

# NZ Catholic

Special Lockdown Digital Issue – September 15, 2021

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On the front cover: Pope Francis greets the crowd before celebrating the closing Mass of the International Eucharistic Congress at Heroes' Square in Budapest, Hungary, on September 12, 2021. (CNS photo/Paul Haring)

**NZCatholic** ★★

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- Beautiful Rahui Thought for the Day each school day from our DRS, **Nicky Whitham-Blackwell**.
- Follow our Student Leaders Lockdown Instagram page @stdoms.2021
- Pacific student leaders: **Rachel Ah Lin** and **Marcia Hoff**, both Yr 13.
- Yr 7 to 10 Health and PE students are enjoying doing and recording Wellbeing Bingo tasks during Lockdown.

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# A message from the editor

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

The latest advice from the Ministry for Culture and Heritage leads to the conclusion that *NZ Catholic*, as a non-essential business, should not be printed and distributed if Auckland is at alert level 4, even if some customers elsewhere are at alert-level 2. Even if that conclusion changes with subsequent advice, the viability of printing and distributing *NZ Catholic* is questionable while Auckland is at alert level 4.

It is planned that, when the whole nation returns to alert level 3 or lower, *NZ Catholic* will resume printing and distributing to subscribers. When the whole nation is at alert level 1, *NZ*

*Catholic* will resume printing and distributing to parishes.

So, we are continuing to produce and distribute free digital editions of *NZ Catholic*. These are being sent to most parishes and to people who request it. Links to the free digital paper will be posted to *NZ Catholic*'s website and will be posted on our facebook page. Free digital editions do not count against subscriptions.

When we are able to print and distribute to subscribers, we plan to run several of the stories that appeared in the digital editions as archive stories, so that our print subscribers do not miss too much. We appreciate the patience and loyalty of our subscribers at this time. We ask for your prayers. It is not easy to live and work at alert level 4.

I hope you enjoy this digital edition of *NZ Catholic*, which has been produced by the newspaper's staff, working from our homes.

— **Michael Otto, Editor**

# Bishop Dunn sends message of support, prayers to Mangere church community

by NZ CATHOLIC staff

Auckland Bishop Patrick Dunn has sent a message of support to the Assemblies of God Church of Samoa in Mangere that has been hardest hit in the latest Covid-19 outbreak.

In a facebook post on August 29, Bishop Dunn noted that members of this church are "carrying a particularly heavy burden".

"I have contacted them to offer our prayers and solidarity," Bishop Dunn wrote in the post.

Several hundred people from this church have tested positive for the delta strain of Covid-19, making it the largest "cluster" in the current outbreak.

According to a report on

Radio New Zealand, "the cluster emerged out of a combined rally, attended by more than 500 people, with several other churches attending. The event was on Sunday 15 August, two days before the first Delta community case was detected and the country placed in lockdown."

Racist abuse has been directed at the AoG church members, and this has drawn condemnation from many quarters, including from the director-general of health, Dr Ashley Bloomfield, who described such abuse as "disappointing" and "gutless".

In his facebook post, Bishop Dunn also wrote that he was "conscious that many of you in

our Mangere and south Auckland parish and school communities are being affected" by the outbreak.

"To all of you I offer my concern and heartfelt prayer that you are being cared for, looking after one another and staying safe. In these difficult times we are blessed to have our faith to sustain us."

Bishop Dunn added the following prayer: "Merciful God, in all things we open our hearts to you and give you thanks. Be with us in these times of uncertainty. Bring healing and peace to all who are suffering. Lift us up with your strength that we may be a sign of your tenderness and compassion to all we meet. Amen."

# ARPA awards for NZ Catholic

by NZ CATHOLIC staff

*NZ Catholic* won two awards at the 2021 Australasian Religious Press Association awards held online on September 4.

Both the awards related to *NZ Catholic's* ongoing coverage on the impact of the Covid-19 pandemic.

An article by Rowena Orejana on the pandemic and conspiracy theories won a silver award in the best news story category. The judge commented that the article was "helpful" and "highly newsworthy". The article was "well laid out, with useful subheadings and strong quotes". The judge added that "this was a challenging section to judge, as the quality of news stories was excellent".

A front page by Anne Rose won a gold award in the best cover newspaper category. The headline was "Light in the darkness" over a photo of a silhouette of Pope Francis holding a candle at the Easter vigil Mass at St Peter's Basilica last year. This was the cover for one of *NZ Catholic's* editions produced during lockdown last year.

The judge stated that the

cover "demonstrated immediate and graphic visual appeal. The simple top coverline referenced the photo perfectly. Along with the secondary coverline, the whole page made the reader want to move to the highlighted page to learn more about the story".

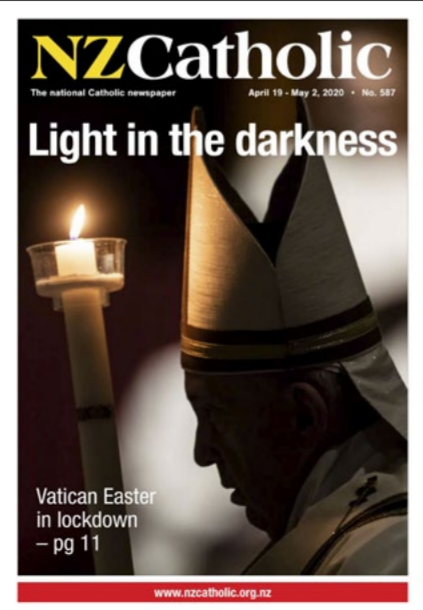
*NZ Catholic* editor Dr Michael Otto said the recognition at the ARPA awards shows the consistent and ongoing quality of *NZ Catholic's* writing, design and production.

"We were recognised as publication of the year by ARPA last year, and these awards show the continuing high regard of our peers in Christian media for *NZ Catholic*," Dr Otto said.

"It is gratifying to receive these awards," he said.

Other New Zealand publications to receive ARPA awards were *Kete Korero* (Hamilton), which won a bronze award in the best regional publication category, as well as a silver award in the best original photography category, and *Tui Motu Interislands*, which received a bronze award in the best feature, multiple authors category.

The 2021 ARPA publication of the year was *Eureka Street*, published by the Australian Jesuits.



NZ Catholic, Issue 587, April 2020

# Discussion needed on hate speech law proposal

by MICHAEL OTTO

There is legitimate concern among faith communities about making incitement to discriminate against certain groups against the law, and more research, consultation and discussion should take place before the law is changed, says the Wellington archdiocese Ecology, Justice and Peace Commission.

An EJP commission submission to the Ministry of Justice on proposals put out by the Government in July to update laws on hate speech expressed support "in principle" for moves to protect more groups, including religions, to update existing criminal law, to increase penalties for criminal offences, and to match the language of civil and legal provisions.

But a fifth proposal, pertaining to the civil law, making "incitement to discrimination" illegal "opens room for potential inconsistencies, unforeseen outcomes and a great deal of anxiety in the community", the EJP submission stated.

"There is a legitimate concern among religious groups that passing on the traditional teaching of different faiths, particularly about teachings on sexuality and marriage, could be held to a higher standard of accountability than other protected characteristics," the submission stated.

"We also need to be able to discuss and debate this teaching within our own congregations."

The submission referred to Car-

dinal John Dew's comments at the 2014 Vatican Synod on the Family about rethinking the language the Church uses in such matters. One such example, the submission stated, is the teaching in the Catechism of the Catholic Church that homosexual acts are "intrinsically disordered", which the cardinal said needed to be "rethought and re-presented".

The submission noted, with reference to the hate speech civil law proposal, that "it is important that we are able to discuss this within the Catholic community, and that people are able to read and access traditional teachings without fear that it will be regarded as incitement to discrimination".

This does not excuse or allow incitement to hatred or violence against members of the LGBTQIA community, the submission added.

The incitement to discrimination proposal was not a "recommendation by the Royal Commission of Inquiry into the Christchurch attacks, and have not yet received as much research and consideration".

While the EJP commission supported "in principle" that "New Zealand's legislation should protect also from incitement to discrimination, we can understand fears present in religious communities that, if such provisions are pushed through hastily, some groups could be restricted more than they are protected".

"We recommend a longer period of consultation, discussion, research and reflection on this question to

ensure that any changes proposed are truly even-handed."

Commenting on the proposal to have a new offence created under the Crimes Act, the EJP submission recommended removing "insulting" of specified groups from the definition of actions that amount to hate speech.

Offensive and insulting matters should not reach the threshold of "hatred" required in this legislation, the submission stated. "The existing threshold is high and should remain so."

The submission noted that: "Many — but not all — Catholics were genuinely offended and insulted by the South Park Bloody Mary episode in 2006 and the Virgin in a condom art piece displayed at Te Papa in 1998."

"Similarly, some tenets of some religious doctrines will be held by members of other communities to be insulting, but we do not believe the formal teaching of doctrine within faith communities should be captured in this legislation as hateful communications or hate speech."

"That does not justify religious arguments being used as hateful speech or violence against anyone. However, context does matter, and there is a difference between a student studying their own religious heritage within their own community, and others using that heritage as a weapon against other people, for example, by putting it on a protest banner or spray painting it on a building."

Also in the submission, the EJP

supported in principle "the extension of incitement provisions to protect from incitement to hatred against people currently protected against discrimination on the grounds of sex, gender, disability, age, employment status, family status and sexual orientation".

But the EJP had "reservations about whether it is helpful to extend this protection also to political opinion", stating that "debate about the limits of protection for political opinion could unhelpfully derail the more urgent need to extend protection for religious belief".

"We must prioritise ensuring whānau, surviving victims and targets of the 15 March 2019 attacks are protected from the hateful communications they already receive."

The submission noted that "Catholic teaching recognises the right of people to be free from discrimination and racial hatred; the right to religious freedom; and the right to freedom of expression. Each of these rights comes with responsibilities — for example, the right to freedom of expression also comes with the responsibility to use that freedom appropriately with respect for the rights and freedoms of others".

The EJP referenced several teachings from Pope Francis in his encyclical *Fratelli Tutti* concerning proper communications.

The submission also stressed that it is essential that updated laws on hate speech explicitly include all means of digital and online communications.

# Churches won't have to enforce record-keeping

by NZ CATHOLIC staff

Churches will not have to enforce people scanning in or signing in when attending services, or prevent entry for those who don't participate in record-keeping, Radio New Zealand reported.

Last month, the Government moved to make record-keeping mandatory at all alert levels for certain businesses and large events.

But a spokesperson for the Department of the Prime Minister and Cabinet told Radio New Zealand that it is only mandatory for businesses and events to have record-keeping available when people visit.

"If someone refuses to scan in, there is no expectation or requirement that businesses or locations should force a customer or visitor to scan in or provide their details for contact-tracing purposes," a spokesperson for the Department of the Prime Minister and Cabinet said.

"Businesses and locations are also not required or expected to turn people away who may refuse to make a record of their visit."

Businesses will not be punished if people do not sign in, the Radio New Zealand report stated.

"The person in charge of a business, location

or event, must legally make sure they have safe and secure systems and processes in place so that everyone working on or visiting their premises can scan in or provide their details in an electronic or paper-based manual process, no matter how long they are there for."

"This includes workers, contractors, customers, and volunteers."

Weekday Masses are resuming in most parts of the country as bishops emphasise strict adherence to alert level 2 restrictions.

Restrictions on the size of congregations mean no Sunday Masses are being celebrated under the current alert level 2 and higher. Under these conditions, Catholics in New Zealand have been dispensed by their bishops from the obligation to attend Sunday Mass.

Where alert level 2 restrictions can be observed, including limiting numbers to 50 people

"The person in charge must legally have more than one way for people to record their visit, especially for people who are not able to scan QR codes."

Organisations need to ensure that their systems and processes for record keeping comply with the Privacy Act 2020. See [www.privacy.org.nz](http://www.privacy.org.nz)

and providing facilities to scan in or sign in, weekday Masses have been given the go-ahead in three dioceses — Dunedin, Christchurch and Hamilton. Weekday Masses were also celebrated in two churches in the Mid-North Parishes in Northland from September 8.

In Christchurch city parishes, registration was required to manage the maximum number of 50, and online registration was opened for the cathedral, Christchurch North/South/East/West and Waimakariri.

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- Congratulations to **Jackson McCarthy** 12ODR - runner up at the NZ Schools Poetry Awards
- The Ball has been moved to the new date of Friday 22nd October at Alexandra Park.

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# NZ bishops deplore Auckland terrorist attack

by MICHAEL OTTO

New Zealand's Catholic bishops deplored a terrorist attack that took place in an Auckland supermarket on September 3, in which seven people were injured. A knife-wielding militant was shot dead by police.

The bishops issued a short statement on September 4 about the attack on innocent people in the Countdown LynnMall supermarket in west Auckland.

"To those who have been injured, we hold you in our prayers and pray for your recovery. We are deeply saddened, and our hearts go out to you, your whanau (family), and the wider affected communities," the bishops wrote.

The terrorist, Ahamed Aathil Mohamed Samsudeen, a 32-year-old Sri Lankan national and a supporter of Islamic State, was shot dead by members of the Special Tactics Group of the New Zealand Police in the supermarket.

Seven people were injured and six were admitted to hospitals. Authorities are not looking for anyone else in connection with the attack.

The bishops wrote that, "We are conscious that perpetrators of such terror attacks always seek to divide communities as much as to inflict direct violence on individuals. We know that the actions of this one extremist are his crimes alone."

"The Catholic community of Aotearoa New Zealand stands with people of all faiths and alongside people who profess no faith, as a people united against violence in every form."

In a media conference hours after the attack, New Zealand Prime Minister Jacinda Ardern labelled the incident a "terrorist attack" undertaken by a "violent extremist".

"What happened today was despicable, it was hateful, it was wrong," she added. "It was carried out by an individual — not a faith, not a culture, not an ethnicity, but an individual person who is gripped by ideology that is not supported here by anyone or any community. He alone carries the responsibility

for these acts; let that be where the judgment falls."

The supermarket is in the Avondale parish and parish priest Pa Peter Tipene told *NZ Catholic* that "the reality of terrorism impacted upon our sacred land on March 15, 2019 (in a terrorist attack on two mosques in Christchurch in which 51 people were killed and dozens injured). Then, as now, we recognised that this was the action of someone whose ideology was deranged. It has nothing to do with religion or ethnicity."

Pa Tipene grew up in Avondale, and the LynnMall shopping centre has "always been a local landmark and gathering place for retail, catering and entertainment. The fact the attack occurred in our own back yard shows we are not immune to such deplorable acts happening so close to home."

On September 3, Pa Tipene heard the police Eagle helicopter overhead, and observed a fleet of ambulances and other emergency vehicles with sirens blaring and lights flashing racing past his presbytery.

"So I knew something was up and prayed a short karakia (prayer), for whatever was going on! Once I learned of the terrorist attack, I was shocked and was also deeply saddened and concerned for those hurt. My initial reaction was concern for any parishioners, whanau or friends who may have been caught up in the situation."

He said that, while he knew of one parishioner employed by the supermarket, he was not aware of any others and, as of September 5, had not heard or received any information that any parishioners were involved or injured.

Pa Tipene said that parishioners' social media posts and messages he had seen or received highlighted their shock and horror at the "atrocious incident and their care and concern for all involved".

"I think that, for some within the community, this incident, coupled with our present (Covid-19-related) lockdown, may cause even greater anxiety and fear about being out



The LynnMall shopping centre (Photo: Megan Harvey: Wikimedia Commons)

and about in public. This is totally understandable, however we should not allow a terrorist's depravity to cripple or reduce our lives. Rather we need to remember that, as a Christian people, we are called to have hope. Hope in the Lord and hope in each other.

"It is heartening to see on various social media how the community has responded with gratitude and compassion for the Countdown staff and police and emergency personnel involved. All essential workers, often at the frontline, are deserving of our grateful respect and of our prayers."

"St Mary's parish, Avondale, joins the rest of Aotearoa (New Zealand) and the world in praying for all those injured or affected by this tragedy. We stand together as a nation praying for kotahitanga, aroha, rangimarie — for unity, love and peace."

Reacting to discussion of Samsudeen's history as a refugee, Caritas Aotearoa New Zealand director Julianne Hickey said that everyone in New Zealand has a migration story about how they or their family or ancestors arrived in the country, and the nation has had a long history of welcoming refugees and migrants.

"Migration has made our country the diverse and culturally rich place it is today". But "one person, who claimed to be a refugee, has tried to undermine that by a brutal attack on our community, inspired by an ideology of hate".

"By the far the majority of New Zealanders, including recent refugees and migrants, reject that, and instead will continue to aspire to creating communities of aroha/love and manaakitanga/welcome," Mrs Hickey said.

Stuff reported Southland priest Fr Jacob Thevasahayampillai saying the terrorist was a "lone wolf with absurd ideology", that did not represent his people.

There were four major religions in Sri Lanka, and all were based on respect, kindness, and love, he said. Fr Thevasahayampillai added: "We're sorry that this unfortunate thing has happened. Sri Lankans are usually kind, loving, hardworking people."

Samsudeen's family issued a statement that described his actions as a "horrible act" and expressed support for victims. The family referenced his deteriorating mental health, his being subject to "political torture" in Sri Lanka and his obsessive nature. New Zealand's Mental Health Foundation subsequently stated that mental health issues did not excuse the terrorist's actions.

The Al Noor mosque in Christchurch, one of two mosques that city at which 51 people were killed in a terrorist attack in 2019, condemned the attack, and set up a Give-A-Little page for victims. As of September 5, it had raised more than NZ\$20,000.

## New headmaster for St Paul's

by MICHAEL OTTO

A deputy headmaster at Auckland Grammar School has been appointed as the new headmaster of St Paul's College in Auckland.

In July, the St Paul's College board of trustees announced that Keith Simento would start as headmaster at St Paul's at the start of term 4.

He takes over from current headmaster Kieran Fouhy, who is retiring from the education profession after 50 years of secondary school teaching, including 29 years as headmaster at St Peter's College and six years as headmaster at St Paul's College.

The appointment of Mr Simento was announced in a letter from the St Paul's College board of trustees chair Denis Wood to members of the school community in July.

The letter stated that the board is delighted to appoint someone of his calibre and experience.

Mr Simento, who has been at Auckland Grammar School for 23 years and is currently a member of their leadership team, is an active member of St Mary of the Immaculate Conception parish in Avondale, where he has been a member of the Parish Pastoral Council and the Liturgy and Finance Committees.

Among the positions Mr Simento has

held at Auckland Grammar School are Head of Junior Science, Head of Chemistry, Head of the Science Faculty, Deputy Head of the Senior School since July 2016, and more recently Deputy Headmaster — Academic, the board's letter stated.

"As part of the leadership team at Auckland Grammar, Mr Simento is involved in strategic planning, curriculum development and policy making, among other school management tasks. He also led the effective measurement of academic development of Maori and Pasifika students. In addition to his outstanding academic experience, Mr Simento has been significantly involved in co-curricular activities such as sports, performing arts and cultural groups."

The letter quoted Mr Simento saying: "I am delighted to lead St Paul's College, a Catholic school for boys. It is a school that has been revitalised over the last five years, and I wish to build on the strong foundations developed by Mr Fouhy. I look forward to actively leading the community of the college into the future."

*NZ Catholic* previously reported an article in *Metro* magazine earlier this year that indicated that St Paul's College's UE percentage achievement improved from below 20 per cent in 2015 to nearly 80 per cent in 2019.

## Thanks for Afghan refugee appeal generosity

by NZ CATHOLIC staff

Cardinal John Dew has thanked people who responded to an appeal he made to help Afghan refugees coming to Wellington.

The cardinal said on facebook that there is "amazing generosity in our community".

In a facebook post on August 26, Cardinal Dew had made an appeal on behalf of Wellington Catholic Social Services, which was desperately seeking accommodation for the Wellington-bound families.

CSS in Wellington was also seeking basic furniture and household packs for the families.

In a subsequent facebook post in September, Cardinal Dew said the appeal for household items and furniture had seen an overwhelming response, and the appeal was now closed. CSS didn't have the capacity to manage the volume of goods being offered. Arrangements already made for delivery or pick-up would be honoured.

There is still an ongoing and pressing need for suitable housing, so those who can help with this can contact Paul Alsford at Catholic Social Services on 021 754 145 or [refugees@wn-catholic-social-services.org.nz](mailto:refugees@wn-catholic-social-services.org.nz)

Any financial donations will be welcome, and this can be done through the Wellington CSS website <https://wn-catholic-social-services.org.nz/>

# Seminarian diaconate ordinations delayed

by MICHAEL OTTO

The ordination of three New Zealand seminarians to the diaconate has had to be delayed because of Covid-19 alert level restrictions.

Alfred Tong (Wellington archdiocese), Monty Bamford (Christchurch diocese) and Adam Kirkeby (Hamilton diocese) were scheduled to be ordained as deacons at Sacred Heart church in Ponsonby, Auckland, on September 18. The ordination has now been rescheduled for October 2, but the location will depend on what alert levels apply throughout the country then.

As with the other seminarians at Holy Cross Seminary, the three men returned to their homes when the move to have the nation in alert level 4 was made last month.

That meant Mr Tong went to Upper Hutt, Mr Bamford went to his mother's farm in North Canterbury, and Mr Kirkeby to Hamilton diocese.

Mr Bamford said that, on the farm, he has been doing "pastoral work", helping "tail lambs and enjoying farm life in the spring".

"It will likely be my last period of time on the farm before beginning formal ministry," he said. "Being at Covid alert level 3 [at the time] means that I can play golf too."

He resumed online study through Te Kupenga Catholic Theological College from September 6.

Mr Tong's first two weeks back home included time for prayer and retreat, zoom calling, recreation and hobbies (for example, cooking food for family and playing music). A special encounter for him was when a parishioner in the Hutt Valley, who was grieving the recent loss of a family member, invited him to a Zoom prayer vigil, with an opportunity for prayer and togetherness.

The seminarian appreciated being able to "give and receive love" in a new way, even though there is physical distancing.

Mr Kirkeby said he is grateful to be able to spend time with his family. He added that, just before the latest outbreak, with increased talk of a likely Delta incursion here, he took the opportunity to get a haircut — as it turned out, only a few days before the lockdown, and well before he had originally planned.

The three men are taking the postponement of their ordination in their stride.

Mr Kirkeby said that everything is in God's hands.

"Providence, for one reason or another, has permitted the current circumstances, and I place my trust in God on the matter. My attitude is similar to my vocation in general — if it is God's will that I am to be a priest, he will ensure that it happens."

"There are many people out there doing it tough because of the current circumstances," he added.

"Everyone is affected one way or another. The revised date (tentative) will mean my diaconate will take place on the feast of the Guardian Angels, one of my favourite feasts, and a little reminder to me that God has given us the angels to be with us during the challenging times we find ourselves in."

Mr Tong doesn't see his ordination as an "on-off switch" that suddenly allows him to live his vocation.

"Knowing that it's a gradual transformation process after years of seminary formation, with



Holy Cross Seminary students and staff 2021. Monty Bamford is to the right of the crucifix, Adam Kirkeby is to the left of the crucifix and Alfred Tong is next to him

all the doubts and uncertainties of whether 'this is for me', gives me deep peace at these times of retreat under lockdown or restrictions," he said.

"After all, being able to 'love and serve others' in the spirit of a deacon will take a lifetime of cultivation. In fact, I am grateful for the time off to ponder, recollect and reflect on the journey so far."

Mr Bamford admitted that the delay to diaconate ordination is "frustrating".

However, "there is not a lot I can do about it. There are a couple of different options depending on the different alert levels, so I just have to be flexible. In the meantime, I try to be patient, pray, and continue with my formation."

Holy Cross Seminary director of formation Br Mark McKeon, FSC, told *NZ Catholic* that a definitive decision on the location for the ordination cannot be made at present.

## Catholic events affected by lockdown

by NZ CATHOLIC staff

Many planned Catholic events have been postponed or cancelled because of the Covid-19 alert level restrictions. Among them were the following:-

The Liturgy Conference, Worshiping under Southern Skies — Te Huinga Whakamoemiti kei raro i te Taki-o Autaki: Weaving together Liturgy and Life — Te Raranga ngātahi i ngā ritenga me te ora, planned for October 7-9 at Baradene College in Auckland has been cancelled. The organising committee stated that the decision to cancel was

taken with considerable regret. A similar conference last year was also put off because of alert level considerations.

A Divine Renovation Aotearoa Conference scheduled for St Patrick's parish, Taupo, from October 19-21 has been "postponed indefinitely". The alert level conditions in Auckland and uncertainty about levels for the rest of the country led to the decision. A free online webinar on October 20 will be offered, with details to be released through the Hamilton diocese's website [www.cdih.org.nz](http://www.cdih.org.nz)

The Legion of Mary's centenary celebrations in New

Zealand scheduled for September 9 have been postponed until further notice, preferably under alert level 1. Members and supporters were invited to join members overseas on September 7 in celebrating the centenary by lighting a candle and praying the rosary in thanksgiving from the safety of household bubbles in homes.

For the second year running, the Compassion Soup Kitchen (Wellington's) annual street appeal has had to be cancelled because of Covid-19 restrictions. Visit [www.soupkitchen.org.nz/donate/donate-money/](http://www.soupkitchen.org.nz/donate/donate-money/) to donate.



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

POPE FRANCIS

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## Totalitarianism and the distinction between fact and fiction

I am currently making my way through D.C. Schindler's marvellous book "The Politics of the Real: The Church Between Liberalism and Integralism". This text will be of interest to anyone passionate about the vexed and much-discussed issue of the relation between religion and politics. But I would like to draw particular attention to the epigram that Schindler chose for his book, an observation that is meant to haunt the minds of his readers as they consider his particular arguments. It is drawn from the writings of Hannah Arendt, the twentieth-century German-Jewish scholar most famous for her lucubrations on the phenomenon of totalitarianism, and it is of remarkable relevance to our present cultural conversation. She said: "The ideal subject of totalitarian rule is not the convinced Nazi or the convinced Communist,

with totalitarianism; rather, the intrinsic truth of things imposes itself on the mind and thereby awakens it to its purpose. In the language of Thomas Aquinas, the intelligibility of the world actualises the mind.

In a similar way, the intrinsic goodness of things engages, excites, and actualises the will. Aquinas said that the will is simply the appetitive dimension of the intellect, by which he meant that the good, understood as such, is automatically desired. The point is that, once again, the subjective faculty does not impose itself on reality, making good whatever it wants to be good; rather, on the contrary, what is densely and objectively good commands the will by its own authority. And, as I have argued often before, this acquiescence of the will is not a negation of freedom but the discovery of authentic freedom: the same St Paul who said that he was a slave of Christ Jesus also said that it was for freedom that Christ had set him free. That apparent contradiction is in fact the paradox produced by the fact that the will is most itself when it accepts the authority of the objective good.

Now, does anyone doubt that we are living in a society that puts such stress on the feelings and desires of individuals that it effectively undermines any claim to objectivity in regard to truth and goodness? Does anyone doubt that the default position of many in our culture is that we are allowed to determine what is true and good for us? ... Do you recall the Academy Award-winning film *The Shape of Water*, in which a woman falls in love with an aquatic creature? The title of that movie gives away the game: a dispiriting number of people in our culture feel that the only shape is the shape of water — which is to say, no shape at all, except the one that we choose to provide.

With all of this in mind, let us return to Hannah Arendt. What opens the door to totalitarianism is,

she thought, the radical indifference to objective truth, for once objective value has been relativised or set aside entirely, then all that remain are wills competing for dominance. And since the war of all against all is intolerable in the long run, the strongest will shall eventually emerge — and inevitably impose itself on the other wills. In a word, totalitarianism will hold sway.

Notice, please, that one of the features of all totalitarian systems is strict censorship, for an authoritarian regime has to repress any attempt at real argument — which is to say, an appeal to an objective truth that might run counter to what the regime is proposing.

The great Václav Havel was the first president of the Czech Republic after the break-up of the Soviet bloc, and a famously dissenting poet who had been imprisoned for his positions against Communism. He commented that, through his writings, he had opened up a "space for truth". Once that clearing was made, he said, others commenced to stand in it, which made the space bigger, and then more could join. This process continued until so many were in the space for truth that the regime, predicated upon the denial of truth, collapsed of its own weight.

I do believe that we are in a parlous condition today. The grossly exaggerated valuation of private feelings and the concomitant denial of objective truth and moral value have introduced the relentless war of wills — and evidence of this is on display in practically every aspect of our culture. Unless some of us open up a space for truth and boldly stand in it, despite fierce opposition, we are poised to succumb to the totalitarianism that Hannah Arendt so feared.

Bishop Robert Barron is an auxiliary bishop of Los Angeles. The above is an abridged version of a column that was first published on [www.wordonfire.org](http://www.wordonfire.org). It is republished here with permission.

### Robert Barron

but people for whom the distinction between fact and fiction (i.e., the reality of experience) and the distinction between the true and the false (i.e., the standards of thought) no longer exist."

We might define totalitarianism as the controlling of every aspect of life by the arbitrary will of a powerful individual or group. If this is accurate, we see why Arendt worried about the blurring of distinctions between the real and the unreal, between truth and falsity. The objectively good and the objectively true have their own intrinsic authority—that is to say, they command, by their very excellence, the obedience of the receptive mind and the responsive will. So, for example, in the presence of mathematical truths, scientific data, and philosophical arguments, the mind surrenders, and rejoices in its surrender. It does not arbitrarily impose itself on things as

### Ronald Rolheiser

## Different ways of being spiritual but not religious

"Nothing so much approximates the language of God as does silence." Meister Eckhart said that.

Among other things, he is affirming that there is some deep inner work that can only be done in silence, alone, in private.

He's right of course, but there's another side to this. While there is some deep inner work that can only be done in silence, there is also some deep, critical, soul work that can only be done with others, in relationship, in family, in church, and in society. Silence can be a privileged avenue to depth of soul. It can also be dangerous. Ted Kaczynski, the Unabomber, lived in silence, alone, as have many other deeply disturbed individuals. Mental health professionals tell us that we need interaction with other people to keep us sane. Social interaction grounds us, balances us, and anchors our sanity. I look at some of our young people today who are interacting with others (in person and through social media) every hour of their waking lives and worry for their depth, though not for their sanity.

We need each other. Jean-Paul Sartre once famously stated, "hell is the other person". He couldn't be more misguided. In the end, the other is heaven, the salvation for which we are ultimately destined. Utter aloneness is hell. Moreover, this malevolent aloneness can sneak up on you wearing the best altruistic and religious disguises.

Here's an example: I grew up in a very close-knit family in a small rural community where family, neighbour, parish, and being with others meant everything, where everything was shared, and you were rarely alone. I feared being alone, avoided it, and was only comfortable when I was with others.

Immediately after high school, I joined a religious order, the Oblates of Mary Immaculate, and for the next eight years lived in a large community where, again, most everything was shared and one was seldom alone.

As I approached final vows and permanent commitment to religious life and priesthood, what I feared most was the vow of celibacy, the loneliness it would bring. No wife, no children, no family, the isolation of a celibate life.

Things turned out very differently. Celibacy has had its cost, admittedly; and admittedly it is not the normal life God intended for everyone. However, the loneliness I feared (but for brief moments) seldom ensued — the opposite happened. I found my life overly full of relationships, interaction with others, flat-out busyness, daily pressures, and commitments that took up virtually every waking hour. Rather than feeling lonely, I found myself almost habitually longing for solitude, for quiet, to be alone, and I grew quite comfortable with being alone. Too comfortable, in fact.

For most of the years of my priesthood, I have lived in large religious communities, and they, like any family, have their demands. However, when I became president of a School of Theology, I was assigned to live in a house designated for the president and for a period of time lived alone. At first, I found it a bit disorienting, never having lived alone before, but after a while it grew on me. I really liked it. No responsibilities at home to anyone but myself.

Soon enough though, I perceived its dangers. After one year I ended the arrangement. One of the dangers of living alone and one of the dangers of celibacy, even if you are living faithfully, is that

you don't have others to call you out daily and put every kind of demand on you. You get to call your own shots and can avoid much of what Dorothy Day called "the asceticism of living inside a family". When you live alone, you can too easily plan and live life on your own terms, cherry-picking those parts of family and community that benefit you and avoiding the difficult parts.

There are certain things that begin as virtues then easily turn into a vice. Busyness is an example. You sacrifice being with your family in order to support them by your work and that keeps you from many of its activities. Initially, this is a sacrifice — eventually, it's an escape, an inbuilt dispensation from having to deal with certain issues inside family life. Vowed celibacy and priesthood court that same danger.

We all know the expression, "I am spiritual but not religious" (which we apply to people who are open to dealing with God, but not open to dealing with Church). However, we struggle with this in more ways than we might think. At least I do. As a vowed, celibate priest, I can be spiritual, but not religious in that, for the highest of reasons, I can avoid much of the daily asceticism demanded of someone living in a family. However, this is a danger for all of us, celibate or married. When, for every kind of good reason, we can cherry-pick those parts of family and community we like and avoid those parts we find difficult, we are spiritual, but not religious.

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

## Keeping an eye on privacy

Now that part of the country is at alert level 2 or lower by the time this paper comes out, those over that age of 12 who are able to attend church services — possibly weekday Masses in some places — will be getting used to signing in or scanning in using an app.

Record-keeping has been mandated by the Government for busy places and large events — and this includes churches — at all alert levels in order to be able to more rapidly facilitate contact-tracing to slow the spread of Covid-19.

Record-keeping was not great in New Zealand prior to the latest outbreak — only 10-15 per cent

of people were regularly scanning in. But record-keeping will be part of the new Delta normal for all alert levels at many places for the foreseeable future.

Even though it appears likely that the owners and operators of premises involved, including churches, will only have to provide record-keeping facilities, not enforce the use of them or prevent entry for those who don't comply, people who want to cooperate will still wonder about their privacy. There have been reassurances given by officialdom that any information generated by using the Covid-19 tracer app is released from a person's phone voluntarily.

But the question might be raised — if that is the case, how does the system know when to send an orange or yellow alert to someone about being at a location of interest at the same time as a person found to be with Covid, if all the information about my scanning is still in my phone?

The answer is twofold. In very broad terms — for a location alert, a "push notification" is sent out about a location of interest, and the app checks this to see if it matches location data scanned. If it does, it generates an alert. If one has been close to a person with Covid-19, then the Bluetooth system — if enabled in the phone — matches up "keys" from that person's phone and other phones that have been nearby, and this can generate an alert. The Ministry of Health only has access to the keys of the person with Covid-19 if that person consents to having them uplifted. The same applies to their location data. Consent has to be given for all information on phones to be shared, and the entire system is anonymous, officialdom assures people.

The Privacy Commissioner has previously approved of the way the app is designed to be used. New Zealand Police have reportedly given an assurance that they "have not and will not" use the NZ Covid Tracer data for law enforcement purposes. The Privacy Act means that the information gained has to be kept securely, is only used for public health services, and has to be kept from other people.

Such assurances about privacy might be well and good, but concerns have been raised in the wake of the record-keeping requirement at busy places and large gatherings (there are some exemptions, such as supermarkets).

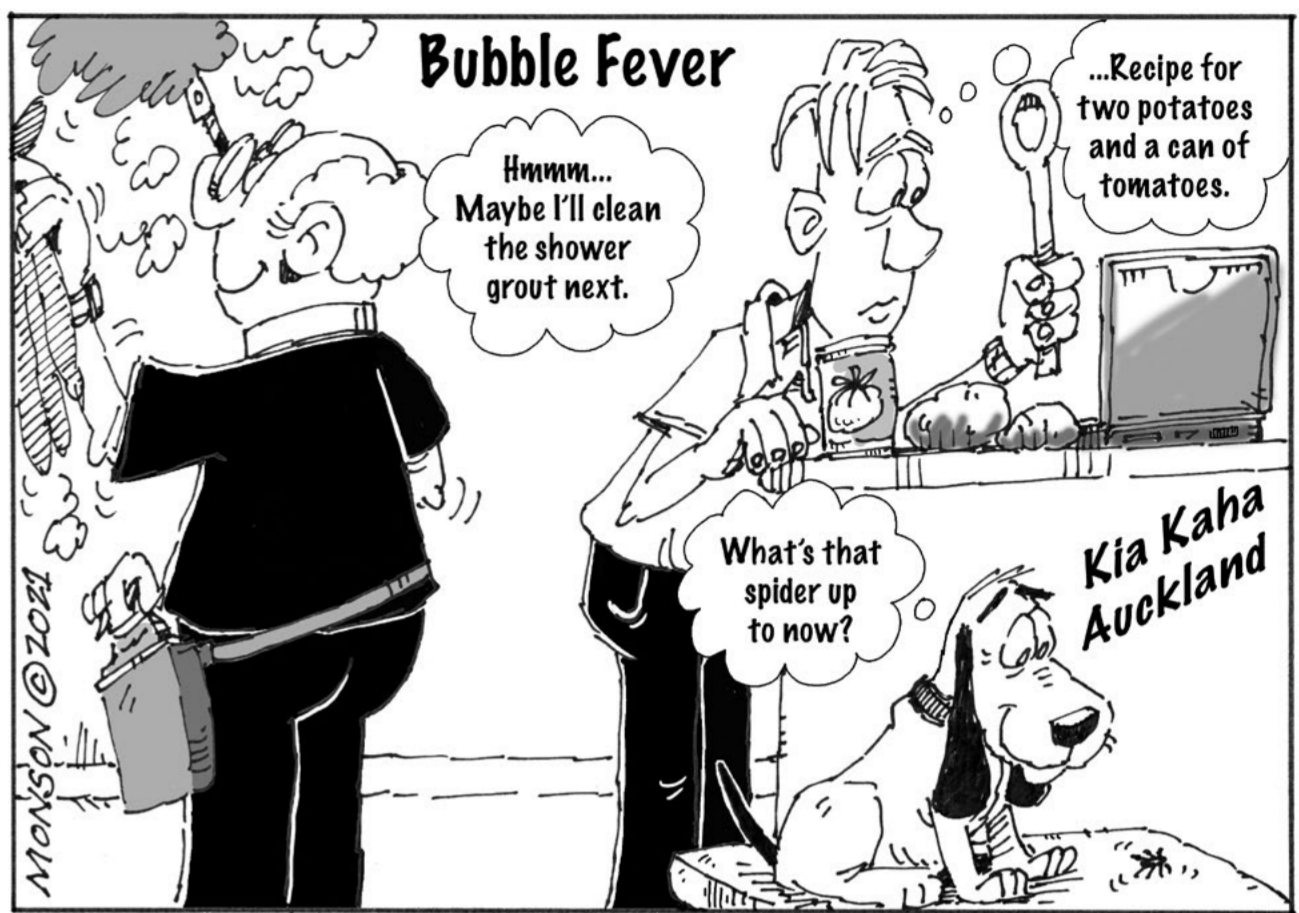
Speaking with Radio New Zealand last month, Privacy Commissioner John Edwards said that the Privacy Act is a "fairly enabling piece of legislation", taking police as an example, "agencies can disclose information if necessary to avoid prejudice to the maintenance of the law".

Information acquired for public health use in other countries has been shared with authorities undertaking criminal investigations, for instance, in Singapore.

University of Auckland researcher Dr Andrew Chen was one of 100 academics and civil society organization representatives to sign an open letter to Covid-19 Response Minister Chris Hipkins calling for stronger privacy protections than those contained in the Privacy Act and public health orders. There is a strong case for such enhanced protections.

As Mr Edwards told Radio New Zealand, at the very least, the nation will want to hear more about how effective mandatory record-keeping proves to be, how this is assessed, how people's privacy is being protected, and how improvements might be made. A regular review, by some independent authority, that is made public, would be in order.

### The Habit



### Letters

#### Giving

Recently, on Shine TV, I heard a preacher talking about generosity, and exhorting his congregation to learn from the words of Jesus. He quoted from the Gospel, contrasting the story of the widow's mite with the story of the rich young man; then he mentioned parables, including the one of the talents, and the one about the servant forgiven much, but who would not forgive his fellow servant a small amount.

The preacher challenged all his listeners to trust in God's care for them, and to give generously to those in need. Many of us are familiar with these stories, and I ask — how many of us have taken them to heart?

All of us should accept this challenge and act accordingly. I don't think I have ever before heard such a powerful homily on this subject!

This century has seen the gap between the rich and the poor grow bigger and in this time of Covid, the problem is getting worse. I hope all, including those who call themselves Christians, are moved to generous giving.

Let us not forget the words of Jesus on what we will be judged on at the Last Judgement (Matthew 25: 31-46): "... whatever you did or neglected to do for the least of my brethren you did to me".

Kathleen Kenrick, Dunedin.

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#### Readings

In reply to the letter from C. Wheeler (NZ Catholic, September 1), No! in answer to the appeal in the letter for deleting passages from the readings at Mass from the Book of Revelation. Please read Revelation 1 verse 3. Please read Revelation 22 verses 18, 19.

What about the Passion of Jesus Christ?

I do find the Passion story a horrific story to read, but do I want it to be deleted? No.

Soon there will be a request to remove Jesus Christ from the Cross? I say "No" to that as well.

Please reconsider this point of view for our sake, and the sake of our children.

Peter Boeckhout, Waihola.

#### Passports

On September 9, New South Wales released its list of freedoms that will be available to vaccinated adults once 70 per cent of the adult population has received full vaccination against Covid-19.

Among other restrictions, it appears unvaccinated adults without a medical exemption won't be permitted to go to a church service.

So-called vaccine passports will be used to determine access. Church leaders have spoken out in protest at this.

On the same day, an

article on the website of our major metropolitan newspaper referenced New Zealand Health Ministry advice that a digital vaccine certificate will be available from December for those who want to travel overseas. The article forecast that it would not be long before such tools are used for domestic purposes.

Also on September 9, the Prime Minister said in her 1pm broadcast that she wanted everyone to get vaccinated, so that children and adults who cannot be vaccinated are better protected. She urged business operators and sports people to support and encourage others in their workplaces or teams to get the jab.

Then she added: "If you are a vaccinated faith leader who wants your congregation to continue to be able to worship together, you can help support and enable that by supporting your congregation to be vaccinated as well."

Are we heading in the same direction as New South Wales in terms of access to church services? Only time will tell.

S. Maitland, Auckland.

Another synod process has just started, with the focus being on "synodality". I'm predicting that might be quite a hard sell, in terms of getting engagement from ordinary

people. Unlike previous synods on specific regions, such as the Amazon, or on topics like youth, family, vocations, the Eucharist and the Word of God, most people are going to have to have the concept explained to them pretty much in totality.

So, from the start, their response is going to be conditioned, to an extent, on the quality of the definitions given and the engagement processes that follow.

If this is not done very carefully, there is a danger that the exercise becomes a free-for-all, with every topic under the sun up for grabs. Just look at Germany.

As Sydney's archbishop warned last year, in an interview on the Crux website: "If you say to the world, everything is up for grabs, say anything you want to say, anything could happen; that is not true. We are recipients of a precious tradition, we have the revelation from God, not everything is up for grabs."

"If you give people the impression that some proposals or changes are going to happen or could happen, but actually can't or won't, that would lead to more disillusionment at the end of that process," the archbishop added.

Let us hope this synod process does not lead to further disillusionment in the New Zealand church.

John Cowen, Te Atatu, Auckland.

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

## Up and down the mountain with Christ

Working in a Marist Brothers college, I share in the vision of St Marcellin Champagnat. This mission is a shared mission for all who are committed to the various visions of our Catholic schools in New Zealand today; that is to show the glory of God to children through an authentic Catholic education. So, what are the practical steps to do this? Through our relationships with Christ, how do we recognise and respond to the Glory of God in everyday life, the Glory of God in every one of us?

The Transfiguration of our Lord is a great starting point; this may seem too obvious because, in this part of the Gospel, Peter, James and John see Jesus in all his radiant and beautiful glory on the mountain. What is also important for us, as followers of Christ, is how Jesus, Peter, James and John respond. Of course, this would have been overwhelming for the disciples, and they were absolutely terrified. Jesus though, the glorified Lord, is human, he touches the disciples, and asks them not to be afraid — then they look up and they only see him. How wonderful.

This response by both Jesus and the disciples provides us with a model of trust. To follow Jesus, we must put our trust in him, our faith in him. We can show the glory of God by showing this trust and faith, this is a blessing of our faith.

So, in our ministries, how do we do this? One way is to be out there with faith. We should celebrate Jesus at the centre of our lives with those around us; this is truly passing on our faith to others. At a singing assembly before the lockdown in school, I wanted the students to be their best, and when I say "best", I mean faithful to God. I asked students to be proud of their faith, sing for God and to show others around them how faith-

filled they are. The students sang beautifully, and I witnessed the glory of God in all of them. They were transfigured to be the face of Christ through proudly showing one another their faith. It was a celebration.

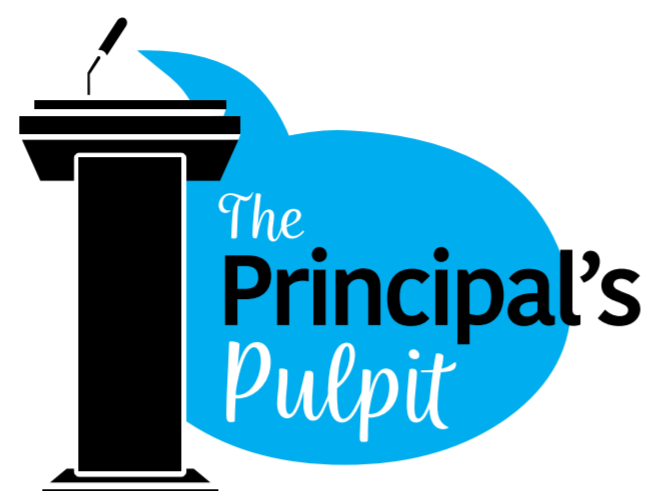
But that was an "on the mountain" moment when we can clearly see and celebrate the glory of our Lord when we are up there. But what about the moments when we come down from the mountain? Coming down from the mountain, like the disciples who were lacking in faith straight afterwards, like Peter — who, so many times, was up the mountain with Christ walking on water, and down the mountain struggling and falling below the surface. It's easy to see the face of Christ in others when things go well. It's the same in schools and every other organisation; it can be easy to see the face of Christ in the well-groomed, well-behaved and involved, they are already on the mountain. How about those who are down the mountain, falling below expectations and lacking in their own faith? What are the ways in which we try to accompany those who are



Dean Wearmouth

down the mountain, in the valley and struggling? How do we walk alongside them and meet them where they're at? How do we find ways to help them on their journey up the mountain to be the faith-filled disciples they are called amidst their own struggles, daily to be? This is when we are called to be the face of Christ, and this is to show others the glorious example of Christ; the Christ who is there for others, to help them encounter him through our actions; through celebrating our faith and following in his example.

Faith is a blessing, but it is also a responsibility. We are called to "do this in memory of me". In the Mass, Christ goes beyond the transfigured



Dean Wearmouth  
Marcellin College,  
Auckland

reality the disciples saw and is really present sacramentally. We are called to be transformed by Christ within us so that we too can transform the lives of others. The Transfiguration foreshadowed what we are able to share in today — transformation, so that the Kingdom of God is breaking into the here and now. As Jesus walked alongside the disciples on the road to Emmaus and opened their eyes to who he was, we walk alongside others and open their eyes to who Jesus is, so that their hearts can be on fire too. So, through trust in Jesus and celebration of our faith, let us all see and celebrate the transfigured face of Christ in those around us and do our best to be that face; we are called to do this, and be his glorious example. What a privilege to be the people of God.

Dean Wearmouth is principal of Marcellin College in Auckland.

## Celebrating the gift of Catholic education

by ROSALIE CONNORS

Catholic Schools Day 2021 will be celebrated by school communities throughout the country on Wednesday, September 29. This year marks 180 years since the first Catholic school in Aotearoa was opened by lay people in Auckland in 1841.

"The beauty of our network of Catholic schools is that they came about as the result of the hard work and generous contributions of generations of religious and lay people in Catholic parishes and communities across the country" said Dr Kevin Shore, chief executive officer of the New Zealand Catholic Education Office. "Our Catholic schools are the outward sign of a long commitment from both the Church and parents of Catholic children in 'helping form Christ in the lives of others'".

As well as celebrating the taonga that has been passed down through the generations, Catholic Schools Day is an opportunity for our students to develop a sense of connectedness to our wider te whānau whakapono (religious family) throughout Aotearoa. It is aimed at supporting pride in individual schools, as well as in the whole network of which they are a part. Catholic Schools Day is a chance to

showcase the faith, diversity, and inclusiveness of Catholic schools, as schools share stories, photos and videos of their own local celebrations. It serves to remind us that Catholic education is about much more than subjects in the classroom.

The New Zealand Catholic Education Office provides schools with a range of resources and suggested activities on their website ([www.nz-ceo.org.nz/catholic-schools-day/](http://www.nz-ceo.org.nz/catholic-schools-day/)), including personal messages from students stating what they love about Catholic schools, and from Archbishop Paul Martin SM and Dr Kevin Shore (CEO), sharing their personal reflections on the importance of Catholic schools.

In the past, schools have joined with their Catholic school neighbours to get to know each other at a local level, to share in activities, and to include the wider community to share or see a little of what Catholic schools are about. In 2021, this may be restricted because of the Covid-19 situation. Whatever schools do to celebrate, it will be Christ-centred and fun!

There are 187 Catholic primary schools and 48 Catholic secondary schools in New Zealand, spanning the length of the country from Pampallier Catholic School in Kaitiaki to



File photo of pupils at Christ the King School in Christchurch in 2016

St Theresa's School in Bluff. The majority are in Auckland, followed by Wellington.

This network of 235 schools fulfills the commitment of the New Zealand Catholic Bishops Conference to ensure that there is access to Catholic education in all communities where there is a need for it. The newest addition to the network was Suzanne Aubert Primary School, Papamoa which opened in February 2021.

The 66,000+ plus students attending Catholic schools come from a wide range of ethnic and social backgrounds, which mirrors the demographics of the Catholic Church in Aotearoa New Zealand today.

The theme for Catholic Schools Day 21 is Tūrangawaewae: Catholic Schools-A Place to Stand. Catholic schools are places of security and foundation, places which have shaped us, and where we have a deep sense of connection and community. Catholic schools are an in-

tegral part of the wider Church. For many young people today, Catholic schools play a central role in forming their sense of what it means to be Catholic, and to belong to a faith community. In partnership with parish and whānau, Catholic schools are places where firm foundations in the faith are laid. Our schools become tūrangawaewae.

Archbishop Paul Martin, SM, has said, "Our challenge is to see that our schools are places where our young people have every opportunity to experience God both personally, and in the community".

"As we reflect on our Catholic Schools and our mission, may we take the time to look at how we are doing that in our own communities, to celebrate where it is happening well, and to strive to see where we can achieve this even more fully, in this great calling and gift of Catholic education."

Rosalie Connors is NZCEO special character manager

## Youth hyped up for Life Teen summer camp

by ROWENA OREJANA

Alert level 4 lockdown did not put a crimp in the style of Auckland's young Catholics as they held the "hypest" launch party ever on Zoom.

The Auckland Catholic Youth Ministry's opening night for registration with the Life Teen summer camp had dancing, singing, sharing, praise and worship, and a quiz portion which quickly became competitive. The opening night was held on August 29, 2021.

"I don't think we let Covid stop us from arranging an opening night on Zoom. It was the most hypest party that I've even been to on Zoom," said programme leader - youth and young adult ministry Rochelle Dias, who is coordinating the summer camp.

The Life Teen summer camp will be held from January 14 to 18, 2022 at the YMCA Camp Adair in Hunua. The last day of registration is on October 31, 2021, and it is open to kids aged 13 to 19.

Ms Dias said they are hoping that more teens will join the camp. They are also inviting more young adults to join as summer missionaries.

"I think it's beautiful because we'll have the camp in our own back yard. It gives us the opportunity to start connecting with people, right from the get go, so that camp doesn't become just this one-time event," she said.

"Those relationships can continue after camp, because we'll be seeing each other at youth events and Masses. We can go to each other's parishes to support them. We're hoping to create that sustainability, that synergy between parishes and young adults."

Romwell Ramos and Bridgette Carne are work-

ing on the communications side of the camp. Both were previously involved in Life Teen as a parish chaperone and as a camper, respectively.

Ms Carne said she owed her growth in faith to the two summer camps that she joined.

"I never realised there were so many young people who are on fire for Jesus," she said. "It was cool to be able to relate to so many people in a way I haven't been able to."

She recalled the theme of one of the camps was Mary's "fiat".

"It was a big thing for me because I had just finished high school and I was like, 'Lord, what am I supposed to be doing with my life?'," she said, with a laugh. "It kind of gave me the inspiration to say 'yes' to different opportunities."

Mr Ramos, on the other hand, accompanied 12 teenagers from St Joseph's parish (Takapuna) to the summer camp.

It was a huge responsibility, handling both logistics and finance, while making sure the kids were having a great and meaningful experience. He said he had just come from World Youth Day in Panama, where the theme was also Mary's "yes".

"I saw them (teenagers) transform from 'I don't want to be here' to 'I don't want to go'," he said. Mr Ramos said that, this time, he wants to serve as a summer missionary to "share the fire a little bit more".

"I think I can relate to a lot of youth leaders and teens who are feeling anxious about attending summer camp. I've been there. But I think you can never underestimate how powerful and how transformational this camp would be. I've seen it first-hand," he said.

Ms Dias said updates on the Life Teen summer



Romwell Ramos with young people from St Joseph's parish, Takapuna

camp will be posted on Instagram: <https://www.instagram.com/tauckland/> as well as on ACYM's Facebook page.

People can also send their queries to [summercamp@cda.org.nz](mailto:summercamp@cda.org.nz)

## Eco-theology is the 'highest calling of Christians'

by ROWENA OREJANA

Eco-theology is the "highest calling of Christians" at the present time.

This was the message that came out of the Wellington Theological Consortium's seminar, "Caring for our Common Homeland", held on the last weekend of August through Zoom. The seminar was moderated by David Wardle from the Salvation Army.

Business journalist Rod Oram noted "one of the very best expressions" of how ecological, economic and social issues fit in a theological framework is Pope Francis' 2015 encyclical Laudato Si'.

"I hunger for a similar integration of all these issues expressed wonderfully in theology and spiritual terms, and how we might apply them," he said.

At the seminar, he described the current situation, based on a study being done by the Stockholm Resilience Centre, which has "established what the geophysical chemical boundaries of the planet are, and how we are performing on each of them".

"So, now, we're thinking about things not in terms of a climate crisis, but also the crisis of ecosystem collapse, and the two are very, very interdependent, both within their causes and their solutions," he said.

New Zealand Christians In Science director Dr Nicola Hoggard Creegan, an Auckland-based theologian, said theology needs to catch up if Christians are to protect God's creation.

She remembered, as an intensely religious Catholic child, learning that the spirits of humans go to heaven and that those of animals "go to ground".

"I love the natural world, but that was like a switch. I remember being much less interested in animals after that," she said.

"In retrospect, I would say theology, in practice and in theory, has had [a] massively unhelpful emphasis,

which has left us on the back foot when it comes to ecological work. But now we have to catch up. It has divided humans and divided humans from animals," she said.

Fortunately, an encounter with the works of Jesuit priest Teilhard de Chardin, as well as with other theologians and philosophers, "gave me a new vision of the whole of life on earth and evolution as swept into a spiritual continuum, and it's having a point in Christ".

"I had become increasingly convinced that eco-theology requires not only a knowledge and activism, but also a mystical connection to nature," she said.

Dr Hoggard Creegan said we need to return to the heritage of St Francis, which Pope Francis has done.

"Although eco-theology has been seen as a sideline and an eccentricity, leading this charge is the highest calling of Christians, I think, in the current age," she said.

University of Otago lecturer Dr Andrew Shepherd voiced a similar proposition.

"I want to strongly advocate that it's a fundamental marker mission, and that it's imperative, and a normative part of Christian discipleship," he said.

He said he becomes concerned when the care for the environment falls into the "progressive Western narrative", and becomes disconnected from the Christian tradition.

"I want to suggest that part of the Christian contribution to conservation is telling the story beneath that motivation of caring for creation," he said.

Finally, he said, "I want to suggest that our actions come as an expression of worship".

Dr Shepherd said our motivation for caring for the planet is not "to be successful and to prevent climate change", but an "understanding of hope, and that it is an action of faithful worship towards our creator".



Students at St Francis International School in Silver Spring, Maryland, USA, tend the lettuce and other greens in the school garden as a part of their environmental science curriculum.



Smoke and steam billow from Poland's Belchatow Power Station in 2018 (CNS Photos)

### PAPAL PRAYER

The Pope's universal intention for September: An environmentally sustainable lifestyle. We pray that we all will make courageous choices for a simple and environmentally sustainable lifestyle, rejoicing in our young people who are resolutely committed to this.

# Eucharist heals from idolatry of 'self', – Pope

BUDAPEST, Hungary (CNS) — Spending time in adoration of the Blessed Sacrament can heal Christians from a self-absorbed religiosity that is ostentatious and triumphalist, Pope Francis said.

Presiding over the closing Mass of the International Eucharistic Congress on September 12, the Pope urged people to make time for eucharistic adoration.

"Let us allow Jesus, the living bread, to heal us of our self-absorption, open our hearts to self-giving, liberate us from our rigidity and self-concern, free us from the paralyzing slavery of defending our image, and inspire us to follow him wherever he would lead us," he said.

After departing from Rome's Fiumicino in the early morning, the Pope told journalists aboard the flight that the papal trip had "a bit of a farewell feeling" due to it being the last time that Bishop-designate Guido Marini would serve as papal master of ceremonies. The Pope named the bishop-designate to lead the diocese of Tortona, Italy.

Pope Francis also noted that it was the final papal flight aboard Alitalia, which will shutter operations in October after serving 75 years as Italy's national airline.

"So many farewells, but we continue the trips again, and this is something very important, because we will go to bring the word and a greeting to so many people," he said of the visit, which included three days in Slovakia after the short visit to Budapest.

Landing in Budapest, the Pope was welcomed by Hungarian Deputy Prime Minister Zsolt Semjén. He then made his way to the Museum of Fine Arts near the site of the closing Mass of the International Eucharistic Congress.

The Vatican said Pope Francis met privately with Hungarian President János Áder, Prime Minister Viktor Orbán and Semjén for roughly 40 minutes "in a cordial atmosphere".

"Among the various topics discussed were the role of the Church in the country, the commitment to the protection of the environment, the protection and promotion of the family," the Vatican said.

In a statement on his Facebook page, Orbán, who views migration as a threat to Europe's Christian identity, said, "I asked Pope Francis not to let Christian Hungary perish."

Pope Francis, arriving in his popemobile, was greeted warmly by thousands who lined the street leading toward the Mass site in Heroes' Square.

## ■ Homily

In the homily, Pope Francis reflected on the Sunday Gospel reading, in which Jesus asks his disciples, "Who do you say that I am?"

Jesus, he said, addresses the same question to Christians today, and requires a response that is "more than a quick answer straight out the catechism".

The first step in responding to Jesus' question, he explained, is to proclaim Jesus as Lord. However, the Pope recalled that Jesus told his disciples to "tell no one about him".

"There was a very good reason: to call Jesus the Christ the Messiah is correct, but incomplete. There is always the risk of proclaiming a false messianism, one of human origins, not from God," he said.

Nevertheless, to proclaim Christ means also



Pope Francis uses incense as he celebrates the closing Mass of the International Eucharistic Congress at Heroes' Square in Budapest, Hungary, on September 12 (CNS photo/Paul Haring)

proclaiming his death on the cross, and the Eucharist serves as a reminder of God "as bread broken, as love crucified and bestowed".

Like Peter, who was scandalised at Christ's announcement of the suffering he must endure, Christians can also "be blinded by that way of thinking".

"We, too, can take the Lord 'aside', shove him into a corner of our heart and continue to think of ourselves as religious and respectable, going our own way without letting ourselves be affected by Jesus' way of thinking," the Pope said.

Lastly, Christians must learn to "walk behind Jesus", because Christianity is not "a race toward success", but they should find true freedom in "not needing to be the centre of everything".

In doing so, Pope Francis said, Christians can learn to follow in the footsteps of Christ, "who came to serve and not to be served."

"The Eucharist impels us to this encounter, to the realisation that we are one body, to the willingness to let ourselves be broken for others," the Pope said.

## ■ Jewish

Prior to celebrating the closing Mass, Pope Francis met in private with the country's bishops. He then met with Hungary's Ecumenical Council of Churches, along with several Jewish communities. Ecumenical Patriarch Bartholomew of Constantinople was among those at the Mass and the meeting with religious leaders.

Noting the recent celebration of Rosh Hashanah and the September 15-16 observance of Yom Kippur, Pope Francis offered best wishes, and expressed his appreciation for the Jewish communities' efforts "to break down the walls that separated" Jews and Christians in the past.

Just as God "transformed the desert into a highway to the Promised Land, so he wishes to bring us out of the barren deserts of bitterness

and indifference, to that land of fellowship [for] which we long", the Pope said.

Drawing a parallel on the famed Széchenyi Chain Bridge, which links the eastern and western sides of Budapest, the Pope noted that the bridge "does not fuse those two parts together, but rather holds them together".

"That is how it should be with us, too. Whenever we were tempted to absorb the other, we were tearing down instead of building up. Or when we tried to ghettoise others instead of including them," the Pope said.

"How often has this happened throughout history," he added. "We must be vigilant and pray that it never happens again."

Lamenting "the threat of anti-Semitism still lurking in Europe and elsewhere", Pope Francis said the best way to defuse hatred is "to work together positively and to promote fraternity".

"The bridge has yet another lesson to teach us," he said. "It is supported by great chains made up of many rings. We are those rings, and each of us is essential to the chain. We can no longer live apart, without making an effort to know one another, prey to suspicion and conflict."

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# New leadership for wellbeing project

by NZ CATHOLIC staff

St Vincent de Paul Hamilton manager Mike Rolton has been appointed co-chair of the advisory board of the Waikato Wellbeing Project (WWP), an initiative launched by Prime Minister Jacinda Ardern last year, which aims to improve the well-being of the region's population by 2030.

Mr Rolton and Delwyn Abraham have been named co-chairpersons of the project's kaitiaki board. Ms Abraham was endorsed by Waikato-Tainui.

WWP executive director Harvey Brookes said the appointments provide fresh perspectives and an extraordinary depth of experience to ensure the WWP delivers on the expectations of our communities.



Mike Rolton

Mr Rolton expressed optimism about the project.

"The vision is to create a better future for the next generation and beyond. We have all the tools to complete this task and we are about to start the journey, and at some point hand it over to those who follow us," he said.

He also said that making a difference in the community "is the key to our future".

"I want to help the WWP to clear a path for our tamariki and rangatahi to thrive. By working together as a community, we all benefit," he said.

The WWP set ten targets based on the 17 United Nations Sustainable Development Goals, but adapted to the challenges that are facing the region.

# Bishops warn Lebanon's future is dire

BEIRUT (CNS) — Lebanon's Maronite Catholic bishops have warned that the future of the crisis-stricken country is "a matter of life or death", as the dire situation continues to unravel.

In a statement following their September 1 monthly meeting, the bishops denounced "the systematic humiliation of citizens", whether in banks, or in endless lines at gasoline stations, or with the lack of medicine and other essentials.

This summer, Lebanon has been plagued by a crippling shortage of fuel and medicine, due in particular to the depletion of the central bank's foreign exchange reserves used to subsidise imports.

Fuel and electricity shortages have forced Lebanon's hospitals to scale back operations. Power cuts last up to 22 hours a day.

Violent skirmishes and shootings have become commonplace at petrol stations, where wait times to fill up typically exceed five hours. Motorists have resorted to sleeping in their cars overnight to secure a place in line.

The Maronite bishops criticised the "irresponsible mismanagement of public interests and funds", and spoke of successive disasters caused by those in power.

They also criticised people who

are "exploiting the situation to gain illegal profits in the face of people's pain and their basic life needs". They urged the government to prevent smuggling on the Lebanese-Syria border and to prosecute those responsible.

Lebanon's financial meltdown has been characterised by the World Bank as one of the worst worldwide since the 1850s.

The crisis has decimated the once-thriving middle class, with the value of the Lebanese currency plummeting by more than 90 per cent in two years, throwing more than 50 per cent of the population into poverty. Families have seen their salaries dwindle to barely a tenth of their previous dollar values.

The last government resigned after the August 2020 Beirut port blast, and political deadlock meant a new government didn't form until September, 2021.

Without including specifics, the bishops charged that Lebanon's "liberty, sovereignty, independence and territorial integrity are on the verge of disappearance, and there are regional and local forces behind this".

They called on the people of Lebanon to oppose this with strength, "no matter how much the sacrifices may be", noting that what is at stake "is a matter of destiny, and hence, a



People wait in cars to get fuel at a gas station in Zalka, Lebanon, last month. (Photo CNS/Mohamed Azakir, Reuters)

matter of life or death".

The bishops appealed to the international community "to act swiftly to respect and forcefully implement the international resolutions concerning Lebanon, and to work toward their strong and firm

implementation, in order to protect the Lebanese state's structure and future, as well as the Lebanese people's future, away from international and regional political interests that have only pushed Lebanon into destruction".

# Pope names Salesian sister interim secretary of dicastery

VATICAN CITY (CNS) — Pope Francis has named Salesian Sister Alessandra Smerilli as interim secretary of the Dicastery for Promoting Integral Human Development, the Vatican announced.

In a statement released on August 26, the Vatican said Sister Smerilli will also be a part of the management team of the Vatican's Covid-19 Commission, together with Cardinal Peter Turkson, prefect of the Dicastery for Promoting Integral Human Development, and Scalabrini Father Fabio Baggio, undersecretary of the dicastery's Migrants and Refugees Section.

The 46-year-old Italian is an economist and professor of economic policy, an adviser to the governing office of Vatican City State, and a consultant to the Synod of Bishops. Prior to her appointment, she served as undersecretary for faith and



Sister Smerilli is pictured meeting the pope at the Vatican in an undated photo. (CNS photo)

development at the dicastery.

According to an article in America magazine, the appointment makes her the highest-ranking woman serving in the Roman Curia. She is the first woman to hold such a senior-level post in the Roman Curia, the article stated.

At the dicastery, she replaces both Msgr Bruno-Marie Duffé, who served as secretary of the dicastery since 2017, and Argentine Father Augusto Zampini, who was appointed adjunct secretary of the dicastery by Pope Francis in 2020. Father Zampini had also been serving as secretary coordinating the Vatican's Covid-19 Commission.

In a statement released shortly after the announcement, Sister Smerilli said she was grateful to the Pope "for the demanding task he has called me to take on", and expressed her hope that she would fulfil her duty in "a spirit of obedience to the Church, with the humility, passion, creativity and ability to listen that it requires".

"My desire and commitment is to serve the mission of the Church in the best possible way, for as long as the Pope sees fit," she said.

# German bishop sceptical about exempting priests from celibacy

OSNABRÜCK, Germany (CNS) — A German bishop who co-chairs the Synodal Path's forum on priests said he is "sceptical" about exempting Catholic priests from celibacy.

Bishop Felix Genn of Münster said he accepted that people were deciding not to become priests because they did not feel called to celibacy, adding: "Perhaps they will then choose another profession in the Church."

The bishop spoke in an interview with the Bistumsprese publishing group in Osnabrück. His remarks were then reported by the German Catholic news agency KNA.

"As a bishop, I also see my responsibility to the universal

Church," Bishop Genn said in the interview.

He also expressed doubts about whether the forum would come to a clear position on celibacy. He said there was likely to be disagreement on whether it should be voluntary or compulsory.

The bishop called for a change in the status of priests, saying that they must, under no circumstances, continue to always have the final say. Church ministers must not be seen as untouchable, "as people where it seems inconceivable that they could also commit massive mistakes and even crimes".

Stephan Buttgerit, secretary-general of the Catholic Association for

Social Services and co-chair of the Synodal Path forum on "Priestly Existence Today", said laypeople were also to blame for this exaltation. When a bishop visited parishes, he said, it was like the comic book characters Asterix and Obelix.

"The chieftain is carried on top of the shield, but there are people below him who lift him up; they could also just let him walk," Buttgerit said.

He said it would be disastrous if the issue of celibacy were blocked in the forum, where clerics have a majority. He said it was important not to "jump too short", but also not to completely reject celibacy, either. He added that the debate

should also focus on what it takes to be able to live celibacy well.

The German bishops and a national council of laity designed the Synodal Path to discuss issues of power, sexual morality, priestly life, and the role of women in the Church.

The pandemic disrupted the schedule of the Synodal Path, which began in December, 2019, and was scheduled to run for two years.

The aim is to restore trust in the Church lost in the clergy abuse scandal, after the German bishops' conference released a study that revealed an estimated 3700 cases of sexual abuse reported in the German Church from 1946 to 2014.







Poster was used to explain Catholic Church and its history

Continued from page 17

couldn't, perhaps, imagine what good that would bring about," Bishop Pompallier wrote.

The bishop said that people have come here from more than 250km away just "to see a crudely coloured picture which represents the mystery of the birth of our Saviour and the adoration of the shepherds".

He added that all those who saw it were amazed at it.

"The explanations which we gave them at the same time will not disappear from their memories. The bishop noted that the room containing the mission's altar was adorned with several large pictures, and people who saw it took pleasure in contemplating each one in different ways, which made their visits rather long.

"In all the chapels which will be built in future, if the Lord wills it, it will be very worthwhile to adorn them with pictures and paintings," the bishop added.

Three other letters from 1841 to 1869 have

given Fr Duffy clues that there are several copies of the "True Vine".

"For 30 years, this poster was in use in New Zealand and Western Oceania as a way of explaining the Catholic Church and its history. It was on display in churches and copies were given to people," he said.

Fr Duffy said that the copy in the archive referred to as Bishop Pompallier's copy was trimmed very closely when it was glued onto a fabric to preserve it.

"Any detail as to who the printer was has been trimmed off. It would have been printed in France — the copy we have is in French," he said.

Fr Duffy said it was suggested to him that there may be some surviving posters in Samoa, as it was also used there.

"Those families would have treasured such a holy thing, and copies may still be held by their descendants. That is why, with the help of Veronica Kirisome, I put out a request on Facebook in Samoan asking if anyone had a copy," he said.

WIT'S END

Since most of the country is at level two, here are some two-line jokes:

What did the pirate say when he turned 80? Aye, matey!

My son tried to catch fog today. Mist!

My wife accused me of being immature! I told her to get out of my fort!

You don't need a parachute to go skydiving. You need a parachute to go skydiving twice!

Parallel lines have so much in common. It's a shame they will never meet!

I broke my finger last week. On the other hand, I'm OK!

A skeleton walked into a bar. He ordered a beer and a mop!

I told my friend 10 jokes to make him laugh. No pun in 10 did!

Some weekday Masses to resume

Continued from page 3

In Hamilton diocese, weekday Masses were scheduled to restart on September 15, under alert level 2 restrictions. In a pastoral letter, Bishop Stephen Lowe asked Catholics not to "give grief to those who ensure we do not exceed 50 people". He also said that, while some people like to attend Mass every day, this might mean that others cannot do so under current conditions, so he asked people to "please be aware of others wanting to attend a weekday Mass".

Bishop Lowe noted that the day that the Masses resume is the memorial of Our Lady of Sorrows. "With Our Lady of the Sorrows you and I are invited to stand at the foot of the cross of suffering that Covid is bringing to our world," he wrote.

In Wellington, Cardinal John Dew said, in a letter to priests and lay pastoral leaders, that there would be no Masses or liturgical celebrations in the archdiocese until September 21. He would be discussing the matter with the Council of Priests.

In some dioceses at alert level 2, some churches have been opened for private prayer. Funerals and weddings can take place under level 2 restrictions, but people should check with their parish what is permitted in their diocese.

Bishop Lowe, at a livestreamed Mass on September 7, said the Government's revised level 2 restriction created "an issue for our celebration of the Eucharist".

"This was a real curveball. We were all set up for our parishes for the previous restriction for level 2. We thought there will be some changes, but the number of restrictions caught us unaware."

"... In this Delta world, visiting the churches will bring new challenges. ... Please be gracious in accepting these [level 2] requirements as a sign of your love and concern for your brothers and sisters in your parish community," Bishop

Lowe added.

At his livestreamed Mass, he asked people to remember those in Auckland, who remain in alert level 4.

Christchurch apostolic administrator Archbishop Paul Martin, SM, said there will be no Sunday Masses in the diocese as long as they are in alert level 2.

"The limitation of 50 people in a gathering indoors, with a 2-metre distance between bubbles, is very limiting for us in terms of our eucharistic gatherings. This is especially so for Sunday when most parishes have many more people than this at Mass. It is important that all people are able to attend Mass on Sunday and so, given the restrictions, we do not consider that this is possible for us to offer at this stage," he said in a pastoral letter.

Archbishop Martin said there is a possibility to receive the Eucharist during weekday Masses.

Catholic churches in Christchurch diocese can remain open for private prayer, and facemasks are strongly encouraged. Contact-tracing is required.

Cardinal John Dew, in stating there will be no public Masses or other liturgical events in Wellington archdiocese until September 21, said churches will also remain closed "except for funerals, as it is difficult to monitor contact-tracing, social distancing, mask wearing, and numbers".

The cardinal noted there is a higher level of concern in Wellington where the delta variant of the Covid-19 virus had been detected previously.

"Anecdotally, it seems that many people are feeling vulnerable with the high transmissibility of the delta virus, and its presence in Wellington in this outbreak. The high level of compliance with the Government's restrictions during this outbreak is another indicator of this personal concern, and also shows that people feel responsible for one another and for the common good of all," Cardinal Dew said.

Dunedin Bishop Michael Dooley said Sunday Masses are still suspended until further notice "but parishes can celebrate weekday masses if they follow all the Alert Level 2 restrictions".

In a pastoral letter on September 7, Bishop Dooley said the restrictions on gatherings make it difficult to gather for Mass.

"In the light of these restrictions, I have made the decision to continue to suspend public Sunday Masses until further notice. I know that this is difficult for us who value the importance of gathering for the Sunday Eucharist, but the reason for this sacrifice is the health of the community," the bishop said.

Local administrator for the Palmerston North diocese Fr Craig Butler also said there will be no public Masses, except for funerals and weddings, at the diocese during alert level 2.



A woman prays during Mass (CNS file photo)

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CAPTION CONTEST

Caption contest is taking a break until the Auckland region, Level 4 lockdown is over and NZ Catholic can resume publishing and distributing in its regular newsprint format. All entries submitted for Caption Contest 621 will be held until then. We apologise to our regular caption contest contributors for the inconvenience.

EVENTS

AUCKLAND DIOCESE

Ruakaka: Sunday 14 November, 2021. The Ruakaka Holy Family Catholic Community is celebrating 30 years since moving into the new church in Peter Snell Road, Ruakaka. Mass at 10.30am followed by a shared luncheon and entertainment. Of course, present parishioners and friends are warmly invited to attend, but we are specially reaching out to past members and friends who could be interested in coming along and sharing a few memories. Please contact either: Ray Timmins: 02102788867, email: raydale.timmins@tra.co.nz or Monica Johnson: 021382401, email: monica.johnson01@gmail.com

TE AWAMUTU

St Patrick's Catholic School, Te Awamutu Centenary 22 October: 12.30pm, Powhiri, classroom tours, mix and mingle. 23 October: 1.30pm, liturgy, speeches, class photos; 5pm, Centenary Mass celebrated by Bishop Steve Lowe; 6.30pm, dinner and dance at the TA Sports Club. For more information and registration details visit www.stpatta.co.nz

ASHBURTON

Sacred Heart College Ashburton's Nor'Westers and Panamas book, documenting the history, will be launched at a reunion on Labour Weekend, 50 years since it closed its doors. The 150-page book is included with the registration for those attending. Late registrations will be accepted. If unable to attend, and interested in early education with the Sisters of Our Lady of the Missions, you are welcome to order the book by pre-paying \$25 plus p&p. Contacts: Audrey at abjleath@gmail.com Ph: 027 292 4443 or Kath at kath\_bryant@hotmail.com Ph: 027 688 6889



Auckland diocese archivist Narelle Scollay with a copy of the "True Vine"



Detail from a section of "True Vine"

Researcher seeking 19th century 'True Vine' posters

by ROWENA OREJANA

Te Kupenga — Catholic Theological College lecturer and former dean Fr Merv Duffy, SM, is on the hunt for images of the "True Vine", which may still be held on to by some families in Samoa.

"In the Auckland Diocesan Archives, there is an artefact dating from the time of Bishop Pompallier which is referred to as the True Vine," said Fr Duffy, CTC level 7 head and theology lecturer.

"I have been researching this poster, its origins and its use, and have found that there were originally many copies."

The image kept in the Auckland diocese's archives is that of a large tree. In its trunk, the names of all the popes from St Peter to Pope Pius IX are listed. The branches show the Church growing in the different parts of the globe, while the branches that have broken off and falling into hell represent the schismatic and heretical movements, as they

were known at the time. Fr Duffy said his interest in the image lies in the theology of the Church that was first preached here. "New Zealand is one of the few parts of the world where Protestant missionaries preceded the Catholics. A challenge for those first Catholic missionaries was to explain why there were different Christian churches and to assert the priority of the Catholic Church," he said.

The image was first referred to in a letter dated May 14, 1838, written

by Bishop Jean-Baptiste-Francois Pompallier to Fr Jean-Claude Colin, who was then in the Bay of Islands. "A silent but very effective way of preaching, and very beneficial for our islanders, is pictures of the principal mysteries in the life of Our Lord and of the Blessed Virgin, of our Holy Father the Pope, and the chronological tree of the Church. If you can send us some in both small and large sizes, a large number, you

▶ Continued on page 16



Aid to the Church in Need ACN NEW ZEALAND Administered by ACN Australia

In the midst of the violence and extreme poverty. At this difficult time, we cannot abandon this Church, which is fighting to support its people. May Our Lady of Perpetual Succour, Patroness and Protector of Haiti, bring them all support and consolation," declared the ACN executive president, Dr Thomas Heine-Geldern.

ACN Australia has set up an emergency aid appeal to help the people of Haiti during this extremely hard time for their country and for their families.

Can you help ease the burdens of our brothers and sisters in Haiti?

Scan the QR code or visit aidtochurch.org/haiti to make an offering.

Aid to the Church in Need is the only international Catholic charity dedicated to the spiritual and pastoral support of suffering Christians. Each year ACN supports some 5000 projects, helping to keep the faith alive where it is of greatest risk.



PONTIFICAL FOUNDATION



emergency aid package of \$800,000 AUD for the Haitian people. So far, over 2000 people have lost their lives and thousands more have been injured.

The majority of the country is Catholic and ACN has project partners on the ground. ACN is in contact with the local Church in the most seriously affected dioceses,

