

# NZ Catholic

The national Catholic newspaper

Nov. 28 - Dec. 11, 2021 • No. 626

NZ bishops issue parish guidelines for traffic light framework 3

Caritas director Julianne Hickey moving on from her role 11

## Park and Pray

Lockdown Adoration in Pukekohe  
- pg 5



'PUBLICATION OF THE YEAR' - ARPA AWARDS 2020

INSIDE THIS ISSUE



Family matters p14



Former rector dies p17



Ashburton reunion p17

- p4** World Day of the Poor online in Wgtn
- p8** Vatican scientist on 'trusting the science'
- p9** Dr Bloomfield on faith and the pandemic
- p20** Festival to close Year of St Joseph

On the front cover: The Blessed Sacrament exposed near the sacristy window at St Patrick's, Pukekohe (Photo: Cheryl Surrey)

**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  
**Website:** 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

NZ Catholic is published fortnightly. Subscriptions: One year, \$73; two years, \$135. Overseas airmail extra. The contents of NZ Catholic are copyright and permission to reprint must be obtained in advance. ISSN 1174-0086

Member Australasian Religious Press Association and Australasian Catholic Press Association

**St Dominic's Catholic College**  
 Founded by the Dominican Sisters  
 Catholic School For Girls Years 7-13

- Cultural Blues for Performing Arts: **Apriljoy Avito, Monica Tuala, Maddie Swann, Sophie Wheeler**, all Yr 13.
- **Pieta** Award for special character leadership and service, donated by Fr Kevin Murphy sm: **Elise O'Brien**, Yr 13.

[www.stdoms.ac.nz](http://www.stdoms.ac.nz)

# Parishioner heads PM feedback panel

by NZ CATHOLIC staff

Devonport parishioner Sarah Sparks (Te Ātiawa/Ngāti Tama/Ngāti Whiti) has been appointed chair of a community panel to give feedback to top levels of Government about the pandemic response.

According to the Unite Against Covid ([www.covid19.govt.nz](http://www.covid19.govt.nz)) website, "The Community Panel" was established earlier this year by the Department of the Prime Minister and Cabinet, to provide insights across the Covid-19 system direct from communities.

The website stated that the panel brings lived experiences and deep community ties to provide a diverse range of perspectives on different aspects of the Covid-19 response, and to help ensure issues such as equity are addressed.

Ensuring that the experiences and insights of faith communities are heard by policy-makers is one of the priorities for Ms Sparks in her role.

Ms Sparks said that it is vital that a range of independent people is heard, including those with a faith focus, so that the

response can be as inclusive and impactful as possible.

"We're a panel of truth-bringers who will be a robust reality check for any government planning and policy. The upside is we'll only strengthen the Covid-19 response by avoiding unintended consequences caused by blindspots in world-views and life experiences."

"For balanced and informed decision-making, it's critical to have a pathway like this for a collective of diverse voices to be visible and valued by the Government. If we can help reduce or remove barriers and blocks, we've succeeded, as one size definitely does not fit all."

One recent initiative Ms Sparks has been involved with is facilitating meetings with all the bishops of New Zealand with the Ministry of Health stakeholder engagement lead to listen to their feedback. Another involved all the Auckland church leaders, including auxiliary Bishop Michael Gielen. More meetings involving faith leaders throughout the country dedicated to discussing the Covid vaccine policies and protocols will be held with government



Sarah Sparks

agencies in the near future. The panel members represent communities such as rural, youth/aged, disabled, Māori, Pacific, LGBTQ+ and other ethnic groups.

Their expertise will help shape the medium- to long-term Covid-19 strategy, the Government's Covid website stated.

Members were chosen after consultation with other government agencies to ensure strong cross-agency collaboration.

# Many reasons for Mass absences

by NZ CATHOLIC staff

Palmerston North parishioners have given a variety of reasons as to why they have not returned to Sunday Mass when they started again under alert level 2.

In a "From the Pastor's Desk" column posted to the Cathedral of the Holy Spirit website in November, cathedral parish priest Fr Joseph Grayland said that he had received feedback from many local people as to why they have either attended or not attended Mass recently.

In alert level 2, faith services can have a maximum of 100 people attending plus staff, which includes clergy. Attendees have to check in using the NZ Covid Tracer App, or otherwise record their contact details. At the start of the current lockdown in August, New Zealand's Catholic bishops dispensed people from the obligation to attend Sunday Mass.

In a previous newsletter, Fr Grayland noted that, for the Palmerston North parishes of which he is pastor, Mass attendance numbers had steadily grown since public liturgies started being celebrated again, but many were still staying away. He asked people to contact him to discuss this and many people did so, he wrote.

"I have heard from many people [as to] why they are not attending Masses," Fr Grayland wrote.

"These parishioners cover the range of ages, medical situations, family arrangements, and more. Some mentioned how much the children are missing out on serving and their liturgy. Parents mentioned their children's vulnerability as non-vaccinated members of the community. Others are tired of the masks, signing-in, and the lack of lay ministry. Others said they didn't come as a family because they didn't want to take up seats from others they thought really needed to be present."

Fr Grayland wrote that he acknowledged all these reasons.

He went on to write about crisis, change and opportunities.

"The crisis for our Church is evident in the inability to keep the established Church structures of priesthood, parish, and school afloat," he stated.

"These structures were strong throughout the 20th Century, but are struggling in the 21st Century."

"We all know that the structures of the parishes are no longer sustainable. We have had no New Zealand-born seminarians for decades in our diocese, and our last New Zealand-born priest was ordained 20 years ago. Now we are totally reliant

on international priests. We know that our borders are closed, and priests are not essential workers or on the visa priority list."

Fr Grayland continued: "We know that fewer baptised children are entering our schools, and that we have to change the preference criteria to widen the opportunity."

"We know that generations of people don't attend parish as we currently do parish."

"We know that most of our aid agencies and parish ministries are staffed and held afloat by people in their 60s and older."

"Knowing all this is not the solution," he wrote, "and wanting more of the same isn't either."

"How do we live parish, Church and school in the 21st Century?" he asked.

"Are these even the suitable structures to enable us to be the leaven of evangelisation, mission, hope, truth and freedom in the cultural mix of New Zealand?"

Fr Grayland acknowledged that these may or may not be the right questions to ask, and that people could be the judge of that.

He invited people to be part of the synod process, where they could "discern how we can bring the life of the Gospel to the people of our day, and cultures".



The Cathedral of the Holy Spirit in Palmerston North

# Catholic worship under traffic light system

by NZ CATHOLIC staff

The Catholic bishops of Aotearoa New Zealand will ensure vaccinated and unvaccinated people can safely attend Mass when the Government's "traffic light" Covid-19 protection framework starts.

Each parish will be asked to provide at least one weekly Mass for people with the "My Vaccine Pass" required for unrestricted gatherings under the "orange" and "green" traffic light settings. They will also be asked to provide the opportunity for people to attend a separate numbers-restricted Mass without providing proof of vaccination.

Parish guidelines are listed in a pastoral letter titled "Living, Caring, Worshipping and Ministering in a Covid-19 World" (A condensed version is on page 19).

NZ Catholic asked the NZCBC about the red setting, and was told that the statement in the guidelines that "parishes will provide Masses for people with a My Vaccine Pass, while ensuring there is the opportunity for people without a pass to access a separate numbers-restricted option where possible" applies at all settings — red, orange and green.

All lay people who help with Mass and all other public-facing ministries will need to be vaccinated for vaccinated-only work. Priests are being asked to be vaccinated, and will be limited in their ministry if they are not.

The Government has said that the "traffic light" system will start soon after November 29. Auckland will move straight into the red setting shortly after November 29. The vaccine passes required for unrestricted entry to many places are available for downloading now.

The system will allow unrestricted numbers of vaccinated people to gather in a church under the orange and green settings, but restrict numbers without a vaccine pass to 50 (orange) or 100 (green), under guidelines made public so far.

In the red setting, gatherings (like Masses) that have entry with a vaccine pass will have a limit of 100 people, with 1 metre spacing. Gatherings under the red setting that permit entry without a vaccine pass will have a limit of 10 people.

In the pastoral letter, the bishops said that they have been struggling with how best to conduct safe church gatherings without either vaccinated or unvaccinated people feeling alienated.

"We believe that churches should be safe places for all people, physically, emotionally and spiritually," the letter says. "In the spirit of the Gospel, we also want our churches to be places of hospitality and inclusion, open and welcoming to all without prejudice or discrimination."

The bishops have set these guidelines for the "traffic light" system:

- Parishes will provide Masses for people with a My Vaccine Pass, while ensuring there is the opportunity for people without a pass to access a separate numbers-restricted option where possible.

- Accordingly, we anticipate that parishes will, either singly or in collaboration with neighbouring parishes, provide worship opportunities for the vaccinated (requiring proof of vaccination) as well as separate gatherings, subject to number restrictions, that will be open to vaccinated and unvaccinated alike (no proof of vaccine required).

- All lay people involved in public-facing public ministries related to a worship service or other

parish ministries (ushers, readers, ministers of the Eucharist, collectors, those leading liturgies of the Word, Communion to the sick, home visitation) will need to be fully vaccinated at vaccination-only Masses, and when performing other work where vaccination is required.

- Priests who are not fully vaccinated will, under the current public health orders, be significantly constrained in their ministry; they will be unable to exercise pastoral care in aged-care residential settings or hospitals, as well as schools. Priests who are not fully vaccinated or who do not wish to declare their vaccination status will not be able to attend and preside at vaccinated-only Church events.

- When asking a fully vaccinated priest to preside at a service open to both vaccinated and unvaccinated, parishes and priests need to give due consideration to any specific health conditions a priest may have which could make him more susceptible to the health consequences of being infected by Covid-19.

- Similarly, all church workers (whether paid or voluntary) involved in home-based pastoral care visitations need to have regard for the vaccine status of those they are visiting, along with their own health conditions which may make them more susceptible to the health consequences of being infected by Covid-19.

- Pending any changes accompanying the "traffic light" system, the current situation also demands that parishes continue with measures designed to minimise the risk of transmitting Covid-19, such as encouraging the use of masks, social distancing, communion only in the hand, no holy water for blessing, and no shared hymn

or other books.

The six bishops are fully vaccinated. They have been encouraging all priests to be fully vaccinated, but accept they cannot legally require that.

The bishops said that society should never uncritically accept the imposition by political leaders of the kind of restrictions applied during the pandemic.

"However, having regard to the current situation, we believe that, on balance, the introduction of vaccine mandates for certain sectors, as well as the use of vaccine certificates, are warranted for now.

"At the same time, remaining always mindful of state overreach, and anticipating that restrictions we may consider to be warranted now may not be warranted in the future, we urge that the mandates and requirements for vaccine certificates be continually reviewed. In other words, our support of these measures is contingent on, and only justified by, the emergency situation as it exists now."

In the pastoral letter, the bishops added: "As an example, identifying other sufficiently sensitive and reliable approaches to Covid-19 testing and detection may, in the future, allow for different ways of managing the risks of transmission and protecting those who are most vulnerable.

Options such as rapid antigen testing, not currently included under the incoming 'traffic light' system, could then provide different and less restrictive options within the employment, social, religious, hospitality and recreational sectors for those who are not vaccinated."

A condensed version of the pastoral letter is on page 19. The extended version of the pastoral letter can be read at [www.catholic.org.nz](http://www.catholic.org.nz)



## Brisbane Archdiocese sets vaccine policy

by NZ CATHOLIC staff

All Archdiocese of Brisbane employees, priests and deacons are required to comply with public health orders and have received two Covid-19 vaccinations by December 15, reported *The Catholic Leader*.

The newspaper reported that Brisbane Archbishop Mark Coleridge sent a letter to all priests and deacons in the archdiocese, instructing them to comply with double-dose vaccination by December 15 or stand aside. He has asked each priest and deacon to let him know their vaccination status. The policy has been drawn up to conform to regulations from Queensland Health.

A similar policy has been provided to all Church employees across Brisbane archdiocese, other than those based in schools, who are under a different set of requirements from Queensland's education sector.

"Clergy not doubly vaccinated are failing in their duty to care for the faithful," Archbishop Coleridge wrote.

"The policy is based on the commitment of the archdiocese to the health and safety of all its employees, contractors, students, volunteers and lay religious working within the archdiocese," he stated.

"It is designed to protect agency clients, parishioners and all the faithful."

By December 15, Brisbane archdiocese employees, outside of those working in schools, will also need to show proof of two doses of a Covid-19 vaccination or provide evidence of a medical condition that prevents vaccination.

Archbishop Coleridge noted that "clergy engaged in parish ministry must be close to the people" and should not put people at risk. He referred to his canon law obligation to ensure that priests carry out their role properly.

Auckland Parishioners

ELLIOTT  
North Shore  
FUNERALS

09 486 2631 . 027 486 2050 [susan.nelson@xtra.co.nz](mailto:susan.nelson@xtra.co.nz)  
157 Shakespeare Rd Milford North Shore 0620  
[www.northshorefunerals.co.nz](http://www.northshorefunerals.co.nz)

"We build a partnership with our clients based on mutual respect and trust."

Mark Copeland

MARK COPELAND  
LAWYERS

Commercial and Land Law Specialists  
serving clients in Rotorua and throughout New Zealand

Phone: 07 345 9050 e-mail: [copeland@copelandlawyers.com](mailto:copeland@copelandlawyers.com)  
[www.copelandlawyers.com](http://www.copelandlawyers.com)

ST. PETER'S COLLEGE  
EPSOM, AUCKLAND  
A CATHOLIC SCHOOL FOR BOYS

- Congratulations to **Ajay Faleafaga** who has won the Rugby Category for the College Sport Young Sportsman of the Year awards.
- Prizegiving will be online starting at 6.30pm Thursday 9th December.

ST PETER'S COLLEGE BUILDS OUTSTANDING MEN  
ST-PETERS.SCHOOL.NZ @SPCNOW

# Dunedin foodbanks launch canned food drive

by ROWENA OREJANA

Foodbanks in Dunedin are launching a nine-day contactless drop-off canned food drive from November 27 in lieu of the cancelled Community Can Appeal.

Centre and Pastoral Coordinator Society of St Vincent de Paul in Dunedin Sarah Strang said that the Dunedin Foodbank Christmas Can Drive is supported by the emergency services, as well as the Highlanders and the Volts, Dunedin's rugby and cricket teams, respectively.

The usual annual appeal, which happens every first Thursday of December, was scrapped this year due to health and safety concerns.

"Without that going ahead, it was looking pretty grim for next year," she said. "That, normally, gives us six months' worth of cans storage for the year."

The proceeds of this current drive will be split equally between St Vincent de Paul, Presbyterian Support and the Salvation Army.

"We're going to have contactless drop-offs of food as an alternative to the community can appeal. That's going to be from 8 am to 6 pm every day," she said.

The drop-off point would be at the Old Smith City building in South Dunedin.

Normally, the emergency services would go around the streets of Dunedin with sirens blaring, collect the cans from the people and drive back to deliver the goods to the Army Drill Hall. Scouts and school groups also go from house-to-house to collect donations.

But with the pandemic still raging, there were some concerns over having contact with people. The contactless drop-off will mitigate that concern.

The SVDP coordinator said that Covid-19 had affected their stock to the point that, early in November, they ran out of food.

"We didn't know how to get on through the week. So, all I did was put a call out on our Facebook page," she said.

The post was very widely seen on social media and many groups stepped up.

"The DCC (Dunedin City Council) did a collection through all their staff. That was an extraordinary amount of food," she said.

She said their Christmas Paper bag appeal also took a hit, as the number



Terraced housing in Stuart Street, Dunedin (Photo: Tony Hisgett: Wikimedia Commons)

of Massgoers dropped due to the alert level protocols.

"Not as many people are going to Masses as they have been the previous years. So, that had been quite uneventful. It had been a bit of a flop this year until I did that call-out. [The call-out] kept it in people's minds, and now people have stepped up," she said.

Anytime Fitness Gym got on board and have asked their clients to pick

up a paper bag and fill it in line with the appeal. These bags then get delivered to SVDP Dunedin, which will distribute it to the needy.

With all these canned food drives going on, she said they are aware that people might get donation fatigue.

"We have to be really careful that we don't overwhelm people," but she added, "it's going to be a lot of work to get us to what we've missed out on."

# Impact project offers extra support for beneficiaries

by ROWENA OREJANA

Wellington Archdiocesan Benefit Impact projects have been successful in helping Work and Income beneficiaries get their entitlements while keeping their dignity and privacy intact.

This was spoken about at the first Archdiocese of Wellington online event for the World Day of the Poor, which was hosted by Wellington Catholic Social Services and the Archdiocesan Ecology, Justice and Peace Commission.

"Our seminar shared experiences from the six Archdiocesan Benefit Impacts we have now held. These have been in Upper Hutt (2016), Lower Hutt (2017), Kāpiti (2019), Levin (2021), Ōtaki (2021)

and with the Deaf community of Horowhenua (2021)," a spokesperson told *NZ Catholic*.

The speakers included Catholic Social Services community facilitator Paul Alsford, Hutt Valley BEST (Benefit Education Service Trust) manager Teresa Homan, and siblings Karen and Vini, who spoke of their experience with Work and Income. People from the community who want to be trained to become benefit advocates can get experience.

"Our role in organising a benefits impact is to get out the right environment where a person in that situation can get the support that they need," Mr Alsford said. "The whole thing is a dignified experience with . . . very important confidentiality about the information that they're sharing."

This year 149 people were helped, and 44 were trained to become benefit advocates.

Mr Alsford added that 25 community and church groups were involved in the three events held this year.

Vini, with the help of his sister Karen, spoke about the challenges he faced while seeking his benefits.

"One of the first challenges that we discovered through the process of the benefit impact was the difficulty with interpreters," said Karen, who was interpreting for her brother.

Karen said that the Deaf people who are about over 60 years old were educated differently and often can't read complex figures or numbers.

She said case workers would sometimes tell the Deaf client that they didn't need an interpreter as they could communicate by typing on the computer.

There is also the matter of not having the choice of interpreters whom they trust, pointing out that they are sharing personal, private information.

"Filling in of forms is often really problematic," Karen said. "Like I said before, it's often understanding the language and the forms. And there's a lack of trust, because what ends up happening is that often a Deaf person like Vini will fill in a form, not really sure what they are filling in, and the next thing they know, they've got a debt. They



owe Work and Income money."

This was a problem that surfaced when the benefit impact event was held for the Deaf community of Horowhenua.

Mrs Homan, on the other hand, shared the experiences of people whom they have helped.

"The main purpose of a benefit impact is to improve the financial position of the people coming to an impact," she said.

She spoke of a person who had been a beneficiary but had their accommodation supplement suspended for some years.

"We were able to get the assistance started again, and backdated to the time it was suspended, which means a backdate of \$2500 and a weekly increase of over \$20," she said.

Mrs Homan said that they were also able to get a young mum help to buy a cot.

A policy misinterpretation meant that a directive was given that help was not available to buy the cot, but help could be given to get a cot blanket.

"We looked into this and [were] able to show that this was not the case and that the cot could be included," Mrs Homan said.

She explained that not everyone is eligible for additional assistance. They explain this to the person and the person comes out of it better-informed.

**JOHN RHIND**

Funeral Directors

CONTINUING A FAMILY TRADITION

- EST. 1881 -

**People you can depend on**

Phil Kingan has been a funeral director at Rhind's for over 30 years.

Phil goes the extra mile to ensure that people of the Catholic faith get the very best care, support and professional service.

15 - 19 London Street, Christchurch  
Phone 03 379 9920

118 Williams Street, Kaiapoi  
Phone 03 327 7499

Email [staff@johnrhind.co.nz](mailto:staff@johnrhind.co.nz) [www.johnrhind.co.nz](http://www.johnrhind.co.nz)

**Carmelite Nuns**

*Auckland*

[www.carmelites.org.nz](http://www.carmelites.org.nz)

The Carmelite Nuns' website is available for you to email your prayer requests

cn431

# Lockdown eucharistic devotion in Pukekohe

by NZ CATHOLIC staff

A pivot inspired by prayer during lockdown has resulted in a carpark being the site of regular adoration of the Blessed Sacrament at St Patrick's parish in Pukekohe.

Since the Covid-19 lockdown started in Auckland in August, faith services have not been permitted under alert levels 3 and 4 restrictions — other than funerals and weddings with limited numbers at alert level 3.

Among the parishioners who found lockdown difficult was St Patrick's parish pastoral council secretary Cheryl Surrey, who took the situation to prayer.

"Lockdown has been incredibly difficult for so many, and the tug on my heart has been: What more could we be doing to provide opportunities for prayer for our parish community?" Mrs Surrey said.

"As a member of the Pastoral Parish Council of St Patrick's, Pukekohe, it became quite apparent to me that we had to pivot. During the novena to St Therese at the end of September, my mind began to reflect on the words of St Mother Teresa when she was asked, 'What will save the world?'"

Mrs Surrey said that the response that came to her while praying was simple — the answer is prayer.

Words about eucharistic adoration said by St Teresa moved Mrs Surrey to action. Among these words were: "What we need is for every parish to come before Jesus in the Blessed Sacrament in Holy Hours of prayer. The time you spend with Jesus in the Blessed Sacrament . . . will help bring about an everlasting peace on earth. We cannot separate our lives from the Eucharist; the moment we do, something breaks . . . The Eucharist involves more than just receiving; it also involves satisfying the hunger of Christ. He says, 'Come to Me.' He is hungry for souls . . . If I can give you any advice, I beg you to get closer to the Eucharist."

Mrs Surrey said that, with these words reverberating in her heart, she texted parish priest Fr Robert Steele with a request to have "Park and



Park and pray at St Patrick's, Pukekohe (Photos: Cheryl Surrey)

Pray Adoration".

This would involve the Blessed Sacrament being placed securely behind a window, and parishioners invited to drive to the parish's back car park, remain in their vehicles, and adore the Lord in the Blessed Sacrament to intercede for one another and for the nation.

"It wasn't long before Fr Robert responded in support of the idea," said Mrs Surrey, who is also vocations coordinator for Auckland diocese.

"He set up the sacristy window overlooking the car park, and within a couple of days we had sent out the good news and poster to as many people we could think of, including other parish priests in the diocese, as a note of encouragement.

"We have eucharistic adoration on Tuesdays, Thursdays and Saturdays between 9am-10am, and Sundays at 3pm, and the turnout has been wonderful; and not just from Pukekohe parishioners - but some people travel for 40 minutes from other parts of the diocese to have the opportunity

to spend this precious time with Jesus."

Confessions are also available at the parish — following alert level 3 rules, which means they have to be outdoors and involve no contact.

"We are incredibly blessed to have Fr Robert," Mrs Surrey said, "and so thankful for his eagerness to bring Jesus to us, and hear confessions several hours a week. We hope that more priests will be moved by the testimonies of our parishioners, and feel courageous in bringing Jesus to those who are so desperate for his peace and consolation."

NZ Catholic understands at least one other Auckland parish — St Mark's, Pakuranga — has followed Pukekohe's example with carpark adoration of the Blessed Sacrament made available.

Parishioner feedback to the Pukekohe initiative has been very positive.

"It was a very intimate and direct sensation — from my heart to Jesus' heart, in my own little car. There [were] different dimensions of togeth-

erness: between me and Jesus, between me and the ones I was praying for, and between me and other people gathered who were in their cars around me, praying in adoration. Distance was no longer an issue!" said one parishioner.

Another parishioner said: "When we got locked out of daily Mass and adoration for so long, I was feeling very stressed and angry about it. So when told of this wonderful idea, I was delighted, but wondered how it could work. It worked so well, and was such an amazing experience — I didn't want it to finish. It didn't feel strange sitting in my car, I felt just as close to Jesus, as if we were in the chapel. I left there on Cloud Nine, and I sang adoration songs all the way home!"



The view from inside one car



The Blessed Sacrament exposed near the sacristy window



## "I see the Church as a field hospital after battle."

POPE FRANCIS

Help us to be there on the battlefield for those who need it most. A Bequest to St Vincent de Paul is a lasting way to help the most disadvantaged and needy in our community.

If you would like to discuss a Bequest with us, please get in touch.



Society of St Vincent de Paul  
 Freepost 992, PO Box 10-815, Wellington 6143  
 TEL: 04 4995070 EMAIL: national@svdp.org.nz WEB: www.svdp.org.nz

# Administration of Church property and canon law

Something only becomes property when it is owned by someone. e.g., the moon is not property because no one has a claim of ownership. Property is owned by individual persons or legal person such as companies. It is Church property when it is owned by a legal person in the Church.

Sometimes people can own property but not administer it. E.g., I have given someone power of attorney so he can administer my property in the event I am unable to because of a bad accident. I will still own the property then, but I cannot administer it.

A company or a legal person has administrators who do not own it. The idea of legal persons in law arose within the Church. Monks lived in monasteries but took a vow of poverty so they could not own anything. The monastery became a legal person and monks administered the property of the monastery. These monks died etc. but the

## Brendan Daly

monastery carried on in existence.

Significantly, legal persons have to be recognised by an authority. E.g., the Mafia are recognised as a group that people can join, but they are not recognised as a legal entity in any country.

**In New Zealand civil society there are layers of ownership:** The Crown (government) which is sovereign in its own sphere; The City Council is a layer of government which has rates and bylaws; There are state-owned enterprises for television etc. There are universities, which operate on public government funds.

Private ownership includes: Companies; Trusts for a particular purpose, which are not companies, but have trustees; Associations, partnerships, sports clubs; and the property of individual physical persons.

**The Catholic Church is sovereign** in its own sphere, and is seen as “one” corporate entity by the general public. It has been around a lot longer than the Government of New Zealand. The Catholic Church has diplomats and is represented at the United Nations. In the Catholic Church there are — The Holy See and the Universal Church, dioceses, parishes, and public juridic persons that act officially on behalf of the Church, including the

seminary, religious institutes, and the Carmelite Monastery. In the Church, there are also private juridic persons, which do not act on behalf of the Church. There are also associations, such as the St Vincent de Paul Society and the Catholic Women’s League, parish choirs, marriage encounter and food banks.

Administrators in the Church have circumscribed authority to act for the good of the Church. Throughout history, there have been concordats, treaties, arrangements with governments where the civil government recognises such things as the Church tribunal decrees of marriage nullity.

Canon law has provisions which state who has authority to carry out particular actions for the good of the Church, e.g. management, transitions, buying and selling. This regulates the acquisition of property, administration, and alienation.

The Church has always had a bias in favour of real property in land and buildings. These are called stable patrimony. For most of human history, there have been no shares or stock markets, and immovable property is considered stable.

**Alienation** is any act by which the right to ownership of ecclesiastical property is lost or reduced. This includes long-term leases and change of designation of property e.g., allowing people to bury bodies or ashes there.

**Administration is either ordinary or extra-ordinary.** Extra-ordinary expenditure is not budgeted for and is not day-to-day expenditure like paying wages. It could involve capital purchases like buying property or accepting a will. Wills are for a specific purpose, and one has to be careful about the intentions and liabilities with wills. (c.1267) for example, a will leaving money for a Mass to be celebrated in a particular church every month forever.

Ordinary expenditure is expenditure according to the budget and day-to-day expenditure. Once the budget is established, then the diocesan financial administrator manages the budget and the diocesan finance council monitors it. This gives freedom to the diocesan finance officer.

Practically speaking in the Church, there is a system of distributed management of Church property and finances. e.g. the diocesan bishop has no control over the finances of a religious institute. The diocesan finance council cannot tell the bishop what to do, but they can block him doing things if he needs their consent and they

refuse to give it.

Concerning dioceses and parishes — people in society often think the Church is a company. The Church is not a company, but it is sovereign in its own sphere.

In a company in civil society, the company has its board of directors who appoint the CEO, draw up the budget and can sell the property of the company.

In the Church the diocesan bishop is the equivalent of the board of the company and the CEO of the company. The bishop has to have a diocesan finance council and the college of consultors who are part of the distributive management of the Church property. The bishop also has the diocesan finance officer, often called the diocesan manager, to operate the budget.

**The diocesan bishop has spending limits** approved by the Holy See which limit his action. In New Zealand in 2021, the diocesan bishop requires the approval of the Congregation for the Evangelisation of Peoples to alienate e.g., sell property worth more than \$5.5 million, or to make a long-term lease or loan of Church property or assets.

The Church is not top-down management but is supported from below. The diocesan finance council oversees the diocesan property management and exercises vigilance or oversight of the parish finances. All parishes are subject to the oversight of the diocesan bishop. It is a system with autonomy and accountability.

The diocesan bishop has vigilance and oversight of parishes and their property.

The bishop does not own the parish property in canon law. In New Zealand civil law, he holds it in trust for the canonical owner, which is the juridical person of the parish.

The parish priest is the equivalent of a civil society board and CEO for the parish according to canon 522. The parish priest has to have a parish finance committee.

All the **religious institutes** in New Zealand are of pontifical right, and are subject to the Pope through the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. The religious institutes operate their finances completely independently of the diocesan bishop but, according to the 1983 Code, the bishop has oversight of their pastoral and liturgical activities.

Msgr Brendan Daly is Judicial Vicar of the Tribunal of the Catholic Church for New Zealand.

## Giving ourselves a better story

In a recent book, *Living Between Worlds*, James Hollis offers a piece of wit that carries more depth than is first evident. A therapist says to a client, “I cannot solve your problem, but I can give you a more compelling story for your misery”. That’s more than a wisecrack. Whether we feel good or bad about ourselves is often predicated on what kind of story we understand ourselves as living within.

I remember a seminar some years ago where one of the keynote speakers was a young French Canadian priest, Pierre Olivier Tremblay. Tremblay began his talk with words to this effect: I am a chaplain at a university, working with young

## Ronald Rolheiser

college students. They are full of life, dreams, and energy; sadly, however they are mostly devoid of hope because they have no meta-narrative. They suffer a lot because they do not have a bigger story within which to understand themselves and make more sense of their own story. Their own stories, precious though they are, are too small and individualistic to give them much to draw on when pain and heartache beset them. They need a bigger story within which to situate themselves, a meta-narrative. While this wouldn’t necessarily take away their pain and heartaches, it would give them something bigger within which to understand their suffering.

Hearing this, I think of my parents and the spirituality that helped sustain them and their generation. They had a meta-narrative, namely, the Christian story of salvation history, and of how, in that story, at the very beginning of his-

tory, Adam and Eve committed an “original sin” that has ever since skewed reality so as to leave us with the impossibility of ever attaining the full symphony in this life. When their lives got hard, as is the case with all of us, they had a religious perspective as to why they were frustrated and in pain. They understood themselves to be born into a flawed world and a flawed nature. Hence, their prayer included the words, “for now we live, mourning and weeping in a valley of tears”.

Today we might frown on this and see it as unhealthy and morbid, but that narrative of Adam and Eve helped give some explanation and meaning to all the shortcomings in their lives. While it didn’t take away their pain, it helped give dignity to their miseries. Today I see many sincere parents trying in new ways to give a bigger narrative to their young children through stories like *The Lion King*. That might indeed be helpful for young children; but as Pierre Olivier Tremblay points out, eventually a much bigger and more compelling narrative is needed.

The story within which we frame our pain makes all the difference in the world vis-a-vis how we cope with that pain. For example, James Hillman tells us that perhaps the biggest pain we experience with aging is our idea of aging. This is true too for many of our struggles. They need the dignity of being seen under a larger canopy. I like what Robertson Davies says when he laments that he doesn’t want to struggle with a “growing edge”, but wants rather to be “tempted by demons”. He wants to accord a higher dignity to his temptations!

A bigger story brings us this dignity because it helps us differentiate meaning from happiness. We invariably confuse the two. What we need to seek in life is meaning, not happiness. Indeed, happi-

ness (as we generally understand it) can never be pursued because it is always a byproduct of something else. Moreover, happiness is ephemeral and episodic; it comes and goes. Meaning is abiding and can co-exist with pain and suffering. I doubt that Jesus was particularly happy as he hung dying on the cross, but I suspect that, inside of all the pain, he was experiencing deep meaning, perhaps the deepest meaning of all. Not incidentally, he found this deepest of all meaning because he understood himself as being inside the deepest of all stories.

At the end of the day, faith, religion, community, friendship, and therapy, cannot take away our problems. Most times, there isn’t any solution; a problem must be lived through. As Gabriel Marcel famously put it, life is a mystery to be lived, not a problem to be solved. The story within which we frame our pain is the key to turning problem into mystery.

Art Schopenhauer once wrote that all pain can be borne if it can be shared. The sharing he was referring to isn’t just to do with friendship, community, and intimacy. It also has to do with story. Pain can be borne more generatively when it finds itself inside a larger story than our own, when it shares a meta-narrative, a horizon wide enough to dwarf idiosyncratic loneliness.

Hollis is right. No therapist can solve our problems, but he or she can help us find a bigger story that can give more meaning and dignity to our misery.

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

# Acts of love in a time of division

## Editorial

New Zealand's bishops have released a set of guidelines for parishes for living, caring, worshipping and ministering when the "traffic light" Covid-19 protection framework comes into effect.

Within the limits set by the Government, the bishops have tried to balance public health imperatives with respect for conscience. Hopefully the pandemic will subside in due course, and the nation can return to life without vaccine mandates. Modifications may be made in the future that make more use of testing for Covid. As the bishops state, mandates that restrict human rights should be scrutinised and critiqued going forward.

But for the time being, the Church has to operate within the traffic light boundaries and its divisions and rules. At least these boundaries and rules are not there in "odeum fidei", in hatred of the faith. Catholic Masses are in the same category of a whole host of other "gatherings", ranging from meetings on marae to weddings.

For some, the introduction of the traffic light system will seem like a welcome oasis. In Auckland, Catholics have been in a eucharistic desert for 14 weeks. Desire for the Eucharist is like a great thirst in a dry, weary land without water (Psalm 63).

But beside the desire to feast once again at the table of the Lord, there is a profound sadness that some familiar faces from Sunday Mass congregations will be elsewhere, by dint of the mandate. These are not some opposing group who have to be exiled and denied fire and water, as in ancient times. These are beloved brothers and sisters in Christ. Their absence at vaccine pass Masses, to which the majority of Catholics will be able to go under the orange and green settings, will be keenly felt.

But these Catholics are not beyond the love, care and solicitude of the Church. This has been shown by the provisions made by the bishops. Yet, the opportunities available will more limited. For many, their eucharistic thirst will be prolonged or reimposed. Watching live-streamed liturgies is beneficial, but it is not the same as being there.

Bearing in mind public health precautions, as advised by the bishops, it is to be hoped that Communion can be taken to homes, wherever possible. Those who cannot be at vaccine pass Masses because of the mandate should be prayed for at every one of these Masses. Again, bearing in mind public health precautions, and showing due prudence, social ties should be maintained wherever possible. Vaccinated parishioners should redouble efforts to visit, or otherwise maintain friendly contact with, those who cannot go to vaccine pass Masses. "For I was in prison, and you visited me . . . . Insofar as you did it to the least of my brethren, so you did it unto me."

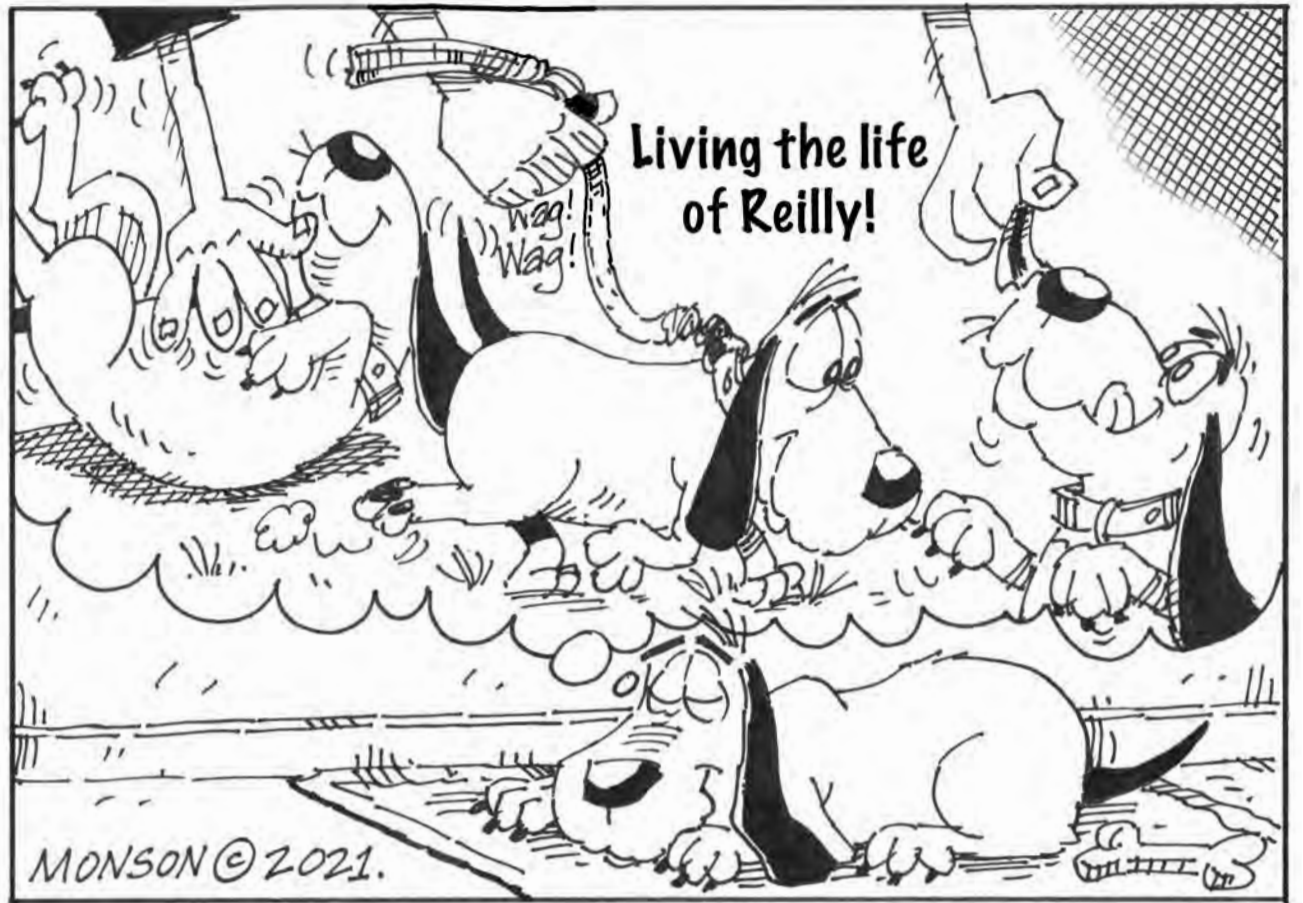
For we are all part of a greater whole, the Body of Christ. And our acts of love have a great reach.

In his encyclical *Spe Salvi*, writing about Purgatory, Benedict XVI referred to the incredible reach of love: "The belief that love can reach into the afterlife, that reciprocal giving and receiving is possible, in which our affection for one another continues beyond the limits of death — this has been a fundamental conviction of Christianity throughout the ages and it remains a source of comfort today. (SS48)"

Benedict added: ". . . [W]e should recall that no [one] is an island, entire of itself. Our lives are involved with one another, through innumerable interactions they are linked together. No one lives alone. No one sins alone. No one is saved alone. The lives of others continually spill over into mine: in what I think, say, do and achieve. And conversely, my life spills over into that of others: for better and for worse. So my prayer for another is not something extraneous to that person, something external, not even after death."

All Catholics, vaccinated or not, stand under the mercy of God. Let that mercy be shown by us all in the days ahead.

## The Habit



## Letters

### Mandate

Mandatory vaccinations violate human rights. It is an appalling injustice that the state should threaten tens of thousands of workers in New Zealand with the loss of their employment and income to feed and provide for their families if they refuse an order to violate their conscience by taking the Pfizer vaccine. The state is ignoring the conscience of many in the community who are opposed to accepting the Pfizer vaccine, which is morally compromised as it has been tested using a cell line originally derived from aborted babies.

The state has declared that health workers and those employed in education have a duty to be vaccinated in order to retain their employment. This includes general practitioners, chemists, midwives, paramedics and rest home staff. It includes primary, secondary teachers and pre-school staff; who will be next? Why are unvaccinated persons who are healthy and well and who do not have the Covid-19 virus classified as a serious threat to public health? The unvaccinated are becoming the new lepers in society to be excluded and ostracised.

Ken Orr, Christchurch.

### Cell lines

Why in the information from the New Zealand

Catholic bishops and the Nathaniel Centre for Bioethics regarding the Covid-19 vaccine is there no mention of the Pfizer vaccine having links to an aborted foetus?

A purported five-month study by the centre on behalf of the bishops produced a one-page question and answer sheet in which the crunch question was: Are there any religious reasons to reject being vaccinated?

The reply: "All COVID-19 vaccines recognised as clinically safe and effective can be used in good conscience. Getting vaccinated is an act of charity because it protects those who, for health reasons, cannot be vaccinated themselves."

No mention was made of the Pfizer vaccine having been tested by stem lines from an aborted foetus. Why not?

If the New Zealand Catholic bishops and the Nathaniel Centre for Bioethics were achieving their aim of providing accurate information, that should have been included and the Church's attitude to it explained.

The inference people can take from this is that the bishops consider the link to an aborted foetus is either so unimportant the matter does not even need raising or explaining, or it is potentially too controversial.

Whichever case applies, people will conclude the bishops are acting like politicians, failing in their duty as good pastors, and that the Church is weak and even hypocritical

when it comes to abortion.  
Chris Tobin, Timaru.

■ The following is from an op-ed article by Fr Neil Vaney, SM (*NZ Catholic*, March 21, 2021). "On December 17, 2020, Pope Francis declared that there was no question of formal cooperation with the evil of abortion in the production of such vaccines, and that the older lines had undergone many alterations in later development. This judgement was very quickly endorsed by the Congregation for the Doctrine of the Faith (CDF) on December 21, 2020, and shortly after by our own bishops (January 13, 2021). It is helpful to realise that such argumentation is not a modern novelty. Distinctions between formal and material, proximate and remote cooperation, go back to medieval theology, a millennium ago, with even earlier roots. They make it clear that, for cooperation in evil to be clearly immoral, those involved must know and desire the evil outcome and be directly responsible in bringing it about." — Editor.

### War

The article about the memorial honouring Archibald Baxter (*NZ Catholic*, Nov. 14) was an interesting read. Baxter certainly had the courage of his convictions. The same issue of the paper carried an editorial critical of the misuse of language

concerning the Holocaust when applied to our local situation here in Aotearoa New Zealand.

While the actions of Baxter are certainly admirable, we should never forget the sacrifice of the many millions of men and women in the Allied armed forces who gave their lives so that the regime responsible for the Holocaust was defeated.

The Baxter article mentions the influence of St John XXIII's *Pacem in Terris* on the former's decision to become Catholic. Another document, *Gaudium et Spes*, issued by the Second Vatican Council just two years after *Pacem in Terris*, praised the fortitude of people like Baxter.

"... [W]e cannot fail to praise those who renounce the use of violence in the vindication of their rights, and who resort to methods of defence which are otherwise available to weaker parties too [GS78]."

This document devoted an entire section to the avoidance of war, demonstrating the Church's fundamental position, especially given the terrible, indiscriminate destructive power of many of the weapons at the time. But the document also stated that, "As long as the danger of war remains, and there is no competent and sufficiently powerful authority at the international level, governments cannot be denied the right to legitimate defence once every means of peaceful settlement has been exhausted" [GS79].

S. Maitland, Auckland.

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.

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

# I'm all for vaccines, but we have to do more than just 'follow the science'

In the fight against the Covid-19 pandemic, the scientific evidence in favour of vaccination is overwhelming. With this in mind, there are many people who see universal vaccination as the only way to bring the pandemic to an end, often invoking the mantra of "follow the science". As a slogan, it would seem to have a certain appeal, but the evidence suggests that the catchphrase has not actually been particularly effective at increasing vaccination rates. After all, a significant portion of the population has still refused to be vaccinated and indeed is sceptical of the science.

I am the director of the Vatican Observatory. That means that I am both a scientist and an official within the Catholic Church. I am well familiar with both scientific and clerical authority. And, while I am all in favour of vaccinations, I also find myself troubled by that phrase, "Follow the science". It implies that

## Br Guy Consolmagno, SJ

the authority of science is infallible.

But, of course, science is not infallible. Yes, the vaccine prevents the disease for the overwhelming majority of people who receive it, and even for breakthrough cases it reduces the severity of the disease. But the vaccines are not perfect. Fully vaccinated people can, and do, come down with Covid — sometimes with serious effects, even if this happens rarely. To the vaccine sceptic, the fact that such failures happen at all suggests, not only that the vaccine is not perfect, but it also gives credence to their fear that "following the science" blindly can be dangerous.

As much as we hate to admit it, that fear of blind trust in science does have an element of truth to it. Sometimes "the science" is wrong. I am a scientist, and I can name any number of papers I have written that have turned out to be embarrassingly incorrect. But more so, there are times in our history when "the science" — or at least how it is presented to the general public — has turned out to be, not merely imperfect, but horrifyingly wrong.

The popularisers of science in the late 19th and early 20th centuries —

people like H. G. Wells, Alexander Graham Bell and US Supreme Court Justice Oliver Wendell Holmes — all promoted the idea of eugenics. They insisted that we could perfect the human race by eliminating supposedly "inferior" people. It was an idea so self-evident to these figures that anyone (including the Church) who opposed it on moral grounds was seen as dangerously backward.

As a result of the popular acceptance of eugenics, it is estimated that 70,000 women, mostly minorities, were forcibly sterilised in the United States during the 20th century. Such programmes continued well into the 1970s. . . .

Because popular science had been so wrong in this case, does it logically follow that science should never be trusted? Obviously not. For one thing, science eventually got it right; indeed, eugenics had been long discredited in scientific circles decades before the fad of

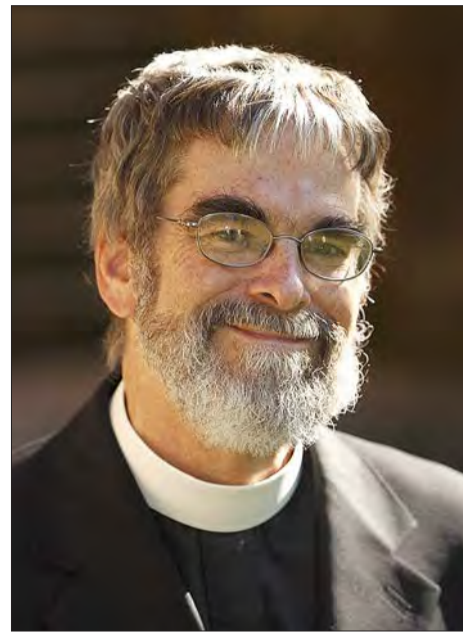
forced sterilisations was finally halted. (Of course, even if the science had been true, forced sterilisation still would have been immoral.)

One could argue that the villains in this tragic situation were the popularisers, who succumbed to the temptation of promoting oversimplified views of the science in question. But that does not excuse the scientists who got it wrong in the first place.

It goes deeper than that. The fight over "following the science" is really a fight over the reliability of authority in general. At the end of the day, both those who promote science and those who disdain it are looking for certainty in an uncertain universe. It is an almost Calvinistic intolerance of error; the world is black and white, and "failure is not an option". "If only we could be certain", we tell ourselves, "if only we could be without doubt."

The irony is that science itself is actually a process based on doubt and error, and of learning how to analyse that error. In science, it is essential to know that you don't know all the answers: That is what drives you to work, to learn more and to not be satisfied with what you already know.

Sadly, though, that is not how we teach science. In the introductory courses at least — and how many



Br Guy Consolmagno, SJ

While I am all in favour of vaccinations, I also find myself troubled by that phrase, "Follow the science." It implies that the authority of science is infallible.

people ever get past the introductory courses? — "success" in your science class means getting the same answer as you find in the back of the textbook. True, doing such rote problems in science is probably the fastest way to immerse a student into a sense of what it feels like to practise science successfully. In the same way, you have to learn to play the scales before you get to play the music. But scales are not music, and getting the "answers" is not science.

You only become a scientist when you are able to look at something you thought you understood and then say, "Hmm, that's not right". Until you can do that, you will not even know to start looking for what went wrong.

In science, failure isn't an option; it is a requirement.

Doubt plays a role parallel to that of faith. The writer Anne Lamott summarised it perfectly when she said that the "opposite of faith is not doubt; the opposite of faith is certainty". It is not just that if we did not have doubts we would not need faith. It also means that doubt is the essential driver that keeps us looking for God, and will not let us be satisfied with just accepting, or rejecting, the stuff we learned when we were kids — like in science.

Accepting doubt, accepting the inevitability of error, also means accepting a tolerance for other people, even when they have been wrong. I still enjoy the stories of H. G. Wells, I still admire much that Oliver Wendell Holmes did as a chief justice, and I still use Alexander Graham Bell's telephone, even as I abhor those people's views on eugenics. I can accept that heroes sometimes are also sinners, even serious sinners.

Science and religion seem to be

in conflict only if you think of both of them as closed books of rules and facts, each demanding infallible credulity. But that's not religion; that's fanaticism. And that's not science; that's scientism.

Science does not give you the perfect truth. But it can tell you the odds. We trust the vaccine because it vastly improves your odds of not getting sick. (The trouble is, of course, that most of us are lousy at understanding how odds work, which is why casinos and lotteries are so successful.)

There is a further irony, of course, seen in some of the vaccine-sceptic crowd. Just after they announce that they are too clever to be fooled by the experts, they then start self-dosing with some utterly inappropriate and dangerous drug that they heard about on the Internet. The same folks who urge us not to be sheep are the next minute trying to cure Covid by taking drugs meant for sheep.

Why would anyone trust their lives to some random site they found on the Internet? Why would we reject religion in favour of a philosophy we can read on a T-shirt or a bumper sticker? We should recognise the temptation. It is the allure of gnosticism, a desire to embrace "secret knowledge". This is an urge that has been around since the Church Fathers in the second and third century, and indeed since the ancient Greeks performed esoteric rites.

But rather than heaping scorn on those who fall prey to this urge, perhaps we might want to look at where we have gone wrong in the way we teach our science and our religion. If we promote "follow the science" with the implication that the scientists deserve to be followed because they are smarter than you, aren't we just feeding a dangerous fallacy?

If your sense of self-worth comes from thinking that you are smarter than the average person, that you are the smartest guy in the room, then a great temptation arises to never agree with the consensus of the majority — never to be a "sheep". If you are smarter than everyone else, then presumably you must know something that no one else knows. And if your beliefs come at a high cost — for example, because of the scorn you endure for holding them — then you become so invested in your peculiar stance that you can't ever admit you were wrong.

And so I think this comes to the root issue: the identification of intelligence or cleverness as a criterion of superiority. Certainly, the history of the Church should tell us otherwise, if only we were paying attention. There were many learned theologians in the 19th century, most of them at each other's throats; nearly every one of them is long forgotten in the history of the Church. Instead, the saints of that era were people like Bernadette; Francis de Sales; and Thérèse of Lisieux, the "Little Flower". The simple people who were not concerned so much with scoring theological points as experiencing God.

Br Guy Consolmagno, SJ, is director of the Vatican Observatory. The article from which excerpts were taken above was originally published at [www.americamagazine.org](http://www.americamagazine.org) It is republished here with the permission of the author.

**NORBERTINE CANONS**

Worship and Praises makes us who we are  
Come and be part of us

Kindly contact: Fr. Christopher J Lim, O. Praem,  
Vocation Promoter, St. Joseph's Priory

Tel: (08) 9451 5586 Fax: 61-8-9356 1602  
E-mail: [priory@norbertines.org.au](mailto:priory@norbertines.org.au)  
Postal: 135 Treasure Road, Queens Park WA 6107, Australia  
[www.norbertines.org.au](http://www.norbertines.org.au)



# Christian upbringing gave Dr Bloomfield strong values

by ROWENA OREJANA

Ministry of Health chief executive and Health Director-General Dr Ashley Bloomfield has rubbished the idea that Christians represent a majority of those who are anti-vaccine.

"I think, the first thing is perspective here. Actually, the notion that we are fractured and divided suggests division that is straight down the middle. But it's not," he told participants of the Winter Lecture Number 3 arranged by the New Zealand Christians in Science via Zoom on November 10.

"There are some churches that are quite visible in the sort of public anti-vaccination korero, but there are many, many churches that are not, that are very positive about, and are very supportive of, (vaccination)," he said.

Dr Bloomfield said that, back in the first lockdown, the Government would do weekly surveys of the public's response to Covid-19. The results of the survey would show more than 90 per cent support for the Government's initiatives through lockdown and even after lockdown.

"Let's fast forward to today. If we perhaps take the take-up of the vaccine as a proxy for people's trust and confidence in the vaccine, and the importance of it in our ongoing collective response as a country, we find that we're approaching the take-up rate that match that level of public trust and confidence early in the pandemic," he said.

Dr Bloomfield said that the vaccination rates for people aged 65 and over are even higher.

"It's in the mid-90s (per cent), which is wonderful, because this is the group that we know is the most likely to get a poor outcome if they do get Covid," he said.

Dr Bloomfield said that, according to their latest survey, those who are very adamant against the Pfizer vaccine, or any other vaccine, make up less than five per cent of those vaccinated. He explained that this figure is identical to those who do not vaccinate their children.

"I bet if you polled churchgoing people and people of Christian faith within the country, you would find that their vaccine take-up rates would very closely mirror those of our broader society," he said.

In fact, Dr Bloomfield said he had received many letters of support and calls from leaders of various Christian denominations. He thanked the leaders for their support.



A screenshot of Dr Ashley Bloomfield (bottom right) delivering the online lecture

Dr Bloomfield also observed that the countries with the highest uptake of the vaccine in Europe are Ireland and Portugal, countries which are largely Catholic.

"So, I don't think that public korero is as fractured as it might appear, and I think many people recognise that. I also don't think that necessarily the Church or Christians are over-represented amongst those who are opposing the vaccine," he said.

"I think that those opposing the vaccine are represented by a whole range of people from across our society, culturally and different faiths and different belief systems and so on."

Dr Bloomfield said he realises that there will be "this difference between the vaccinated and the unvaccinated", but insisted that the employment of vaccine certificates would be "hugely empowering" for the people.

"What vaccination will allow us, including as we move into the new traffic light protection framework, is the opportunity for many, many people to gather together inside, and for other ways to continue gathering everybody,"

he said.

Dr Bloomfield said that the new traffic light protection will give "far more reliability" to meet face-to-face than alert levels four or three allow.

"It's hugely enabling, even at a time when we know the virus is still in our community. We do know this is another step on a journey, and things will change just as they have to date. This just provides some options for us," he explained.

During his talk, Dr Bloomfield said he grew up in a Baptist Church in Tawa and went to a Presbyterian school. He goes to an Anglican church, although he admitted that he hadn't been to church in a while. He said his four children all went to a Catholic school.

Dr Bloomfield said that the early part of his life deeply anchored in him Christian values and beliefs such as kindness and humility, which have served him well during the pandemic response.

## East European churches struggle with Covid surge

WARSAW, Poland (CNS) — As governments across Europe reimpose curbs to counter a winter spike in the coronavirus, Church leaders are urging citizens in less-protected eastern countries to cooperate with health campaigns.

A 10 per cent rise in fatalities, mainly from the delta variant, was reported across Europe in the first week of November, amid World Health Organisation warnings that the continent could see half a million die in coming months.

In Eastern Europe, vaccine resistance is thought to reflect a lingering post-communist distrust of government directives. Infection rates are high in Russia, as a bill making vaccinations obligatory for medical staff and teachers passes through the State Duma.

On November 2, the Orthodox Moscow Patriarchate warned against making vaccinations "a factor of national division", adding that the Church would not require vaccination certificates.

Hospitals are reportedly inundated in Bulgaria, where less than a quarter of citizens have been vaccinated, as well as in neighbouring Romania, which currently has the world's highest per capita Covid-19 death rate.


Romania's Eastern Catholic bishops urged Christians in an October 29 message to "pray, get vaccinated, and strictly observe all necessary measures".

In Poland, restrictions on Mass attendance were lifted in the summer, after Archbishop Stanislaw Gadecki, the bishops' conference president, accused the government of violating the constitution and treating the Church worse than under communist rule.

In Slovakia, church websites provide information on nationwide risk levels, while the bishops urged citizens in a November 14 message to get vaccinated as "a concrete and mature expression of faith in God".

Bishop Antun Skvorcovic of Pozeza in Croatia acknowledged widespread tensions in a November 14 homily, and called on citizens to trust medical experts.

"Science and medicine are not absolute — they're not dogma or the subject of faith, and nor is vaccination," the bishop said. "But I accept what experts advocate for treating particular diseases, and I respect all those making daily sacrifices in hospitals for the sick. We have no right to ignore their efforts, advocating our own opinion to the point of accepting conspiracy theories."



**TE KUPENGA  
CATHOLIC  
THEOLOGICAL  
COLLEGE**

**Programmes & Courses:**

**NZ Certificate in Christian Studies**

Christian Ministry  
Religious Education

**NZ Diploma in Christian Studies**


Christian Leadership  
Pastoral Ministry  
Religious Education

**Bachelor of Theology Degree**


**Graduate Diploma in Theology**

**Continuing Education Courses**


**LEARN**



**LEAD**



**SERVE**



**www.ctc.ac.nz**

Email: office@ctc.ac.nz

Registered as  
Good Shepherd College - Te Heparu Pai

# Archbishop Gomez: Church must proclaim Christ 'boldly' in response to 'woke' movements

LOS ANGELES (CNS) — The Catholic Church must proclaim Jesus Christ “boldly” and “creatively” in the face of new secular movements that promote “social justice,” “wokeness” and “intersectionality” among other beliefs, as the answer to all of society’s ills, Los Angeles Archbishop José Gomez said on November 4.

“We need to tell our story of salvation in a new way, with charity and confidence, without fear,” he said. “This is the Church’s mission in every age and every cultural moment.”

Archbishop Gomez made the comments in a videotaped address for the upcoming 23rd Catholic and Public Life Congress in Madrid, which organisers said would focus on political correctness and “the dangers of this mega-ideology”, such as preventing debate and limiting freedoms.

He spoke on “the rise of new secular ideologies and movements for social change in the United States and the implications for the Catholic Church”.

The Church needs to understand these movements “as pseudo-religions, and even replacements and rivals to traditional Christian beliefs”, he said, because “they claim to offer what religion provides”.

“With the breakdown of the Judeo-Christian worldview and the rise of secularism, political belief systems based on social justice or personal identity have come to fill the space that Christian belief and practice once occupied,” he said.

“We all know that, while there are unique conditions in the United States, similar broad patterns of aggressive secularisation have long been at work in Spain and elsewhere in Europe,” he said.

“An elite leadership class has risen in our countries that has little interest in religion, and no real attachments to the nations they live in or to local traditions or cultures,” said Archbishop Gomez, who is president of the US Conference of Catholic Bishops.

“This group, which is in charge in corporations, governments, universities, the media, and in the cultural and professional establishments,” he said, “wants to establish what we might call a global civilisation, built on a consumer economy and guided by science, technology, humanitarian values and technocratic ideas about organising society.”

“There is no need for old-fashioned belief systems and religions,” he added. “In fact, as they

see it, religion, especially Christianity, only gets in the way of the society they hope to build.”

Secularisation means “de-Christianisation”, as many popes have pointed out, he said. “For years now, there has been a deliberate effort in Europe and America to erase the Christian roots of society and to suppress any remaining Christian influences.”

## ■ Cancel Culture

Archbishop Gomez noted the congress’ programme alluded to “cancel culture” along with political correctness.

“We recognise that often what is being cancelled and corrected are perspectives rooted in Christian beliefs — about human life and the human person, about marriage, the family and more. . . . The ‘space’ that the Church and believing Christians are permitted to occupy is shrinking,” he said.

Amid the pandemic and government response to it, everyone noticed “dramatic social changes”, he said, but these changes were already at work and were just “accelerated” by the pandemic.

“The new social movements and ideologies that we are talking about today were being seeded and prepared for many years in our universities and cultural institutions,” he explained.

In the US, amid the tension and fear created by the pandemic and social isolation, “these movements were fully unleashed in our society” with

the killing of George Floyd, an unarmed black man, by a white policeman, and the protests that followed in many cities, Archbishop Gomez said.

“For many people in my country, myself included, (Floyd’s) tragedy became a stark reminder that racial and economic inequality are still deeply embedded in our society,” he said.

These new movements are part of a wider “absolutely essential” discussion “about how to build an American society that expands opportunities for everyone, no matter what colour their skin is or where they came from, or their economic status,” Archbishop Gomez added.

But people are increasingly turning to these “woke” movements, rather than religion, for “an explanation for events and conditions in the world”, he said. “They offer a sense of meaning, a purpose for living, and the feeling of belonging to a community. . . . Like Christianity, these new

movements tell their own ‘story of salvation.’”

## ■ Another story

“Now more than ever,” he said, “the Church and every Catholic needs to know” the Christian story, “and proclaim it in all its beauty and truth”.

Because, he said, there is another story out there — “a rival ‘salvation’ narrative that we hear being told in the media and in our institutions by the new social justice movements”.

Catholics and other Christians, he said, believe “we are created in the image of God . . . and we are saved through the dying and rising of Jesus Christ . . . (who) calls us to follow him in faith, loving God and our neighbour, working to build his kingdom on earth, all in confident hope that we will have eternal life with him in the world to come”.

The “woke” story, he explained, says that “we cannot know where we came from, but we are aware that we have interests in common with those who share our skin colour or our position in society. . . . We are liberated and find redemption through our constant struggle against our oppressors, by waging a battle for political and cultural power in the name of creating a society of equity.”

“We all want to build a society that provides equality, freedom, and dignity for every person,” Archbishop Gomez said. “But we can only build a just society on the foundation of the truth about God and human nature. . . . Unless we believe that God is our Father, there is no reason for us to treat others as our brothers and sisters.”

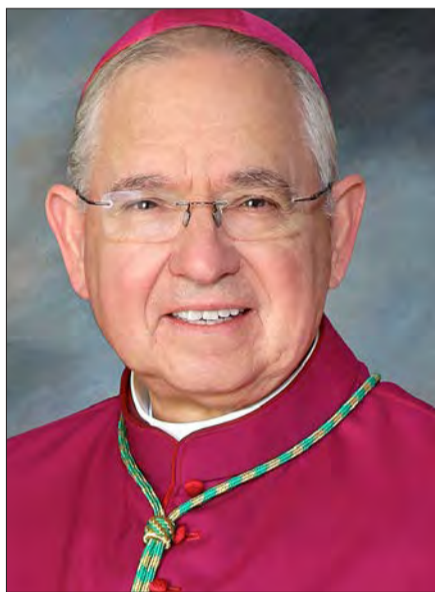
“Today’s critical theories and ideologies are profoundly atheistic,” he continued. “They deny the soul, the spiritual, transcendent dimension of human nature; or they think that it is irrelevant to human happiness. They reduce what it means to be human to essentially physical qualities — the colour of our skin, our sex, our notions of gender, our ethnic background or our position in society.”

“No doubt,” he added, “we can recognise in these movements certain elements of liberation theology. They seem to be coming from the same Marxist cultural vision. Also, these movements resemble some of the heresies that we find in church history.”

The Catholic Church must “understand and engage” these movements as “dangerous substitutes for true religion”.

“These new movements have lost the truth about the human person” because they deny God, he said. “No matter how well-intentioned they are, they cannot promote authentic human flourishing.”

In the United States, “these strictly secular movements are causing new forms of social division, discrimination, intolerance and injustice”, he added.



Archbishop Jose Gomez of Los Angeles (CNS Photo)

## Calls for Archbishop to apologise after remarks on some social justice movements

WASHINGTON (CNS) — A group of Catholic and other faith leaders called on Archbishop José Gomez of Los Angeles to apologise for remarks he made about social justice movements in a November 4 address.

A November 12 petition organised by Faith in Public Life and Faithful America, and signed by Catholic theologians and about 12,000 grassroots Catholics and ecumenical religious advocates, called for the archbishop to apologise for his criticism of such groups, particularly social justice movements, and urged him to support Black activists.

The National Black Sisters’ Conference, Pax Christi USA and the Association of US Catholic Priests were among groups calling for an apology

from Archbishop Gomez.

The Faith in Public Life and Faithful America petition noted that social justice movements that grew in the wake of the police killing of George Floyd “have helped awaken our national conscience to the epidemic of police brutality and systemic racism”.

Sister Josita Colbert, a Sister of Notre Dame de Namur, who is president of the National Black Sisters’ Conference, encouraged the archbishop “to rethink” his “ill-advised remarks and rescind them”, and invited him to meet with her organisation’s leadership.

The petition reportedly encouraged Archbishop Gomez to embrace the “Church in the streets” called for by Pope Francis, by finding common

ground “with a new generation of social justice leaders who, in the language of Vatican II, are reading the ‘signs of the times’ and inspiring diverse movements of people who are putting their faith into action”.

But other Catholics urged Archbishop Gomez’s critics to re-examine his record as a Catholic leader who himself is a person of colour, and who has spoken out many times on issues of racism and the treatment of immigrant and various marginalised groups in this country.

In an opinion piece in *America*, Stephen White, executive director of the Catholic Project at The Catholic University of America in Washington, pointed to Archbishop Gomez’s “long track-record of speaking on these [social justice] issues, in a way

that consistently challenges both the injustice of the status quo and the instrumentalisation of the faith as a mere means to political ends”.

White said some of the criticism was “measured” and “promised honest engagement” with Archbishop Gomez’s argument, but it was fair to say, as some did, that the archbishop “painted the social movements with too broad a brush”, and he “gave short shrift to faithful Catholics working to find common cause with these same movements.”

But other criticism was an “unedifying fracas” over Archbishop Gomez’s speech, and “is a reminder of how the Church’s witness to the world is hampered by our own inability to trust one another, even within the Church”, White said.

# Departing director looks back at her years at Caritas

Julianne Hickey is stepping down as director of Caritas Aotearoa New Zealand. NZ Catholic spoke with her about her decade leading the New Zealand Catholic Bishops' agency for Justice, Peace and Development.

**NZ CATHOLIC:** *In your first annual report director's message, you wrote that 2011 was a challenging year, with the Christchurch earthquake, ongoing uncertainty over Government support for Caritas's programmes, a shaky global economy and an increasingly punitive approach to welfare. In the 2020 annual report, your director's message spoke of meeting many challenges in the face of an explosive, unpredictable pandemic. Your work with Caritas began in times of crisis, and your work is coming to a conclusion in a different crisis. How has Caritas risen to the challenge of facing such crises and others in your decade as director?*

**JULIANNE HICKEY:** The nature of the humanitarian work of Caritas is that we often work with people in crisis — whether that be the Christchurch earthquake, global economic uncertainties, climate change or the Covid pandemic. Many of the communities we partner with face violence and war, food insecurity, inadequate access to clean water, or threats to the very land on which they live. So, the presence of crises is not unusual in a sense. What is critically important is the way we respond in the midst of those crises and to recognise the linkages between them. In terms of how we have risen to the challenge, I'm sure that many would agree with me that we've been blessed with some remarkable people in the Caritas team (both on the staff and among our local partners) who often go above and beyond in the work they do to help vulnerable communities through times of crisis. The current pandemic is no exception.

This mahi is inspired by our faith, and our desire to ensure that the dignity of each and every human being is upheld. At times it has been hard, but it has been an immense privilege to have been able to participate in this mission.

**NZ CATHOLIC:** *Your role has involved much more than working in head office in Wellington. What has your experience been of getting to the "coalface", where Caritas really is "love in action" in different communities?*

**JULIANNE HICKEY:** I have been privileged to have seen first-hand what a difference the Catholic community has made when I have visited our overseas partners. Your support through fundraising, through Lent, the Caritas Challenge and emergency appeals, has made life-changing differences. In turn, I have visited communities that have been able to access food, shelter, water, toilets and education as a result of your support. Throughout my time at Caritas, I have always made the effort to visit the communities where we work. It has been a real highlight for me. For example, in my early days, I went to a remote island in Papua New Guinea where we had a project with fresh water, toilets and cocoa growing. We were welcomed to the island with a sing-sing, everyone dressed in full traditional regalia and singing, dancing, praying, and eating together. This experience made me realise what a truly unique and privileged position it is to work for Caritas. It is at the "coalface" that you are invited to encounter the human person, and I am always inspired by the resilience of communities. For example, after cyclones in Tonga and Fiji, it was inspiring to hear the stories of community members helping each other, with Caritas being able to provide appropriate support.

**NZ CATHOLIC:** *Caritas Aotearoa New Zealand is part of a confederation of similar organisations in Caritas Internationalis. In your experience, what difference does Caritas make on a global scale?*

**JULIANNE HICKEY:** Caritas is the second largest humanitarian network in the world. Many people don't know that because we go about our work without great fanfare and advertising. Our global network of "love in action" means that we are able to respond quickly, effectively, and with an understanding of the local issues and needs because the Caritas people are local. You truly see the Catholic Social Teaching principles of solidarity and subsidiarity brought to life in the work of the global confederation.

With our contribution to the network, as in many other spheres such as sports, science

or the arts, Aotearoa often makes a stronger than expected contribution in the international arena. Caritas Aotearoa New Zealand has been recognised globally in the Caritas confederation and further afield for its significant contributions — particularly in our work for environmental justice, our work in Oceania for women and girls, and the work we have done on behalf of refugees and migrants. Closer to home our recent work in developing indigenous frameworks for monitoring and evaluation has been said to be world-leading.

**NZ CATHOLIC:** *Part of the work of Caritas involves advocacy to promote the common good and to fight injustice. Often you have been the public face of that work, especially in working with politicians. How has that gone? Do you feel that New Zealand politicians really listen to organisations like Caritas?*

**JULIANNE HICKEY:** Yes. Of course, political leaders have to grapple with what are often competing demands from various interests. But I think that, over the years, Caritas has earned a very good hearing among political decision-makers and among officials. We frequently make submissions on issues of concern to our communities and appear before Parliamentary select committees. I think, if you asked our Pacific partners, they would say that we have achieved some real success in helping to amplify their voices in key decision-making forums, whether that is in various international assemblies on climate change, in front of New Zealand parliamentarians, or locally in communities. Our seven years of the State of the Environment in Oceania reports are part of that. So too is the work we do each year providing comment on the Government Budget statements to ensure that the interests of the poor and the marginalised are represented. In all our work, we seek to be active peacemakers through resolving injustices, and ensuring the voice of the poor and of creation is being heard.

**NZ CATHOLIC:** *The work of Caritas would not be possible without the backing of its many supporters. What word do you have for them as you leave your role?*

**JULIANNE HICKEY:** Getting to know our community of supporters has been a real privilege. Without the parishes, schools, and our incredible donors and supporters, we wouldn't be able to do all the things that we do to make the world a better place.

Parishes, schools and our incredible donors and supporters are part of the "love in action" story, and we wouldn't be able to do all the things that we do to make the world a better place. It has been a joy getting to know the community of supporters that we have.

I'd like to highlight, in particular, our education programmes over the years. I have absolutely loved contacting the winners of the SINGout-4JUSTICE competition and hearing their joyful screams! Being part of the Justice Leadership Days with senior leaders in different parts of the country and being inspired by their enthusiasm and authenticity has always brought a smile to my face. Visiting schools and answering imaginative questions, and seeing young people do fun creative events for the Caritas Challenge, has continually encouraged me.

I'd like to take this opportunity to sincerely thank all of our donors and supporters throughout the motu. We really could not have achieved all that we have without their support. I am just one individual, but our work has been a collective effort by many.

**NZ CATHOLIC:** *When Lesley-Anne Knight finished as secretary-general of Caritas Internationalis in 2011, she said that her successor would need "the courage of a lion, the skin of a rhinoceros, the wisdom of an owl and the patience of a polar bear". What qualities do you see as being essential for leading Caritas in Aotearoa New Zealand going forward?*

**JULIANNE HICKEY:** Yes — all those qualities would be helpful.

I think that, whoever my successor is, he or



Julianne Hickey holds an item made after a project was helped by Caritas microfinance.

she will need a strong faith, the ability to read the signs of the times, and to bring a Catholic lens to the issues of the day. In addition, they will need plenty of energy, a track-record of building great teams, great relationship management, and the ability to prioritise among competing demands for limited resources.

I'd also like to share the inspiration we received when we had our annual hui-a-tau in Panguru in the Far North in 2015. We had the honour of being welcomed onto the marae by Pā Henare Tate and celebrating Mass together in the church where Bishop Pompallier was buried. Within the homily that Pā Henare gave to us that day, he said: "Caritas is love. You could just translate it as aroha, but you don't, because you are whakaaroha. It is to live, it is to breathe, to touch, to smell, to taste, you are becoming love. It is living love. It is every aspect and fibre of your being and all your senses. That is who Caritas is and what it means to be Caritas — whakaaroha."

The key quality for leading Caritas will be to embody whakaaroha.

**NZ CATHOLIC:** *What does the future hold for Julianne Hickey?*

**JULIANNE HICKEY:** At time of writing, I have no specific role that I will be moving into. However, by nature I'm an optimist, and I believe that God will guide and lead me to a role where I can continue to make a difference. Sometimes, when you're very busy, it's not easy to see the next steps, but I'm confident that, wherever the Holy Spirit leads me, I will be able to make a contribution, and continue in some way to advance the Kingdom. I'm taking the month of February off, as a Sabbatical (and the children will be back at school!) and then volunteering at the Cricket World Cup in March. So, you'll find me at the Basin Reserve before I move into another full-time role.

I'm grateful for my time at Caritas, but this is the right time for me to make this change. The organisation is in good shape and has been remarkably resilient — particularly in the face of recent challenges like the pandemic, and so I'm confident about the future personally and for the work of Caritas. But overall, I do hope that I've stirred up the dust, fed the hungry, comforted those in need, and listened to those on the margins and peripheries. I know that I've met the broken, wounded, dying Christ on this journey, but I have also seen the Resurrection hope, the light and the love in encounter and dialogue with communities — and for that I will be eternally grateful.

# Pope Francis joins 500 poor pilgrims in Assisi

ASSISI, Italy (CNS) — With a pilgrim's staff and mantle, Pope Francis entered Assisi's Basilica of St Mary of the Angels with 500 economically or socially disadvantaged people and the volunteers who walk alongside them.

The Pope's pilgrimage to Assisi on November 12 was dedicated totally to the poor in preparation for the celebration on November 14 of the World Day of the Poor.

A France-based charity, Fratello, brought 200 poor pilgrims from France, Poland, Croatia, Switzerland and Spain. The Jesuit Refugee Service's Centro Astalli brought refugees from Congo, Angola and Nigeria. The Community of Sant'Egidio brought the residents of a shelter for the homeless located just outside St Peter's Square at the Vatican. And Italian diocesan Caritas volunteers brought hundreds of the people they work with each day.

Six of them shared their stories with Pope Francis — stories of crime and prison or of drugs and alcohol, stories of being forced to flee their homeland or living on the street, but especially stories of steadfast or newfound faith, of finding a helping hand and of learning to see the face of Christ in the poor.

Pope Francis embraced each of those who shared their stories, and

thanked all of the poor for "this experience of encounter and of faith".

The Basilica of St Mary of the Angels is built around the Portiuncula, the small chapel where, Pope Francis explained, "St Francis welcomed St Clare, the first brothers, and many poor people who came to him".

"He received them simply as brothers and sisters, sharing everything with them," the Pope said. "This is the most evangelical expression we are called to make our own: hospitality", which means opening the door, "the door of our house and the door of our heart, and to allow the person who knocks to come in and feel welcomed, not ashamed".

For too many people, the presence of the poor in their cities is "an annoyance," he said. "Sometimes we hear it said that those responsible for poverty are the poor — an added insult!"

"So as not to carry out a serious examination of conscience on one's own actions, on the injustice of certain laws and economic measures, on the hypocrisy of those who want to enrich themselves excessively, blame is laid at the feet of those who are weakest," Pope Francis said.

"It is time for the poor to be given back their voice," he said.

"It is time for eyes to be opened to see the state of inequality in



Pope Francis listens to a testimony in front of the Portiuncula during a meeting with the poor at the Basilica of St Mary of the Angels in Assisi, Italy (CNS Photo)

which many families live," the pope insisted. "It is time for sleeves to be rolled up so dignity can be restored by creating jobs.

"It is time to be scandalised once again before the reality of children who are starving, reduced to slavery, tossed about in the water in the aftermath of a shipwreck, innocent vic-

tims of every sort of violence," the pope said. "It is time that violence against women ceases, and that they be respected and not treated like bargaining chips."

"It is time for the circle of indifference to be broken so as to discover once again the beauty of encounter and dialogue," Pope Francis said.

## Kenyan bishops seek decisive action on climate change

NAIROBI, Kenya (CNS) — Catholic bishops in Kenya have called for decisive and urgent action to end the country's drought, while expressing distress that it was affecting millions of people in more than 12 arid and semi-arid counties.

The drought, which has resulted from failed rains in two seasons, has left families without enough food and water. It also has snuffed out pasture for livestock, ending a lifeline for herder communities, especially in the north and north-eastern parts of the country.

"We note with concern that there has been a very slow response to the drought situation. . . . We appeal to the government to respond swiftly and (in a) coordinated manner. . . by providing both short- and

long-term assistance and solutions to the affected population," Archbishop Martin Kivuva Musonde, chairman of Kenya Conference of Catholic Bishops, told journalists on November 11.

In September, the government and aid agencies estimated that 2.1 million people in 10 counties were affected by the drought. The numbers were expected to rise to 2.4 million by this month, relief agencies reported. Experts warn that the drought will continue in the coming months, following a delay in the October-December short rains.

Archbishop Kivuva said it was unfortunate that, 58 years after independence, the country was unable to find solutions to the perennial drought that has troubled

the country.

"It cannot be business as usual when Kenyans continue to starve and even die from drought, which can be easily managed through establishment of sound mitigation structures," said the archbishop. He also appealed to people to donate food and other forms of assistance.

According to the archbishop, Kenya's frequent droughts are a result of climate change and environmental degradation. The Church fears that the country's development model, which has created a culture of destroying the environment and depletion of natural resources, is part of the problem.

Over the years, the Church in Kenya has engaged in environmental conservation campaigns

with the national government, and the bishops urged county governments to take up this campaign and partner with faith-based organisations.

At the same time, the bishops are inviting citizens to join in tree planting for environmental conservation. They also encouraged the government to enable the access of affordable alternative energy to reduce or end the use of charcoal.

"If we all act to conserve the environment, the current effects of climate change that we are witnessing today in the form of perennial droughts, floods, food insecurity, water-borne diseases and respiratory infections will be reduced to manageable levels," said Archbishop Kivuva.

## More than 4200 allegations of US clergy abuse reported, audit shows

WASHINGTON (CNS) — More than 4200 allegations of sexual abuse of minors by US Catholic clergy and others were reported during the year ending June 30, 2020, a slight decline from the previous auditing period, according to a report on diocesan and eparchial compliance with the U.S. bishops' "Charter for the Protection of Children and Young People."

The 18th annual report from the US Conference of Catholic Bishops' Secretariat of Child and Youth Protection stated that 3924 child sexual abuse survivors filed 4228 allegations.

In the 2019 report, covering the 2018-2019 audit period, 4220 adults filed 4434 allegations.

Conducted by StoneBridge Business Partners of Rochester, New York, the new report covers the year from July 1, 2019, through June 30, 2020.

While the number of allegations

remained high during the audit period, the report said only 22 allegations involve current cases of abuse.

The report said the number of allegations remained high in part because of changes in statutes of limitations on reporting abuse in several states. "It should be noted that the vast majority of these reports were historical in nature," the report said.

The report attributed about 66 per cent of allegations to lawsuits, compensation programmes established by dioceses and other entities, and bankruptcies. In addition, 1 per cent of allegations emerged after a review of clergy personnel files, according to the report.

Of the 22 allegations for the current year, six were found to be substantiated. The report said they originated from five dioceses.

Of the remaining reported allegations, seven continued to be investigated, two were unsubstantiated,

three were determined to be "unable to be proven", and four were classified as "other".

The report said nine of the allegations involved the use of child pornography. Seven of those cases remained under investigation, one was substantiated, and one was referred to a provincial or a religious order.

The allegations involved 2458 priests, 31 deacons and 282 unknown clerics, statistics in the report show.

The report acknowledged the continuing work of Church entities to ensure the safety of children and vulnerable adults. The USCCB said that expenditures on protective services rose 15 per cent in 2020, with more than 2.5 million background checks of adults, and training in safety measures for 3.1 million children.

Of the 61 entities undergoing onsite audits, two dioceses and two

eparchies were determined to be in noncompliance.

In his preface to the report, USCCB president Archbishop Jose Gomez said: "As we know, one allegation of abuse is too many. But my brother bishops and I remain firmly committed to maintain our vigilance in protecting children and vulnerable adults, and providing compassion and outreach to victim-survivors of abuse."

Speaking for himself and the body of bishops, the archbishop expressed their "sorrow and apologies to every person who has suffered at the hands of someone in the Church".

"While we cannot give you back what has been taken from you," Archbishop Gomez said, "we do commit ourselves to doing everything in our power to help you to heal, and to fight the scourge of abuse in the Church and in the wider society."

# US statement stresses seriousness of Communion

BALTIMORE (CNS) — The US bishops have approved a new statement on the Eucharist during their general assembly this month.

Discussion by the bishops before the release of the document took a drastically different tone from their debate earlier this year about what the document could potentially contain.

At a June gathering, a major focus highlighted whether the document would address denying Communion to Catholic politicians who support abortion.

Some bishops said that a strong rebuke of President Joe Biden, the nation's second Catholic president, should be included in it because of Biden's recent actions protecting and expanding abortion access, while others warned that this would portray the bishops as a partisan force during a time of bitter political divisions across the country.

The document the bishops discussed and approved does not specifically call out Catholic political leaders, but it does more generally point out the seriousness of the sacrament.

The discussion, just prior to the vote, focused on some of the statement's wording.

As points of discussion, Archbishop Joseph Naumann of Kansas City, Kansas, outgoing chairman of the US bishops' pro-life committee, stressed that the prelates must not forget the responsibility they have to "take care of the souls" of Catholic politicians who do not publicly support Church teaching on abortion.

And Bishop Donald DeGrood of Sioux Falls, South Dakota, noted that there is a healthy tension for the bishops, to call out what isn't right, but to do so in love and to be united as they find ways to apply this new document in their dioceses.

The document on the Eucharist states: "One should not celebrate Mass or receive holy Communion in a state of mortal sin without having sought the sacrament of reconciliation and received absolution."

It also says that, if a Catholic in his or her personal life has "knowingly and obstinately"

rejected the doctrines of the Church or its teaching on moral issues, that person should refrain from receiving Communion because it is "likely to cause scandal for others".

Back in June, at the end of the bishops' discussion of the document, Bishop Kevin Rhoades of Fort Wayne-South Bend, Indiana, chairman of the bishops' doctrine committee, said that the draft would not focus on denying Communion to people, but would emphasise the importance of the sacrament.

And in his November 16 presentation of the 26-page statement titled "The Mystery of the Eucharist in the Life of the Church", Bishop Rhoades said it "addresses the fundamental doctrine about the Eucharist that the Church needs to retrieve and revive."

In his short presentation to US bishops, followed by just a handful of comments from the floor, the bishop said that the document is addressed to all Catholics in the United States and "endeavours to explain the centrality of the Eucharist in the life of the Church". He also said it is intended to be a theological contribution to the bishops' strategic plan and to the bishops' planned eucharistic revival "by providing a doctrinal resource for parishes, catechists and the faithful".

The ballot to approve the document had 222 positive votes, eight dissents and three abstentions.

Baltimore Archbishop William Lori said that many media outlets had portrayed the document as one that would "deny holy Communion to politicians who oppose the Church's teaching on abortion".

"Certainly, we are very cognisant of that challenge," he said, "but at the same time, this had an eminently pastoral intent, and it deals with the question of worthiness to receive holy Communion in a way that applies to all of us."

"It's something all of us ought to be thinking about, myself very much included," he added.

The document explains the importance of



Bishops attend a session on November 16, 2021, during the fall general assembly of the United States Conference of Catholic Bishops in Baltimore. (CNS photo)

Communion, often calling it a gift, and uses references from Scripture, prayers of the Church and Second Vatican Council documents to back this up. It also explains, citing words of the saints, how Communion is not just a symbol, but the real presence of Christ.

This transformation of bread and wine into the Body and Blood of Christ, the document says, is "one of the central mysteries of the Catholic faith" which is a "doorway through which we, like the saints and mystics before us, may enter into a deeper perception" of God's presence.

It notes that the Vatican II document "Lumen Gentium" (The Dogmatic Constitution on the Church) describes the Eucharist as "the source and summit of the Christian life". It also says that, as Catholics understand what the Eucharist means, they should more fully participate in Mass and also reach out to serve those in need, citing the *Catechism of the Catholic Church*, which says: "The Eucharist commits us to the poor."

It concludes with examples of saints who were transformed by their reception of the Eucharist and their deep understanding of what it means.

This heavily footnoted statement also has a pastoral message urging those who have left the Church to come back. It ties this return back to the Eucharist, quoting St Teresa of Kolkata, who said: "Once you understand the Eucharist, you can never leave the Church. Not because the Church won't let you but because your heart won't let you."

## US bishops launch three-year eucharistic revival

BALTIMORE (CNS) — The US bishops have approved a three-year eucharistic revival that will culminate with the National Eucharistic Congress 2024 in Indianapolis.

It is hoped that the revival could be a time of healing for the entire Church, as well as a movement of evangelisation and a reawakening of understanding of the sacrament of the Eucharist for Catholics across the country.

The revival will officially start on the feast of Corpus Christi, June 16, 2022, with a diocesan focus that will include eucharistic processions and other events of adoration and prayer around the country.

In 2023, the emphasis will be on parishes and resources aimed at increasing Catholics' under-

standing of what the Eucharist really means.

Part of the impetus prompting this effort was a Pew study in the fall of 2019 that showed just 30 per cent of Catholics understand the real presence of Christ in the Eucharist.

The National Eucharistic Congress will cost a projected US\$28million, and fundraising is expected.

At their fall assembly in Baltimore, some bishops questioned the cost of the congress that wraps up this venture, but others spoke about the potential this will have to bring Catholics back to the Church, and to bring those in the Church to a deeper sense of devotion and a stronger faith.

Blessed Carlo Acutis will be the patron for the first year of the revival.

## Prayers after US parade killings

WAUKESHA, Wis. (CNS) — Church leaders and parishes offered prayers for the five people who died and dozens more who were injured, including a Catholic priest, church parishioners and Catholic school students, when an SUV ploughed through spectators watching a Christmas parade.

"Our prayers are with the people who have been injured and killed during the tragic incident in Waukesha," Sandra Peterson, communication director for the Archdiocese of Milwaukee, said in a statement after the incident on November 21.

"Among the injured are one of our Catholic priests, as well as multiple parishioners and Waukesha Catholic school children," Peterson said. "Please join us in prayer for all those involved, their families, and those who are traumatised from witnessing the horrible scene."

The Catholic Community of Waukesha said Church leaders were monitoring "the impact of yesterday's tragic event" and ministering to injured parishioners, as well as those who attended the parade, but were uninjured.

"It is in our most difficult hours that we, as a community, turn to our Lord for refuge, strength and love," a post by the community on social

media stated.

Masses and prayer events were organised locally for the following day.

The Waukesha Catholic Community was also arranging for counselling and support services for anyone seeking assistance.

Waukesha Police Chief Daniel Thompson said the driver's vehicle had been recovered and that a "person of interest" identified as Darrell Brooks was taken into custody. Thompson declined to discuss a motive for the incident.

News reports said Brooks was a Milwaukee man with a criminal history dating back to 1999 that includes numerous violent felonies.

A video posted on the website of the *Milwaukee Journal Sentinel* showed an SUV speeding down the street between parade participants and parade watchers sitting and standing at the curbside as a police vehicle, with siren blaring, followed at a slower pace. Police reportedly shot at the vehicle, but this caused no injuries to bystanders.

The parade is one the city's biggest and most beloved annual events, drawing viewers and participants from throughout southeastern Wisconsin.

### Auckland's Catholic Funeral Specialists

Davis Funerals has been caring for Catholic families for over 80 years. We are a family managed business that has proudly provided over three generations of professional and personal service to our Catholic community.

It's our privilege to help you through this important time. We have 16 Funeral Directors all trained and experienced to help our Catholic families.

Contact us today to discuss your options, or organise a free pre planning consultation.

Phone: 09 638 9026  
Email: office@davisfunerals.co.nz



# TOP SCHOLARS 2021

## Verdon College, Invercargill



Dux  
Emma Livingstone



Proxime accessit  
Mia Hollingworth

## Aquinas College, Tauranga



Dux  
Libby Manning



Proxime accessit  
Isaac Jarden

## St John's College, Hastings



Dux  
Kyle Groner



Proxime accessit  
Jonty Unwin

## Kavanagh College, Dunedin



Dux  
Tobias Devereux



Proxime accessit  
Meg Christophers

## Marcellin College, Auckland



Dux  
Vlayla Cawis



Proxime accessit  
Ezra Elle Galang

## St Dominic's College, Auckland



Proxime accessit Molly Hayward; Dux Beatrice Ang

## St Kevin's College, Oamaru



Dux  
Sun Yi Tao



Proxime accessit  
Jocelyn Fellowes

## St Patrick's College, Silverstream



Dux  
Sebastian Watson



Proxime accessit  
Guntas Ahluwalia

## Pompallier Catholic College, Whangarei



Dux  
Inioluwa Falope



Proxime accessit  
George Cunningham

## Family Matters

Helen Luxford



# Wasting time

There are so many ways to just waste time. At what point is it relaxation — which is valid — and at what point is it just lazy and a waste? We have so many things vying for our attention these days. Anyone with any social media accounts knows how easy it is to get lost scrolling and scrolling through. This can be meaningless and banal activity, which is often not even enough to stop us and get our attention and actually engage. There are Facebook and Instagram and Twitter, and don't even get me started on TikTok! Then there are news apps like the *NZ Herald* and emails, and the list goes on.

How much time do we waste? Research tells us that it is a lot. One statistic I found is that Americans spend an average of five hours each day on their phones. I don't see why we would be any different. To be fair, many people, including myself, use phones for a number of productive/necessary activities such as emails, banking and fitness/exercising apps. So not all the time I spend on my phone is wasted, but there is definitely a fair chunk that is. I've subscribed to a number of Catholic groups on Facebook to make sure that my feed has some faith-based content on a regular basis. The way the algorithms work, it seems like you have to like/interact

with these to make sure they keep coming up on your feed. I try to actively stop scrolling if I see a Bible quote or a similar announcement. It served a wonderful purpose recently, because that was how I found out about the St Patrick's Cathedral 24-hour rosary online, which I joined!

I'm trying out a new app at the moment to help me focus on my faith. I've found fitness and exercise tracking apps useful to motivate me to increase the amount of exercise I do, so I figured it's worth trying a faith-based app. The app I used to use is no longer available. I'm trying the Amen app. It has a 5-star rating from 22 users so far — it's quite new! It asked me what my faith goals were when I signed up — and even that proved to be an interesting point to stop and reflect upon. You can get regular emails and so on, but I don't want to further fill up my inbox so, for now, I will just try engaging with the app regularly. It has the Daily Mass Readings and a number of daily prayers to listen to, with simple pictures to aid in meditation. They have some meditations designed for late in the day, at bedtime. They also have some specific meditations for things like anxiety or stress.

Our phones and social media have become a source of addiction. Check how many times you pick up your device and your screen

usage (they record this data, so you can easily find out) and it's pretty horrifying — especially over lockdown. There is so, so, so many options for TV and movies now too, which can be equally time-wasting, depending on what you are watching. We do all need time out and relaxation time, so it's a matter of keeping it under check and monitoring what you are watching and listening to. Is it uplifting? Does it cause you stress and anxiety?

We are so easily pulled away from God, away from Jesus. We can so easily become lukewarm in this modern environment. We have to fight to keep Jesus at the centre and as the focus. We have to keep turning back and refocusing ourselves. Sometimes this is easy, and sometimes it's harder. In these uncertain times, we need to be extra careful about the temptations, and this isn't helped when (in Auckland) we are now three months without Eucharist and confession. Please Lord, give us strength to keep you at the centre of all we do.

1 Chronicles 16:11; "Seek the LORD and his strength; seek his presence continually!"

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.

# Standing out, blending in

by NEVIL GIBSON

The end of the country's longest cinema shutdown is in sight. For Auckland filmgoers and theatre owners, it means dealing with a huge backlog of unreleased movies, and there being no guarantee audiences will quickly return to commercially-viable levels.

Meanwhile, outside of Auckland, new releases have continued to flow, including those of the international film festival. The financial implications of the cinema closures since August 18 are severe. The expected box office hit of the year, *No Time To Die* — the latest in the James Bond series — sits at eighth in the year's accumulated takings, behind titles released before the lockdown, and including two dating from Boxing Day last year.

The catch-up for Aucklanders involves at least three dozen significant movies, although a handful have also been available through streaming services. While some movies suit the small screen, this is not the best way to see big-budget productions.

Fortunately, Netflix and Amazon have invested heavily in original content, which has given some big names in the business an alternative to the traditional studios. In some cases, this has favoured pet projects, particularly for actors who have strong box office appeal, and directors who win awards.

Rebecca Hall's acting career may not put her among the A-listers, but it is respectable. She first appeared in a TV mini-series, *The Camomile Lawn* (1992), and was one of the main characters in the five-part adaptation of Ford Madox Ford's *Parade's End* (2012).

Her movie roles include *Frost/Nixon* (2008), *The Town* (2010),



Ruth Negga and Tessa Thompson star in *Passing*

## Movie Review

*A Promise* (2013), *Professor Marston and the Wonder Women* (2017) and *The Night House*, one of this year's releases caught up in the lockdown.

Hall is the daughter of British stage director Peter Hall, founder of the Royal Shakespeare Company, and opera singer Maria Ewing, who has Dutch and African-American parentage.

This mixed-race heritage no doubt drew Hall to Nella Larsen's 1929 novella, *Passing* (Netflix), for her debut as a writer-director.

One of the two female characters (Ruth Negga) "passes" as white and is married to a wealthy, racist businessman (Alexander Skarsgard). The other is an old school friend (Tessa Thompson, *Sylvie's Love*) whose husband is a well-off black doctor (André Holland, *Moonlight*).

Their paths cross at a fancy restaurant where Thompson is

feigning "whiteness" to blend in with her middle-class status. While pleased to see each other, both realise their different worlds collide when Negga tries to re-engage with her Harlem past, shattering her husband's illusions.

Thompson at first resists Negga's attempt to stand out through embracing her past, which also questions Thompson's own position. Her husband's frustrations with the medical profession make him want to leave the country. He also doesn't want to hide the reality of racism from their sons.

Much of the women's relationship is internalised, with Hall's dialogue being enhanced by terrific acting, and the period-friendly use of classic-framed monochrome to minimise their physical features.

Netflix rating: 13+. 99 minutes.

## CLIPS

### The Harder They Fall (Netflix)

From Hall's sublime dramatic debut to British rap singer-songwriter Jeymes Samuel's first outing as a director-writer (with Boaz Dakin), it's a mashup of violent westerns with an all-black cast of varmints and hardly one worthy of redemption. The characters are all named after real-life baddies, such as Cherokee Bill, Nat Love and Stagecoach Mary, and are mostly members of two gangs, with one trying to gain revenge on the other. Love (Jonathan Majors, *Da 5 Bloods*) is the survivor of a family massacre by a ruthless bank robber (Idris Elba), and intercepts his booty. His paramour (Regina King) and the shotgun-wielding Mary (Zazie Olivia Beetz) add to the diversity quota. The victims are mostly law-abiding citizens, both black and white, which underlines this as a western in which morality and consequences have no part. The use of musical interludes adds further evidence that modern race theory contributes little to the history of a once-great movie genre. Netflix rating: 16+. 139 minutes.

### The Electrical Life of Louis Wain (Amazon Studios/Studio Canal)

Rebecca Hall's co-star in *Parade's End*, Benedict Cumberbatch, is the producer and lead in this biopic of an eccentric English inventor and illustrator who achieved modest fame in the late Victorian era. Wain believed electricity, then a novelty, was a force that propelled one's life into the future. But it was his more practical efforts as an artist that enabled him to support a short-lived marriage to a governess (Claire Foy, *The Crown*) before her premature death, and the financial demands of his widowed mother and brood of five sisters. He encounters an agent (Taika Waititi) on a trip to New York, and spends his declining years in a mental asylum, assisted by a fundraising effort led by author and admirer H.G. Wells (Nick Cave). Wain's whimsical drawings made cats a respectable pet in English households. But this charming side was balanced by the realities of a life spent in mental chaos. Amazon rating: 16+. 112 minutes.

### Red Notice (Netflix)

The large budget spent on this jewellery heist caper is more justified than Disney's *Jungle Cruise*, to which it bears some resemblance, and is more in keeping with *Skyscraper* (2018), set in Hong Kong with great special effects. All feature Dwayne Johnson, who has clocked up nearly 100 roles by turning his extreme physical appearance into a self-deprecatory virtue. His task is to trap two famous art thieves, Ryan Reynolds (*Free Guy*) and Gal Gadot (*Wonder Woman*), two of Hollywood's most rewarded stars. Writer-producer-director Rawson Marshall Thurber also made *Skyscraper*, and flits the action from Rome to Bali, Russia, London, Valencia, Cairo and Sardinia before winding up the plot. Apart from a short car chase in Rome, the money doesn't show up on the screen, leaving one to wonder whether this type of movie will bring back the post-Covid audiences. Netflix rating: 13+. 117 minutes.

# Well-researched work shows lessons in aging from convent life

**EMBRACING AGE: How Catholic Nuns Became Models of Aging Well** by Anna I. Corwin. Rutgers University Press (New Brunswick, New Jersey, 2021). 202 pp., US\$29.95. Reviewed by NANCY ROBERTS (CNS)

In this fascinating, beautifully-written book, Anna Corwin illuminates the linguistic, cultural and religious practices that help a Midwestern convent of the Franciscan Sisters of the Sacred Heart age gracefully.

One key is that the nuns don't think of aging as a problem. Not for them euphemisms such as "senior citizen" or "older adult"; they are happy to be called "elderly" and "old". It would never occur to the sisters to praise someone for looking young "despite their age".

Rather than follow society's prescription of "successful aging" (i.e., independence and "active" living), they embrace aging as a normal part of life. As Corwin, an anthropologist, explains, the nuns create a community in which "they learn to support each other as they age, and as they teach each other how to age well".

This social support takes place in myriad ways — during Mass, prayer, shared meals and hallway chats, and even informal card games. The nuns

are also enriched by their frequent pastoral visits to their elderly, infirm sisters. This loving connection goes both ways.

Early in her research, Corwin observed that "Catholic sisters seem to experience fewer chronic conditions as they age". And those "who live in constant chronic pain and can no longer walk, work, or even leave their room in the infirmary, seem to experience each day with remarkable peace and joy".

Another key to the sisters' ability to age with grace comes from their view of what well-being is. The modern world teaches us to fight aging, pain and death at all costs.

But to the sisters, well-being means "not only physical and mental health but — most important to them — a deep and enduring connection with the divine".

In her many interviews, Corwin learned that the nuns prioritised "time and space to pray, the ability to serve those in need, and a deep connection to God".

Perhaps not surprisingly, Corwin found that the older sisters in poor physical health prayed, not for recovery, but instead for "endurance and spiritual com-

fort". They also prayed for others, an activity which helped them remain connected to their community.

And the infirm nuns often visited

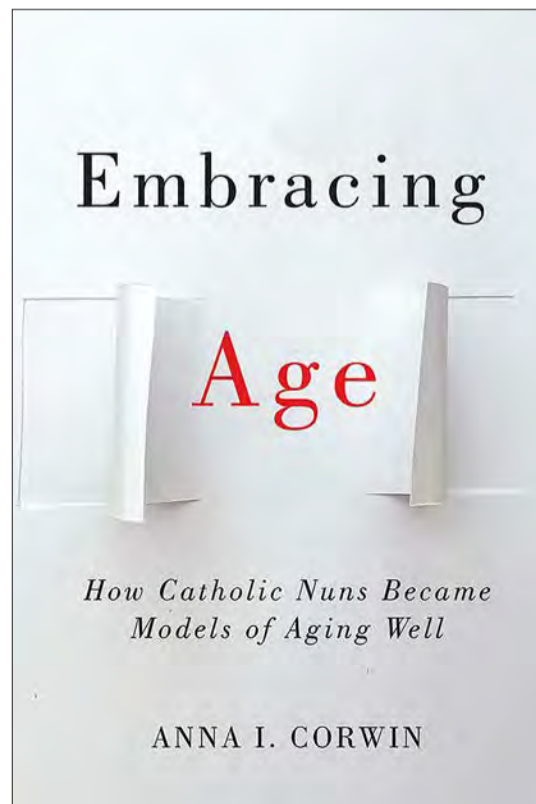
those who were even more infirm than themselves, providing social and spiritual support. This grew directly from the value the sisters placed on human beings in every stage of life, not just the phase when they were active and productive.

This meant that older, physically declining nuns were embraced with love by the other sisters and kept engaged with community life. And this also showed younger nuns that they would be respected and valued even in their later years when they might develop chronic conditions such as dementia.

Corwin's deeply-researched book is a model of scholarship, while also engaging non-academic readers as well with its insightful and eloquent portrayal of convent life.

Perhaps most intriguing is the revelation in "Embracing Age" that we too could live happier and healthier lives in old age, by following some of the sound pathways that these sisters have demonstrated.

Nancy Roberts is a journalism professor at the State University of New York at Albany.



▼ We are here: First Sunday of Advent

THE CHURCH YEAR

Advent	Christmas	Ordinary Time	Lent	Eastertime	Ordinary Time
--------	-----------	---------------	------	------------	---------------

# Our future is graced by the birth of the Son of God

## Scripture

by Fr Kevin Waldie sm

As Advent begins, we look forward to what lies ahead, the celebration of Christmas. And these readings are a fitting way of getting into the festive mood, as it were.

Jeremiah's three verses help establish a particular perspective that well suits this Advent season. His words aim to orient us to the days that are coming. And it is in the days ahead that we must recognise the coming of one whose powerful efforts on earth brought about extraordinary benefits regarding what is to be done justly and rightly. The expectation that is built into this picture is, therefore, one of

anticipation, awaiting the delight that makes for a hopeful future.

When Paul today writes to the Thessalonians, he adds another dimension to what Jeremiah proclaimed. He encourages the church at Thessalonica to love greatly, and to live every day as a form of preparation for the coming of the Lord Jesus. Now that is something that can be thought of in two ways. First, there is the Lord's coming in human flesh and, secondly, there is the final coming when God the Father will signal the grand final act. Preparing well for both events is thus every believer's duty.

**November 28:** First Sunday of Advent. **Readings:** 1. Jeremiah 33:14-16; **Psalm:** 25; 2. 1 Thessalonians 3:12 - 4:2; **Gospel:** Luke 21:25-28,34-36.

Luke's Gospel text neatly connects with these thoughts. And because of what the future holds for people of faith, this evangelist also indicates to us that faith must be anchored in the present. By being attentive to all that has been revealed, especially through the Son of Man, we will naturally muster up the strength to fulfil our current mission as members of God's holy family.

With the help of today's Scripture, looking to the future in light of the present moment means that our future is graced by the birth of the Son of God, and the proclaimed path to life eternal.

# God's universal plan and its implementation

Each of these readings offers a specific view of the spiritual world into which we have been introduced.

First up, Baruch gives instructions on things divine and their place in daily life. His carefully-sequenced sentences set God at the heart of absolutely everything. Therefore, every day provides the opportunity to acknowledge God's presence by proclaiming his glory, power, and majesty. By living and witnessing to this God, we profess our faith in Israel's God who, down the centuries, guided his people through thick and thin. And it is his promise of mercy and joy that makes for us a smooth and clear way forward.

That note of joyfulness is found in the

opening sentence of Paul's introductory words to the Philippians. What then follows that sentence celebrates the fact that, in Jesus Christ, we have been saved and set on the right path for a life to be well-lived. And that, in its turn, gives honour and glory to God. Paul's words therefore highlight the specific purpose of the Incarnation. We are its beneficiaries on account of Christ Jesus' life and death.

Luke's Gospel text identifies the precise historical context in which John the Baptist and Jesus of Nazareth exercised their ministries, giving their lives for the sake of the Good News. Verse six announces that "all flesh will see the salvation of God", and in so doing makes explicit

**December 5:** Second Sunday of Advent. **Readings:** 1. Baruch 5:1-9; **Psalm:** 126; 2. Philippians 1:4-6,8-11; **Gospel:** Luke 3:1-6.

the universality of the Lord's ministry. And that ministry stands in stark contrast to the power and authority of the rulers mentioned in this passage. It therefore emphasises how the world will be known under God's rule, and not under its earthly counterpart.

The readings for this Sunday make it very clear that God's universal plan and its implementation are especially visible in the person of Jesus the Christ.

## SAINTED GLASS



On November 30, we celebrate the feast of St Andrew. He was one of four apostles whom Jesus called to be "fishers of men" in the Gospel of the day. This window in Westchurch Presbyterian Church, Ballymena, Northern Ireland, shows the scene. They were fishermen, who are typically people of patience, perseverance and courage. They must have been familiar already with Jesus, otherwise why would they have left everything and followed him? Jesus taught them, the Holy Spirit inspired them, and they became the first evangelists. We are called to be evangelists today, just as Peter, Andrew, James and John were. Are you ready?

— Glen McCullough

# Construction of ancient siege ramp explored in Israel

JERUSALEM (Agencies) — A group of Israeli and American archaeologists have shed light on how a huge siege ramp was built in a famous battle in the Bible.

The findings of the researchers about the conquering of the Judean city of Lachish in 701BC by the Assyrians were published in the Oxford Journal of Archaeology.

According to an article in The Jerusalem Post, the siege ramp let the army of King Sennacherib breach the city walls with heavy battering rams. The city was the second most important in ancient Judah, after Jerusalem. Its conquest is described in Isaiah 36.

The lead author of the journal paper, Professor Yosef Garfinkel, of the Hebrew University of Jerusalem, reportedly said that about half of the ramp the Assyrians built has survived to modern times.

In order to deduce how the ramp was built, the researchers developed a theoretical model and then checked it against the evidence, employing techniques such as the photogrammetric analysis of aerial photographs to create a detailed digital map of the relevant landscape, The Jerusalem Post reported.

"In order to build the ramp, the Assyrians could have used either sediment or stones," Professor Garfinkel told the newspaper. "However, containers are needed in order to move sediment, which was not very practical, while a stone can be passed from a man to another very quickly."

The archaeologist said that a quarry had been discovered that was near the city.

Researchers estimated that the ramp was built using some three million stones, weighing on average around 6.5 kilos each.

"I believe that at least 1000 men worked for the project," Professor Garfinkel said, adding that some 160,000 stones were passed in a human chain each day, and the project could have taken as little as 25 days, by a workforce that was utilised around the clock.

Those who built the ramp were likely not soldiers, but were probably prisoners of war. The work likely took place during the summer.



An ancient image of King Sennacherib (Wikimedia)



# Local Diocese News

## Back to school days at Ashburton reunion

by NZ CATHOLIC staff

Restrictions because of Covid-19 meant some anxious times in planning for the Sacred Heart College, Ashburton, reunion at Labour Weekend, but a successful event was able to be completed.

Confirmation that the reunion could go ahead was only able to be given on the Tuesday before the gathering, and the organising committee had been on tenterhooks. Registrations had been received from overseas and from the North Island, but many of these were unfortunately cancelled. But those “girls” unable to attend were remembered throughout the weekend.

The reunion marked 50 years since the college closed. A 150-page book, “Nor’Westers and Panamas”, which documented the history of the college, was revealed at the reunion. It made use of history researched and written by local historian Michael Hanrahan, who went to the Montessori school on the site. Former pupil Mary Schmack put together the stories and memories of those who attended the college.

Guests at the reunion included Frs Denis Nolan and Huynh Tran, Sister Amelda Lindsay, RNDM, from a local family, and who was at the Montessori school on the college site and at Sacred Heart College, and Sr Margaret Monahan, RNDM, province leader of

the Sisters of Our Lady of the Missions for New Zealand and Samoa.

There were many highlights at the reunion. Organisers said the gathering fell silent when a pre-recorded video call by Sr Patricia Boyd, RNDM, was made. Sr Patricia, who taught in Ashburton from 1969-1971, spent much of her religious vocation in Africa, and then worked for her congregation in France before retiring. Her final words were the school song “. . . no matter where the years may find us . . . we’ll sing to our school and its motto, and its praises we’ll loyally sing”.

A “Three Little Girls from School Are We” skit by Kathryn Bryant, Colleen Prendergast, Helen Bradley, produced much laughter at the time, and hours later. Colleen Corbett (nee Glossop) — who attended the college between 1933 and 1941 — cut the reunion cake.

There were many positive comments and accolades from participants about the weekend.

“What a fantastic reunion from start to finish — from receiving a goodie bag on registration to the morning tea after Sunday Mass. We will continue to reminisce. Was great to see the genuine joy on the faces of the attendees as they reunited with each other, which would be the treasure of the weekend. The decibels of chatting were pretty up there, from the *Conversazione* until the farewells



Performers in a well-received skit were Kathryn Bryant, Colleen Prendergast, and Helen Bradley

including the school song,” said one attendee.

“It was neat to meet up with old school mates. I guess all the reminiscing of our days at school brought back a lot of memories and fun times (and not so fun) we had together. Putting a ball through the convent window, making bloomers at sewing class, being seen talking to boys in school uniform, writing down the words of songs which could have

suggestive connotations resulting in a class lecture! This a reflection on the changing world for teenage girls today!” said another.

“I guess the greatest pleasure was learning what we had all achieved after leaving Sacred Heart. The occupations we moved on to, the wonderful travel experiences some had, our present-day families, all in all how well our education qualified us for life after school.”

## All-but-forgotten Rosminian was a powerful preacher

by FR MICHAEL HILL, IC

One hundred and fifty years ago no one had any conception of the Internet or other modern means of communication. There was no TV, no radio, no cinema, no music hall, and many ordinary people were illiterate. Communication therefore was almost exclusively via the spoken word.

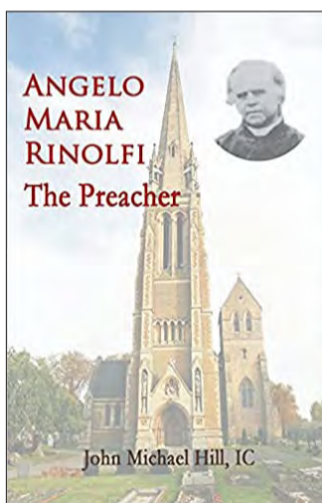
Preaching was a prized art. In seminaries and schools one of the principal subjects was rhetoric: today few people would even understand the meaning of the word. It was the age of great parliamentary oratory, but also it was the time of famous preachers such as John Wesley, who wandered the countryside on his donkey spreading the Word of God to all who were prepared to listen.

At Oxford, John Henry Newman electrified a whole generation of undergraduates and young aspirants to the Anglican priesthood. He was the

driving force behind the so-called “Oxford movement”.

Among these powerful Christian preachers one name stands out, but it is a name that has been all but forgotten. Angelo Maria Rinolfi was born of a peasant family in the extreme north of Italy in 1813. He was brought up in a school of hard manual labour, but he also was fortunate to receive an excellent education. He joined the Rosminians, and after ordination he was sent on the English mission.

Rinolfi was a gifted linguist, and he was soon able to preach in English so fluently that his listeners did not realise that he was not a native



English speaker. The Rosminians were the first Catholic priests to preach parish missions, and this became his exclusive priestly work. Over nearly 30 years, he preached nearly 200 parish missions, across the length and breadth of Britain, including over 50 in Ireland. He was led especially to work in Ireland because of the devastating legacy of the terrible potato famine, as well as the centuries of English

misrule. People flocked to these missions in numbers which would be inconceivable today. For instance, when he and another Rosminian went to Belfast for the first ever parish mission in that city, over 4000 peo-

ple turned up to attend. How do you preach to 4000 people with none of the aids of modern amplification?

These missions provided the nourishment people were looking for: attractive liturgies, the sacraments, and especially a call to conversion that the people wanted to hear. Confession and frequent Communion were part of the essential diet. Large numbers of converts came into the Church, and literally thousands of Catholics had their faith renewed.

Reading about Rinolfi’s remarkable life, we have to ask what means could we find today to touch the same chord, and bring the grace of conversion into so many hearts? I have personally found his life and vocation an inspiration: I hope readers enjoy the same experience.

*Angelo Maria Rinolfi: The Preacher*. Price \$25 incl. postage. From J. M. Hill ic; A2/39 Opoho Road, Dunedin 9010.

## Marist who was rector of St John’s College dies



Fr Barry O’Connor, SM (Photo: Facebook)

by NZ CATHOLIC staff

The tenth rector of St John’s College, Hastings, Fr Barry O’Connor, SM, died of a suspected heart attack on November 9.

A member of the Marian Court community, Fr O’Connor died at Hutt Hospital. He was 82.

A post on the St John’s College facebook page stated that Fr O’Connor would be well known to many old boys.

“He was the last ordained Marist Father to serve as the rector (principal) of St John’s, between 1988 and 1998. In 1998, the Governor-General of New Zealand presented Fr O’Connor with the National Education Service Award for his dedication

to education. The Barry O’Connor Centre (the gym) was named in his honour, and he continued to remain closely connected to the College until his death . . . ,” the post stated.

Among comments under the facebook post were statements that he was “a kind and gentle principal”, and that he was “a lovely man” and “a beautiful soul”.

Another commenter said: “When he was a very young priest, he had a fabulous motorbike and leather jacket. Sparkle in his eye and very kind.”

Fr O’Connor was professed in the Society of Mary in 1959, and was ordained as a priest by Archbishop Peter McKeefry in Hawera in 1963.

For most of the next 24 years he worked at St Patrick’s College, Wellington, and St Patrick’s College, Silverstream. He was deputy principal at Silverstream for several years. He was then appointed rector at St John’s.

He suffered serious injuries in a car accident in 1994, but returned to work the following year. Later appointments were to Christchurch, Feilding, Taradale, Otaki, Marian Court, Maryknoll, Manurewa and Wairoa, before he returned to Marian Court.

A requiem Mass was celebrated at St Mary of the Angels church in Wellington on November 15. A vigil Mass was celebrated at the same church the previous evening.

# Work begins on new Marian College site

by NZ CATHOLIC staff

Work has officially begun on the new Marian College site in Papanui, Christchurch.

The estimated \$25 million development on Lydia Street will replace the former North Parade site which was irreparably damaged in the 2011 earthquake. The school has been at a Barbadoes Street site since 2012.

Christchurch architects Sheppard and Rout unveiled their designs for the new school in March. The designs utilised the warehouse that is currently onsite. Armitage Williams were appointed in September as the construction company for the build.

During the first site visit since work began, Marian College principal Mary-Lou Davidson said that seeing the space makes the new school feel real now.

"After two and a half years of planning and designing, to see the space now, there's a real sense of progress and moving forward. Good things take time. If we'd rebuilt two to four years after the earthquake, we wouldn't have this location or this amazing, sustainably-designed school. Things work out the way they're supposed to."

Archbishop Paul Martin, SM, said he chose the Papanui site for the new school because he wants it to work closely with nearby St Bede's College, which is also single-sex.

Speaking of the new Marian College project, he said: "It is very pleasing to see the [warehouse] all opened up now. You can see the possibilities as per the plans. The design makes the most of what is already here, and is probably different to what we initially envisaged for the new school, in a good way."

Sheppard and Route architect Jonathon Kennedy said that it is not "every day you get to design a school in an existing warehouse".

"The internal classrooms are all constructed from timber frames and we're using some pretty innovative technologies," he said.

Armitage Williams project manager Kirill Makogon said that demolition to the southern side of the building, where the new shared sports field with St Joseph's Primary School will go, has begun. By Christmas, plumbing and drainage would be underway, as well as strengthening of the building. Early in the New Year they would pour the slabs and start on the timber structures.

The team had pre-empted supply issues due to Covid-19 by ordering a lot of the building materials early. Every effort is going into mitigating the current situation.

Catholic Diocese of Christchurch project representative Shaun Mitchell, who has been heavily involved in the planning and delivery of the project, said that it was exciting the new school was entering the construction phase. He said the project will be constructed over the next 18 months.

There are plans to install time-lapse cameras inside the warehouse, so the school community and others can view the work in real time, with photos being taken every 15 seconds.

Marian College Board of Trustees chair Carmel Gregan-Ford said that the board is grateful to the loyal school community for their continued support.

It is envisaged that past, present and future Marian College families will be welcomed to the new site in 2023, he said.



Visiting the new Marian College site were (left to right), Shaun Mitchell (Christchurch diocese) Joff Kennedy (Sheppard and Rout – Architect), Ben Harrow (managing director – Armitage Williams), Mary-Lou Davidson (principal – Marian College), Archbishop Paul Martin, SM, Taylor Fasi-Fidow (Marian College head girl), Ciaran Blee (site manager – Armitage Williams), Kirill Makogon (project manager – Armitage Williams)



Looking out from the warehouse onsite

## 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.

## 40 YEARS AGO

### NZ WOMEN TURN WORDS TO ACTION

A weekend seminar of more than 70 women from throughout the country has produced an "agenda for action" intended to touch on many aspects of life in New Zealand.

"Where are the voices of Christian women in the world? Does it take a crisis to bring them out of the woodwork?" asked organiser Mrs Marie O'Donoghue at the beginning of the "Christian Women Today" seminar, held near Christchurch this month.

Over two days, workshops at the ecumenical seminar dissected nine topics: New Zealand's multicultural society, money, employment, peace, family, the Church, change, living with Third World neighbours, and health.

A study booklet called "Christian Women Today", which had already been discussed by small groups in more than 60 centres throughout New Zealand, formed the background to the seminar.

Keynote speaker, Mrs Rua Turn-

er of Christchurch, emphasised the importance of women developing and reaching their full potential and, wherever possible, taking on decision-making roles in the community. She also affirmed those who felt their primary work was in the home.

Describing what they saw happening in New Zealand society today, the women at the seminar came up with a generally depressing picture of a society with wide divisions, growing intolerance, an erosion of personal and political freedom, and a growth of right-wing "fundamentalist" religious groups.

Commenting on the "high level of acceptance and affirmation of one another, in spite of very different viewpoints", Dr Anna Holmes, another organising committee member, observed: "I'm left with a feeling of hope that there are so many competent, reflecting and aware Christian women".

— *Zealandia*, November 29, 1981

## CAPTION CONTEST

Write the best caption for this photo and win a \$30 Countdown voucher. Send in your ideas by Tuesday, December 7 to Caption Contest 626, 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 624 (bottom right) was **Martin Kane, Pleasant Point.**

Some other suggestions were:

"You're supposed to face the other way in a scrum."  
— **John Lewis, Hamilton.**

"They are really stretching the law now."  
— **Linda Jennings, Auckland.**

"Oh dear! There goes my contact lens."  
— **Joan Leonard, Auckland.**

"Ohoi, send reinforcement, woman-power uncontainable!"  
— **Elias Martis, Auckland.**

"The long arm of the law barely long enough?" — **Sr Mary Scanlon, Christchurch.**

"I know you have been in lockdown, but there will be plenty of bargains for everyone." — **Russell Watt, Auckland.**

"Girlpower v. Manpower."  
— **Patricia Jackson, Auckland.**

"Our job description didn't say we had to be contortionists."  
— **Grace Jackson, Auckland.**



"Hold back! Only 100 people allowed in the 8am Mass"

A Pastoral Letter from the Catholic Bishops of Aotearoa New Zealand

# Living, Caring, Worshipping and Ministering in a Covid-19 World

(November 2021) (Condensed version)

## Caring for and prioritising the most vulnerable

We find ourselves in challenging times as we struggle to live with the global Covid-19 pandemic which affects our lives in many ways.

We have all had to make significant sacrifices because of the restrictions imposed as a consequence of Covid-19. We are acutely aware that some people have carried, and continue to carry, the burdens and negative consequences of Covid-19 more than others. Many among us are more vulnerable to the virus, susceptible to a higher risk of infections, hospitalisation, or death. They include those with a compromised health status or living circumstances as well as those with a chosen involvement in higher-risk front-line roles related to keeping us all safe. The principle of the 'preferential option for the poor', which is an integral part of Catholic social teaching, demands that the needs and vulnerabilities of all these people take priority as we continue to respond and adapt to the new world shaped by Covid-19.

## Faith and Reason – the case for vaccinations

More than five million deaths have been directly attributable to the Covid-19 virus worldwide since the pandemic began early last year. While our combined efforts to date mean that we in Aotearoa have been spared large numbers of deaths and large numbers of seriously ill people in our hospitals, we know the catastrophic effects the virus has brought to countries with low or previously low vaccination rates. As the Delta variant spreads in our country, there are serious concerns about the capacity of our health system to cope with a surge in Covid-19 hospital admissions.

We bishops are vaccinated. We renew our call for those of you who are not yet vaccinated to do so.

We know that, by far most New Zealanders, Catholics included, are vaccinated. We have previously sought to reassure those with questions about the moral status of the vaccines and we reiterate, in the words of the Congregation for the Doctrine of the Faith, that all of the Covid-19 vaccines recognised as clinically safe can be used in good conscience.

We hear from some Catholics concerned that requiring people to be vaccinated for certain jobs or to gain entry to some places potentially undermines their freedom to choose, as well as their right to religious and other forms of association. Some have concerns about the vaccine's makeup and its long-term effects. We accept that for most such people, the wish not to be vaccinated is based on a sincere conscience. Catholic moral teaching upholds the central importance of conscience, describing it as a person's inner sanctuary where we are alone with God and as a judgement of reason that we are obliged to follow.

Equally, the Catechism of the Catholic Church

describes conscience as that which enables us to assume responsibility for the acts performed. For those who by following their consciences do not want to be vaccinated, the consequences are significant, potentially including a loss of employment and income. In these circumstances, wherever possible, all efforts should be made to find other roles or give people leave without pay for the duration of the public health emergency.

The introduction of the Vaccine Pass means that people who are not vaccinated could face restricted entry to certain venues and public events, potentially including entry into some church spaces, including Mass.

We know that the tensions emerging around "vaccine mandates" and the "My Vaccine Pass" are creating lines of division within families, faith communities, friendship circles and places of work. These tensions call for restraint and discipline. While we can disagree with those who have a different view to our own, the Gospel dictates we continue to show care, love and respect even while we experience the real-world consequences of the different decisions people make around getting vaccinated.

## Guidelines for worshipping and ministering with Covid-19 in our midst

The 'traffic light' system will allow people to gather in churches under certain conditions; either in limited numbers if vaccination passes are not required, or in potentially unrestricted numbers by presenting proof of vaccination in the form of the official "My Vaccine Pass".

As Church leaders, we have been struggling with how we might best and safely allow for church gatherings to take place under this system without people feeling alienated. We believe that churches should be safe places for all people, physically, emotionally and spiritually. In the spirit of the Gospel, we also want our churches to be places of hospitality and inclusion, open and welcoming to all without prejudice or discrimination. With that in mind, we have agreed to the following guidelines:

- Parishes will provide Masses for people with a My Vaccine Pass while ensuring there is the opportunity for people without a pass to access a separate numbers-restricted option where possible.

- Accordingly, we anticipate that parishes will, either singly or in collaboration with neighbouring parishes, provide worship opportunities for the vaccinated (requiring proof of vaccination) as well as separate gatherings, subject to number restrictions, that will be open to vaccinated and unvaccinated alike (no proof of vaccine required).

- All lay people involved in public-facing public ministries related to a worship service or other parish ministries (ushers, readers, ministers of the Eucharist, collectors, those leading liturgies of the Word, Communion to the sick, home visitation) will need to be fully vaccinated at vaccination-only Masses and when performing other work where vaccination is required.

- Priests who are not fully vaccinated will, under the current public health orders, be significantly constrained in their ministry; they will be unable to exercise pastoral care in aged-care residential settings or hospitals as well as schools. Priests who are not fully vaccinated or who do not wish to declare their vaccination status will not be able to attend and preside at vaccinated-only Church events.

- When asking a fully vaccinated priest to preside at a service open to both vaccinated and unvaccinated, parishes and priests need to give due consideration to any specific health conditions a priest may have which could make him more susceptible to the health consequences of being infected by Covid-19.

- Similarly, all church workers (whether paid or voluntary) involved in home-based pastoral care visitations need to have regard for the vaccine status of those they are visiting, along with their own health conditions which may make them more susceptible to the health consequences of being infected by Covid-19.

- Pending any changes accompanying the "traffic light" system, the current situation also demands that parishes continue with measures designed to minimise the risk of transmitting Covid-19, such as encouraging the use of masks, social distancing, communion only in the hand, no holy water for blessing, and no shared hymn or other books.

## Faith and trust in God

In these times, we need more than ever to draw on our faith and trust in an all-loving God. Thus, recalling the recent re-dedication of Aotearoa to Our lady Assumed into Heaven, we pray with Pope Francis:

*Mary Most Holy and Beloved Mother, help us realise that we are all members of one great family and to recognise the bond that unites us, so that, in a spirit of fraternity and solidarity, we can help to alleviate countless situations of poverty and need. Make us strong in faith, persevering in service, constant in prayer. Mary, Consolation of the afflicted, embrace all your children in distress and pray that God will stretch out his all-powerful hand and free us from this terrible pandemic, so that life can serenely resume its normal course. To you, who shine on our journey as a sign of salvation and hope, do we entrust ourselves, O Clement, O Loving, O Sweet Virgin Mary. Amen.*

(Excerpt from Pope Francis' prayer to Mary for the end of the pandemic — May 04, 2021.)

## 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)



**THE LEGION OF MARY**  
To Jesus through Mary. Serving the Church.

Visit us online:  
[www.legionofmary.org.nz](http://www.legionofmary.org.nz)

Write to us:  
[legionofmarynz@gmail.com](mailto:legionofmarynz@gmail.com)

*"The harvest is rich but the labourers are few."*

Join us today.

Wonderful gifts for your friends. . .

**PIETA Prayer Books**

Only \$9.90 each, or 10 or more @ \$4.50 each.  
(Pay after receipt of your order plus postage)

Ph: (09) 294 8422

**REED Printers PO Box 173, Drury, Auck 2247.**

To subscribe  
to NZ Catholic,  
phone (09) 360-3067

# Year of St Joseph comes to an end

by ROWENA OREJANA

The Centre for Marriage and Family, Sanctuary of Fourviere and Evangelion, have commenced a "Festival on St Joseph" as the Year of St Joseph comes to an end.

The festival started with an opening Mass on November 14, and will finish with a closing Mass and Festival of Lights at the Sanctuary of Fourviere on December 11.

A talk by American author Fr Donald Calloway, MIC, was livestreamed on Evangelion's Facebook page. He is a member of the Congregation of Marian Fathers of the Immaculate Conception of the Most Blessed Virgin Mary.

He wrote the book, *Consecration to St Joseph*, which emulated the preparation method employed by St Louis Marie de Monfort in his (St Louis') Marian consecration.

Fr Calloway said that this was the first time in the history of Christianity that a year was dedicated to the foster-father of Jesus.

"Why is the Holy Spirit shouting for us to go back to St Joseph right now?" he asked. "We have been experiencing in society what you may call a certain patricide, a killing of the father and his role. Not literally, of course, but casting him aside."

He said that family life is under great pressure in the Western Hemisphere.

He also noted that, during the lockdown, many people have "lost their jobs or been furloughed".

"We need to go to him because these are difficult times. So many



Photo: Unsplash

people are anxious, worried, stressed about their future," he said. "We need to go to this good father. He will comfort us. He will make us realise that God will not abandon us."

Fr Calloway said that among St Joseph's titles are "Pillar of Families", "Glory of Domestic Life" as well as "Terror of Demons". He also pointed out that St Joseph is the

patron saint of workers.

Fr Calloway said that not one word by St Joseph is contained in the Gospels of Matthew and Luke, but there is a tradition in the Church which suggests it was the Blessed Virgin Mary who talked about St Joseph to the Gospel writers.

"Isn't it interesting that Mary, from the beginning, was championing her husband?," he observed.

## WIT'S END

With the festive season approaching, it is a time of year when poultry get nervous. Here are some "fowl funnies".

**What did the turkey say to the computer? Google, google, google!**

What do you get if you cross a turkey with a ghost? Poultry-geist!

**What happened when the turkey got into a fight? He got the stuffing knocked out of him!**

Why did the chicken cross the playground? To get to the other slide!

**Why did the farmer cross the road? To get the chicken back!**

When is chicken soup bad for your health? When you are the chicken!

**What did the baby chick say when the hen laid an orange? Look what marmalade!**

**In the December 12 issue: Submission on school engagement by students**

**This Christmas give a gift with Faith at the centre**



**GIFTS OF FAITH**

A **Gift of Faith** is a present given in place of a material gift which supports the work of *Aid to the Church in Need*, the only international Catholic charity dedicated to the spiritual and pastoral support of suffering and persecuted Christians. You can arrange **Gifts of Faith** for family, friends, co-workers and parishioners.

To arrange your **Gifts of Faith**, visit [www.thatcatholicshop.com/GiftsOfFaith](http://www.thatcatholicshop.com/GiftsOfFaith) to view the full range. Select your gifts and we will send you matching cards and envelopes. Complete the cards with your personal greeting and place them under the Christmas tree for your loved ones!

**Will you help us keep the faith alive by giving a Gift of Faith?**

### Provide Transport for Pastoral Care

**Project Example: The Diocese of Coari in the Amazon region, Brazil.**

The parishes of Coari are located in the middle of the forest. The only means of transport are boats. As the region is poor the Diocese asked ACN for help to buy new boats. The Bishop of Coari, Mgr. Marian Marek, wrote to ACN explaining: "The only means of transport for all our Parishes and communities are boats. All 8 boats in the Coari diocese are wooden, old, slow, dangerous to navigate and require constant renovations. Aluminium boats would be much more useful, faster and cheaper for maintenance. All of this would serve to improve the quality of our pastoral action!"

**Will you offer a Gift of Faith providing transport for priests and religious around the world?**

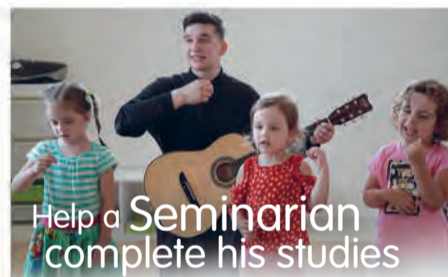
Meet Fr Piotr and watch his story:



SCAN ME



**\$40**



**Help a Seminarian complete his studies**

**Project Example: Formation of Seminarians, Ukraine.**

In his early years Sviatoslav Shevchuk, Major Archbishop of the Greek Catholic Church in Ukraine, experienced persecution himself. He is pleased that nowadays his seminarians can freely follow their vocation to faith and priesthood.

After the fall of communism, seminaries were rebuilt throughout the country. The Three Holy Hierarchs Major Seminary was founded in Kyiv on June 3, 2010. It is the only seminary in Eastern Ukraine, where Greek Catholics form a small minority.

Today the seminary trains 69 future priests. Fr. Petro Zhuk as its rector is responsible for their human, spiritual and intellectual formation. In his letter asking for support, he explains: "The students participate in the life of the Church through their service at the Patriarchal Cathedral of the Resurrection and assist in many parishes. During summer, the seminarians organise Christian camps for the children of these parishes."

**Can you give a Gift of Faith in support of future priests in Ukraine and around the world?**



SCAN ME

**\$80**

Will support a seminarian for a month



Aid to the Church in Need

**ACN NEW ZEALAND**  
Administered by ACN Australia



**Help support Religious Sisters**

Meet Mother Graciana and the sisters in Peru.

**Project Example: Sisters of the Congregation of Word and Victim, Peru.**

The congregation of Missionaries of Jesus Word and Victim travel many hours to be with those most neglected. The sisters teach the people that in the light of the faith they can overcome their difficulties and accept their sufferings because they know something better awaits them. They accompany people in their most difficult situations, in their ailments, and they help people to die in peace. In those moments they are not alone.

For the faithful in Peru, the presence of the sisters is crucial. They represent "the face of the Church," the only contact those people can have with Christ's Sacraments.

**Could you give a Gift of Faith to help support religious sisters like these in Peru and elsewhere?**

**\$100**

Will support a sister for a month

Arrange a **Gift of Faith** online at

[www.thatcatholicshop.com/GiftsOfFaith](http://www.thatcatholicshop.com/GiftsOfFaith)



## **Share the aroha this Christmas. Donate to Caritas today.**

Our Christmas Appeal supports the wider work of Caritas as we work towards building a world free of poverty and injustice.

**Donate Online or by Phone**

**caritas.org.nz**  
**0800 22 10 22**

 **Caritas**  
AOTEAROA NEW ZEALAND  
The Catholic Agency for Justice, Peace & Development