockdown. It's coming up for Christmas and the summer break... It might have to be on Zoom or

online, please God, it might be able to be in person," he said. "But we're asking people to share what is in your hearts and to listen to what others have to say."

The bishop suggested that some of the questions that people could ponder include: What is our dream for the Church? How do we think the Church could or should change? How would we like the Church to be?

"One really big question, it's a little bit of an outrageous one, is: does the current parish structure suit our purposes, especially in an urban setting? Parishes have been very resilient through history, but are we perhaps being called to think of a different model or different models in a large city like Auckland city itself?" he added.

He also asked the people to reflect on how effective we are as a Church in caring for the poor.

"Even with the present vaccination programme in New Zealand, one of the points being highlighted in the past couple of weeks has been groups who feel on the fringes of society. They feel that they don't belong to mainstream New Zealand society. That mainstream New Zealand society doesn't care about them. Are we caring for them?" Bishop Dunn asked.

The bishop stressed that, even as people share their thoughts and dreams, they should listen to others, especially those who may be overlooked in our society.

## Wellington

Wellington Cardinal John Dew, in his homily at the Mass for the opening of the synod, stressed the call to serve. He celebrated Mass at St Teresa's Pro-Cathedral, Karori.

The cardinal recalled being struck by a couple of lines in Pope Francis' speech at the synod on the family in 2015.

"I remember two things from his speech. The first was 'the only authority we have is the authority of service.' I have repeated it many, many times, and I will never forget him saying those words," he said. "The second was, 'it is precisely this path of synodality which God expects of the Church of the third millennium.'"

Cardinal Dew said that this particular synod is about what kind of Church we imagine and want for the future.

"It's hard to be succinct and to put into a homily what 'synodality' is, but, in a nutshell, it is about all members of the Church, all of us, walking the path of life together, truly listening to and being of service to one another," he said.

The cardinal said Pope Francis is determined that this synod will re-capture the vision of the Second Vatican Council.

"Let's make it an adventure: walking together

with faith; listening to each other (as Francis put it, 'How good is the hearing of your heart?'); engaging in a process of healing guided by the Holy Spirit, and supporting one another, looking for new paths and new ways of speaking," he said.

## Christchurch

In Christchurch diocese, Archbishop Paul Martin, SM, said that one of the challenges the Church has, at present, is how to proclaim the Good News of Jesus.

The archbishop celebrated the opening Mass for the Synod at St Mary's Pro-Cathedral.

"In the past we tended to rely on the structure of the Church to do all of this. The priests and nuns and brothers were the full-time workers, and the lay people worked with them on this in keeping the Church going," he said. "It was a Church that was inherently hierarchical, and people knew their place."

The archbishop said that the Holy Spirit, through the Second Vatican Council, opened the Church to the world. This meant all the faithful are to be involved in the life of the Church and bring others to the Church through engagement with the world.

"The fundamental image that is used for this is that of the journey of faith. We are all on this journey together. We need each other for support as we walk together on this earth in preparation for the next. We have the life of God within us and amongst us, and so that is the framework for what we are called to do and be," he said.

The archbishop exhorted the people to participate in group meetings around the diocese, and share their thoughts and reflections on what they want the Church to be.

## Dunedin

Dunedin Bishop Michael Dooley told *NZ Catholic* that resources for the diocesan phase of the synod will go to parishes to help in "holding listening groups, take part in an online survey, and contribute feedback in whatever way possible".

Bishop Dooley opened the synod with a Mass at St Joseph's Cathedral. A planning group is meeting regularly, and the Dunedin diocese contact person for the synod is Stephanie Swann.

"I see this synod as a great initiative from Pope Francis to help us as a Church to become better listeners, and then to move onto the next step of discernment and action in mission," he said.

"As a diocese, we will gather feedback from as many people as possible, and then submit it in February 2022, but we will not want to stop at that. We are planning to try [to] continue the synodal listening process within the diocese," Bishop Dooley said.

# Acknowledging the pain of the long lockdown

by ROWENA OREJANA

People can have everything going well for them during this lockdown, but still feel unsettled and have mental health issues.

Christchurch-based behavioural expert Michael Hempseed told *NZ Catholic* the number of people that had reached out to him from all around the country to seek help is higher now than it was in the previous lockdowns.

"A lot of people have said to me, 'I don't know why I'm upset, I don't know why I'm not coping, it's not that bad'," he said.

"Actually, New Zealand's been significantly disrupted. It looked like things were going ahead, we opened borders with Australia. It looked like things were moving forward. And then suddenly, we are put in this situation where we don't know how long it's going to be, there are far more restrictions on our lives. It's emotionally draining to be processing this," he said.

Mr Hempseed said people tend to put Christmas or the end of the year as their deadline for accomplishing things. They are realising that, in

this lockdown, they have probably lost more than a couple of months already.

"They are probably putting extra pressure on themselves," he said. "So, maybe think to yourself if you don't get everything done by the end of the year, just do it next year."

The uncertainty arising from lockdowns is not helping.

"The fact that we [could] go into lockdown at any time, I think, is causing a lot of people fear and worry," said Mr Hempseed, before the Government announced the new three-setting traffic light system on October 22. "Some of the things that can possibly help with this is one, ultimately, things are going to be OK. Long-term, there is going to be a positive outlook with all these."

He said a lot of people may be grieving, and there are a number of reasons for this: job loss or just being unable to go to work, a Christmas family get-together that has been cancelled, or not being able to see family and friends.

"Sometimes Christians think, if we believe in God, we shouldn't be upset about some things going wrong. But when Jesus found out

Lazarus had died, he wept. And this is remarkable given that, shortly, he's going to raise him from the dead," Mr Hempseed said.

"He knew this pain was only going to be temporary, but he still acknowledged the pain and he was still very upset by this. This shows that Christians can be upset by things that happen, even if we know how the story ends. Even if we know that, ultimately, there's going to be a good outcome, we can still be upset," he added.

Mr Hempseed said, if people or anyone they know seem depressed or grieving, they could go to the doctor so that they can be seen immediately. Sometimes, counsellors can have a fairly long waiting list.

He strongly suggested that, if a counsellor or a doctor does not seem to help, they could change counsellors or doctors.

He said that going to a Christian counsellor might be helpful, but "it's better to have a good secular counsellor than a bad Christian counsellor".

Mr Hempseed said, if someone is depressed or grieving, the first thing to do is to acknowledge their pain.

"If someone's grieving or they're upset or going through a hard time, often what we try and do is we try to make it better for them. We say something like, 'think about how lucky you are. There are far more people worse off than you'," he said. "The problem is, when people hear that, they often feel insulted."

"If you actually want to help someone, you've got to acknowledge the pain they're in. If you really acknowledge what they are going through, that starts to heal some of their pain because they've been listened to," he explained.

Mr Hempseed said that sometimes grief hits people right away, while for some, grieving could take a while.

"As a Church, we can't say to people, you should be over this by now," he said.

Offering to do practical things like mowing their lawns or doing their shopping will help.

"Sometimes, we think, when people are grieving, we have to say the right things to make it all better. But actually, there is no magic sentence that can magically fix all these. What we need to do is just be there for people," he said.

# NZ Lutherans and Catholics reach baptism agreement

by NZ CATHOLIC staff

Catholic and Lutheran churches in Aotearoa New Zealand have approved a statement recognising the unity of each other's baptisms.

The statement — Baptised Together in Christ — will be particularly helpful for families wanting to baptise their child where one parent is Lutheran and the other Catholic.

The baptism agreement is the first major work of the Roman Catholic-Lutheran Dialogue Commission. The commission has held regular meetings since being created by Lutheran Bishop Mark Whitfield and Catholic Cardinal John Dew in 2017, as part of New Zealand services marking the Reformation of European Christianity that began in 1517, when Martin Luther published his Ninety-five Theses in Wittenberg, Germany.

Bishop Whitfield says: "Catholic and Lutheran baptismal rites have much in common, and this work is a welcome opportunity to learn from each other's practices."

Cardinal Dew says: "This statement honours our commitment to seek the unity that draws us together, to be transformed by our encounter with one another, and to promote further expressions of our unity across our churches."

The statement says: "The Catholic and Lutheran churches can learn from one another and speak with a common voice on issues of concern in modern society, with the conviction that they



Copies of the Baptism in Christ statement

share one baptism and one faith."

Acknowledging there are differences in understanding and emphasis between the two churches, it adds: "Catholics and Lutherans both assert that through baptism a person becomes a member of the one, holy, catholic and apostolic Church."

"A parent couple that includes both a Catholic and a Lutheran partner are encouraged to bring their child for baptism in the church of their choice. They may seek to have both of their pastors/priests participate in the baptismal service."

It also says: "Christians are encouraged to speak of being baptised into the Christian church, into the Christian faith, or into Christ. They may say that they were baptised in the Catholic or Lutheran church, but are discouraged from saying that they have been baptised Catholic or baptised Lutheran."


Members of the dialogue commission are: Pastor Jim Pietsch, Assistant Bishop LCNZ (chair); Fr Tom Rouse, St Columban's Mission Society (secretary); Fr James Lyons, Parish Priest Emeritus; Sr Kathleen Rushton, Sisters of Mercy; and Dr Petrus Simons, lay member LCNZ.

Paper copies of the statement will be distributed to parishes as Covid-19 restrictions permit. A Lutheran-Catholic ecumenical service to celebrate the statement is being planned for Wellington late in November, but will also be dependent on Covid-19 restrictions.

The statement can be found at [www.catholic.org.nz/assets/Uploads/1-Final-Baptised-in-Christ-web.pdf](http://www.catholic.org.nz/assets/Uploads/1-Final-Baptised-in-Christ-web.pdf)

CathNews NZ noted that the statement made no comment on Lutheran eligibility as preference students in Catholic schools.

NZ Catholic understands discussion is going on among some priests about the canon law implications of the statement, particularly concerning who is able to be the minister of the sacraments, and who receives the sacraments, and under what circumstances (canons 844, 861 and 1366).



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# Coming out of Coronavirus

(This article was written before various roadmaps for opening up were issued in Australian states. But the commentary is relevant to the current position in New Zealand — Editor).

As restrictions drag on and the number of infections rises, more (people) are asking when lockdowns can cease. [P]oliticians and business leaders have argued the case for a quick ending while claiming the authority of scientists. Science being science, the relevant questions have been tied to numbers. They have asked: how few cases should there be in the community before leaving lockdown? What percentage of the community must be vaccinated before the lifting of restrictions? What number of deaths should be tolerated for the gains of opening the economy? And when precisely should the opening... take place?

In this drive towards opening... reflective decision-making risks being sidelined. It would insist that science can provide evidence for answering these questions, but cannot itself decide them. That rests with the community through its leaders. It would also insist that, in answering

## Andrew Hamilton

the questions, no simple and partial calculus will work. Answers must be based on respect for the needs of all people in the community, and especially the most vulnerable. Before [the country] moves from lockdowns to an open community, too, it must ensure that the most vulnerable people will be protected.

In the debate about responding to coronavirus, human value is often defined in crude terms by comparing the value of one human life with another, or the value of one group of people with another. By comparing the value of people who are elderly with people who are young or in the workforce, for example, some would argue that we should neglect the lives of one group while focusing on the lives of others. In this kind of

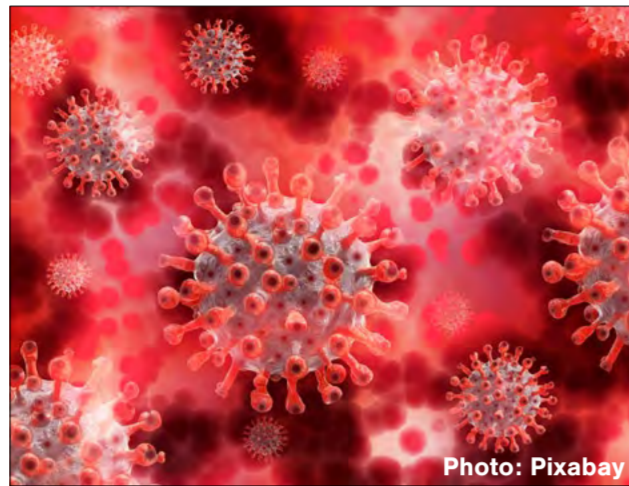


Photo: Pixabay

analysis, the value of a human life is measured by economic criteria of cost and benefit.

This reasoning is crude because it focuses on one aspect of human reality, that of economic transactions or of age, and makes it decisive in all questions of policy. It ignores the complexity of the human relationships that compose a human life. It also devalues personal dignity, which is grounded in the conviction that each person is of unique value, and so cannot be used as a means to someone else's end. Respect for human beings demands recognising that each person must be taken into account and that, because we depend on one another, we are also responsible to one another. From this, it follows that it is impossible to compare the value of one human being with that of another. When reflecting on social policy, we must consider all the sets of relationships that compose fully human lives, of which economic relationships are only one of many.

The challenge inherent in moving to live with the pandemic is to regard the human life and flourishing of all human beings as precious, and to act in a way that sees this flourishing of all, and especially of the most vulnerable, as the responsibility both of the community and of government. No responsible policy may sacrifice the lives of one group in order to protect the life

or goods of others.

Good policy will begin by reflecting on the risk to people's lives and relationships posed both by the spread of the coronavirus and by the restrictions imposed in order to prevent it. Both entail considerable loss in terms of physical and mental health, personal and economic relationships and community services. Without planning and intervention, the risk and cost will fall most heavily on the most vulnerable people in society. In moving from a restricted to an open life, the personal and social costs and benefits of the change to all groups in society must be weighed.

Because the transition is now seen to depend on the level of vaccination, the most vulnerable people will be those who are not vaccinated. They will be most at risk of being infected, becoming seriously ill, and of spreading infection. This suggests that the proportion of people fully vaccinated before opening the economy must be at the higher rather than lower level of estimation, and should be as high in vulnerable sections of the community as in the better resourced....

These things do not argue against loosening restrictions on movement, commerce and gathering. The effects of the restrictions on people's health and livelihood make a powerful case for such loosening. But they do press for spending time and money on preparing for it. A higher rate of vaccinations in order to reduce the number of people vulnerable to acute illness and death, communication specifically at persuading people in vulnerable groups to be vaccinated, planning to provide accommodation promptly for all homeless people, strengthening stretched health systems, vaccinating for young children who otherwise will spread disease, and ensuring that people held in prisons, homes for the aged and other institutions do not merely avoid death but have a fully human and social life, are just some of the actions required.

Andrew Hamilton, SJ, is consulting editor of *Eureka Street*, run by the Australian Jesuits. This is an abridged version of an article that was published on [www.eurekastreet.com.au](http://www.eurekastreet.com.au) on September 2. It is republished here with permission.

## Ronald Rolheiser

# When we doubt the power of prayer

"We need to pray even when that seems the most lifeless thing to do." That's a counsel from Michael J. Buckley with which we need to challenge ourselves daily. In the face of real life, prayer can often seem like the most lifeless thing to do. What difference does prayer make?

"I will pray for you!", "Please keep me in prayer!", "Know that you have my prayers!" We use those expressions all the time. I suspect not a day goes by that most of us do not promise to pray for someone. However, do we really believe our prayers make a difference? Do we really believe that our prayers can stop a pandemic, ease tensions within our communities, erase centuries-long misunderstandings among various religious denominations, cure someone dying of a terminal disease, bring our children back to church, or help someone forgive us? What can prayer do in the face of our own helplessness in a situation?

Jesus said there are certain demons that can only be cast out by prayer and fasting. I suspect that we find that easier to believe literally, in terms of an evil spirit being cast out of a person, than we believe that our prayer can cast out the more earthly demons of hatred, injustice, misunderstanding, division, war, racism, nationalism, bigotry, and bodily and mental illness. These are the real demons that beset our lives and, even though we ask for God's help in prayer, we don't often do it with a lot of confidence that our prayers will make a difference. How can they?

The long history of Judaism and Christianity has taught us that God is not in the easy habit of positively interfering in nature and human life, at least not in ways that we can see. Miracles do happen, perhaps by the millions in ways that we

cannot perceive. But, if we cannot see miracles, how are they real?

Reality has different modalities. There is the empirical and there is the mystical. Both are real, though both are not equally observable as an action of God in history. If a dead body rises from its grave (the Resurrection) or if a race of people walks dry shod through the Red Sea (the Exodus) that is clearly an intervention of God in our world, but if some world leader has a change of heart and is suddenly more sympathetic to the poor, how do we know what prompted that? Likewise for everything else for which we pray. What inspired the insight that led to the discovery of a vaccine for the pandemic? Pure chance? A touch from above? You can ask that same question vis-à-vis most anything else we pray about, from the world situation to our personal health. What is the source of an inspiration, a restoration to health, a melting of a bitterness, a change of heart, a correct decision, or a chance meeting with someone that becomes a grace for the rest of your life? Pure chance, simple luck, or a conspiracy of accidents? Or does God's grace and guidance positively touch you because of prayer, someone else's or your own?

Central to our faith as Christians is the belief that we are all part of one mystical body, the Body of Christ. This is not a metaphor. This body is a living organism, just as real as a physical body. Inside of a physical body, as we know, all parts influence each other, for good and for bad. Healthy enzymes help the whole body to retain its health, and unhealthy viruses work at sickening the whole body. If this is true, and it is, then there is no such

thing as a truly private action. Everything we do, even in our thoughts, influences others, and thus our thoughts and actions are either health-giving enzymes or harmful viruses affecting others. Our prayers are health-giving enzymes affecting the whole body, particularly the persons and events to which we direct them. This is a doctrine of faith, not wishful thinking.

Earlier in her life, Dorothy Day was cynical about Therese of Lisieux (The Little Flower) believing that her isolation in a tiny convent and her mystical "little way" (which professed that our smallest actions affect the events of the whole world) was pious naiveté. Later, as Dorothy gave herself over to symbolic actions for justice and peace that in effect seemed to change very little in real life, she adopted Therese as her patron saint. What Dorothy had come to realise, through her experience, was that her small and seemingly pragmatically useless actions for justice and peace, were not useless at all. Small though they were, they helped open up some space, tiny at first, which slowly grew into something larger and more influential. By slipping some tiny enzymes into the body of the world, Dorothy Day eventually helped create a little more health in the world.

Prayer is a sneaky, hidden antibiotic — needed precisely when it seems most useless. 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.rolheiser.com](http://www.rolheiser.com) Follow on Facebook [www.facebook.com/ronrolheiser/](http://www.facebook.com/ronrolheiser/)



# Pain can be a school of compassion

## Editorial

One of my classes at the seminary dealt with the problem of pain. How do humans experience pain and suffering in a universe created by a good God? One little aside by my lecturer mentioned that philosophers tie themselves in knots over the issue of pain. How can we describe pain? We can only speak in metaphors, saying what it is like. Yet we have a word for "pain" that is not meaningless. We all have human bodies, brains and nervous systems. But how does one know what someone else's pain is really like?

Many people encounter pain in childhood. I recall putting my hand through the wringer of a washing machine. That really hurt. My parents told me about my jumping on a bed, hitting my head, swallowing my tongue, going blue in the face, having a fit, and nearly biting my mother's finger off as she prised my tongue out of my throat. I have no memory of this.

I do remember doing a bicycle drag race with my brother on a neighbourhood street, shooting over the handlebars and skidding along the asphalt for several metres, deeply grazing my knees, hands and face. I literally saw stars. The merthiolate at the doctor's afterwards wasn't fun either.

When I was a little older, I managed to get a fish-hook embedded in one of my fingers. My father poured whisky on it and cut it out with a razor blade (we were on holiday). No anaesthetic there. A year or so later, I stood on a broken bottle protruding from the sand at a beach and cut my right foot to the tendons. That required multiple stitches and wrecked that summer. I still have a scar shaped like the numeral three on my right foot.

Sports resulted in their share of injuries. I had my glasses smashed into one of my eyebrows in one cricket match, with appropriately bloody results. I took six bouncers to the rib cage when opening the batting in another game. Then there was the soccer game in which I smashed my face into an opponent's hip (a badly timed tackle) and had blood spurt from my nose for what seemed an eternity. Having an opponent kick me flush on the instep in another game — that one hurt for days.

I remember the searing headache I had as the anaesthetic wore off after I had had a wisdom tooth removed. All I could do was lie face down on my bed and wait for the pain to go away. Then there was the upper back injury I suffered as a result of overdoing things with weights at the gym. That led to shooting pains from the back of my head to my eyebrows. It took the intercession of an osteopath to make that one go away. Tearing several ankle ligaments as I tripped on a gutter wasn't fun either. But I was amazed at how effective acupuncture was at accelerating my healing.

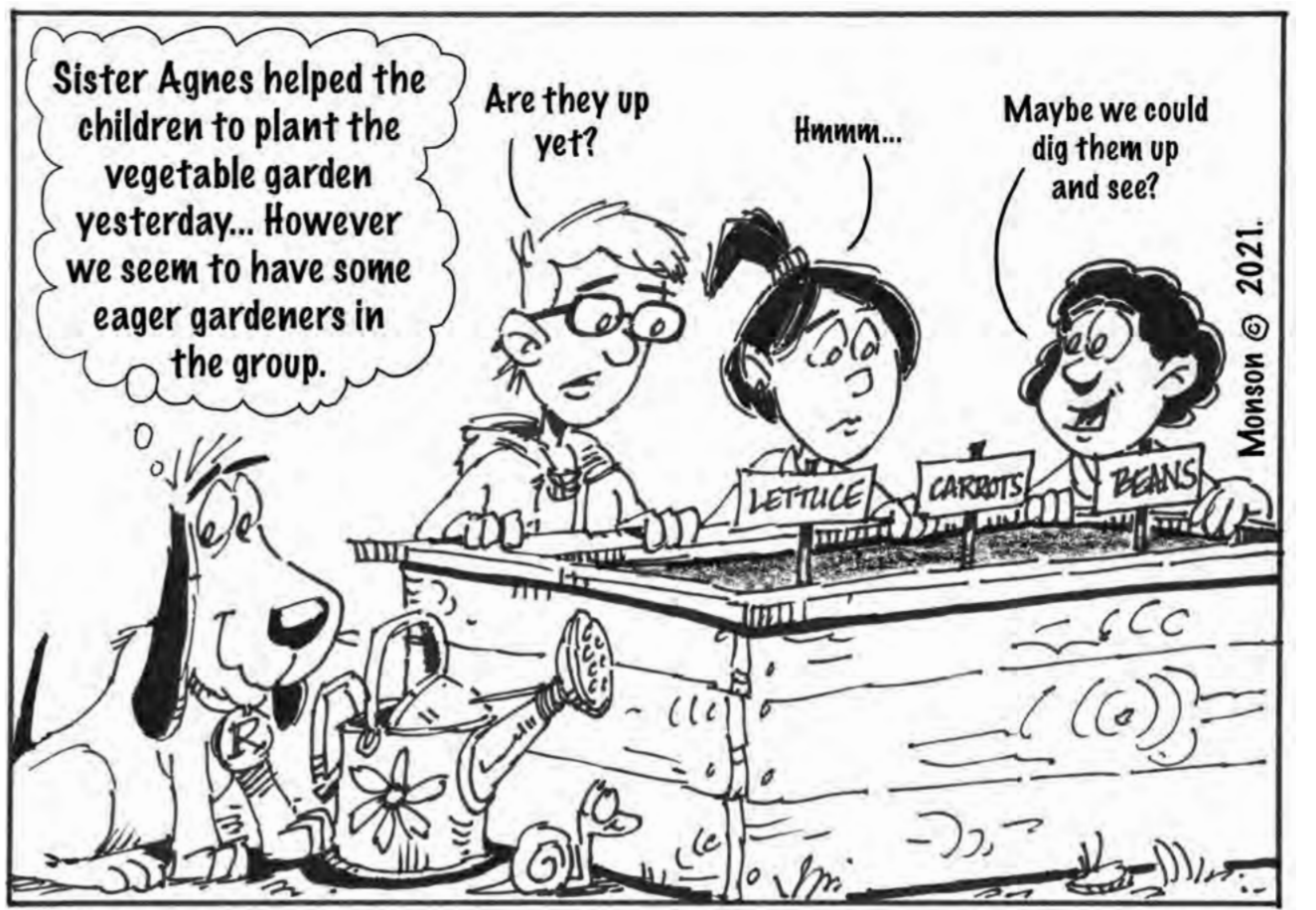
My path back to health in most of these episodes was facilitated by the skills, mercy and love of others. (I had to suffer the jolts from an electric fence by myself!).

What is the point of this catalogue of mishaps and misadventures? Many people would have suffered similar injuries, all relatively minor, and many will have suffered worse, much worse. But the upshot of all my injuries was that, eventually, they all healed and the pain went away. The experiences helped develop in me the cardinal virtue of prudence. They also taught me to have compassion for others in pain.

I have not spoken about emotional, psychological or spiritual suffering. There isn't room for that here. But when I look at the crucifix, I can see that Jesus died in agony. His pain did not go away and he suffered unto the end. If my pain can school me in compassion, just imagine the compassion Christ has for us in our pain, even in lockdown.

— Michael Otto

## The Habit



## Letters

### Latin Mass

The call by Pope Francis for restrictions on the use of the Latin Mass (NZ Catholic, August 7) has provoked protests. We Catholics should listen to him and be guided by him. As Bishop Cullinane said in his article in the same NZ Catholic, "Devotion is commendable, but liturgy is much more than devotion". Liturgy is the prescribed form of public worship of the Catholic Church, and the Mass, our paramount liturgy, a sign of our unity. With the change from the Latin Mass to English, I rejoiced to be able to worship God in my own language.

Perhaps we have grown casual at Mass, as if we, the People of God, are unaware of the sacred mystery of which we are part. Or has the Latin Mass a feeling of mystery and reverence that the parish Mass lacks? Certainly, those present at a Latin Mass appear more devout, as against those who attend regular weekday Mass.

I once knew a non-Catholic who preferred going to her Church's Sunday service when it was led by a certain minister who used an older form of their ritual of worship. She avoided the more modern version led by a different minister, as she believed the old service was superior to the other.

Heaven forbid that should become an attitude in the Catholic Church. **Kathleen Kenrick**, Dunedin.

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.

### Women

As Church, we are asked to take part in a synodal process that allows lay participation at the preparation stage, but... the final decisions will be exclusive to the magisterium of the Church.

We are asked to enter a discernment on how Catholics journey together, and the simple answer is, not that well. How can any group of people function well, when the authority of that group is exclusive to one selective group within it, who confers authority upon themselves and, where at least half its members, women, have no authority to teach, or make decisions affecting their participation?

No matter how the questions are put to us, the glaring question is why women would remain members of the "Catholic" Church when they are excluded from full and active participation at all levels of its structure. The answer for me is not that I believe or accept the exclusivity of priesthood to celibate men, but that I am the Church, not merely a participant in it.

God calls me here as Catholic by the circumstances of my birth and by family tradition, and this is where I belong; but this does not mean I believe that women are fully represented as they should be in the life and mission of the Church. In a Church where intelligent, educated, inspired women cannot even preach a hom-

ily. Will this synod change the Church? That is doubtful when the magisterium continues to exclude women, but I am ever hopeful because the Spirit moves where the Spirit wills. **Teresa Homan**, Upper Hutt. ■ Abridged — Editor.

health service. Is this the health service that we want for our families and community? **Ken Orr**, Christchurch.

## Reflection

I read the essay written by Father Ronald Rolheiser on "Twenty years later" with reflection prompting introspective thoughts on prayer. Twenty years ago, America experienced the destruction of the twin towers of the World Trade Center. Two years ago, New Zealand experienced the mosque shooting. It is devastating to hear and recall these events of atrocity in human tragedy, with loss of lives and buildings.

It gets even worse when the living ones have to live on with memories of hurts, loss of camaraderie and families.

I agree with Fr Ronald on the exercise of prayers. With the pandemic of the coronavirus, the possibility of infection exists in every corner of the world. This gives more reasons to live a prayerful life.

With historical example of faith, we can faithfully practise Catholicism with prayers like the holy rosary. Faith in God involves sincerity of faith and making submissions to him. God gives us his providence. The sun rises in the morning and sets in the evening with the appearing of moon and distribution of stars... Thank God for his greatness.

**Jackie Chong**, Wellington. ■ Abridged — Editor.

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## Mission, ministries and co-responsibility

(This is the second part of a two-part article. The first part was in the previous issue of *NZ Catholic*.)

### Part IV Where to start?

I referred to the increasing gap between the number of our parishes and the number of priests. Simply combining parishes, whether for the sake of having a parish priest in every parish, or out of due concern for future financial resourcing, does not resolve the problem because ultimately everything depends on pastoral effectiveness and enlivening.

An alternative to combining parishes is available where Church law allows for the pastoral care of parishes to be entrusted to lay people, with a

### Peter Cullinane

priest appointed to provide general supervision (canon 517/2), usually from another parish. We already experience the insufficiency of suitable priests, which is what justifies recourse to this canon. Of course, where this happens, priests are still required for sacramental ministry. It is possible that some priests might even prefer that kind of role, leaving management of the parish to a team of qualified lay women and men. Lay leadership of parishes requires proper formation — of parish and leaders — and proper remuneration.

Yet another starting point for renewal can be found in the experience of small base communities pioneered by the Church in some countries in South America and Asia. Of course, we cannot simply transfer other local churches' experience to our situation. But we, too, can establish smaller communities within parishes, where leadership can be shared by teams and on a voluntary basis.

Such gatherings would be lay-led, and need no official authorisation. They can happen already, and develop in home-spun ways.

The Christian Base Communities in South American countries grew out of lay people coming together to pray and reflect on the Scriptures and on their life situations, using the Catholic Action principle: "see, judge, act". Their aim was a more just society and more truly human life for everyone — "the route the Church must take". If this were happening in our own country, we could ask the kind of questions they asked: what are

the causes of poverty in our country, and what can we do about those causes? Indeed, this is an appropriate level at which to analyse whatever flaws in our culture leave us less able to deal with the epic issues of our time — those that degrade human life, human dignity, human rights, and the planet itself.

Addressing those issues — through the lenses of divine revelation — is itself a way of participating in the mission of the Church. It is a good place to start because it is already do-able; it can be inclusive of those who feel unable to participate in other aspects of the Church's life; it does not need clerical leadership or control, but makes room for ordained priesthood to present itself as a supporting ministry; it can model shared leadership, and lead to whatever forms of ministry might need to come next.

It is also a way of being Church that is "synodal", (being "on the road together"). The larger gatherings that we call "synods" presuppose the experience of walking and working together before we are ready for the decisions we gather to make at synods. It also gives scope and opportunity for the participation of many who will not be at the synods.

### Part V What More?

Pope Francis has rightly said: "The Church's customs, ways of doing things, times and schedules, language and structures all need to be channelled for what best serves the Church's mission of evangelising the world"; (Pope Francis, *The Joy of the Gospel*, 27).

To act on that would make big differences. Yet, even these changes are "small change" compared

with where the Church has already been, and can yet go. Bigger changes rightly need wider consultation. And synodality is pointless if it isn't about the road ahead and exploring what might yet be.

Ministry that is authorised to speak and act in Christ's name has its origin in Christ's historical intentions. But its structure and concrete forms were determined by the Church during the apostolic period and after, continuing until late in the second century. What the Church gave shape to after the apostolic period, it can give different shape to now. Being faithful to the Tradition involves more than just receiving what the early Church did; it involves doing what the early Church did: it shaped its ministries to meet the needs of its mission.

So long as the fullness of ordained responsibility remains intact — as in the college of bishops with and under the bishop of Rome — lesser participations in ordained ministry can be redistributed. The "powers" presently distributed within the three ministries of bishop, presbyter and deacon would live on, but enshrined within a wider variety of ordained ministries. This would open up significant new pastoral opportunities, and incorporate a wider range of charisms into ordained ministry.

Whatever about that, 50 years ago, the International Theological Commission said "It is urgent to create much more diversified structures of the Church's pastoral action as regards both its ministries and its members, if the Church is to be faithful to its missionary and apostolic vocation." (*The Priestly Ministry*, pp 99,100).

Bishop Peter Cullinane is Bishop Emeritus of Palmerston North.

## Prominent Anglican bishop who served in U.S. received into Catholic Church

by SIMON CALDWELL

MANCHESTER, England (CNS) — A prominent Anglican bishop has joined the Catholic Church and will be ordained as a priest at the end of October.

Michael Nazir-Ali, the former Anglican bishop of Rochester, England, was received into the church on September 29 by Msgr Keith Newton, head of the Personal Ordinariate of Our Lady of Walsingham, which was established in 2011 by Pope Benedict XVI for the corporate reception of Anglican communities.

Nazir-Ali will be ordained deacon by Archbishop Bernard Longley of Birmingham on October 28, and will be ordained a priest for the ordinariate by Cardinal Vincent Nichols of Westminster on October 30.

The married father of two retired from Rochester, England, in 2009 and, since 2010, has served as the visiting bishop of the Anglican Diocese of South Carolina.

Nazir-Ali is the first former Anglican diocesan bishop — rather than suffragan or "flying" bishops — to join the Catholic Church, since Bishop Graham Leonard of London and Bishop Richard Rutt of Leicester were received into the Catholic faith in 1994.

In a statement posted on October 14 on the website of the Bishops' Conference of England and Wales, Nazir-Ali said: "I believe that the Anglican desire to adhere to apostolic, patristic and conciliar teaching can now best be maintained in the Ordinariate.

"Provisions there to safeguard legitimate Anglican patrimony are very encouraging, and I believe that such patrimony — in its liturgy, approaches to biblical study, pastoral commitment to the community, methods of moral theology and much else besides — has a great deal to offer the wider Church.

"I am looking forward to receiving from the riches of other parts of the Church," he added.

Anglican Archbishop Justin Welby of Canterbury said in an October 14 statement that he was grateful for the bishop's "decades of devoted service", and said his expertise in evangelism, interfaith dialogue, ecumenism and theological education "will continue to be a blessing to the

global Church".

Pakistan-born Nazir-Ali, 72, was once regarded as a potential leader of the worldwide Anglican Communion. In 2002, the UK media reported his was one of two names submitted to then-Prime Minister Tony Blair as a possible successor to Archbishop George Carey of Canterbury.

Nazir-Ali served for many years as a member of the Anglican-Roman Catholic International Commission, and also of the International Anglican-Roman Catholic Commission for Unity and Mission.

He is the third Anglican bishop to become a Catholic this year and the fourth in just two years.

Jonathan Goodall, the former "flying" bishop of Ebbsfleet, stepped down from office in September to become a Catholic following a period of reflection which, he said, was "among the most testing periods of my life".

In May, John Goddard, a former bishop of Burnley, was received into full communion with the Catholic Church in Liverpool, while Gavin Ashenden, a former royal chaplain to the Queen, was received into full communion with the Catholic Church at Christmas, 2019.



Former Anglican Bishop Michael Nazir-Ali (CNS Photo)

## Running parishes at higher capacities

by MICHAEL OTTO

If the "engine" of a parish is the mobilisation of the laity and the harvesting of their gifts, then most parishes are running at about five per cent "engine capacity".

That's what Fr James Mallon, author of "Divine Renovation — From Maintenance to a Missional Church", and member of the Global Catholic Alpha Board, told about 100 people at a Zoom online Divine Renovation Aotearoa conference on October 16. The online conference, facilitated by Hamilton diocese, took place after a scheduled conference in Taupō in mid-October was cancelled because of Covid-19 restrictions.

At the Zoom conference, Fr Mallon, who is based in Canada, challenged his listeners to dream big. Just imagine if a parish is running at 60 per cent engine capacity or better, he said.

The ability to unleash the full potential in the Church is found in the People of God, Fr Mallon said, but most of the time, this is not happening.

Fr Mallon set out a broad overview of Divine Renovation (DR), a framework for turning parishes from "maintenance" to mission, which is now operating in 75 countries. It was introduced to New Zealand by Fr Mallon at a national priests' assembly in Christchurch in 2018.

He said that DR is not a programme, but it is a model of parish operation, and is a concrete way of implementing the vision of Pope Francis's 2013 apostolic exhortation *Evangelii Gaudium*.

"Some of our best churches do a really good job of saying to people on the outside, you can come in," Fr Mallon said, "whereas really what we need to do to be a missionary church, we have to say to people on the inside, you should go out."

But if a parish adopts a missionary posture and allows that posture to be normalised into its culture then, eventually, that parish is transformed in its very identity. The identity of the Church itself is missionary.

Fr Mallon outlined three "keys" for Divine Renovation, which are represented in the movement's new logo.

The first is being open to and utilizing the power of the Holy Spirit. The second is the "primacy" of evangelization. Fr Mallon said that, for many parishes, if they address evangelisation at all, they "mush it together with catechesis. Guess what happens? Eighty per cent of the energy gets put into catechesis and 20 per cent into evangelization. If you want to turn a parish missionary, you have got to over-invest, you have got to disproportionately invest in evangelization, in adult evangelization". The DR approach encourages parishes to use a tool of adult evangelization, such as Alpha courses.

Alpha is a course developed in the Anglican Church which has

been adapted to use in the Catholic Church.

"What matters is that you have a tool that is accessible for adults, that is directed at adults, and is accessible to people who don't go to Church, who don't believe," Fr Mallon said.

The third key is developing leadership and training people for it. "Someone once said that leadership is the gift that unleashes all the other gifts," Fr Mallon said. "And yet we don't train leadership, we don't train priests to be leaders. And we have to offer some leadership . . . but we don't train our priests in the art of leadership."

These three keys make all the difference, he added. The Eucharist is the "keyring" in this imagery, linking all the others, being the source and summit of the Christian life. But the Eucharist itself is not the "locus of evangelization".

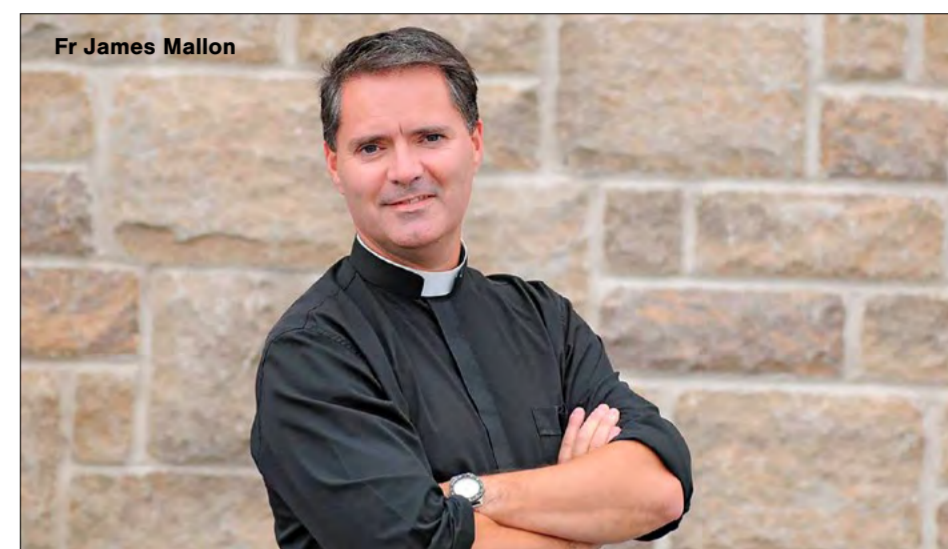
"The Eucharist is not the Church evangelizing," Fr Mallon said. "The Eucharist is the Church at worship. If you actually use the Eucharist successfully to really be a front-line evangelizing tool, you have probably squeezed it to the point where it is not recognizable. That is my conviction. The Eucharist is built on a presumption that you believe certain things, that you belong. There are a lot of presumptions there that simply don't apply to your average non-Churchgoer, non-believer person."

Summarising his talk, Fr Mallon said that DR is a framework, and it is about taking the values inherent in that and putting them to use.

Before Fr Mallon's talk, Auckland auxiliary Bishop Michael Gielen addressed the question "Is Alpha Effective?" Based on his experience with Alpha courses when he was parish priest at Mt Maunganui some years ago, Bishop Gielen said he is a "total convert", and this was because of the way Alpha bore fruit in people's lives and transformed the parish.

Bishop Gielen said Alpha can overcome some people's reluctance to reach out to others.

"... One of the things that I have found hardest, if I am honest, as



Fr James Mallon

a priest, is how to inspire people to invite their friends, invite those loved ones, invite those in need, to our table. What I have experienced is that people find it very hard. They don't know how to do it, because we don't teach.

"Alpha does that for us, very simply. It says, put a meal on, get people to provide it, extend hospitality, then put on this video that has been honed and chiselled for 30 years, then get together in groups. And we did that."

Bishop Gielen recalled that, when people would approach him to sign preference cards for their children to attend a Catholic school, he would discern their interest in the faith and would invite those who responded positively to attend an Alpha course.

The Alpha experience meant his priesthood really "came alive", Bishop Gielen said. That didn't mean that numbers were always huge or that efforts did not have to be renewed from time to time. But it did bear fruit and was worth the effort, he said.

"If I am honest, we are too comfortable as Catholics. Miles too comfortable. We don't put ourselves in uncomfortable positions and take risks. And I was, by asking the people to do this, I was going to do it myself. I was having to go and invite people, strangers and friends, and

invite them along. And I saw all sorts of people coming along and then starting to come to Mass. Because, of course, if this is where they experience an encounter with someone who loves them, they want to keep coming back."

"By being committed, our Church started to change. RCIA numbers doubled and kept doubling. People encountered Jesus in a personal way and wanted to share that with others."

"I remember those days with such joy."

Bishop Gielen said that some people had asked about the Catholic content of Alpha — but the core of what Catholics believe about Jesus is in the Alpha programme. Sections where it talks about the Church have been adapted in light of Catholic teaching.

In answer to a question, Bishop Gielen addressed the scenario where the parish priest does not support the programme. His suggestion to people was to "storm heaven" on the matter, asking God to "open Father's heart".

But he cautioned people not to bombard their parish priest with requests. Rather, people should seek to inspire their parish priest by their gentleness, generosity and zeal, putting their hands up for other ministries and tasks in the parish, letting the priest see their faith is real.

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# Aussie tertiary move has implications for NZ courses

by MICHAEL OTTO

A change in the civil accreditation of an Australian Catholic tertiary institute has implications for Te Kupenga Catholic Theological College in this country.

According to an October 1 newsletter, Te Kupenga CTC currently teaches the Bachelor of Theology degree as an offshore campus of the Catholic Institute of Sydney (CIS).

But CIS has announced that it is moving its civil accreditation from the Sydney College of Divinity to the University of Notre Dame, Australia (UNDA).

Changes will begin to take effect from the beginning of 2022. It is understood the process will take three years and that CIS will continue to be a member of SCD for three years.

In a September 20 letter to students, CIS president Professor Isabell Naumann, ISSM, wrote that "collaboration between Catholic higher educational institutions is strongly encouraged by the [Vatican] Congregation for Catholic Education, and this new initiative satisfies that directive".

The Te Kupenga newsletter stated that the change directly affects 33 students studying for Sydney College of Divinity Bachelor of Theology degrees at Te Kupenga CTC.

"It also indirectly affects the 20 students studying for our Graduate Diploma in Theology, as the papers

that award is composed of are the same papers as the BTh."

The newsletter stated that "The Catholic Theological College wants to maintain its link with CIS and (eventually) to teach the University of Notre Dame (UNDA) award".

At present, Te Kupenga CTC has the SCD BTh degree registered on the NZ National Qualifications Framework. NZ Catholic understands that Te Kupenga CTC's government funding is related to its teaching towards a registered qualification.

"[W]e have commenced the process of getting the new UNDA award registered on the framework," the newsletter stated.

In her letter to students, Sr Naumann said that "CIS was one of the founding members of the SCD and, in the many years of our collaboration, we have enjoyed a congenial relationship based on mutual respect and benefit".

"We are confident that in future we will continue to cooperate with the SCD through an enhanced ecumenical relationship and in research collaboration."

Options for students about the courses from SCD and from UNDA were spelled out in the letter.

Last month, Pope Francis appointed Professor Naumann, a Schoenstatt Sister, to the Vatican's International Theological Commission. She was one of 12 new members appointed to the commission,



Te Kupenga Catholic Theological College's Auckland campus

which was established in 1969 to study important doctrinal issues as an aid to the pope and to the Congregation for the Doctrine of the Faith.

The Catholic Weekly (Sydney) reported that Dr Naumann's appointment is a prestigious one, with the commission counting some of the Church's most pre-eminent theologians among its alumni. She has served as the first female president of the Catholic Institute of Sydney since her appointment to the role in 2018.

As the country's only ecclesiastical faculty, it can confer pontifical degrees of the Baccalaureate, Licentiate, and Doctorate of Sacred Theology.

Commission members are appointed by the Pope for five-year terms, during which a particular theological question is studied and the results published, *The Catholic Weekly* report stated. The last term ended in 2019, but the new commission's start was delayed by a year due to the coronavirus pandemic.

The 12 new appointments bring the number of women currently serving the commission to five.

# Plenary voices: Sr Isabell Naumann

This is the intervention given at the first general assembly of Australia's fifth Plenary Council by Sr Isabell Naumann ISSM, President of the Catholic Institute of Sydney and a member of the International Theological Commission. It was originally published at [www.catholicweekly.com.au](http://www.catholicweekly.com.au). It is republished here with permission.

## Sr Isabell Naumann, ISSM

On principle, there is no profession that women cannot carry out, for in the words of Edith Stein, "no woman is solely a 'woman,' however each woman is unique and possesses an individual disposition in the same way as men. This particular disposition determines the competence for this or that profession. . . ."

Yet she points out that there are certain professions in which the female particularity is especially needed and actualised.

Woman's call is that of giving life in all spheres of life (spiritual motherhood). It is an animating task and is characteristic of every woman, be it in positions within the secular world or in the Church, in scientific fields or in the family. Wherever a woman governs, leads and directs, she does it as an animator and, in this capacity, she can contribute towards a respectful recognition of each other's dignity and distinct roles in the present culture.

As regards the Church, it is for me above all the recognition and acknowledgment of the active and responsible presence of woman in the Church and the fostering of genuine collaboration on



Professor Isabell Naumann, ISSM

various levels.

In my position as President of the Catholic Institute of Sydney, I am responsible for one of the oldest tertiary educational institutions in our country (theology and philosophy have been taught continuously since the 1880s).

Drawing upon the intellectual and spiritual heritage of the Catholic Church and the wider Christian traditions, together with my colleagues I try through genuine dedication and commitment to initiate the students into the craft of theology, and to help them to develop the skills needed to bring their theological education to bear

on their professional life and on the pastoral responsibilities that they may pursue. Consequently, it is indispensable to the fuller vision that our understanding not renounce this quest for truth. Important aspects of this role are:

listening to human experience as essential to the theological task in its quest for truth and recognising that all human knowledge is contextual, limited and not without unadulterated objectivity. promoting and fostering genuine dialogue between all concerned and so help facilitate the change from an argument and debate culture to a dialogue culture. Dialogue, not simply as an exchange of ideas, but as an exchange of gifts (*Ut unum sint*, 28).

recognising, fostering and furthering the gifts in others for the good of others. It is the beautiful task of engendering and nurturing the God-given image in the other - after and with the help of Mother of God, who is the exemplar of what it means to be "a new creation in Christ". (2 Corinthians 5:17)

A new approach to the person of Mary as the prototype of the "new creation in Christ", would assist us as Church, to see on all levels, what it means "to be sent", to have a mission of service to others - it reflects the integral beauty of a Marian person expressed in women as genuine spiritual motherhood and in men as genuine spiritual fatherhood.

(Photo: Catholic Institute of Sydney)

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(Photo: Catholic Institute of Sydney)

# Some voices from Australia's fifth plenary council

The first general assembly of Australia's fifth plenary council took place from October 3-10. There were many dozens of "interventions" from Catholics from throughout Australia. Many different views were expressed. A small selection of the interventions, taken from the website of *The Catholic Weekly* ([www.catholicweekly.com.au](http://www.catholicweekly.com.au)), are below. They are republished with permission.

## Francine Pirola

Marriage is the most common vocation in the Church. For many couples, it is a latent vocation — something seen and experienced as a private matter, separate to the practice of their faith.

Increasingly, Catholics are choosing to marry outside the Church and to live their marriages with indifference to the vision of Matrimony to which Christ calls them and which the Church articulates in her teachings.

Yet the potential for this group to impact the mission of evangelisation is immense.

There is great potential for couples who are well-formed, who know that their marriage is about more than their personal happiness, but is a sign to the world of God's love, to be a powerful evangelising force.

That couple, far from perfect, witnesses to the kind of love to which Christ calls us — a love that is urgent, intimate, passionate, merciful. Their stories of heartbreak and joy, of failure and recovery, give every person — single, married,

separated, celibate — hope and confidence in God's plan for our salvation.

Evangelisation is not just telling people about God. It is about falling in love with a person — with Jesus our bridegroom. And just as a spouse needs to do that over and over in the marriage, so too do they give witness to our need to do it in our relationship with Jesus.

Married couples are our latent force. They are the untapped resource that can power the revival of our communities and lead us all deeper into what St Paul called "The Great Mystery" (Ephesians 5:32) — that the one-flesh union of husband and wife illuminates the one-flesh union of Christ and the Church.

There are many things we need to do as an evangelising Church, helping to awaken and empower the sacrament of Matrimony could be our single most influential strategy.

Francine Pirola and her husband, Byron, have a global apostolate in marriage and family in which they have served for over three decades

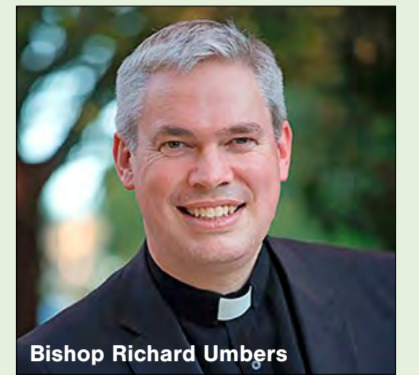
## Bishop Richard Umbers

To live and operate in the boring 20's, a certain amount of bureaucratic procedure is inevitable. And perhaps it has ever been so. David Graeber in his book on the secret joys of bureaucracy makes the point that even the unstoppable Mongol army had to depend upon the Han for the administration of taxes. But the quality of our interventions at meetings depends upon what we bring to them from our time in prayer and discernment.

Nobody expects our elders to be Harvey Spectre of canon law. Even so, it is reasonable to presume that we know the rules of the game in our regulatory environment and should seek compliance with the "supreme law" of the Church — the salvation of souls.

Perhaps we have had too light a hand on the tiller and this reflection on our mission and values is an opportunity to test our appetite for risk in the eschatological realm. I would hope our tolerance for deliberate or purposeful violations of the spiritual work, health and safety requirements of our people is zero. That was the prophetic lesson Samuel had for Saul upon hearing the mooing and bleating of Agag's stock.

Culture starts from the top. We cannot hope to lead other people to Christ if we are not following him ourselves. We have begun to incorporate time for silent prayer and reflection into our gatherings. This is the way. In order to facilitate time with the Lord, we should be monitoring caps on the number of meetings that we schedule in a day. I propose that we raise bureaucratic barriers to requests for meetings. Fill out a lengthy form to justify them. Convince a committee.



Bishop Richard Umbers

Unless the Lord builds the house, those who build it labour in vain. Unless the Lord watches over the city, the watchman stays awake in vain. It is in vain that you rise up early and go late to rest, eating the bread of anxious toil.

Bishop Richard Umbers, who is a New Zealander, is an auxiliary Bishop of Sydney.

## Hugo Ditroia

Coming from a regional diocese, I know all too well of the isolation that we feel, we suffer from droughts, flooding rains, fires and even mice plagues. We suffer from the lack of political care, health care, social care, and sadly at times even religious and pastoral care.

As the people of Wilcannia-Forbes pray for rain to soften the ground for a good harvest, to provide nourishment for the community, they too cry out to God for another source of nourishment, that is the Eucharist and the sacraments of the Church.

I'm very proud that our diocese has taken a lead in lay ministry and governance due to isolation and the lack of priests. Although, while the laity do lay leadership and governance well, from running a parish to having Sunday celebrations

without a priest, it is certainly not their first or desired choice.

All they want is a priest. A pastor and a shepherd to baptise their children, to heal their soul during Reconciliation, to feed them from the table of the Lord with the bread of life and finally to hear the words "Go forth Christian soul" at the moment they are about to close their eyes.

Recently a canola and sheep farmer of 60 years named "Bob" said to me, "Hugo all I want is to be assured that there is a priest at my death bed".

Many people are watering down the importance of the priesthood, yet I offer an important perspective from our regional setting. Despite what people are saying about regional settings, we are not advocating for women's ordination, married priests or a renewal of Church practice and liturgy. We simply want men who will step

up to the challenge to serve remote and rural communities to give strength, hope and solace in a world that offers nothing but trials and challenges.

Today I call out to the ordained and beg them, do not lose your zeal! Do not forget what first called you to give yourself to the Church for the service of her children!

Please, we need to stop turning the priesthood into a political game under the false guise of clericalism. Let us reclaim the spiritual and ontological importance of the priesthood for the mission and identity of the Church. Let's promote vocations and foster a new and renewed love for the priesthood, and most of all let's ensure "Bob", the farmer of 60 years, has a priest at his side to utter the words "Go forth Christian soul".

Hugo Ditroia is chancellor of the rural diocese of Wilcannia-Forbes, New South Wales.

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# Pope clears way for beatification of John Paul I

VATICAN CITY (CNS) — Pope Francis has signed a decree recognising a miracle attributed to the intercession of Pope John Paul I, clearing the way for his beatification.

The Italian pope served only 33 days as pontiff; he died in the papal apartments on September 28, 1978, at the age of 65, shocking the world and a Church that had just mourned the death of St Paul VI.

The Vatican announced Pope Francis' decision along with a number of other sainthood decrees on October 13.

In the sainthood cause of Pope John Paul I, the approved miracle involved a young girl in Buenos Aires, Argentina, who developed a severe case of acute encephalitis and uncontrollable and life-threatening brain seizures, and eventually entered septic shock.

After doctors told family members her death was "imminent", the local priest encouraged the family, nurses and others to pray to the late pope for his intercession, according to the website of the Congregation for Saints' Causes. A panel of experts studying the cause determined there was no scientific explanation for her complete recovery in 2011, and that it could be attributed to the late pope's intercession.

The Vatican did not immediately announce a date for the beatification ceremony.

Although his was one of the shortest papacies in history, Pope John Paul left a lasting impression on the Church that fondly remembers him as "the smiling pope".



Pope John Paul I (CNS Photo)

His papal motto, "Humilitas" ("Humility") not only emphasised a Christian virtue, but also reflected his down-to-earth personality and humble beginnings.

Born Albino Luciani in the small Italian mountain town of Canale D'Agordo in 1912, the future pope and his two brothers and one sister lived in poverty and sometimes went to bed hungry.

Despite his weak health and poverty, his father encouraged him to enter the minor seminary. He did so, but would return to his hometown in the

summers, and often was seen working in the fields in his black cassock.

He was ordained a priest in 1935, and was appointed bishop of Vittorio Veneto in December 1958 by St John XXIII. More than 10 years later, he was named patriarch of Venice by St Paul VI, and was created a cardinal in 1973.

During his time as patriarch of Venice, then-Cardinal Luciani was known for his dedication to the poor and the disabled, once calling on priests in his diocese to sell gold and silver objects for a centre for people with disabilities. Leading by example, he started the fund drive by putting up for auction a pectoral cross and gold chain — given to him by St John XXIII — that had once belonged to Pope Pius XII.

His surprise election, after St Paul VI's death, did not sway him from continuing his humble manner of living, such as rejecting the use of the traditional papal tiara, and calling his first Mass as pope the "inauguration" of his papal ministry rather than a coronation.

"Let us try to improve the Church by becoming better ourselves," he said on September 13, 1978. "Each of us and the whole Church could recite the prayer I am accustomed to reciting: 'Lord, take me as I am, with my defects, with my shortcomings, but make me become as you want me to be.'"

Among the other decrees signed on October 13, the Pope recognised the martyrdom of Argentine Father Pedro Ortiz de Zárate and Italian Jesuit Father Giovanni Antonio Solinas, who were killed in 1683, in Abra de Zenta, Argentina.

# British lawmaker David Amess's death 'a painful loss', says cardinal

LONDON (CNS) — An English cardinal led tributes to a Catholic member of the UK Parliament who was knifed to death while meeting local people in his constituency.

Sir David Amess, a member of the governing Conservative Party and one of the most prominent Catholic politicians in the UK Parliament, was stabbed repeatedly by a man who sprinted into his offices at noon on October 15.

The father of five died in a hospital about three hours later.

Police arrested a 25-year-old man at the scene and recovered a knife.

Soon afterward, Cardinal Vincent Nichols of Westminster said: "The tragic death of David Amess creates a painful loss in so many lives. I pray for him that he be welcomed into the merciful presence of Our Heavenly

Father. I pray for his family and friends, those reeling from shock at this time. I pray for his constituents and those who worked with him in his political career.

"This horrific attack . . . is an attack on our democratic process and traditions," he said.

"David carried out his vocation as a Catholic in public life with generosity and integrity. He served in Parliament for four decades and was respected by all political parties across the House (of Commons). His untimely death is a great loss."

The cardinal said Amess "understood the role and importance of the Holy See" and that he was instrumental in the historic visit of Pope Benedict XVI to Parliament in 2010.

The attack took place at the Bel-fairs Methodist Church in Leigh-on-



British lawmaker David Amess, farthest left, poses for a picture with a group that includes St Teresa of Kolkata in London's Parliament in this 1988 photo (CNS Photo)

Sea, when Amess, 69, was holding a weekly meeting with constituents.

He is the second English lawmaker to be murdered in five years, following Jo Cox, who was repeatedly stabbed and shot when she visited a library in Yorkshire in 2016.

Catherine Robinson of Right to Life UK described Amess as "a pro-

life champion".

"Since he was elected in 1983, he always, where possible, used his position as an MP to stand up for the vulnerable, including championing initiatives to introduce more protections for unborn babies, and more support for women facing crisis pregnancies," she said.

# President Biden and Pope Francis scheduled to meet

WASHINGTON (CNS) — US President Joe Biden and first lady Jill Biden will have an audience with Pope Francis on October 29, the day before the G20 Leaders' Summit starts in Rome, White House press secretary Jen Psaki announced.

"They will discuss working together on efforts grounded in respect for fundamental human dignity, including ending the Covid-19 pandemic, tackling the climate crisis and caring for the poor," she said in a statement.

Biden and Pope Francis previously met in 2016, when Biden was vice president, after they both spoke at a conference on adult stem-cell research at the Vatican.

In recent weeks, there has been

speculation that the two leaders would likely meet since Biden would be in Rome.

In a recent interview with Catholic News Service, Archbishop Christophe Pierre, apostolic nuncio to the United States, said he was helping the Holy See prepare for Biden's first presidential visit to the Vatican, sometime during an October 30-31 Rome summit of leading rich and developed nations.

"It would be an anomaly if he did not meet the Pope while in Rome," especially since Biden is the first Catholic to be US president in 58 years, the nuncio said.

On October 9, the Pope met privately at the Vatican with US House Speaker Nancy Pelosi, who was

in Rome to speak at a meeting of legislators from around the world in preparation for the UN climate summit.

Pelosi, who is Catholic, said in a statement that it was "a spiritual, personal and official honour" to have an audience with the pope.

Because Pelosi supports legalised abortion, her archbishop, Archbishop Salvatore Cordileone of San Francisco, asked "all Catholics and others of goodwill" to join a prayer and fasting campaign for Pelosi's "conversion".

In her keynote address to fellow legislators from around the world meeting in Rome on October 8, Pelosi said world governments must take bold action in their own countries

and when they meet for COP26 in Glasgow, Scotland, in November.

The Pope, who addressed the Pre-COP26 Parliamentary Meeting the next day, spoke of the "important, and indeed, crucial" role of governments in slowing climate change and restoring a healthy environment.

After the G20 Leaders' Summit in Rome, which ends on October 31, Biden will travel to Glasgow, to take part in the November 1-2 World Leader Summit at the start of the climate change gathering.

Pope Francis, who initially planned to attend the COP26 summit, will not be attending. The Holy See delegation will be led by Cardinal Pietro Parolin, Vatican secretary of state.

# Pope Francis wants to visit PNG in 2022

VATICAN CITY (CNS) — Pope Francis has said he hopes to continue traveling next year, including making visits to countries in Oceania and Southeast Asia.

"I still have to pay the overdue bill for the trip to Papua New Guinea and East Timor," the Pope told Argentine news agency Telam in an interview published on October 22.

The Pope was originally planning to visit to the two countries in 2020. However, all papal trips were cancelled that year due to the Covid-19 pandemic.

In an interview in July with ucanews.com, Msgr Marco Sprizzi, an official at the apostolic nunciature in East Timor, said Pope Francis told him that he hoped to visit the country

in January, 2022, if the situation had improved.

"The Pope told me: 'I go, I go, I go to East Timor.' So, I ask the people of East Timor to get vaccinated so that you can welcome the arrival of the Holy Father safely," Msgr Sprizzi said.

In the interview with Telam, the Pope also confirmed his hope to visit Greece and Cyprus in December,

before he turns 85 on December 17. "For the moment I have in my head two trips that I have not yet set in motion, which are Congo and Hungary," he told Telam.

Pope Francis visited Budapest in September to celebrate the closing Mass of the International Eucharistic Congress. However, his visit lasted for only seven hours.

# Retired Pope Benedict hints at his death

WILHERING, Austria (CNS) — Retired Pope Benedict XVI has hinted at his death in a condolence message for a former colleague who was a professor in Regensburg, Germany.

"Now he has arrived in the hereafter, where I am sure many friends are already waiting for him. I hope that I will soon be able to join them," the 94-year-old pope wrote in a letter published by the Upper Austrian Cistercian Abbey of Wilhering on the death of Father Gerhard Winkler.

The German Catholic news agency KNA reported that in the letter, dated October 2, the retired pope also emphasised that Father Winkler, who died at the end of September at the age of 91, was "closest to him" among all his colleagues and friends.

"His cheerfulness and deep faith always attracted me," he wrote. Father Winkler was



Retired Pope Benedict XVI is pictured during a visit to see his brother, Msgr Georg Ratzinger, in Regensburg, Germany, on June 19, 2020. (CNS photo)

a Cistercian monk and professor of Church history at the University of Salzburg from 1983 to 1999.

Before that, he had been a professor at the University of Regensburg beginning in 1974, at the same time as Joseph Ratzinger, later Pope Benedict XVI, who was there from

1969 to 1977.

At the end of September, retired Pope Benedict's private secretary, Archbishop Georg Gänswein, said the former head of the Church was "stable in weakness", adding: "He is physically very unstable at 94, but he has a clear head. And: He has not lost his sense

of humour."

The retired pope, who has been living in the Mater Ecclesiae Monastery in the Vatican Gardens since his resignation in 2013, was still able to do everything he wants, but needed help with some things, Archbishop Gänswein added.

# Process formalised for approving liturgical translations

VATICAN CITY (CNS) — Four years after Pope Francis modified canon law to emphasise the responsibility of bishops' conferences for judging the accuracy and suitability of liturgical translations and adaptations, the Congregation for Divine Worship and the Sacraments published an executive decree formalising the new process.

"At the heart of this change is the desire to draw the People of God to the liturgy and the liturgy to the People of God," Archbishop Arthur Roche, prefect of the congregation, told Vatican News on October 22.

The goal, he said, is to promote the liturgical life of the Latin-rite Church "in a climate of collaboration and dialogue", placing the congregation at the service of the bishops in fulfilling their responsibilities.

In 2017, Pope Francis promulgated "Magnum Principium" ("The Great Principle"), changing in canon law the process for approving liturgical texts. In general, translations adopted by a bishops' conference now require "confirmation" by the congregation rather than the more rigorously studied "recognition".

In a letter the Pope sent to the previous prefect Cardinal Robert Sarah two months after ordering the change, he said the Vatican is not to "impose" a specific liturgical translation on bishops' conferences,

but rather is called to recognise the bishops' authority and expertise in determining the best way to faithfully translate Latin texts into their local languages.

Pope Francis said in the same letter that the changes to canon law take precedence over the norms for translation contained in "Liturgiam Authenticam", a 2001 instruction from the congregation. "One can no longer hold that translations must conform in every point to the norms of 'Liturgiam Authenticam' as was done in the past," the Pope wrote.

The revised canon 838 requires bishops' conferences to "faithfully prepare versions of the liturgical books in vernacular languages".

The decree issued by the congregation on October 22 said, "The adverb 'faithfully' implies a threefold fidelity: firstly, to the original text, secondly to the particular language into which it is translated and finally to the comprehension of the text by the addressees who are introduced to the vocabulary of biblical revelation and liturgical tradition".

It also quoted Pope Francis' 2017 instruction: "While fidelity cannot always be judged by individual words, but must be sought in the context of the whole communicative act and according to its literary genre, nevertheless some particular terms must also be considered in the context

of the entire Catholic faith because each translation of texts must be congruent with sound doctrine."

The new document, urging attention to the way local languages are actually spoken and are evolving, seemed to open the way to wider use in English translations of inclusive language, such as "people" or "men and women" instead of "men", and to translations which may not be

word-for-word, but still convey the teaching of the Church.

However, it said, "The adoption of vernacular languages in the liturgy must, among other things, take into account that the fundamental criterion is the participation of the people in the liturgical celebrations, and not other types of considerations, such as social issues or issues related to identity".

# WA Archbishop objects to new legislation


PERTH (CWN) — Archbishop Timothy Costelloe of Perth has objected to new legislation in Western Australia that requires Catholic priests to disclose confessions of the sexual abuse of children. The new rule repeals the legal recognition of the confessional seal.

The archbishop said that it was "particularly concerning and troubling" that the legislation was advanced, ignoring a recommendation by a committee of the upper house of Western Australia's Parliament that would have retained the protection of the seal of confession.

Archbishop Costelloe also said that the legislation seemed to be based on a supposition that priests would do nothing when they heard of abuse in the confessional. In fact, he said, confessors would certainly urge the penitents to report the abuse, and any other suggestion is "either an ignorant or a deliberately misleading presentation of the way confession is practised in the Catholic Church".

# Posthumous honours

JERUSALEM (CNS) — The Yad Vashem World Holocaust Remembrance Center has posthumously recognised French Cardinal Eugène Tisserant and Msgr André Bouquin as Righteous Among the Nations. The recognition is the highest honour given by the centre to those who risked their lives to rescue Jews from the Nazis during World War II.



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# Positive outcome at community vax event



Māngere Catholic Youth prepare hospitality (Photo: Lisa-May Gray)

by JACINTA FA'ALILI-FIDOW

Two sister parishes in Māngere, Auckland, came together to play their part in helping to vaccinate their church members and community.

Following a quick poll by the St Therese and St Anthony council and youth leaders, the results found that older members of the predominantly Pacific congregations had mostly been vaccinated, but young adults were slower to mobilise for various reasons. In response, Vasa Tolefoa, a leader of the united Māngere Catholic Youth Group, took charge of the youth-led event, with the support of church leaders and parishioners.

"The 'Free Shot on us Uso' event was nothing short of fun and positive," recalled Ms Tolefoa. "It was filled with so many young people, young adults, children and young-at-heart supporters. No words can express how happy we were to have seen members of our parish councils, and especially our parish priests, turn up and dance throughout the whole day to the music and to vibrate with our youth!"

The vaccination event took place on Thursday, October 14, on the grounds of St Therese, Māngere East. A target of 150 vaccinations was set before the event, which was achieved three hours before the clinic opening at 11am, and the number reaching a "thrilling" total of 215 by the time gates closed at 4pm. Every person vaccinated received a box of groceries and a \$50 voucher, however the true reward was receiving the care and hospitality from their fellow parishioners and community, as evidenced by the positive feedback received by those vaccinated. Lunch was prepared by the youth and supporters, and a DJ kept everyone's spirits up with upbeat music.

While the day itself was a success, Ms Tolefoa explained that the preparation called for several zoom meetings, and collaborative, meticulous planning involving many partners, including Pacific health providers that were connected with the Northern Region Health Coordination Centre for Covid-19 vaccinations. A mobile vaccination bus ensured adequate storage of the vaccines, and the church hall was set up for registration, vaccinations, and a post-vaccination observation area. Screening took place in the carpark.

"The journey behind the scenes was very difficult. Leading up to the event there were still bits



People register before their vaccination (Photo: Jacinta Fa'alili-Fidow)

and pieces which needed to be confirmed and processed. Thankfully, we had our parish mentors who were there for us when things didn't go to plan. We would like to thank Pasefika Family Health, The Cause Collective, Do Good Feel Good, Interfaith Collective, the Ministry for Pacific Peoples, Foundation North, and especially Moana Research for making this event possible for our youth," Ms Tolefoa said.

South Auckland has been at the epicentre of many outbreaks, so protecting local parishioners through vaccinations will hopefully signal a safe return to Masses and parish life, organisers said.

## Family Matters

Helen Luxford



# It's the little things in life

It's so easy to get caught up in the big things and to be looking always forward so that we miss out on life itself. I've seen a few memes recently saying "I'll be happy when . . ." and "Life will get easier when . . .". But are we putting off happiness and the enjoyment of life constantly due to ever-moving targets? If so, then we miss the goodness and the joy and the beauty around us every day, as we are holding out for something else, something bigger.

What I find is that life is messy. It's never easy or straightforward. We don't seem to go very long until another major issue crops up. Sometimes it feels as if it's just one issue then another, with no downtime to recover or regroup in between. There are so many things we can't control, and we certainly can't control other people! Sometimes people act in ways that we can't understand or that seem irrational to us. We each have a different perspective and it can be hard to see outside of this.

Stopping to enjoy the little things in life is challenging in the modern, fast-paced world, and when you are balancing family



and work. Our littlest girl commented on a beautiful rose in bloom a couple of weeks ago. We have one very oddly-situated old rose bush in the garden. It made me stop because it was beautiful — with a stunning orange/pink colour and it smelt amazing. I realised we were literally stopping to smell the roses, and were experiencing joy and giving praise in the God-given creation around us. It was a powerful reminder to do just that.

When do we lose this ability — to stop and smell the roses? I think it comes with the start of school. Life becomes very structured and purposeful, and often children are rushed from school to home or after-school activities, and then to dinner and then to bed. For parents of young children or many children, the end game is getting them all in bed. The process and this focus can mean that all the lovely moments that could occur in that time and space can be lost.

I think faith can be like this too. We go to Mass but, in-between Masses, we live in the world and, for many of us, God or Jesus or Christianity is not at all evident in our day-to-day work and we almost

aren't even allowed to mention our faith. It's easy to let our attention slip from all the little things — all the little things to be grateful for, all the chances to offer a prayer of thanks, all the times we can offer a sacrifice, and all the times we can offer a prayer for someone in need. There are so many little opportunities that can get lost and overlooked.

St Therese of Lisieux said, "Remember that nothing is small in the eyes of God. Do all that you do with love." Every small thing we do with love, we do for Christ. I often think that the not-so-good things we do overshadow in our minds the good things that we do. This, to me, is one of the reasons why confession is so important.

When we examine our consciences, we can then cleanse our soul of sin and start anew to focus. We can look to the small things which will help keep us grounded, and try to refocus on Christ and away from materialism and the modern anxieties which surround us.

John 15:5; "I am the vine, you are the branches. He who abides in me, and I in him, bears much fruit; for without me you can do nothing."

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.

# Dancing in memory lane

by NEVIL GIBSON

The Christian season of honouring the dead has, like Christmas, become heavily commercialised. Halloween occurs on October 31, the evening before holy days of All Saints' and All Souls' — sometimes known as All Hallows or Halloween.

One outcome is the focus on death, ghosts and other worldly beings in the *Welcome to the Blumhouse* features on Amazon Prime Video. *The Manor* stands out for its choice of two actors who helped bring realism to Hollywood's youth movies in the 1970s.

The 1969 adaptation of Evan Hunter's novel *Last Summer* (1969) was noted for its introduction of *Lord of the Flies* elements to what was then innocuous entertainment (*Beach Blanket Bingo* comes to mind).

Hunter changed his name from Salvatore Lombino, and was better known as the crime writer Ed McBain. He first achieved notice as Hunter with *Blackboard Jungle*, adapted for the screen in 1955. It dealt with juvenile crime and the New York City public school system. In 1963, he wrote the screenplay for Alfred Hitchcock's *The Birds*.

*Last Summer* depicts three teenagers bullying a fourth with tragic consequences. Two of its cast, Barbara Hershey and Bruce Davison, quickly established careers with hits such as *Boxcar Bertha* and *Willard*, respectively. IMDb has more than 100 listings for Hershey and 270 for Davison.

In *The Manor*, Hershey plays a retired ballet teacher, who collapses at her 70th birthday party. She is admitted to a creepy nursing home for dementia patients. The plot quickly thickens as she suspects, with good reason, that not everyone may be crazy as



Barbara Hershey (centre) in *The Manor*

## Movie Review

they seem.

The suave Davison is the head suspect and Hershey shares her suspicions with her sympathetic grandson. Blumhouse productions don't waste time on complications and are rushed when the ideas run out. The value here lies in two veterans bringing back the past.

*Birds of Paradise* (Amazon) concerns classical ballet, as two young Americans bond as friends and rivals while seeking roles with the Paris National Opera. One, played by Kristine Froseth, is the daughter of demanding parents who are still grieving for the death of her brother and dancing partner. She is in the running because the scholarship honours his memory.

The other is an outsider (Diana Silvers, of *Booksmart*) who doesn't speak French and lacks the finesse of her fellow dancers. But she has ambition and failure

is not an option.

Like *Black Swan*, the dancers' stressful lives of eating disorders, physical pain and romantic entanglements are all on display, leaving little time for actual performances.

That is not the case with *Break* (Netflix), another French production, which has a spectacular opening sequence, long sequences of hip-hop and doesn't waste time on a plot.

From Sweden, *Dancing Queens* (Netflix) naturally highlights Abba tunes, but the twist is that a young woman (Rakal Wärmländer) becomes a female impersonator to advance her career. It's the feel-good overture to *Everybody's Talking About Jamie* and just as enjoyable.

Ratings: *The Manor* 16+, 81 minutes. *Birds of Paradise* 16+, 113 minutes. *Break* 13+, 96 minutes. *Dancing Queens* 13+, 111 minutes.

## CLIPS

### The Forgotten Battle (De Slag de Schelde) (Netflix)

A small fortune was spent on this reconstruction of an episode late in World War II when the Allies captured the Belgian port of Antwerp but did not control the Scheldt, a waterway giving access to the North Sea. The budget was the biggest in the Netherlands since *Black Book*, another Dutch war film, and it has the same painstaking authenticity that also distinguished *The Resistance Banker*. All three depict the tensions of an occupied population that ranges from those sympathetic to business as usual under the Germans to those with outright resistance. Events leading to the battle of the Scheldt are told, *Dunkirk*-style, through three individuals — an off-course British glider pilot, a doctor's daughter working for the resistance, and a Dutch youth fighting for the Germans. Matthijs van Heijningen directs an original screenplay by Paula van der Oest. The impressive battle scenes among the flooded dykes of Zeeland were filmed in Lithuania because consents weren't granted for where it actually took place. Rating: 16+, 127 minutes.

### The Rhythm Section (Netflix)

Blake Lively (*A Simple Favour*, *The Shallows*, *The Age of Adaline*) joins the ranks of female avengers in this 2019-made thriller that was suspended in production due to the star's hand injury in a training fight. The scene remained, but Paramount parked the completed film when Covid intervened. It was eventually sold to Netflix, which got a bargain considering Jude Law is the co-star, and the globe-trotting budget includes London, northern Scotland, Madrid, New York, Tangiers and Marseille. Law transforms Lively into an imperfect international assassin, who wants to track down those responsible for bombing an aircraft carrying her parents. Mark Burnell's screenplay is based on his own novel. If the plot baffles, it may be due to a separate listing on IMDb of 18 minutes missing from the released version. Director Reed Morano was formerly a cinematographer (*The Handmaid's Tale*), and shows he hasn't lost his touch with a car chase in congested Tangiers. Rating: 16+, 110 minutes.

### The Trip (I Onde Dager) (Netflix)

Nordic noir is taken to the extreme in this Norwegian production that combines cabin-in-the-woods horror with an over-the-top house invasion. It has the shock surprises of the Kiwi-made *Coming Home in the Dark* as well as racial undertones from the Swedish *Red Dot*, another Netflix original. A squabbling film industry couple (Noomi Rapace and Aksel Hennie) go on a weekend getaway, intent on murdering each other. It all goes awry when they are confronted by three escaped criminals. The mayhem is standard fare for cold-climate director Tommy Wirkola (*Dead Snow*, *Hansel & Gretel*), with the bonus of Rapace, the original girl with the dragon tattoo and a specialist in roles that demand feminine fightback (*The Secrets We Keep*, *Close*). Rating: 16+, 114 minutes.

# More than a Holy Land travelogue

**THE BEST PRESENT EVER: A Sinner's Guide to the Holy Land**, by Sean Gunning, Clear Faith Publishing. (Marco Island, Florida, 2021). 224pp., paper-back \$US20.00, Kindle \$US9.99. Reviewed by PAT MCCARTHY.

An Englishman, an Irishman and an American went on pilgrimage to the Holy Land . . . Well, not quite. Sean Gunning is a Londoner, of Irish stock, who now lives in California, and he would rather have gone to France or Spain.

It's just that one Christmas, in a last-ditch effort to redeem his family reputation as a failed gift-giver, he bought a ticket to accompany his more devout Hispanic wife — whose reaction gave his book its title: *The Best Present Ever*.

The reluctant pilgrim is a type known to pilgrimage organisers — hanging back from group activities, distracted by non-religious attractions, missing from group photographs.

It's a species I can relate to. On my first pilgrimage to the Holy Land 25 years ago this destination was low on my bucket list, but the group leader was a friend and I guessed that, if the trip became too boring, he and I could always find a bar somewhere. Instead, that visit

enkindled an enduring attraction for the land where Jesus walked.

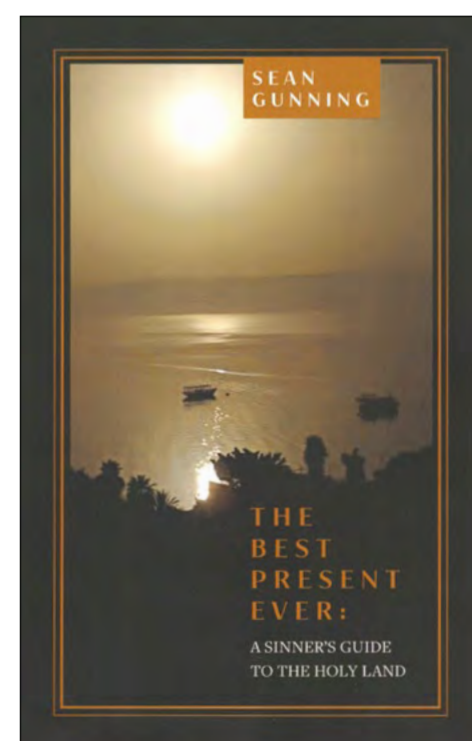
Gunning encounters Israel and Palestine like an everyman with an often-judgemental role in a morality play. When he is unsure of what he is expected to see, he observes what others overlook. And because he writes poetry, he has an Irish poet's knack of expressing truth through contradiction.

He pictures Jesus rambling in the hills with the "ordinary dudes" who became his disciples, and takes a dive into recreating the dialogue with his Mother before the miracle of Cana.

So this is more than a travelogue. Gunning has an evocative sense of place, immersing the reader in sights and sounds, and conjuring up felicitous phrases (in Nazareth "a perfume of eastern spices passes by on a magic carpet breeze"; the wooden boat on the Sea of Galilee is "so basic it could have been built with scrap from Noah's Ark").

His observations are acute — of fellow pilgrims, people on the street, the slick salesmanship of hawkers peddling souvenirs and holy items. He is frank about his preconceptions and prejudices.

Like any pilgrim, especially a



first-timer to these often-confusing places, he mishears the guide, he gets some facts wrong, he confuses Hebrew and Arabic. He gets angry at stragglers late on the bus, at those who chatter at sacred places,

at pilgrims who have a rapturous devotion to shopping.

Gunning's three personas are affected differently.

The Irish Catholic confronts uncomfortable facts on the ground: the birth-place of Jesus is in the hands of the Greek Orthodox; the Church of the Holy Sepulchre is adjacent to a sprawling bazaar; the Dome of the Ascension is owned by Muslims.

For the Londoner, a chorus of "God Save the Queen" from a boatload of tourists on the Sea of Galilee brings one of those moments "when time be-comes visible" with the realisation he no longer regards England as home.

The Californian ponders Jesus forgiving Peter for his betrayal, balks at for-giving Islamic extremists for the mass murder of 9/11, yet knows "this is what I must try to do".

For those who know the Holy Land, this book will add a new depth of under-standing. For those who have yet to go there, it may prompt a revision of the bucket list.

Pat McCarthy, founding editor of *NZ Catholic*, has led several Holy Land pilgrimages and developed the pilgrimage website [seetheholylan.net](http://seetheholylan.net)



## A cause for some profound reflection

### Scripture

by Fr Kevin Waldie sm

Evident in these Scripture texts is an emphasis on completeness and the fulfilment that comes of that.

The instructions given in the passage from Deuteronomy capture the essence of biblical faith, and the prayerfulness with which each believer should conduct daily life. In short, it is the latter few verses of today's text that offer up the prayer (in Hebrew called the Shema) that all Israel are to recite at the beginning and end of each day. This call to full commitment is a reminder to us of our own needed participation in the faith on which our Christian vocation is

built.

The author of the second reading from Hebrews emphasises the powerful central role that Jesus the High Priest plays in our faith. In a unique action, he gave his life for us all, and so saved us from our sins in a way that no other known high priest could do. As our heavenly, eternal high priest, Jesus is awaiting our full compliance while we make our way towards the eternal reward prepared for each one of us.

When Jesus responds to one of the scribes in Mark, we hear a direct and emphatic repetition of the Shema prayer that underpins all faith.

**October 31:** Thirty-first Sunday of Ordinary Time. **Readings:** 1. Deuteronomy 6:2-6; **Psalm:** 18; 2. Hebrews 7:23-28; **Gospel:** Mark 12:28-34.

But God is not alone in being honoured in this moment. For here Jesus adds in the command to love our neighbours as we would ourselves. In this Gospel text, then, we hear that love for God and neighbour go hand in hand. And in this way, we who are Christian know ourselves to be truly grounded in Israel's faith.

These three readings are, therefore, cause for some profound reflection on the degree of commitment we give to the biblical commands spoken to us across the books that make up the Old and New Testaments.

## Trusting in the Word of God

Trusting in the Word of God stands at the heart of this Sunday's readings. So whichever reading we might wish to focus upon, we will surely be led to ponder how we regard the stories and teachings Holy Scripture creatively unveils for us.

The widow of Zarephath's story in 1 Kings wonderfully illustrates the reality faced by many a person in daily life. The miracle that occurs when the widow follows Elijah's instructions leaves a lasting impression on us that we should have great trust and confidence in the revealed Word of God. The miraculous abundance that comes from minimal supplies underscores God's promise delivered through Elijah. So, in

understanding the very point of the narrative, its lesson is revealed.

In the second reading, we hear more of the deep significance of Jesus Christ the High Priest. Today's words emphasise the connection between the heavenly and earthly spheres. Having sacrificed himself for our sakes, Jesus as our saviour has once for all ascended into the heavenly realm. What follows that is the story of our progress towards a full and lasting share in all that awaits us in the heavenly sanctuary.

Occupying an emphatic position in Mark's Gospel text is the example of another widow's actions within the temple precincts. Because she is poor, her offering is sharply contrasted with

**November 7:** Thirty-second Sunday of Ordinary Time. **Readings:** 1. 1 Kings 17:10-16; **Psalm:** 146; 2. Hebrews 9:24-28; **Gospel:** Mark 12:38-44.

that offered by the rich. By sacrificing the very little she has, she becomes a beloved person in God's sight. Her sights are rightly set on the kind of attachment that is pleasing to God and renders her blessed.

Our right reception of these readings surely stirs within us a sound appreciation for God's expectations of us. Having entered into their revealing power, we gain the insight that strengthens us while on the path the Lord wills for each of us.

### SAINTED GLASS



Next week, we celebrate All Saints and All Souls. This window in St Peter's Cathedral, Adelaide, illustrates my vision of heaven — where all the faithful departed, whether you define them as saints or not, spend eternity praising God, accompanied by the heavenly choir. In the morning when I put on the little cross my daughter gave me, I ask my mother and father and my deceased friends in heaven to pray for me. I want to join them in giving praise to God forever when my time has come. How about you? — Glen McCullough

### PAPAL PRAYER

The Pope's November universal prayer intention: People who suffer from depression

We pray that people who suffer from depression or burn-out will find support and a light that opens them up to life.

## Liberation theologian, noted Latin American biblicist dies

WASHINGTON (CNS) — Father Pablo Richard Guzman, one of the fathers of liberation theology and a Bible scholar, died on September 20 at age 81 in Costa Rica.

In the 1970s, Father Guzman — along with other priests such as Dominican Father Gustavo Gutierrez, Franciscan Father Leonardo Boff, Jesuit Fathers Juan Luis Segundo, Jon Sobrino and Ignacio Ellacuria — marked the Catholic landscape in Latin America with their writings, saying that Jesus called for liberation from oppression as well as from sin.

Father Guzman, a prolific writer on a variety of topics — including religion and politics, socialism, the poor, as well as the Bible — was exiled to France in the 1970s following the military dictatorship of Augusto Pinochet in his native Chile.

A year before St Oscar Romero was assassinated, the saint visited Costa Rica, where Father Guzman had settled after his exile in France, and the two met in April, 1979. Father Guzman gave him a book and, even though St Romero has been incorrectly labelled by others as a follower of liberation theology, Father Guzman said it was St Romero who "influenced us".

In Costa Rica, Father Guzman was one of the founders of the Ecumenical Department of Investigations, a formation centre for pastoral ministers in San José, but in the evenings he fed the poor and worked with AIDS patients and people with addictions.

"I want to listen to those no one will listen to, touch those no one will touch and ultimately, I want to

give them love. My parish is the street," he told CNS.

He was a distinguished and sought-after Bible scholar in Latin America, after having studied in Rome and Jerusalem, but his passion was to get others to crack open the holy book. He joked about not using it solely "as a deodorant, only under your arm".

"I don't want to just place a Bible in a person's hand, but I also want to put the Bible in their heart and in their thoughts," he told CNS.

For Amerindia, a Latin American Catholic website focused on the option for the poor, he wrote one of his last pieces, on April 10, 2020, addressed to those suffering because of the coronavirus pandemic.

"The God of life appears defeated. Those who shout 'Where is God?' receive no answer. Is God dead? No, he is alive, and lives in those who fight against the coronavirus. God is not dead, he is fighting for life," he wrote.



Father Pablo Richard Guzman in 2015 (CNS Photo)

## Local Diocese News

### New sounds in south

by PETER OWENS

An unusual organ has been installed in St Theresa's Catholic church in North Invercargill. It is not new, but is constructed using organ pipes retrieved from bomb-destroyed buildings in England during World War II. The organ is known as "The Blitz".

It is called that because the pipes in its construction were recovered from damaged organs in churches, halls and theatres in Liverpool, following Germany's aerial bombing campaign, on British cities and towns in 1940 and 1941. After the war, Liverpool organ builder, Henry Willis & Sons Ltd, used salvaged parts of destroyed Liverpool organs to construct the organ that is now in St Theresa's Church in Invercargill. It was installed earlier this year.

Built in 1946, the organ was exported to New Zealand seven years later, and was bought by the Te Awamutu, Pirongia and Otorohanga Methodist Church. It stayed in Te Awamutu until that church sold it to the South Island Organ Company Limited, of Timaru, in 1984.

Research by that company's co-owner, John Hargraves, revealed it had 482 pipes, including 116 from the Wallasey Town Hall's organ in Liverpool. The town hall had been severely damaged in "The Blitz".

After the earthquakes in Canterbury in 2011, the South Island Organ Company loaned the organ to the Church of St Michael and All Angels in Christchurch while its organ was being repaired.

The organ went back into storage until about four years ago.

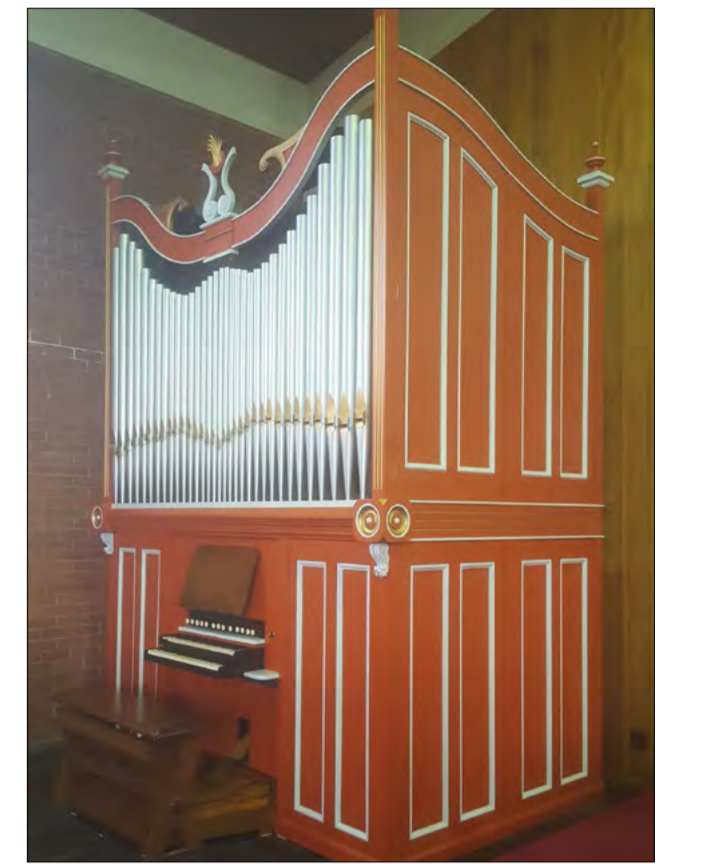
Then a group of music enthusiasts at St Mary's Basilica in Invercargill, with help from community funders and individual donors, raised \$265,000 to buy the organ from the South Island Organ Company Limited. They decided to buy it after considerable consultation with experts in the field, including John Hargraves and his fellow executives.

The purchasers had intended that the organ be installed in the basilica's choir loft. However, after research and a closer inspection of the area, the loft was found to be not strong enough to hold its weight of 2.1 tonnes.

One of the leading enthusiasts in the acquisition of "The Blitz" for St Mary's Basilica was organist and Invercargill South Catholic Pastoral Area parish secretary-accountant Karen Ralston. She said experts had estimated that to have strengthened the organ loft would have cost up to \$500,000. She added that the organ supporters could not afford the cost. She also pointed out that, with the basilica being a category one heritage building, "we have to be careful about alterations to accommodate things". There was no room on the ground floor of the basilica to place the organ.

This resulted in that plan being abandoned and the organ returned to storage, with its future in Invercargill in doubt. The organ was kept in storage at the South Island Organ Company until a new home was found.

Eventually, a decision was made to put it in St Theresa's in North Invercargill, which is a large church. All this travail was accomplished with the co-operation of the Bishop and Catholic Diocese



The new organ at St Theresa's

of Dunedin. Finally, the supporters of "The Blitz" saw it installed and operating at St Theresa's at a total project cost of \$340,000.

The acquisition and installation of the "The Blitz" organ is to be celebrated with an organ concert at St Theresa's Church on October 31, including a recital by Sherry Shelton, who is an international concert organist.

### Help sought for sisters working in Holy Land

by PAT MCCARTHY



St Jolanta Machowska at work in the kitchen, which also functions as the sisters' workplace, dining room and community room

Catholics in New Zealand are being asked to come to the aid of three religious sisters living in cramped and substandard quarters in Nazareth, the city of the Annunciation.

The sisters live in a tiny wing of the Nazareth vicariate of the Latin Patriarchate of Jerusalem (the Catholic archdiocese of the Holy Land), where they cook, clean and do other household work.

All from Poland, they belong to the Sisters of the Holy Family of Nazareth, which was founded by a Polish noblewoman, Blessed Franciszka Siedliska, in 1875.

The sisters' convent has a severe humidity problem, and does not comply with minimum health and safety standards. The inadequate kitchen also functions as workplace, dining room

and community room. The poor living conditions even affect the sisters' prayer schedules.

New Zealand members of the Equestrian Order of the Holy Sepulchre of Jerusalem — a lay institution that supports Christians in the Holy Land — have launched an appeal to raise \$25,600 to help renovate the sisters' quarters.

The appeal has come at a time of great need in the Holy Land. Covid-19 has cut off the flow of pilgrims and tourists on which many people depend for their livelihoods.

Even the worldwide Good Friday collection in Catholic parishes for the upkeep of the holy places fell to half the usual amount this year.

Information on supporting the appeal is available from Pat McCarthy at [patsuzie@slingshot.co.nz](mailto:patsuzie@slingshot.co.nz)

### Festival on St Joseph planned

by NZ CATHOLIC staff

As the Year of St Joseph comes to a close, the Centre for Marriage and Family (CMF), together with other Catholic ministries, have organised "Patris Corde (With a Father's Heart): A Festival on St Joseph".

The theme of the festival is from the apostolic letter of Pope Francis of the same title, to commemorate the 150th anniversary of the declaration of St Joseph as Patron of the Universal Church.

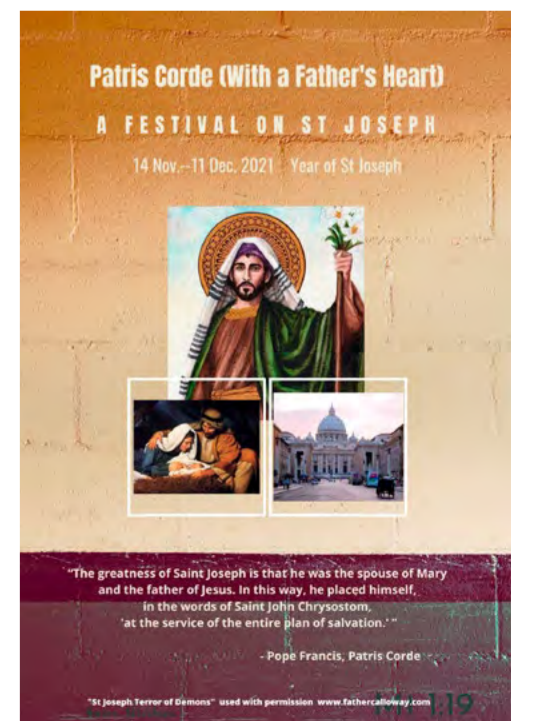
The festival aims "to increase our love for this great saint, to encourage us to explore his intercession, and to imitate his virtues and his zeal" (Pope Francis, Patris Corde).

Publication for the festival states that, among all men, St Joseph was chosen to care for the Son of God as the guardian of the Redeemer. Faced with numerous challenges and threats to the safety of his family, he raised Jesus along with Mary. Together they model to people the utmost importance of the family unit — the domestic church. As the epitome of husbandry and fatherly love, St Joseph reveals the absolute need for strong, faithful fathers and husbands. The name "Joseph" means "to increase". Let people go to St Joseph and increase intimacy with Jesus and Mary.

The festival will run from November 14 to December 11, and will begin with an opening Mass

at St Joseph's, Mt Victoria, Wellington, which has a connection to Venerable Suzanne Aubert, who had a great devotion to St Joseph. It will consist of a talk by bestselling author Fr Donald Calloway on Consecration to St Joseph; a virtual movie on Joseph of Nazareth; and an online musical event in honour of St Joseph. The festival will culminate with a Mass at the Sanctuary of Fourviere in Christchurch with a Festival of Lights.

All events are free, but a Koha is greatly appreciated. For information and to register, visit [www.marriageandfamily.org.nz](http://www.marriageandfamily.org.nz). Please contact 0220289737 or email [info@marriageandfamily.org.nz](mailto:info@marriageandfamily.org.nz) for more details.







## Blessings for creatures great and small

Father Mark Field participates in the Livestock Day at St Joseph's School in Morrinsville on October 20.



## WORDS TO PONDER

“Although the life of a person is in a land full of thorns and weeds, there is always a space in which the good seed can grow. You have to trust God.”  
– Pope Francis.

## 40 YEARS AGO

### HAMILTON LOOKS TO NEEDS AHEAD

Around 180 clergy, religious and lay people — representing every parish in the Hamilton diocese — will meet at Waikato University next weekend.

They'll be pooling the results of Assembly '81, the clergy gathering last February, and of Vision '81, a series of meetings held throughout the diocese since then. From their weekend discussions, they hope to chart the way ahead.

The results of months of careful preparation from parish to diocesan level, the assembly has its theme, "A people of prayer, whose mission is love".

By last week, assessments were in from 37 of 47 parishes, and a study of their findings by the diocesan Resource Centre revealed four major issues facing Hamilton's Catholics.

A deep hunger for spiritual growth; A need for adult formation in faith; A need to improve communication at all levels; Real concern about young people.

The assessments show that education-in-faith is a major concern in

every parish. Nearly all emphasise the need for development of adult formation.

There is very real concern about young people, and among the problems set out in the assessments are the wide range of groups between 13 and 25, the lack of good programmes for youth groups and the shortage of good leaders.

The parish returns also make it clear that very few of them are coping with secondary CCD. And confirmation programmes, while effective in most cases, have no follow-up. Only a very few parishes are trying to help the young unemployed.

While the parish assessments raise problems, they also make positive suggestions for the future.

They include development of small Christian communities on the basis of neighbourhood of shared interest, improved ministry to families, including inter-faith couples, development and formation for various lay ministries, and mission to non-practising Catholics.

— *Zealandia*, November 1, 1981

## CAPTION CONTEST



Write the best caption for this photo and win a \$30 Countdown voucher. Send in your ideas by Tuesday, Nov. 9 to Caption Contest 624, NZ Catholic, PO Box 147000, Ponsonby, Auckland 1144. Or email: [design@nzcatholic.org.nz](mailto:design@nzcatholic.org.nz) Please include your postal address so that your prize, if you win, can be sent to you.

The winner of the Caption Contest from issue 622 (right) was **John Lewis, Hamilton**.

Some other suggestions were:

"This batman still needs assistance to get to his next destination." — **Russell Watt, Auckland**.

". . . And some joker knicked my battery, I'm battered and bruised and the sun is wayneing!" — **Michael Thwaites, Christchurch**.

"I'd fly home, but I need the publicity." — **Nancy Hill, Wainuiomata**.

"Batman sings 'you picked a fine time to leave me loose wheel'." — **Derek Hobbs, Auckland**.

"Where is Boy Robin when you need him?" — **Joan Leonard, Auckland**.



**Holy grammar, Batman! Lose the apostrophe too.**

"Batman's lack of mobility against the wheels of justice roll slowly." — **June Jarka, Dunedin**.

# Catholics urged to get involved in climate response

by NZ CATHOLIC staff

Caritas Aotearoa New Zealand says recent Government announcements on climate recognise the urgency of making deep far-reaching changes across all sectors of New Zealand society, and the need to provide climate finance for the poor; but do not go far enough in aiming to cut New Zealand's emissions sooner.

The New Zealand Government recently put out a discussion document for its Emissions Reduction Plan to get to net zero carbon-equivalent emissions by 2050, and announced a four-fold increase in climate finance to poor nations over 2022-2025. In addition, Climate Minister James Shaw is expected to update its overall climate action pledge (Nationally Determined Contribution) for the United Nations conference on climate change in Glasgow (COP26) in early November.

Caritas welcomed the increase in climate finance as long overdue, and rightly prioritises adaptation action and the Pacific.

"However, the Government must ensure this finance is used well to make a difference to the most vulnerable communities in the region and actively involves local communities and civil society in identifying needs, and in planning, implementing and monitoring for good, climate-related action," said Caritas director Julianne Hickey.

A preliminary view of the consultation documents for the Emissions Reduction Plan provides a positive vision for 2050, and recognises the need to tackle climate change in an integrated way, addressing issues such as poverty and biodiversity loss, rebuilding from the Covid crisis in a sustainable way, and working in partnership with Maori.

However, to meet this country's responsibilities as a developed nation which has benefited from fossil fuels, New Zealand should be trying to become carbon neutral by 2040, Caritas stated.

"Covid has exposed vulnerabilities in existing economic arrangements. For example,

long supply lines mean delays in housing construction and rising prices for low-income households. We should seek to rebuild a more sustainable, localised economy providing for food, energy and housing through local and community-based mechanisms, as well as strengthening local resilience in the face of increasingly severe weather events and sea level rise", Mrs Hickey said.

"We need Catholics from all walks of life to get involved in this Government consultation, and ongoing work to get New Zealand to a fair and just, carbon-neutral future: farmers, transport workers, managers, office workers, homemakers, parents, students, health care workers and cleaners. In our modern interconnected way of life, all our activities impact to some extent on climate and the environment. Each of us has a part to play and can help find solutions and urge our politicians to work for a healthy climate, healthy lifestyles and communities, and ultimately restoring a healthy planet."



Photo: Pixabay

## ANNIVERSARY

**Congratulations – 60th Wedding Anniversary**  
Jim and Margaret Duffy were married at St Patrick's Church, Kilsyth, Scotland on 21 October 1961. Your family would like to congratulate you both and to thank you for all your loving support and guidance for all the years we have been alive!  
Lots of love from Marie, Anne, the late Thomas, Sharon, James and Gerard, partners, grandchildren and one great grandchild.



## IN MEMORIAM

**Jim O'Callaghan, 27 October, 2020 USAF Ret.** Dearly loved husband of Gabrielle (McDonough) and loved and respected father of Sean & Pauline, Camille & Grant, Frances and Michael and Martine and all his grand and great grandchildren here and in the USA. A holy man so loved and missed. RIP. Our Lady of Perpetual Help pray for us.

## 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](http://epsomcatholic.org.nz)

**Ruakaka:** The Ruakaka Holy Family Catholic Community celebrates 30 years since moving into the new church in Peter Snell Road, Ruakaka. Sadly the 2021 event has been postponed until 2022. For further information, please contact Ray Timmins: 02102788867, email: [raydale.timmins@xtra.co.nz](mailto:raydale.timmins@xtra.co.nz) or Monica Johnson: 021382401, email: [monica.johnson01@gmail.com](mailto:monica.johnson01@gmail.com)

### TE AWAMUTU

**St Patrick's Catholic School, Te Awamutu Centenary**  
This event has sadly been postponed until 2022. For more information and registration details visit [www.stpatta.co.nz](http://www.stpatta.co.nz)

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## WIT'S END

If the satirical website *The Babylon Bee* had been around in biblical times, here is how it might have headlined some of its articles.

Bigot Noah Only Allows Two Genders of Each Animal on Ark

Work On Tower Of Babel Near Completion, Grbizt Mcbkd Flimadpt Dippedeth Swm

Angel Of Death Says Blood On Doorpost Booster May Be Necessary

Moses Arrested As He Did Not Have A Permit For Parting Of Red Sea

Israelites Spend 40 Years Wandering In Desert After Moses Forgets To Update Apple Maps

Jericho Wall Collapse Blamed On Failure To Pass Infrastructure Bill

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# Love and marriage in the time of lockdown

by ROWENA OREJANA

Jesicka Goei and Yun Wang thought lockdown had put paid to their plans to have an October wedding. It turns out, they were wrong.

With Covid-19 level 3 step one restrictions in play, there were only ten people in the church in Auckland: the couple, Fr Tony King-Archer, Ms Goei's parents, Mr Wang's mother, their two witnesses, the organist and photographer Emily Chalk.

Ms Goei said they decided to have the wedding while her parents were still here in New Zealand.

"My parents were only here to visit but, because of everything, they got stuck in New Zealand," Ms Goei said. "But my grandfather, my mum's father, fell ill."

Her mum wanted to go back to Indonesia. "They didn't really know when they'll be able to come back because of the MIQ spots and everything. But because we already had our wedding sorted for October, we decided to go ahead," she said.

After quickly borrowing a veil from a friend and frantically searching for an appropriate white dress at the back of her wardrobe, Ms Goei glided along the aisle of St Patrick's Cathedral in Auckland to say "yes" to her chosen lifetime partner and husband, Mr Wang.

"I didn't have my wedding dress, because I can only pick it up at level two," she said.

She laughingly explained that she had "the old" and "the borrowed sorted", but the only thing new that she had was her make-up, which she obtained from the Chemist Warehouse.

Between her and Mr Wang, Ms Goei is the more outgoing one. They met at the university through a mutual friend.

"We didn't hit it off," she said. "In the beginning, he didn't like me, but I grew on him." They later bonded at a party after finding something in common.

Ms Goei said they are both "chilled and laid back". This is why, she said, the very small and



Jesicka Goei (left) and Yun Wang with Fr Tony King-Archer (Photo: Emily Chalk Photographer www.emilychalk.co.nz)

intimate wedding worked for them.

"We're not the type of people who like attention, I guess. Our wedding party is not that big anyway. Just 25 (people) really. I like intimate settings," she said with a laugh, "but this was more intimate than we expected."

Ms Goei, who is the Catholic in the relationship, said their parents almost despaired of them getting married. They have been together for nine years.

"In the beginning, I was afraid to get married because, growing up in a Catholic family, you

get married once and that's pretty much it. I was afraid whether or not I will choose the right person that I will be with for the rest of my life," she said.

If she chose the wrong person, she "will be stuck with that person for the rest of my life".

But then she realised, "I don't want to be with anyone else but Yun. That's sort of when I decided that I might be ready to get married".

"I know everyone says that a marriage nowadays is like a piece of paper. But to both of us, it means so much more. To make it official now actually feels good."

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