

Family LIFE

Defending Life, Faith and Family

DECEMBER 2019

FREE



INSIDE THIS EDITION:

- Heart warming stories
- Important information to know about euthanasia and your final say in the referendum
- Why prayer outside abortion centres is critical
- Catholic perspective on human rights

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Family **LIFE**

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OUR MISSION

To build a culture of life and love by promoting and defending the dignity of human life from conception to natural death, and by promoting marriage between one man and one woman, and the natural family through prayer, education and service.



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Seeing the face of Christ in all

Dear Friend for Life

Saint Teresa of Calcutta once addressed the National Prayer Breakfast in Washington DC with a very powerful and truthful speech. During that address, in which Bill and Hillary Clinton were present, this gentle, humble consecrated woman boldly proclaimed a truth which has not been heeded.

"Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want. This is why the greatest destroyer of love and peace is abortion."

Mother Teresa understood not only the reality of abortion—that it kills an unborn child—but she also knew the lasting effect abortion has on a person's soul. She saw that the mark not only remained with the woman or man involved, but that it remained on the very soul of society.

I wonder what she would say about the relentless drive to legalise euthanasia and assisted suicide throughout so many jurisdictions in the world today?

In her simplicity, Saint Teresa saw the dignity of every single human person whom she came into contact with. Simply, she saw in them the face of Christ and knew that everything she did for her suffering neighbour, she really did for Jesus.

In 1982, in Japan, the little Saint spoke to medical personnel asking them to defend life. She explained *"when you touch life, how clean your hands must be; how clean your eyes, your heart must be, to be able to see God, to see Jesus in that person; because Jesus said, 'Whatever you do to the least of these-- to that unborn child, that little child, that disabled child, that cancer case, that mental case - you did it to me.'"*

Thankfully, the vast majority of New Zealand's medical profession still holds that killing their patients or assisting them to commit suicide goes against their professional ethics. But for how long will this last? Many of those same people believe

that abortion is a necessary service. Even if they personally do not become involved in the actual procedure, many health practitioners will refer pregnant mothers if they believe it is appropriate. With this mentality, it will not take too long—less than the 40 years it has taken with abortion—for the majority of medical professionals to accept euthanasia and assisted suicide.

Sadly, in New Zealand, the lie has been brought. The lie that says that me and my desires are more important than anything else. Too many have chosen to be their own god or to make choice and autonomy their god, rejecting the only One who can save them. In doing so, there will be a lasting consequence that reaches far beyond themselves. In time, maybe sooner than we all think, the full impact of selfish choices and a rejection of the Gospel of Life will be revealed.

Our hope lies in Jesus Christ. The image on the front of this magazine shows Our Lady embracing her Son, protecting him with a gentle tenderness. This is how Mother Teresa loved each person she met. She was tender, compassionate and honoured each person with the dignity that comes with being made in the image of God. Let us pray that in this critical moment of our nation's history, of the world's history, each one of us will have the courage to, just like the Blessed Virgin, give our unreserved "yes" to Christ, to winning souls for Him and with tenderness, protecting and loving all.

May the peace of Christ be yours this Christmas season and may you have a blessed new year.

Yours in the service of life



Michelle Kaufman

Communications Director
Family Life International NZ

Never give up living the Gospel of Life

Saint Pope John Paul II, in 1979, told the late Father Paul Marx “you are doing the most important work on earth.” The joy and privilege of continuing the legacy of this missionary priest, the great Apostle of Life, gives me daily encouragement and zeal to, in my own little way, get up joyfully every morning and hit the road with the amazing and beautiful Gospel of Life.

Just recently, here at FLI’s Auckland Saint John Paul II Centre for Life, we celebrated a very joyful occasion with some of our seniors. The celebration began with Father Leo Doyle offering Holy Mass in our Chapel, a weekly blessing from this faithful pro-life priest. Directly after Mass, we all enjoyed *High Tea* in the house, lovingly prepared by our staff and volunteers. A fun, and wonderful time was had by everyone present.

We have so very much to learn from our elders. They have witnessed history unfold in the last seventy or so years, in unprecedented ways.

The ever expanding nightmare of the errors of Margaret Sanger and her ilk, has now reached fulfilment in the diabolical infiltration of the family planning ideology into every school, college and public institution. An ideology which invades the God given natural sense of sexual integrity and modesty, promotes a homosexual lifestyle and has culminated in the highest form of rejection of self and the natural creative powers in the transgender revolution. A revolution changing the very face of society and all that we believe.

And what of the sad developments and unfolding stories of historic child abuse in the Church? Our seniors have witnessed the very rapid decline of a civil society in New Zealand and elsewhere.

They have seen a move away from Tradition, rather than embracing His Church that truly leads us to understand and deeply desire His true and faithful presence in the most Holy Eucharist. A Church that lures by its beauty, truth and tradition and invites all people of goodwill to come and see,

learn and accept the true faith, His real presence, His gift to humanity. There seems to be a desire for a Church that is all accepting.

When I consider the state that the world is in and how Jesus Christ is dishonoured, scourged and mocked, disowned and even replaced with so many false gods, my heart breaks.

But we are a people of hope and joy! We are a people of light! We are a people of self-giving for the Gospel of Life and our Catholic Faith. The sacraments are our source of encouragement and zeal.

Likewise, it is embedded in my heart and soul to never give up on Saint John Paul II’s Gospel of Life.

Society and the Church has entered uncharted waters. However, when we look back on the great crises of the Church and indeed of the world, history clearly shows us that God, in His great mercy, love and truth, brings the world back to sound moral living and a civil society. These times of renewal have been marked in broad terms by five principals: orthodoxy, the centrality of the Church, authentic servanthood, urgency and patience. (See *The History of the Pro-Life Movement* by George Grant).

I am greatly blessed to serve the Gospel of Life in our Nation, as is my family, and the staff and volunteers of Family Life International.

May God bless you and keep you



Colleen Bayer

Dame Colleen Bayer, DSG
National Director and Founder,
Family Life International NZ



The chromosome of love

Sylvana Navarro

When we first knew that we were going to be parents for first time, we felt so blessed and lucky to be able to start a family together. We began all the routine tests, ultrasounds, and lastly getting all our baby gear.

At 12 weeks pregnant our midwife pointed out to us that there was a slight chance that Liam could have Down syndrome. As parents, we were a bit confused. The midwife suggested further tests which could determine with a high level of confidence if our little one has Down syndrome. After so much discussion between Stefan and myself, we decided to go ahead with confirmation. For us it was all about being prepared for what would be next.

We knew no matter what, our little Liam was given to us for a reason and if the results would turn out to be positive, we would still love him with all our hearts, because he was already ours.

We were told all the challenges a little one, with Down syndrome could face. But what I thought then and what I still think, is, who is perfect? Who can guarantee that a "normal" child will always be "normal"? Things happen every day.

Ever since Liam was born, we have learnt how important family is and that love, patience and respect to each other is crucial in life. We have learnt that life matters more than anything, that if Liam wasn't here our whole world wouldn't be the same and a void in our hearts would remain inside forever. Something that cannot be replaced.

Liam is now two and a half years old and he has overcome every challenge and obstacle that has come his way. He is as cheeky as a monkey, and as clever as other children. He has achieved and exceeded all our expectations. The sky is the limit!

We love him so much and he is the heart and the glue of the family, he keeps us all together.

Liam amazes us every day and we are really proud to say, that he has shown that he can accomplish everything he sets out to achieve.

Thanks to our sweet Liam we have crossed paths with such wonderful people, who have become our family and friends. We are really blessed to be his parents.

Life is such a treasure when you give it the value that it deserves. ♦



His Eminence, Cardinal Burke, while in Auckland in 2018, visited Liam in hospital and gave him a blessing. Liam was undergoing treatment for Leukemia.

Parliament passes euthanasia bill, public referendum last hurdle

Michelle Kaufman

New Zealand's parliament passed a highly contentious Bill legalising euthanasia and assisted suicide on November 13. It was given Royal Assent three days later on November 16. The public will now be asked in a referendum if the Act should come into force.

The End of Life Choice Bill passed 69 votes to 51 at its third and final reading in the House. The Bill needed 61 votes to pass.

Typically, after the third reading the Queen's representative, the Governor-General would sign the Bill into law. This is called Royal Assent. No further action is taken.

However, an amendment to the Bill was made recently when the NZ First Party announced they would only support the legislation at the third reading if a referendum was added. Their votes were necessary for the Bill to pass.

Therefore, New Zealand's public now has the power to decide if euthanasia and assisted suicide will be legalised.

A referendum will take place at the 2020 General



Election where voters will be asked if they support the End of Life Choice Act 2019 coming into force.

Provisions of the End of Life Choice Bill

Under the End of Life Choice Act, euthanasia and assisted suicide are an option for people over the age of 18, who suffer from a terminal illness which is likely to end their life within six months.

It is expected that the person is in an advanced state of irreversible decline in physical capability and that they "experience unbearable suffering that cannot be relieved in a manner that the person considers tolerable."

People with mental illness, a disability or advanced age are not excluded from being approved, although these reasons standing alone are insufficient.

A minimum period of 48 hours is required to pass between the medical or nurse practitioner writing a prescription and the administering of the lethal dose of drugs.

This fact caused MP Chris Penk to remark in his speech to Parliament that "it would be possible for a person to receive a diagnosis of terminal illness on a Wednesday, gain the necessary approvals under the Bill that same day and be dead before the weekend."

Public doesn't understand what is being proposed

A recent poll found that the general public doesn't understand what the End of Life Choice Bill is proposing.

- 74% believed that the Bill legalises the choice of people to switch off life support machines.
- 70% thought refusal to be resuscitated would be legalised.
- 62% said that the Bill would allow for people to receive enough medication to be free of pain.
- 75% thought that euthanasia or assisted suicide would only be offered as a last resort after all other treatments to control pain had been tried.

These sobering statistics are a cause of concern when a public referendum will enforce the law.

Penk pointed out that for many “the only words of the Bill they will ever read before such a referendum will be the title of the Bill containing the euphemism that it does.”

Strong Opposition

Earlier in the day, four hundred people gathered at Parliament to send a message to politicians that they stood united against the Bill.

The group included doctors, lawyers, people with disabilities, religious leaders and people of different ethnic backgrounds.

The gathering was a visual reminder to politicians that opposition to the End of Life Choice Bill, as well as to earlier attempts to legalise euthanasia and assisted suicide, have been strong.

Public submissions on this issue have been unprecedented in New Zealand politics with more than 39,000 people feeling passionately enough about the issue to have their say.

More than 90% of those submissions were opposed to the End of Life Choice Bill.

An open letter opposing the End of Life Choice Bill has been signed by 1,500 doctors.

Politician Nick Smith urged his colleagues to “listen to those professionals who work every day with our dying, who have submitted so strongly and plea with us not to support this Bill.” He warned that “this parliament makes a poor judgement when it ignores the people on the coalface.”

Maggie Barry, the politician who has led the charge against the End of Life Choice Bill, was the last to speak before the November 13 vote.

Lamenting the lack of robust debate in the House she noted that “this Bill’s fundamental purpose is designed to allow swift and easy access to euthanasia.”

“The burden of proof has always been with the pro-euthanasia advocates and the sponsor of this Bill. They have never been able to prove that there will not be unintended consequences.”

Barry concluded her powerful speech by reminding the House of the reality of the legislation, which is clouded by euphemisms. “It’s not assisted dying” she said. “It is euthanasia and it is assisted suicide... let’s not sanitise it. Let’s not pretend it is something different because it is not.” ♦



The End of Life Choice Bill passed 69 votes to 51 at its third and final reading in the House. The Bill needed 61 votes to pass.

This article was first published at LifeSiteNews.com It has some minor updates and is reprinted here with permission.



NATIONAL

Kanwaljit Singh Bakshi, Maggie Barry, Andrew Bayly, David Bennett, Dan Bidois, Simon Bridges, Simeon Brown, Gerry Brownlee, David Carter, Jacqui Dean, Sarah Dowie, Paulo Garcia, Paul Goldsmith, Nathan Guy, Jo Hayes, Harete Hipango, Denise Lee, Melissa Lee, Agnes Loheni, Tim Macindoe, Todd McClay, Ian McKelvie, Todd Muller, Alfred Ngaro, Simon O'Connor, Parmjeet Parmar, Chris Penk, Maureen Pugh, Shane Reti, Alastair Scott, Nick Smith, Anne Tolley, Louise Upston, Nicky Wagner, Hamish Walker, Michael Woodhouse, Jonathan Young, Lawrence Yule

LABOUR

David Clark, Anahila Kanongata'a-Suisuiki, Damien O'Connor, Adrian Rurawhe, Deborah Russell, Jenny Salesa, Aupito Tofe Sua William Sio, Jamie Strange, Rino Tirikatene, Phil Twyford, Meka Whaitiri, Michael Wood, Poto Williams

”

It would be possible for a person to receive a diagnosis of terminal illness on a Wednesday, gain the necessary approvals under the Bill that same day and be dead before the weekend.

Chris Penk, MP



DECLARATION ON EUTHANASIA

Sacred Congregation for the Doctrine of the Faith

By euthanasia is understood an action or an omission which of itself or by intention causes death, in order that all suffering may in this way be eliminated.

Euthanasia's terms of reference, therefore, are to be found in the intention of the will and in the methods used.

It is necessary to state firmly once more that nothing and no one can in any way permit the killing of an innocent human being, whether a fetus or an embryo, an infant or an adult, an old person, or one suffering from an incurable disease, or a person who is dying.

Furthermore, no one is permitted to ask for this act of killing, either for himself or herself or for another person entrusted to his or her care, nor can he or she consent to it, either explicitly or implicitly.

Nor can any authority legitimately recommend or permit such an action.

For it is a question of the violation of the divine law, an offense against the dignity of the human person, a crime against life, and an attack on humanity.

THE FACTS

END OF LIFE CHOICE ACT WHAT YOU NEED TO KNOW

In the 2020 General Election you will be asked if the End of Life Choice Act 2019 should come into force. Your vote matters. If the referendum passes, doctors and nurses will have the ability to end the life of their patients or give them the drugs to do so. The following are SOME of the provisions of the Bill. Please take the time to learn as much as you can and discover the ongoing implications of this Act before you vote.



**THIS ACT LEGALISES EUTHANASIA AND ASSISTED SUICIDE.
IT CAN NEVER BE SAFE BECAUSE THE LAW IS ABOUT KILLING
ANOTHER HUMAN BEING OR ASSISTING THEM TO TAKE THEIR OWN LIFE.**

1

ASSISTED SUICIDE BY

- Ingestion of drugs
- OR
- Intravenous drugs

**TRIGGERED
BY PERSON**

2

EUTHANASIA BY

- Ingestion of drugs through a tube
- OR
- Injection

**GIVEN BY A MEDICAL OR
NURSE PRACTITIONER**

BE INFORMED!



**YOU WILL BE ASKED TO VOTE YES OR NO
TO THIS REFERENDUM QUESTION:**

**DO YOU SUPPORT THE END OF LIFE
CHOICE ACT 2019 COMING INTO FORCE?**

ELIGIBILITY CRITERIA

- 18 years +
- NZ Citizen or Permanent Resident
- Terminally ill and likely to die within 6 months
- Be in a state of advanced irreversible decline in physical capability
- Experience unbearable suffering
- Be competent to make an informed decision

2 DOCTORS MUST AGREE A PERSON IS ELIGIBLE

If one or both believe the person is not capable of making an informed decision a psychiatrist must assess the person and decide if they are capable.

48

Hours is the minimum time period between requesting to die and receiving the drugs. In other jurisdictions a longer cooling off period is required

THESE ACTIONS ARE ETHICAL AND ALREADY LEGAL

- Turning off life support
- Signing a 'do not resuscitate' order
- Providing enough medication to alleviate pain

Word of caution: always ensure you know what you are agreeing to and have someone that understands your wishes to act on your behalf.

Interpretations can differ.



IN THE CRIMES ACT, 1961
people have an obligation to protect people from killing themselves
or from being killed by another. This act makes an exception to that obligation.



THE LAW IN OTHER JURISDICTIONS TENDS TO BECOME MORE AND MORE PERMISSIVE OVER TIME.

How NZ got here...

more than 20 years of political debate

More than 20 years have passed since the first discussion about euthanasia took place in New Zealand parliament in 1995. That event was the culmination of much work by euthanasia advocates and the first major public step to desensitise and change the general attitude of society.

The End of Life Choice Act was the third Bill of its kind to be debated in the House, and the fourth Bill drafted and introduced into the ballot.

This current wave of pro-euthanasia propaganda has been relentless. In 2012, Maryan Street submitted an End of Life Choice member's bill, however it was withdrawn in 1993 after fears a debate about the issue would be too contentious for an election year.

Following the 2014 General election, euthanasia campaigners swung into full action. Maryan Street failed to be re-elected into Parliament and in June 2015, she presented to parliament a petition with just under 9,000 signatures asking for an in-

quiry into ending one's life. As a result, a massive number of people took the time to express their views—the vast majority were against the introduction of euthanasia and assisted suicide.

At the same time, Lecretia Seales, a lawyer, brought a case to the High Court. Lecretia was terminally ill and wanted her physician to be able to assist in her suicide without fear of prosecution. Judge Collins ruled that the request was not legal and that it was a matter for Parliament to decide. Ms Seales died soon after hearing the decision.

With favourable media coverage, misinformation and stories to tug the heartstrings, the stage was set for David Seymour's deadly proposal. Below is a time line of key moments in the progression of what is now the current End of Life Choice Act 2019. All that remains in this fatal pursuit is for a public referendum to take place at the 2020 General Election where citizens will be asked : "Do you support the End of Life Choice Act 2019 coming into force?" ♦

KEY EVENTS IN THE PROGRESSION OF THE END OF LIFE CHOICE ACT



JUNE 8, 2017

The End of Life Choice Bill is pulled from the ballot and introduced into Parliament.

INTRODUCTION



DECEMBER 13, 2017

Passed: 76 to 44
The Bill is referred to the Justice Committee to investigate.

FIRST READING



MARCH 6, 2018

Public submissions close, with a record 39,269 received.

An independent analysis of the submissions finds that over 90% were opposed to the End of Life Choice Bill.

SUBMISSIONS



APRIL 19, 2019

The Justice Committee reports back to Parliament after considering tens of thousands of written submissions and oral recommendations. The matter is referred back to the House to resolve.

REPORT

Beware of Euphemisms

Euthanasia advocates, just like their counterparts at the beginning of life - abortion proponents - use euphemisms to sanitise what really is being proposed. The End of Life Choice Act's title is a clear example of this tactic.

By clouding the discussion with nice sounding words proponents steer people's minds away from reasoned arguments and instead appeal to the emotions.

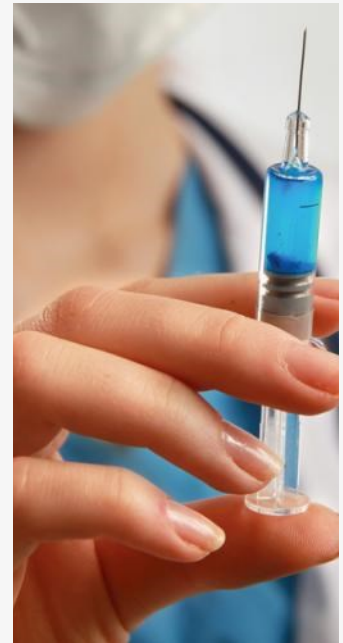
A favourite euphemism of the moment is "assisted dying." The term is peppered throughout the document, along with the holy grail of modern society – "choice".

Assisted dying is a term those speaking against euthanasia and assisted suicide would be wise to avoid. The term attempts to sanitise what is really State-sanctioned suicide and the killing of another human being. Verbal engineering always precedes social engineering.

Choice in dying, self-determination, values of autonomy, right to die, end of life choice, aid in dying, medical aid in dying, and death with dignity are all euphemisms commonly employed.

In an article entitled "Assisted Suicide is suicide", the highly knowledgeable anti-euthanasia proponent Wesley J Smith explains why euphemisms must be avoided.

"Beware movements that feel the need to resort to feel-good euphemisms to hide the reality of their agendas and goals" he says. "Assisted suicide is suicide. The term is descriptive and accurate. And when it is legalized, it amounts to state-approved suicide. Let's deal with that reality and stop the pretense." ♦



JUNE 26, 2019

Passed: 70 to 50

The passing of the second reading opens the House for discussion about the Bill, allowing for amendments to be proposed and voted on.

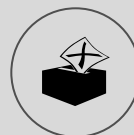
SECOND READING



JULY TO NOVEMBER 2019

Numerous Supplementary Order Papers are presented. Changes from members opposed are rejected. Parliament votes in favour of a referendum to make the final decision.

THE HOUSE



NOVEMBER 13, 2019

Passed: 69 to 51
To pass 61 votes were required.

Royal Assent is granted on November 16. The Bill is now known as the End of Life Choice Act 2019.

THIRD READING



2020 ELECTION

A public referendum is to take place at the 2020 General Election.

If the majority vote in favour of the Act coming into force, it will do so within 12 months of the date of the referendum.

REFERENDUM

Lessons to learn from **OVERSEAS EXPERIENCES**

Despite the inclusion of many so-called safeguards in euthanasia and assisted suicide legislation, experience shows that abuses can and do happen. Further, the number of cases of euthanasia and assisted suicide tend to increase, often dramatically, with time. New Zealand ought to be aware of, pay attention to, and learn from the following lessons drawn from countries and jurisdictions where euthanasia and/or assisted suicide are legal.

1 > NUMBER OF DEATHS GO UP OVER TIME

Deaths by euthanasia or assisted suicide have increased significantly since being legalised in the Netherlands. A total of 6126 reported deaths occurred in 2018—4% of all deaths in the country.¹ This is an increase of more than 270% since 2013.

Notably, Belgium's deaths have increased year on year with 2357 reported in 2018, where in 2013 the reported deaths were 1816.²

Oregon, USA, where the law was voted in by citizens in 1998, deaths through assisted suicide have steadily increased. In 2018, 249 prescriptions were written with 168 deaths, a much higher uptake than in 2013 when 121 prescriptions were written and there were 73 deaths.³

Canada legalised euthanasia in June 2016 and they too have experienced increases every year as more than 6,500 people have had their lives ended by this means in a very short period of time.

2 > LEGISLATION CAN'T CONTROL PRACTICE

Physicians do not necessarily report all cases. Unbearable suffering, which is often used in the text of the law, is subjective and can be used to obtain access to euthanasia / assisted suicide. See for instance, the Belgium experience in FLI's publication *And Now Euthanasia*.

3 > VULNERABLE PEOPLE FEEL PRESSURED

In Oregon, 40% of those who died by assisted suicide in 2015 gave fear of being a burden to family, friends and caregivers as one of their reasons.⁴

4 > THE LAW INEVITABLY CHANGES OVER TIME

Over time euthanasia and assisted suicide laws become more lenient and more accommodating. Since 2014 there has been no age restriction and a child may make a request to die. It is now also possible for dementia patients and for those suffering from depression to request death. Likewise, in Canada, discussions are being had about lowering the age restriction so that children may ask for euthanasia. Another example is the proposal currently before the Dutch Parliament which suggests that euthanasia may be offered to people over the age of 75 who believe they have "completed their life."

5 > BECOMES A TREATMENT OPTION

As assisted suicide or euthanasia becomes entrenched in a culture, they also become just another treatment option to be weighed up for cost benefits. Take for example Barbara Wagner (Oregon), who had lung cancer. Her insurance company refused to pay for the chemotherapy drug which would cost \$US4000 a month, but offered instead a \$US50 drug which would kill her.⁵

6 > REPORTING DEPENDS ON THE PHYSICIANS

The statistics only show the reported cases. As reporting is the responsibility of the physician, there is no guarantee that all euthanasia and assisted suicide deaths are actually reported. A study published in the New England Journal of Medicine (2015) noted that more than 40% of deaths caused by euthanasia or assisted suicide in Belgium were not reported. The same Journal showed that 23% of these deaths in the Netherlands were not reported. Similarly, by the end of 2018, the Province of Quebec in Canada had 171 cases with reports missing and 142 cases were unaccounted for.⁶

7 > SUICIDE CONTAGION

It is widely known that when a person commits suicide, there is a danger that others will follow. Hence, care is taken in how these situations are reported in the media. The same danger is present for assisted suicide—after all it is the ending of one's own life (or having someone do it for you). One study published in the Southern Medical Journal found that the legalisation of assisted suicide in various American States has led to a rise in all suicides. The rise was attributed to both assisted and unassisted suicides in those States.⁷

8 > SAFEGUARDS DON'T WORK

Although safeguards are built into legislation in order to alleviate people's fears about the practices of euthanasia and assisted suicide, these are routinely ignored, leaving vulnerable people at risk. Essentially, legislation that permits euthanasia and assisted suicide can never be made safe as it is always about killing another human being or assisting them to take their own life.

A study entitled Legalising euthanasia or assisted suicide: the illusion of safeguards and controls was published in Current Oncology, April 2011.⁸ The study abstract concludes **'Legalizing euthanasia and assisted suicide therefore places many people at risk, affects the values of society over time, and does not provide controls and safeguards.'**

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lifting hearts and minds to God

WITH FAMILY LIFE CATHOLIC GIFTS

Sandra Scheib

At Family Life Catholic Gifts, we take great pleasure in providing our customers with high quality Catholic items which will encourage and nurture their faith.

Each day we are blessed to meet and greet customers from the many different parishes and communities here in Auckland and beyond. We are thrilled to know that we are meeting the needs of the people from Kaitaia to the Bluff, as we despatch our lovely gifts all around the country.

However, there is more to this Catholic retail oasis than just the attractive merchandise adorning the shelves.

Over the course of time we have found that customers take away little spiritual truths and treasures that we have been blessed to impart to them concerning the vital work and mission of Family Life International, as well as the wider mission—our Catholic Faith and Holy Mother Church.

Over the past six months, we have enjoyed casual conversations with a young man from another Christian denomination. With each passing visit, he seeks to find out more about the Saints and history of the Church. We have watched him grow both in interest and love, with the Church traditions we discuss and he delights in certain little medals and literature he discovers each time.

Another heartening story associated with our customer relations, involved a lady who had visited the shop and learnt about the work of FLI's *Gianna's Choice Pregnancy Options and Support*. Several months later she phoned us at the shop, saying that a friend of hers desperately needed assistance as she was booked in for an abortion. The pregnancy centre team were able to assist in this urgent hour of need and provide valued support.

In light of this and recent happenings here in New Zealand concerning the life issues, we realise more than ever the importance of the role we play and the services we provide – be it on the front line or behind the counter.

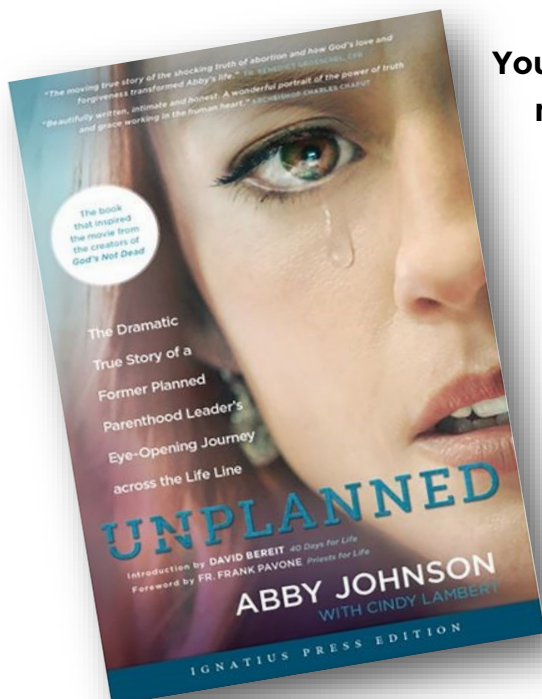
We enjoy the role we play in contributing to the special family occasions of Baptism, First Holy Communion and Confirmation. It is very fulfilling to know that we are helping to bring souls closer to God, while at the same time providing support to the vital mission of saving God's little ones, young and old ♦

Brendan and Sandra are pleased to serve people all over New Zealand. If you have a specific need please contact them on 09 629 0820 or fli.shop@xtra.co.nz

Alternatively, pop into our store at the Saint John Paul II Centre for Life in Auckland.

Brendan Kaufman and Sandra Scheib are available to assist you in finding Catholic gifts, sacramentals and liturgical items.



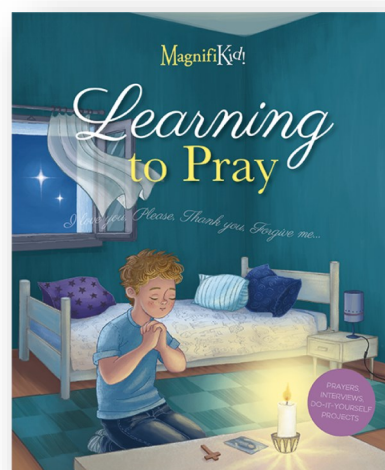


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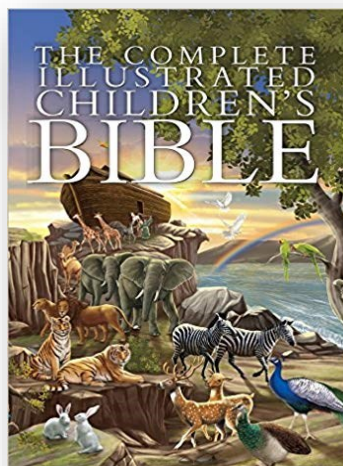
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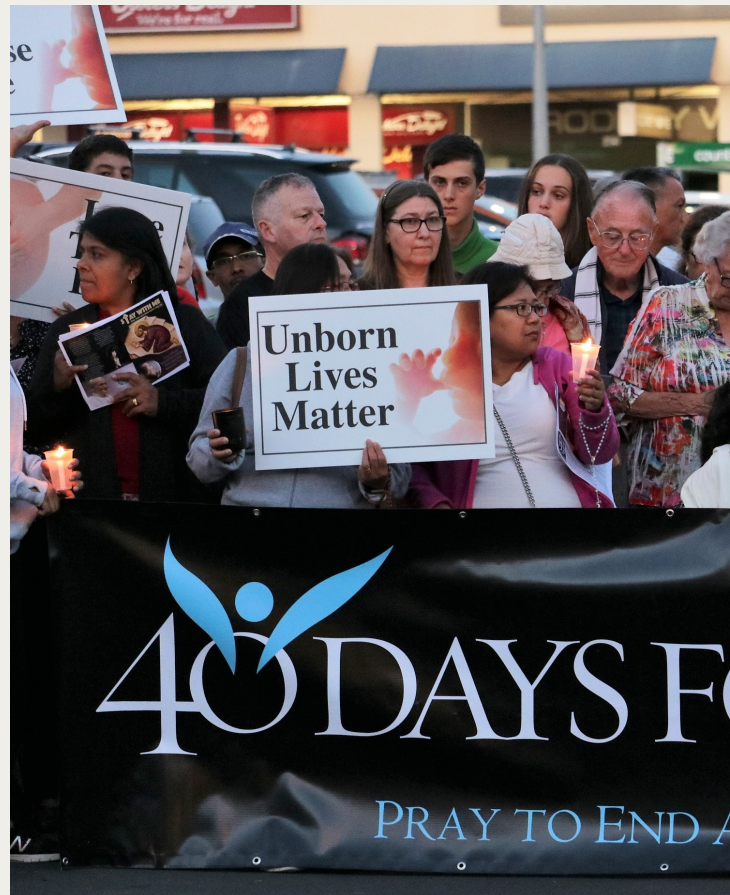
Saturday 10:00am - 2:00pm

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THE PHILOSOPHY BEHIND A *peaceful* PRESENCE OUTSIDE ABORTION CENTRES

When a great tragedy occurs in a community, caring citizens often come together to grieve, pay their respects to the victims and show support for those left behind. Flowers are laid at the site and often candle light vigils are held in order to grieve and pray. As a people we recognise the injustice of what has occurred and we reach out in compassion and charity.

It doesn't take much reflection to recall the numerous occasions this has happened in recent history. In the past twelve months there have been two tragic



events in New Zealand which elicited such an outpouring of grief, compassion and due respect from people throughout the nation and abroad. The two events: the Christchurch shootings, and the murder of the British tourist, Grace Millane.

It is this same motivation, that many will relate to, which draws people of good will to be present outside facilities where abortion takes place.

Where it is commendable for people to gather in the aftermath of the tragic events mentioned above, the opposite is true when the vigil occurs





to remember the deaths of those who never had the opportunity to live outside their mother's wombs.

The simple act of peacefully standing outside an abortion facility has become so deplorable for some that active measures are being taken to remove the rights of responsible and caring citizens to do so.

A great tragedy occurs in abortion facilities

Induced abortion is the intentional and direct ending of a human life through a violent "surgical" procedure or by the use of lethal

drugs.

Attempting to sanitise the practice by calling it "health care" and the removal of "pregnancy tissue" or "products of conception" doesn't change this fact. Neither can claiming a right to access a procedure that apparently allows women the freedom to be in charge of "her" own body.

The authors of the volume *Before we are born: essentials of human embryology* are clear about the humanity of life from fertilization stating:

"the scientific answer is that the embryo is a human being from the time of fertilization because of its human chromosomal constitution. The zygote is the beginning of a developing human."

Former abortion workers also attest to the humanity of the unborn children in whose demise they have played a part. One such former abortion provider, Dr Anthony Levantino, describes viewing the living child through ultrasound:

"As a doctor, you know that there are children; you know that these are human beings with arms and legs and heads and they move around and are very, very active. But you get reminded. Because you see the children in there – hearts beating, arms flinging."

Reality cuts through the efforts to dehumanise the most innocent and vulnerable among us.

Peaceful prayer vs protest

Oftentimes a peaceful, prayerful vigil is mistaken for a protest of abortion law. We abhor the practice of abortion and desire a culture that protects human life from the first moment of its existence, however, our purpose is not to protest the civil law. That kind of action is far more beneficial at Parliament or other public places where such demonstrations take



”

If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.

2 Chronicles 7:14-16

place. Outside abortion facilities a certain sensitivity is required.

Our purpose is to be at the physical place where babies are dying. We are there to pray, to make reparation for the shedding of innocent blood and to offer hope and healing to mothers, fathers and abortion workers.

Monsignor Reilly, the founder of the *Helpers of God's Precious Infants*, explains perfectly this philosophy:

"...we make visible to society that there is a victim and we make visible to the victim, the merciful love of Jesus Christ. We must go to the place where the victim is being crucified. The unborn child cannot speak. Our presence is needed at the abortion mill. We are the voice of the unborn on the public sidewalks. It gives a general witness to the community that there is a killing center in the neighbourhood. We unite ourselves with these victims in solidarity with their pain, as they die. We pray in reparation for the injustice that is being performed on their tiny bodies. Just as Mary and John lovingly stood and prayed beneath Jesus' Cross as he died, we wish to remain with these children in the hour that they too are crucified."

Our peaceful presence becomes a sign of contradiction to the violence that occurs within the four walls of the building we stand outside of.

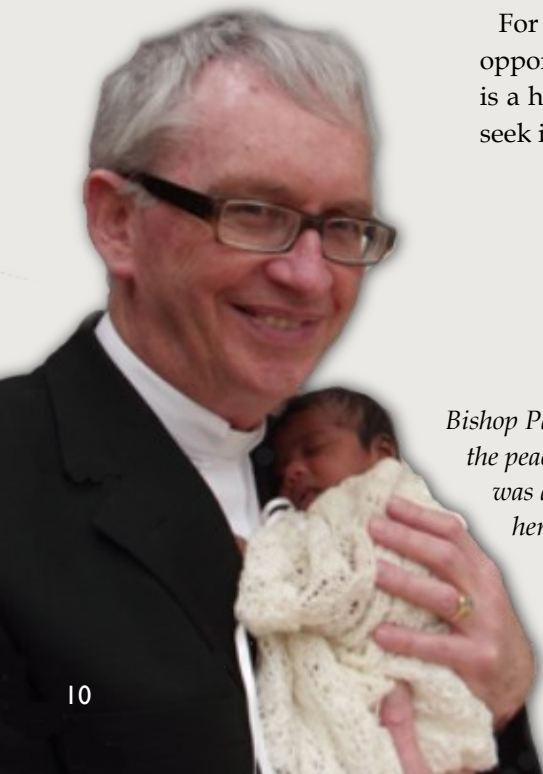
Offering hope and concrete solutions

For all the pro-abortion rhetoric about "choice", the only real choice which is offered to women who enter an abortion facility is abortion.

While it is true that many women have already decided to go ahead with an abortion when they arrive for their appointment, some are looking for alternatives. It has been reported by former abortion workers in the United States that as many as 75% of women don't show up for their appointments when there is a prayerful presence. We know of New Zealand women who have chosen life for their babies just because people sacrificed their time to be a peaceful witness to life.

It is essential that we offer real choices – concrete solutions – to women who are trying to navigate the difficulties that life is presenting in this moment. Each woman's situation is unique to her, yet a common desire is to not feel alone. A peaceful presence offers hope in that tragic moment.

For those who have experienced abortion, both women and men, there is an opportunity to face the reality of what they have participated in. This reality is a heavy burden to bear, but there is hope and forgiveness for all those who seek it.



Bishop Patrick Dunn, FLI's Patron, holds baby Angelina soon after her birth. Because of the peaceful presence of prayer volunteers outside AMAC, in Auckland, Angelina's mum was able to be offered alternatives to abortion and be given the support she needed in her great hour of need.

**You've seen UnPlanned the movie.
You've seen the powerful impact prayerful
witness outside abortion centres has on
mothers, abortion workers and the wider
community.**

**Now it's time to
HELP SAVE LIVES**

To learn more, register yourself, your Church
or group for prayer hours, or to be on the
promotion team please contact us:

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Michelle (FLI) 027 526 1199

Wellington

Clare (FLI) 021 231 7954

Christchurch

Marian 022 068 1866

fli.org.nz/40daysforlife



26 February to 5 April 2020

40 DAYS FOR LIFE™

Love for abortion workers

Many people are involved in the provision of abortion. LabTest drivers, those who pick up medical "waste" or pick up the dirty laundry, cleaners, office workers, nurses and abortion practitioners.

Our presence is an important reminder to each of them, no matter how small their involvement, that they participate in a grisly business masquerading as health care. Despite this, and while we can never condone what they do, we extend love to abortion workers. We must love them just as much as the mothers and babies and give them opportunities to turn to us for help and healing.

Prayer really is the answer

There are so many important activities that we, as a people of life must undertake to truly build a culture that embraces the gift of life. Of all of them, being there at the site where babies die is of significant importance. If a peaceful, prayerful presence is of no use, why does the government see the need to try and restrain peaceful citizens from praying on the pavement?

Speaking of his presence at a prayer vigil, the late Cardinal George of Chicago eloquently explains its importance.

"I was there because it must be said again and again that our society cannot indefinitely sustain the playing off of a mother's freedom against the death of her child. The country itself will eventually come apart. And I was there because no mere argument, no matter how well crafted, will convince those who sincerely believe in a civil right, to abort a baby. What is left, along with peaceful and respectful discussion in the public forum, is prayer, in season and out of season."

Will you stand outside abortion facilities as a peaceful witness to life and lovingly offer hope? ♦



Gianna's CHOICE

Pregnancy options and support

Simon Archer

It has been a very busy year. So far, nine of our mothers have given birth, and another six are due before Christmas!

Whenever we meet a woman facing an unexpected pregnancy, the first thing we do at *Gianna's Choice Pregnancy Options and Support* is listen to what her needs are, and then work out an individual plan that will help her choose life for her baby.

Many women today face a multitude of issues such as family problems, broken families, fatherlessness, abuse and abusive relationships, temporary work, housing insecurity and so on. All of that can make them think there is no hope. But there is hope!

Our team at *Gianna's Choice Pregnancy Options and Support* will do whatever it takes to help vulnerable women.

We can offer practical support such as providing baby clothes, blankets, nappies, baby packs, capsules, bassinets, prams, and at times food vouchers.

Some mothers, however, need more specialized help. For example with house keeping, housing and even with immigration issues. With the wonderful help, both financial and practical (i.e. exquisite knitting, clothes, nappies etc) we receive from our *Friends for Life*, our staff are able to walk along side these women and help them navigate the many issues and challenges they face.

We are awaiting the birth of

6 babies before Christmas

Promoting service to life with

Gianna's Choice Mobile Life Centre Visits

Clare Dargaville



**Gianna's Choice
Mobile Life Centre
is currently situated
in the Waikato
and Central North Island.
Locations for drop-in
opportunities during 2020
will be announced soon.**

Our *Gianna's Choice Mobile Life Centre* was a great drawcard during visits made to Rotorua, Turangi and Taupo recently.

Fr Eamon Kennedy welcomed us warmly to his parish, St Mary of the Cross, and gave us the opportunity to speak at each of the four Sunday Masses about our work to promote the Gospel of Life and to serve in accordance with that Gospel.

Monsignor Trevor Murray hosted the team the following weekend at Sunday Masses for Tongariro Catholic at Turangi and Taupo, giving us a similar opportunity to share about our work with the parishioners. A good number of people took up our invitations to look through *Gianna's Choice Mobile Life Centre* and find out more about the practical aspects of FLI's work with pregnant women.

Such visits always add to the wealth of stories people have shared about the impact of life issues on their own lives and of the people dear to them.

An example is the story one woman shared of being strongly urged by medical staff to abort her baby due to the possibility of Down syndrome. She and her husband refused in spite of the undue pressure placed on them, notwithstanding this possibility. In due course they welcomed their baby, who did not in fact have any chromosomal abnormalities. This story highlights both the pressure placed on mothers (and fathers) to abort babies simply because they might not be 'normal'.

*Please see our enclosed letter to you.
It has a Christmas story for you that will
warm your heart!*



Plea for Abortion Legislation Committee to advocate for choices that empower women not pit her against her pre-born child



Our organisation, Family Life International, educates on life issues and serves pregnant women and their families. We oppose the Abortion Legislation Bill.

The premise of the Bill is that abortion is necessary health care for women and should therefore be available on demand right up to birth with only a minor and very vague test after 20 weeks for the “physical and mental health and wellbeing” of the mother.

Pregnancy involves two distinct human lives – the mother and her unborn child. Both deserve excellent care because each are human beings with equal value. One life is not more worthy of life than the other.

As a “health service”, “consumers” have the right to be fully informed and to give informed consent. Will every teenage girl or woman be given the facts about the development of her unborn child and the reality of the procedure that she will undergo to destroy his or her life? Will she be told the possibility of the negative outcomes for her, both in the present and in the future? The physical and psychological impacts of abortion are well documented and we have made reference to these studies in our written submission.

Let's face the facts. Induced abortion is the direct and intentional destruction of an innocent human embryo or fetus – a Latin word meaning young one – a human life completely distinct from his or her mother, with its own DNA and a heart which began beating at 21 days, before most women even know they are pregnant.

Surgical abortion methods inflict brutal violence upon a tiny, defenceless human. A suction machine is used to suck through a tube, a tiny living body from its mother's womb. Ultrasound of abortions show the tiny baby trying to get away from the suction tube invading what should be a place of safety. A clump of cells doesn't do that. Living humans do. When the unborn child becomes too large to pass through the tube, instruments are used to crush his or her head and tear the body apart limb by limb – an arm, a leg... Pieces that need to be gathered and reassembled to ensure that nothing remains.

Medical abortions are no less cruel with the intention of blocking the effects of progesterone in order to make the womb hostile to the unborn child. In later pregnancy, a method known as feticide is employed. In this method lignocaine or potassium chloride is injected directly into the baby's heart to ensure his or her death.

We wouldn't tolerate this behaviour if it was carried out on newborn babies. Why tolerate it in the hours, weeks and months before birth?

I don't take any pleasure in sharing these grisly details. I certainly don't do so to condemn those who have had an abortion experience. They made the best decision they could at the time. Many now suffer. The reality is abortion is not some simple medical procedure. Abortion is violent. Abortion is gruesome. Abortion is barbaric.

These are our children. They are us.

So how do we balance out the reality that a pregnancy involves two people? That both lives are important?

In our experience women choose abortion because they believe they have no other choice.

Many of the women who come to *Gianna's Choice Pregnancy Options and Support*, are vulnerable. Because of their particular life circumstances, a baby may be the last thing they want or had planned on. They have dreams to fulfil. They may be scared of the reactions of family members, or afraid that their pregnancy will bring shame on their family. There may be pressure to abort their unborn child. Pressure from parents, a husband, a boyfriend. Some have been excitedly awaiting the birth of their child, only to be told that their precious baby has a disability or medical condition that is life-limiting.

So, what do we do? We listen to her. No two women have the same story. We present her with options, concrete solutions that help her see a way forward in her particular circumstance. There is no one size fits all solution.

It may be that she needs someone beside her while she tells her parents that she is pregnant. Maybe mum is experiencing serious morning sickness and just needs some help in the home. Or, for the family that has been told their unborn child has Down syndrome, there is need for quiet background support as they face relentless pressure from medical staff to abort. We are there for every woman, every family who comes to us for as long as needed.

These are real people, real situations and some of the concrete solutions that have empowered those who have sought our help.

Society infantilises women by telling them they have one solution to their current problem and that they are not strong enough to follow their dreams and also be a mum. Abortion says we women can't have it all.

Informed consent must include knowing what other options besides abortion are available.

What about the woman who has taken the first pill of an early medical abortion and has changed her mind? This is not an unusual scenario. It is possible to reverse the effects of mifepristone if a course of progesterone is started within 72 hours of taking the first dose. More than 750 lives have been saved because of this intervention.

In the interests of informed consent and offering true choice and options to women, will this reversal be made available to those who change their minds? Will this choice be advertised for women, so that they know that they may still be able to save their baby's life?

We would like to briefly address the proposal for so-called "safe areas" around abortion facilities. Our organisation facilitates peaceful, prayerful vigils in Auckland and Wellington. We are not there to protest. Rather, we keep vigil. We pray. We offer hope and options to those who want them. We very rarely approach anyone. Small groups of two or three people – maybe a few more at times – gather during office hours. Large vigils only take place on weekends or evenings when the facilities are closed. In Auckland we stand on the opposite side of an extremely busy road.

We stand in vigil because pre-born children die a violent death right there at that place. This is a tragedy. It is a natural and very human response to gather at a site where great tragedies occur and to remember victims. We also know that not every woman walking into that place is there because she wholeheartedly believes this is the right thing to do. We are there to offer support and help if she desires it. We also pray for the staff.

The proposed 150m radius excluding any pro-life activity is excessive and unwarranted and it unduly restricts the freedoms of peaceful, responsible citizens.

The question has to be asked. Why are those who promote and perform abortions so afraid of a small group of people – mums, dads, youth, elderly – who are peacefully praying?

On your shoulders lies great responsibility. You must choose life or death for future generations of New Zealanders and for the future wellbeing of women and families. Your recommendations will have long-lasting consequences that extend well past your tenure in government. When you write your report for the House to consider, you have an opportunity to acknowledge the humanity of the unborn child and his or her right to life, a right that is theirs simply because they exist. They are us.

You have the opportunity to advocate for real choices for pregnant women who face difficulties. Choices that don't pit a mother against her unborn child, but rather empower her to follow her dreams and have her baby. You have the power to uphold a woman's right to be adequately informed about the abortion procedure and the development of her little one. You can ensure that women are given enough time to follow up what support is available to them through organisations just like ours that exist throughout the country. Only then can they truly make an informed decision which is based on facts.

Abortion is not health care. Abortion is violence towards the most vulnerable among us. New Zealand's women and their unborn children deserve real choices, real support and excellent maternal healthcare that recognises the dignity of both lives.

The power is yours. Will you use it to choose life or death for New Zealand's future generations?



**I HAVE ALWAYS
BEEN HUMAN**

**PLEASE
PROTECT ME
FROM THE START**

FAMILY LIFE INTERNATIONAL NZ



ADOPTION IS A LIFE AND LOVE GIVING CHOICE

Hello! We're Nick and Pam, and just over a year ago, we brought our son home when he was 3 weeks old.

Unable to have biological children of our own, we explored the various options available and decided that adoption was the only option consistent with our faith and values. We went through the process to become eligible adoptive parents (which involves a lot of vetting and police checks) and learned that due to the very small number of children placed for adoption, the likelihood of adopting a local child was extremely low. This is influenced by many factors, including abortion often being the default option.

It was truly a miracle to be chosen by our son's biological/birth mother to be his adoptive parents. Against many odds she chose life for her son and gave us a gift we can never repay. FLI were instrumental in the process.

We are so happy and joyful to be a family and to be parents! Everyday we pray and give thanks for our son's birth mother and birth family.

We also pray that other women may consider the option of adoption. There are so many couples waiting to give a child love and a home, and who are willing to have an open relationship with the child's birth mother and family. This way the child is always connected to their birth family and has the best outcome for everyone involved.

There can never be too many people who love a child. Adoption is a life and love giving choice.



THE SOCIAL DOCTRINE OF THE CHURCH

A Compendium of Catholic Social Teaching

Social legislation is increasing as progressive lobby groups on a wide variety of issues secure a foothold. These lobby groups, often backed by international ideologues with money and power, push for greater access to abortion, legalisation of euthanasia, acceptance of the homosexual lifestyle and the affirmation of transgenderism—a serious disorder requiring psychological help. Each is detrimental to the flourishing of the human person. Each is contrary to the traditional moral values once dearly held by society—whether Christian or not.

Many wonder if the Church should remain silent, or if she even has a right to speak out against political moves to legalise activities that are contrary to the moral law, the dignity of the human person and the common good. As a result, some make apologies for being a people of faith.

However, the Compendium of the Social Doctrine of the Church clearly reiterates the importance of the Church to proclaim the Gospel. Quoting Saint Pope Paul VI and Canon Law the Pontifical Council for Justice and Peace notes:

“Because of the public relevance of the Gospel and faith, because of the corrupting effects of injustice, that is, of sin, the Church cannot remain indifferent to social matters: “To the Church belongs the right always and everywhere to announce moral principles, including those pertaining to the social order, and to make judgments on any human affairs to the extent that they are required by the fundamental rights of the human person or the salvation of souls.” #71

The following pages contain paragraphs from the Compendium of the Social Doctrine of the Church. They highlight important teaching on human rights, the common good and the family, all of which are sorely misunderstood, and at times, blatantly attacked.



THE HUMAN PERSON AND HUMAN RIGHTS

Social Doctrine and the Personalist Principle

105. *The Church sees in men and women, in every person, the living image of God himself. This image finds, and must always find anew, an ever deeper and fuller unfolding of itself in the mystery of Christ, the Perfect Image of God, the One who reveals God to man and man to himself.* It is to these men and women, who have received an incomparable and inalienable dignity from God himself, that the Church speaks, rendering to them the highest and most singular service, constantly reminding them of their lofty vocation so that they may always be mindful of it and worthy of it. Christ, the Son of God, “by his incarnation has united himself in some fashion with every person”;¹ for this reason the Church recognizes as her fundamental duty the task of seeing that this union is continuously brought about and renewed. In Christ the Lord, the Church indicates and strives to be the first to embark upon the path of the human person,² and she invites all people to recognize in everyone—near and

far, known and unknown, and above all in the poor and the suffering—a brother or sister “for whom Christ died” (1 Cor 8:11; Rom 14:15).³

107. *Men and women, in the concrete circumstances of history, represent the heart and soul of Catholic social thought.⁶ The whole of the Church’s social doctrine, in fact, develops from the principle that affirms the inviolable dignity of the human person.⁷* In her manifold expressions of this knowledge, the Church has striven above all to defend human dignity in the face of every attempt to redimension or distort its image; moreover she has often denounced the many violations of human dignity. History attests that it is from the fabric of social relationships that there arise some of the best possibilities for ennobling the human person, but it is also there that lie in wait the most loathsome rejections of human dignity.





HUMAN RIGHTS

The Specification of Rights

155. ... Pope John Paul II has drawn up a list of them [rights] in the Encyclical *Centesimus Annus*: “**the right to life, an integral part of which is the right of the child to develop in the mother’s womb from the moment of conception; the right to *live in* a united family and in a moral environment conducive to the growth of the child’s personality; the right to develop one’s intelligence and *freedom* in seeking and knowing the *truth*; the right to share in the work which makes wise use of the earth’s material resources, and to derive from that work the means to support oneself and one’s dependents; and the right *freely to establish* a family, to have and to rear children through the responsible exercise of one’s sexuality. In a certain sense, the source and synthesis of these rights is religious *freedom*, understood as the right to live in the**

truth of one’s faith and in conformity with one’s transcendent dignity as a person”.¹²¹

*The first right presented in this list is the right to life, from conception to its natural end,*¹²² which is the condition for the exercise of all other rights and, in particular, implies the illicitness of every form of procured abortion and of euthanasia.¹²³ *Emphasis is given to the paramount value of the right to religious freedom: “all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits”.*¹²⁴ The respect of this right is an indicative sign of “man’s authentic progress in any regime, in any society, system or milieu”.¹²⁵

Rights and Duties

156. *Inextricably connected to the topic of rights is the issue of the duties falling to men and women, which is given appropriate emphasis in the interventions of the Magisterium. The mutual complementarities between rights and duties—they are indissolubly linked—are recalled several times, above all in the human person who possesses them.*¹²⁶ This bond also has a social dimension: “in human society to one man’s right there corresponds a duty in all other persons: the duty,

namely, of acknowledging and respecting the right in question”.¹²⁷ *The Magisterium underlines the contradiction inherent in affirming rights without acknowledging corresponding responsibilities. “Those, therefore, who claim their own rights, yet altogether forget or neglect to carry out their respective duties, are people who build with one hand and destroy with the other”.*¹²⁸



THE PRINCIPLE OF THE COMMON GOOD

Meaning and Primary Implications

164. *The principle of the common good, to which every aspect of social life must be related if it is to attain its fullest meaning, stems from the dignity, unity and equality of all people. According to its primary and broadly accepted sense, the common good indicates “the sum total of social conditions which allow people, either as*

*groups or as individuals, to reach their fulfilment more fully and more easily”.*⁶

The common good does not consist in the simple sum of the particular goods of each subject of a social entity. Belonging to everyone and to each person, it is and



remains “common”, because it is indivisible and because only together it is possible to attain it, increase it and safeguard its effectiveness, with regard also to the future. Just as the moral actions of an individual are accomplished in doing what is good, so too the actions of a society attain their full stature when they bring about the common good. The common good, in fact, can be understood as the social and community dimension of the moral good.

165. *A society that wishes and intends to remain at the service of the human being at every level is a society that has the common good—the good of all people and of the whole person⁷—as its primary goal. The human person cannot find fulfilment in himself, that is, apart from the fact that he exists “with” others and “for” others... No expression of social life... can escape the issue of its own common good, in that this is a constitutive element of its significance and the authentic reason for its very existence.⁸*

Tasks of the Political Community



168. *The responsibility for attaining the common good, besides falling to individual persons, belongs also to the State, since the common good is the reason that the political authority exists.¹⁵ The State, in fact, must guarantee the coherency, unity and organization of the civil society of which it is an expression,¹⁶ in order that the common good may be attained with the contribution of every citizen. The individual person, the family or intermediate groups are not able to achieve their full development by themselves for living a truly human life. Hence the necessity of political institutions, the purpose of which is to make available to persons the necessary material, cultural, moral and spiritual goods. The goal of life in society is in fact the historically attainable common good.¹⁷*

170. *The common good of society is not an end in itself; it has value only in reference to attaining the ultimate ends of the person and the universal common good of the whole of creation. God is the ultimate end of his creatures and for no reason may the common good be deprived of its transcendent dimension, which moves beyond the historical dimension while at the same time fulfilling it.¹⁹ This perspec-*



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122. Cf. John Paul II, Encyclical Letter *Evangelium Vitae*, 2: AAS 87 (1995), 402.
123. Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 27: AAS 58 (1966), 1047–1048; John Paul II, Encyclical Letter *Veritatis Splendor*, 80: AAS 85 (1993), 1197–1198; John Paul II, Encyclical Letter *Evangelium Vitae*, 7–28: AAS (1995), 408–433.
124. Second Vatican Ecumenical Council, Declaration *Dignitatis Humanae*, 2: AAS 58 (1966), 930–931.
125. John Paul II, Encyclical Letter *Redemptor Hominis*, 17: AAS 71 (1979), 300.
126. Cf. John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 259–264; Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et*

Spes, 26: AAS 58 (1966), 1046–1047.

127. John XXIII, Encyclical Letter *Pacem in Terris*: AAS 44 (1963), 264.

128. John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 264.

The Principle of the Common Good

6. Second Vatican Ecumenical Council, *Gaudium et Spes*, 26: AAS 58 (1966), 1046; cf. *Catechism of the Catholic Church*, 1905–1912; John XXIII, Encyclical Letter *Mater et Magistra*: AAS 53 (1961), 417–421; John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 272–273; Paul VI, Apostolic Letter *Octogesima Adveniens*, 46: AAS 63 (1971), 433–435.
7. Cf. *Catechism of the Catholic Church*, 1912.
8. Cf. John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 272.
15. Cf. *Catechism of the Catholic Church*, 1910.
16. Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 74: AAS 58 (1966), 1095–1097; John Paul II, Encyclical Letter *Redemptor Hominis*, 17: AAS 71 (1979), 295–300.
17. Cf. Leo XIII, Encyclical Letter *Rerum Novarum*: *Acta Leonis XIII*, 11 (1892), 133–135; Pius XII, Radio Message for the fiftieth anniversary of *Rerum Novarum*: AAS 33 (1941), 200.
19. Cf. John Paul II, Encyclical Letter *Centesimus Annus*, 41: AAS 83 (1991), 843–845.
- The Family, The Vital Cell of Society**
113. John Paul II, Apostolic Exhortation *Familiaris Consortio*, 45: AAS 74 (1982), 136.
114. Cf. *Catechism of the Catholic Church*, 2211.
115. Cf. John Paul II, Apostolic Exhortation *Familiaris Consortio*, 46: AAS 74 (1982), 137–139.

tive reaches its fullness by virtue of faith in Jesus' Passover, which sheds clear light on the attainment of humanity's true common good. Our history—the personal and collective effort to elevate the human condition—begins and ends in Jesus: thanks to him, by means of him and in light of him every reality, including human society, can be

brought to its Supreme Good, to its fulfilment. A purely historical and materialistic vision would end up transforming the common good into a simple *socio-economic well-being*, without any transcendental goal, that is without its most intimate reason for existing.



THE FAMILY, THE VITAL CELL OF SOCIETY

Society at the Service of the Family

252. *The starting point for a correct and constructive relationship between the family and society is the recognition of the subjectivity and the social priority of the family.* Their intimate relationship requires that “society should never fail in its fundamental task of respecting and fostering the family”.¹¹³ Society, and in particular State institutions, respecting the priority and “antecedence” of the family, is called to *guarantee and foster the genuine identity of family life* and to avoid and fight all that alters or wounds it. This requires political and legislative action to safeguard family values, from the promotion of intimacy and harmony within families to the respect for unborn life and to the effective freedom of choice in educating children. Therefore, neither society nor the State may absorb, substitute or reduce the social dimension of the family; rather, they must honour it, recognize it, respect it and promote it according to *the principle of subsidiarity*.¹¹⁴

253. *Society's service of the family becomes concrete in recognizing, respecting and promoting the rights of the family.*¹¹⁵ This means that *authentic and effective family policies must be brought about* with specific interventions that are able to meet the needs arising from the

rights of the family as such. In this sense, there is a necessary prerequisite, one that is essential and indispensable: the *recognition*—which entails protecting, appreciating and promoting—the identity of the family, *the natural society founded on marriage*. This recognition represents a clear line of demarcation between the family, understood correctly, and all other forms of cohabitation which, by their very nature, deserve neither the name nor the status of family.

254. *The recognition on the part of civil society and the State of the priority of the family over every other community, and even over the reality of the State means overcoming merely individualistic conceptions and accepting the family dimension as the indispensable cultural and political perspective in the consideration of persons.* This is not offered as an alternative, but rather as a support and defence of the very rights that people have as individuals. This perspective makes it possible to draw up normative criteria for a correct solution to different social problems, because people must not be considered only as individuals but also in relation to the family nucleus to which they belong, the specific values and needs of which must be taken into due account.



PROCLAIMING THE GOSPEL OF LIFE AND LOVE IN WELLINGTON



Clare McClean

Politics is not usually a significant part of Family Life International's mission, our focus being on prayer, education and service within the community. However, with two anti-life bills before Parliament we have spent considerable time and effort educating, encouraging and motivating all people of good will to speak up in defense of life at its beginning and at its end. As well as standing up, and speaking up, we have worked to maintain our prayer efforts, knowing unless the Lord builds the house, we labour in vain. (Psalm 127:1)

The year began with the **Lenten Prayer** vigil outside Wellington Hospital on Wednesdays. We also moved from the office in Porirua and have set up a home office.

Each month from June to November a **Vigil for the Unborn** was held with the support of the Wellington South Parish in Newtown. These vigils are inspired by Monsignor Philip Reilly and his *Helper's of God's Precious Infants* vigils. Each vigil begins with Holy Mass and is followed by Eucharistic Adoration. During Adoration the group leaves the Church and prayerfully processes down the road to the local abortion centre for a time of peaceful, prayerful witness. In this case, Wellington Regional Hospital. A few remain with Our Lord in the Church. We have been doing these vigils now for well over 20 years.

As the co-ordinator for **Gianna's Choice Pregnancy Options and Support**, not only am I kept busy assisting mothers locally and beyond, I am also training staff and volunteers in the Love Approach. Training is absolutely essential for all those who work with women and families who come to us for assistance, and is a pre-requisite for particular roles within the organisation.

In April of this year I attended the **Heartbeat International Pregnancy Help Conference** in Dallas, Texas, where I gained an appreciation of the world-wide movement of pregnancy centre work: an amazing mosaic of people from the







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ROME LIFE FORUM 2020

20 & 21 MAY 2020, ANGELICUM, ROME

*Opening the door to the virtue of purity
and closing the door upon vice*

Pope Pius XI, *Divini Illius Magistri*

Followed by the Italian March for Life on 23 May in Rome



four corners of the world all on-fire for life and with a heart for mums and babies. Despite us having a common cause, it seemed to me that God was show-casing His very varied work in equally varied circumstances being carried out by very ordinary, yet at the same time quite extra-ordinary people, from all around the world. This was a cause of much joy and inspiration in itself.

With the help of two caring and capable volunteers we offer the **Living in Colour after abortion programme** as needed for those seeking some healing after an abortion experience.

Over the third term we met some delightful young people in Porirua and were able to lead them through the *Theology of the Body for Teens* course. This programme is always very well received by the young people and this time was no exception. We are blessed to have the Missionaries of Charity assist us in equipping the young people with the knowledge they need to navigate friendships and their sexuality. Unfortunately, most were away for exam preparation when we returned recently to do a follow-up and hand out their certificates.

Unplanned, the movie has touched many lives. We hosted a screening of the movie at the Penthouse Cinema in Brooklyn on 16th October and, also another one, two days earlier, in Blenheim. Both were sold out and had a great impact on all who attended.

At the moment meetings, promotion and preparations for the third **National March for Life** are one of our top priorities. The March will be held on Saturday 7 December beginning at Civic Square and ending at Parliament. Last year 1200 people attended and we expect an even greater number this year with the extreme abortion Bill being considered. The March for Life is a wonderful way to end a year: uniting with pro-lifers from all over the country to make a stand for and celebrate life together. ♦



PILGRIMAGE

for

Life



By Clare Dargaville

Family Life International, in response to the proposed abortion legislation, organised a nation-wide Pilgrimage for Life. In less than two weeks, sixty parishes confirmed they were happy for us to visit with a statue of the Immaculate Heart of Mary in the North and the Sacred Heart of Jesus in the South.

On Sunday 1 September, two small groups of pilgrims gathered at each end of the country waiting for the sunrise so they could begin the Pilgrimage for Life. In Cape Reinga, twelve hardy pilgrims gathered around FLI's Immaculate Heart of Mary statue to protect Her from the Cape's notorious winds, and in Bluff, seven determined and rugged-up souls surrounded the Sacred Heart of Jesus statue. With voices raised to heaven, these two groups prayed the Rosary asking Our Lord and Our Lady to hear their pleas for the unborn.

After their dawn Rosaries, the two statues tiki-toured through the country visiting a total of sixty parishes, before being reunited in Wellington on 18 September, the day before the submissions for the

Abortion Legislation Bill closed.

On the evening of 18 September Fr. Narcorda offered a final Mass in Island Bay which was attended by parishioners from all over Wellington. Two local Sisters, Sr. Pia from the missionary Sisters of St. Peter Claver, and Sr. Rachel from the Daughters of Our Lady of Compassion, processed in carrying our two statues. Afterwards, Fr. Dennis treated us to a lovely supper.

All along the journey we encountered angels who stepped forward, often heroically, to help make this Pilgrimage so successful. For example, twenty seven people helped transport the Sacred Heart statue from parish to parish in the South Island. Two of them were priests, and three men each travelled approx 300 kms (round-trip). One of them, Nick Alexander from Blenheim, rang from Kaikoura wanting to know which Sacred Heart statue was ours, as apparently there were three Sacred Heart statues. When we explained ours would be in a trunk, you could hear him looking round...."Oh yes I've found it. I'd better get the



Sacred Heart statue out of my car and put it back in the church. I thought it was a bit big!!" Another thank you goes to Fr. Pat McIndoe from Blenheim, who paid for the return ferry crossing for Nick and three of his children.

Wherever we went, people shared their churches, their meals, their homes, and their stories with us. Fr. Fletcher from Wellsford even made soup for our lunch! It was a truly humbling experience and the friendships we have made will be treasured.

However, most importantly, it has been a very prayerful time. There were a total of twenty six special Pilgrimage for Life Masses offered; the statues attended sixteen parish Masses, and parishioners from all over the country attended sixty five Pilgrimage for Life Rosaries, all with the intention of saving the lives of the unborn.

In Dunedin on Day Three of the Pilgrimage, Bishop Colin, Monsignor Walker, Fr. McGettigan and Fr. Permentilla con-celebrated a Pilgrimage for Life Mass. Bishop Colin has always been fiercely pro-life and left the congregation a clear message that as Catholics, we **MUST** defend the life of the unborn.

Fr. Pawlowski offered seven of the Pilgrimage for Life Masses and during his sermons would always say, "It will take a miracle to soften the hearts of the MPs who voted "Yes", so we must pray, fast and sacrifice. But God needs to see we have done everything humanly possible first. We need to offer up our daily sufferings as well. Never waste sufferings."

Another bonus of the Pilgrimage was to visit beautiful churches, large and small, everywhere we went. To name just a few: St. Patrick's Okaihau, St. Joseph's Te Puna, and St. Michael's Rotorua.

A heartfelt thanks from the FLI team to all who participated in, made sacrifices, and offered hospitality over the course of the Pilgrimage. May God bless each of you abundantly. ♦

PRAYER OF PRO-LIFERS

O God, the Father and Creator of human life, help us never to become discouraged in defending the full breadth of that most precious gift, from the miracle of fertilization to the spiritual serenity of natural death.

Inspire us to remember that without You we are powerless, and that what we do for the least, especially the helpless unborn dearest to You, we are actually doing for Your Son, who lives and works in and through us.

Protect us against the wiles and wickedness of the devil, a "murderer and a liar from the beginning."

May the Holy Spirit enlighten us
along our daily way!
Amen.

Rev. Paul B. Marx, OSB

Founder of Human Life International
Co-Founder of Family Life International NZ





CELEBRATING LIFE AT ALL STAGES

Holy Mass, celebrated by Fr Leo Doyle, followed by a Christmas High Tea was held at Auckland's John Paul II Centre for Life at the end of November.

The purpose was to celebrate Family Life International's more senior Friends for Life who participate in and support the work to defend life, faith and family in so many different ways.

Many of these fine folk have been ardent defenders of life ever since the devastating cultural shift in the 1960s and 70s. Some, have prayed outside the local abortion centre—AMAC—for decades. Their peaceful presence and ardent prayers have saved many lives.

Saint John Paul II notes in his encyclical *Evangelium Vitae* that "old age is characterized by dignity and surrounded with reverence." (#46). We would like to add that for those whom we honour in the pro-life movement comes much wisdom, courage and a steadfastness which younger generations will do well to take heed of.



grateful





UPCOMING EVENTS

AUCKLAND

To find out more about any of the Auckland or nationwide activities please **contact the St John Paul II Centre for Life 09 629 4361**

Weekly Prayer outside AMAC

Every Wednesday • 9:30am to 10:30am

Outside the Auckland Medical Aid Centre
283-289 Dominion Road • Mt Eden
Gather on the opposite side of the road.
Join us at Calvary in praying for the pre-born children in danger of death, their mothers and fathers and the abortion workers. Your presence saves lives!

DUNEDIN

To find out more about any of the Dunedin activities please **contact Philippa O'Neill 03 479 0294**

Rosary for Life

Every Monday and Friday • 5:00pm to 6:00pm

Moran Chapel • The Octagon • Dunedin
Praying for respect for life in New Zealand. The hour of prayer concludes with the Angelus. All welcome.

WELLINGTON

To find out more about any of the Wellington activities please **contact Clare McClean 021 231 7954**

Living in Colour Abortion Recovery May 2020

A programme for women who have experienced abortion and want to take steps towards healing. For planning purposes, please contact us now to register or to find out more.

NATIONWIDE

40 Days for Life

Lent 2020 • Nationwide

Join people throughout New Zealand and the world in prayer outside of abortion centres this coming Lent!
Your presence does save lives!

Auckland contact Michelle (FLI): 027 526 1199

Wellington contact Clare (FLI): 021 231 7954

Christchurch phone Marian: 022 068 1866

Updates can be found at fli.org.nz/40daysforlife

FLI.ORG.NZ/PROLIFEEVENTS



The team wish you and your family a joy-filled Christmas and a blessed year ahead!

We will be taking a break to spend time with our families over the Christmas and New Year period.
We will still be answering the Gianna's Choice phone, so we can assist as needed
however, the office will be closed during the following dates:

Auckland John Paul II Centre for Life: Closed from midday Friday 20 December to Monday 13 January

Family Life Catholic Gifts: Closed from Tuesday 24 December midday to Monday 13 January

(Any orders received online will be processed on Monday 13 January)

Wellington: Closed from midday 20th December until Monday 13 January



The enclosed letter has a Christmas Story that you helped make possible!



Pregnant?

Think you might be? Need help?

You are not alone.
Let's chat.

Gianna's CHOICE
Pregnancy options and support

027 448 80 70 or 0800 367 5433

pregnancyoptions.org.nz

Life can be unexpected. We are here to *help.*