



Family LIFE

WINTER 2026 | FREE

INSIDE

The Plan of God for Marriage and the Family

When Death Became a Choice

Questions to Consider for End-of-Life Care

*Defending
Life, Faith and Family*

Family LIFE

Defending Life, Faith and Family

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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.



FAMILY LIFE
INTERNATIONAL NZ

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HOPE FOR THE WORLD

In May, my colleague, Catherine Gillies, and I had the privilege of speaking to Year 13 students in a secular school about the reality of abortion and euthanasia.

These young people have likely been fed a diet of relativism and self-centredness from an early age. The only truth they have been encouraged to grasp is, in fact, only an illusion of truth - one devoid of anything that brings life or genuine freedom. They are victims of an age that has wholeheartedly embraced death, where autonomy is absolute, children are a curse, and the needs of our neighbour are considered none of our concern. Without Christ as an anchor, the sufferings of this life appear to serve no purpose.

Our conversations after the presentations were fruitful. They provided an opportunity to speak to the hearts of individuals, many of whom have experienced and witnessed much pain in their lives. In entering into conversation, we were given the chance to ask questions, encouraging them to pause and reconsider their positions.

St Paul exhorts the faithful to proclaim the Gospel at all times, whether it is "welcome or unwelcome." He reminds us that there will come a time *"when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths."* (2 Timothy 4:3-4).

Yet we have a message of hope! It's a message that is the true light of the world.

It is therefore my pleasure to announce that the theme of our international conference this September will be *"Hope for the World."*

Christ Jesus is the hope of the world. As we strive to love Him and follow Him, we can extend that hope to our neighbours, especially those wounded by the culture of death. When we love God with all our heart, soul, and mind, we are able to turn more fully towards our neighbour, supporting them in their need, always speaking the truth in love and revealing all that is true, good, and beautiful.

In this way, our individual lives, our families, and our wider communities can truly become a source of hope for the world, helping to create a society in which every person, from conception to natural death, is cherished, protected, and enabled to flourish.

I hope you can join us this September for a time of formation and renewal, as knowledgeable, courageous, and faith-filled speakers address many of the issues impacting life and family today.

Yours in the service of life,



Michelle Kaufman

National Director
Family Life International NZ

"The family is the centre and the heart of the civilization of love."

ST JOHN PAUL II

HOPE
FOR THE WORLD

PRO-LIFE & PRO-FAMILY INTERNATIONAL CONFERENCE
25 - 27 SEPTEMBER 2026 | AUCKLAND

*See back cover
for more info*

A joyful snapshot

FROM ST GIANNA'S HOME

What a real joy it is to reflect on and share with you some highlights from Saint Gianna's Home for Mothers and Babies. Here is a short snapshot.

As we came to the close of December 2025, a great joy and peace descended on *Saint Gianna's Home*. The Christmas tree boasted more baby pics than the previous year.

Our last three residents of the year were packed up, ready for the next part of their journeys as new mums.

Loaded with everything mum and baby needed, the mums were excited about what life away from *Saint Gianna's Home for Mothers and Babies* would mean to them and their little ones. Also armed with Christmas baskets of food and gifts, thanks to our very generous and caring friends out there in the community, the new start for these mums was very real indeed.

Helen and co-workers visited mums and their babies in the community with Christmas gifts, pouring out love and care to ensure they would be okay during the break. At the same time, every mother who had been resident at the Home in 2025 knew very well that we are only a text or call away and that they were welcome to come back for respite or day visits whenever needed.

In their hearts, every mother who stays at the Home knows we are their lifeline when needed.



St Gianna's Home staff and volunteers took a much-deserved break to enjoy their families and refresh for the new year.

In early January, some much-needed maintenance and cleaning were undertaken at the Home. It is very important that we keep *Saint Gianna's Home* in top shape, as our Friends for Life work very, very hard in providing this beautiful home. Moreover, it is critical that each pregnant mother in need who joins our family at the Home experiences the dignity and respect of living in a clean and tidy residence.

It wasn't long before the texts and emails came in again. Another mum, Shiree, came back for a week's respite, while other mothers were preparing to move in. Barbara, our Administrator, was very busy renewing policies and procedures and writing a new course on baby care.

It is my great pleasure to introduce you to this very handsome young man, born very early to protect his mother's life and health. (See photos on opposite page). Here at *Saint Gianna's Home*, we are thrilled to announce that both mum (Miriam) and baby are doing very well.

Thanks to the intercessory prayers implored by Gianna Emanuela to her saint mum, Saint Gianna, to whom we all prayed as well for urgent intervention, an excellent and committed medical team, together with *Saint Gianna's Home* staff and volunteers, all who rallied around this very brave mum to ensure she received the best care and attention under extremely difficult circumstances.

We are all very proud of you, Mama. You are an inspiration to us all!

Note: Names of people we serve have been changed to protect their privacy.

One of our new mums, Mira, and her baby are now preparing for their next journey in life.

With a blessed and happy heart, I can also share with you the news of mothers who have kept in contact with us after their time at *Saint Gianna's*, and have even had stays and visits at our own family home south of Hamilton.

Giselle's son, Noah, is now six years old and a regular young schoolboy. Giselle has such a generous heart.

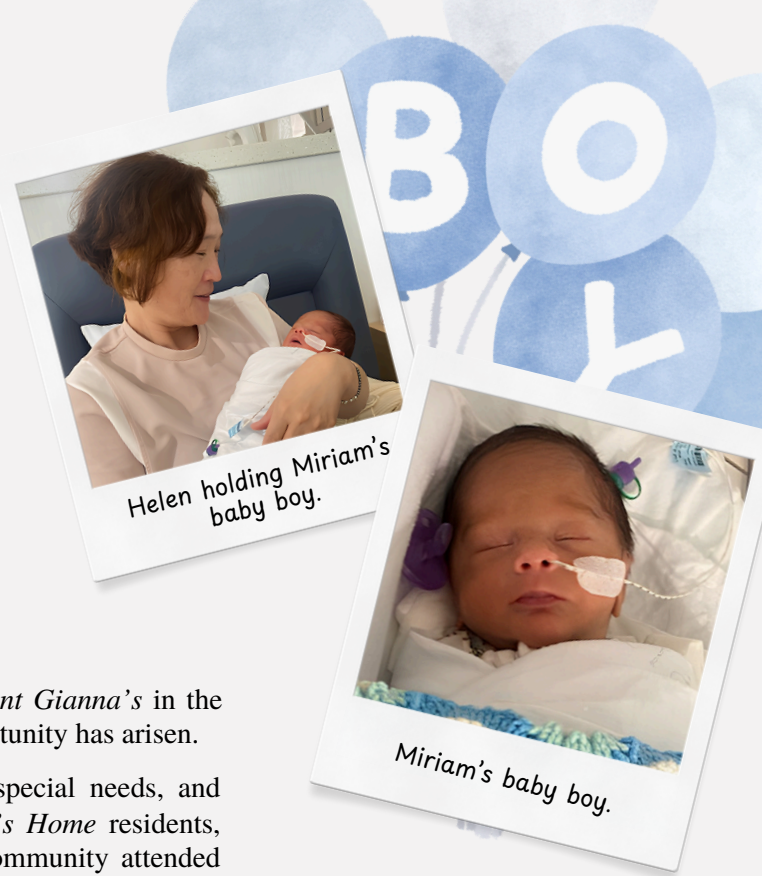
Jenny lives in Hamilton and brings her daughter, Gianna, to visit us. The pair are now taking instruction in the Catholic faith.

Maddy and her young daughter have had respite at *Saint Gianna's* in the past and have also visited us at my home when the opportunity has arisen.

Last September 30, our own adopted daughter with special needs, and sister of Michelle, FLI's Director, died. *Saint Gianna's Home* residents, past residents, and mothers we have assisted in the community attended Kathleen's Requiem alongside staff and volunteers from the Home and the wider FLI family.

One very special young lady, whom we had previously assisted, was brought to the funeral by her father and aunt. That is a testament to each of our hard-working Friends for Life who make *Saint Gianna's Home* possible.

Thank you from the bottom of our hearts!



Yours in the service of life,

Colleen Bayer

Dame Colleen Bayer, DSG
Founder and Senior Executive
Family Life International NZ

CELEBRATING ST GIANNA'S FEAST

Some of the staff at Family Life International gathered at *St Gianna's Home for Mothers and Babies* to celebrate Saint Gianna's feast day on 28 April. We were blessed to have Fr. Robert Steele from the Pukekohe parish offer Mass and join us for a meal.



FLI TEAM MEMBERS

Top left: Sandra Scheib, Michelle Kaufman, Relda Hill, Helen Shin, Simon Archer, Barbara Lee, Judith Leonard and Catherine Gillies.
Bottom from left: Myla Bides, Chiara Leornas, Brendan Kaufman, Dame Colleen Bayer, and Fr. Robert Steele.



On Humanae Vitae

*How we saw our fertility as a problem
and how Humanae Vitae won our minds and hearts*

SIMON ARCHER

Back in 1981, my wife, Angela, and I already had four little girls, all under 5 years of age, with no twins. You could say we were very fertile, and our abundant fertility was looking to us like a problem.

We believed ourselves to be faithful Catholics, attending Mass every Sunday. But were four children enough? Had we done our duty? Could we now legitimately contracept? Could we even consider sterilisation? What could we do about this problem?

After lunch on that first visit, he asked where we were with Jesus. During the stumbling conversation that followed, we revealed our struggle to decide what we could and should do about the problem of our fertility.

He then asked us a key question: “*What do you think the Church teaches about God’s plan for married love?*”

He was clearly unimpressed with our answer and gave us *Humanae Vitae - On the Regulation of Birth* - to read and reflect on.

LEARNING ABOUT AUTHENTIC MARRIED LOVE

There really could have been no better way to open our minds and hearts to what is authentic and true about married love. After all, *Humanae Vitae* was written to answer the very question we were struggling with: what constitutes married love and responsible parenthood?

The answers provided by *Humanae Vitae* were definitely challenging. Indeed, it teaches how responsible parenthood asks of a husband and wife that they know, understand, and respect the “biological laws that apply to the human person,” and that they subject their passions and desires to their reason and will.¹

God knew what Angela and I needed, and He gave us grace upon grace to help us understand and then accept the teachings of *Humanae Vitae*.

We were blessed to also experience a much deeper conversion to God and to His Church around the same time. It was as if He prepared us to wholeheartedly embrace the fullness of truth revealed through *Humanae Vitae*.

LEARNING GOD’S PLAN FOR MARRIAGE

As we reflected and prayed about what we had learned, a particular footnote in our edition of the Jerusalem Bible described our newfound attitude perfectly.² The footnote on the *Sermon on the Mount*



Simon and Angela Archer (to right of bride) with many of their children, their spouses and significant others.

SEEKING ADVICE

We sought advice and got very mixed answers. We really didn’t know which advice was authentic and true and which was filtered through more worldly lenses.

Then a priest, a recent arrival at our parish, became curious about this young couple with their very young brood. He wanted to know more, and he invited himself around.

read “the decisive act of choice that must be made (and the practical consequences that must be accepted) in order to enter the kingdom.” This footnote has, in a certain sense, become a footnote to our lives ever since.

At the heart of *Humanae Vitae* is this profound truth: That there is an “*inseparable connection, established by God, which man on his own initiative may not break, between the unitive significance and the procreative significance which are both inherent to the marriage act.*”³

When we don’t take this God-given truth to heart and instead decide to contracept or otherwise prevent the possibility of conception within a marriage, we frustrate God’s plan for marriage. The challenge inherent in accepting this apparently hard teaching is that every sexual union between a married couple must remain open to the possibility of conceiving a baby.

PUTTING IT INTO PRACTICE

What then were Angela and I to do about our abundant fertility? After all, we already had four little ones, so surely it would be wise to at least delay having another baby?

Prudence is, of course, appropriate and proper. It was prudence that led us quickly to embrace a natural family planning understanding of our fertility. This approach equipped us to make informed choices together, given our circumstances and capacities. We would encourage every married couple to embrace Natural Fertility Awareness as well.

To complete our personal story, our deeper faith and trust in God, and our willingness to embrace *Humanae Vitae*’s teachings, meant we were ready to grow our family further. In the end, we have welcomed seven additional children into our family, albeit not in such a rush!

Our reading and then embracing of *Humanae Vitae* revolutionised our lives. Why? Because our hearts were open and ready.

If you have not read *Humanae Vitae* yourself, I encourage you to do so. Written by Pope Paul VI in 1968, you will find it was astonishingly prescient in describing the inevitable and incredible human cost that results from the widespread use of artificial contraception.

REFERENCES

1. Paul VI, *Humanae Vitae* (July 25, 1968), n. 10.
2. Jerusalem Bible, *Matthew 5*, (Doubleday & Company, 1966), Footnote 5, a.5.
3. Paul VI, n. 12.
4. Second Vatican Council, *Pastoral Constitution on the Church in the World of Today*, no.50: AAS58 (1966), 1070-1072 [TPS XI, 292-293].

STAND OUT PEARLS OF WISDOM

ABOUT MARRIED LOVE

From *Humanae Vitae* n. 9

● MARRIED LOVE IS FULLY HUMAN

“This love is above all fully *human*, a compound of sense and spirit. It is not, then, merely a question of natural instinct or emotional drive. It is also, and above all, an act of the free will, whose trust is such that it is meant not only to survive the joys and sorrows of daily life, but also to grow, so that husband and wife become in a way one heart and one soul, and together attain their human fulfillment.”

● MARRIED LOVE IS TOTAL

“It is a love which is *total*—that very special form of personal friendship in which husband and wife generously share everything, allowing no unreasonable exceptions and not thinking solely of their own convenience. Whoever really loves his partner loves not only for what he receives, but loves that partner for the partner's own sake, content to be able to enrich the other with the gift of himself.”

● MARRIED LOVE IS FAITHFUL AND EXCLUSIVE

“Married love is also *faithful* and *exclusive* of all others, and this until death. This is how husband and wife understood it on the day on which, fully aware of what they were doing, they freely vowed themselves to one another in marriage. Though this fidelity of husband and wife sometimes presents difficulties, no one has the right to assert that it is impossible; it is, on the contrary, always honourable and meritorious. The example of countless married couples proves not only that fidelity is in accord with the nature of marriage, but also that it is the source of profound and enduring happiness.”

● MARRIED LOVE IS ORDAINED TOWARD PROCREATION

“It is not confined wholly to the loving interchange of husband and wife; it also contrives to go beyond this to bring new life into being. *“Marriage and conjugal love are by their nature ordained toward the procreation and education of children. Children are really the supreme gift of marriage and contribute in the highest degree to their parents' welfare.”*⁴

Lives lost & ruined *through abortion*

CATHERINE GILLIES

There is a general illusion that if something is legal and paid for by the health system it must be good for you.

I can think of no greater anomaly of this than the provision of abortion to vulnerable women.

NOBODY TOLD ME IT WOULD BE LIKE THIS

One of the most common complaints I hear from post-abortive women is “nobody told me it would be like this.” It is almost a mantra of women in group healing programmes.

The women are devastated; they feel isolated and guilty. Even those who cannot bear to imagine it was a baby they lost come completely broken! They wonder why they feel as they do and what’s wrong with them that they feel like this? They can be very angry; it was often the only solution they were offered when they found out about their pregnancy. They are confused and desperate!

Abortion is touted as a quick solution to a desperate, vulnerable woman who hasn’t had time to adjust to the news and consider alternatives and opportunities that are available.

“Get it done early before you bond with it,” is a ridiculous lie.

A young counsellor once told me about a high-profile death of a five-year-old, that she grieved her five-week-old foetus like that mother grieved her five-year-old child. It was one of the most poignant statements I’d ever heard. She was right. The outpouring of community love and support for the mother of the five-year-old was a huge contradiction to the oblivion our community have for those whose lives have been ruined by abortion.

It is not uncommon for these women to be unable to work because their grief is so overwhelming; for some, the grief makes their lives stand still for years. One year, I worked with three university couples, who all aborted for the sake of their education, and all



I have heard stories of gut-wrenching heartbreak from many suicidal women and desperate men.

Catherine Gillies is an experienced abortion healing facilitator and is FLI’s Operations Manager and a pregnancy advocate with Gianna’s Choice.

abandoned their studies because it was impossible to concentrate. Before coming for help, drugs and alcohol helped them sleep.

I have heard stories of gut-wrenching heartbreak from many suicidal women and desperate men.

I also work with children and grandchildren of post-abortive women. The long-term impact of that vulnerable “unchoice” is intergenerational trauma, as the living children suffer the consequences of the wounded mothers’ unresolved grief for their lost children.

STUDIES

Most major international studies, and importantly, New Zealand studies, indicate abortion has detrimental long term impacts on a woman’s mental and physical health. There is also a great deal of evidence that it also impacts men severely.

Studies all over the world show that women who have a history of childhood neglect or abuse are far more likely to have abortions, as they do not have the emotional strength to listen to their own desires; they are vulnerable to bullying and coercion. The abortion makes an already vulnerable person hugely weaker, physically and psychologically. Unless these wounds heal, this cycle will continue.

SOCIAL COST OF ABORTION

There is a significant social cost of abortion! As all of us are, I am concerned about how our tax dollars are spent. When taking into account the long-term detrimental impact of abortion, it is potentially a long-term drain on the government’s health, judicial and welfare budgets. The tax system deals with the long-term impacts of abortion, as our society picks up the pieces of broken lives.



Evidence from several international mega-studies shows there is a correlation between:

- abortion and future mental health problems;
- abortion and increased physical health problems;
- abortion and increased rates of suicide;
- abortion and increased risk of death by homicide;
- abortion and higher rates of addiction;
- abortion and relationship and family breakdown.

As families and communities, we can offer better solutions to vulnerable pregnancies than abortion!

hope
after abortion
peace starts here

Have you suffered the loss of an unborn child through ectopic pregnancy, miscarriage, abortion, stillbirth or IVF?

Mothers, fathers, siblings and grandparents can carry the pain with them for a long time often without realising where it is coming from. This sense of loss can form a deep hole, and it may seem as if nothing can fill it.

You are not alone.

For more information or to speak with someone confidentially, please call

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There is hope.

FAMILY LIFE INTERNATIONAL NZ | Gianna's CHOICE
Pregnancy options and support

at home chemical *abortion*

A DRAMATIC SHIFT

MICHELLE KAUFMAN

In just a few years, abortion practice has changed dramatically in New Zealand. Early abortions increasingly take place at home after a teleabortion consultation, rather than in a physical clinic. This model, known as Early Medical Abortion (EMA) or, more accurately, *chemical abortion*, is promoted by abortion advocates as private and convenient.

Yet this rapid shift raises serious questions about women's safety and the physical and emotional impact of not only undergoing abortion, but doing so alone.

Abortion, regardless of method, is *never safe* for the pre-born child. However, abortion proponents frame at-home chemical abortions as safe and empowering. Teleabortion is celebrated for expanding access, particularly in rural areas. Meanwhile, the very real concerns raised by



pro-life advocates are often dismissed. This approach risks both the loss of nascent life and placing women and young girls in potentially dangerous situations.

HOW CHEMICAL ABORTION WORKS

Early chemical abortion involves two drugs. Mifepristone is taken first to block progesterone, the hormone necessary to sustain pregnancy. Later, misoprostol induces contractions that expel the baby.

Before 2020, women were required to take Mifepristone under supervision in a licensed facility. Afterward, they were sent home with misoprostol and instructions.

COVID-19 lockdowns accelerated change. Many countries, including New Zealand, fast-tracked legislation to allow women to take both drugs at home following an online or phone consultation. Prescriptions can be collected at a pharmacy or delivered by courier. The Abortion Legislation Act

WHEN REAL CHOICE IS GRANTED LIVES ARE SAVED



GLOBALLY OVER

8,000

children are alive today because their mothers had timely access to Abortion Pill Reversal (progesterone) when they changed their mind after the first abortion pill (mifepristone).

Heartbeat International Press Release, 17 February 2026



2020 provides for abortion for any reason and allows at-home early chemical abortion up to 10 weeks of pregnancy.

THE CHALLENGE FOR PRO-LIFE ADVOCATES

At-home chemical abortion reduces opportunities for critical interventions:

- ✗ Conversations about all pregnancy options.
- ✗ Ultrasound to show the pre-born baby and heartbeat.
- ✗ Referral to life-affirming healthcare practitioners.
- ✗ Real-time emotional and practical support.
- ✗ Connection to pregnancy help centres or maternity homes like *St Gianna's Home for Mothers and Babies*.
- ✗ Follow-up discussions about dignity, relationships, chastity, and self-respect.

With abortion pills now obtainable by phone, website, doctor, nurse practitioner, or midwife consultation, women are more likely to make rapid decisions without fully reflecting on the consequences.

Pro-life advocates must therefore reach women earlier, ensuring they know support is available and that life-affirming alternatives exist.

WE MUST BE PRESENT IN A MOTHER'S GREATEST HOUR OF NEED

The shift toward at-home chemical abortions represents a dramatic and devastating change to abortion practice in New Zealand. While promoted as convenient, it makes aborting pre-born children far easier and often leaves women isolated, unprepared, and at risk of serious complications.

If we genuinely care about women, we must be there for them in their greatest hour of need, providing:

- ✓ Support
- ✓ Friendship
- ✓ Accurate information
- ✓ Practical assistance

At a time when abortion is easier to obtain than ever, the pro-life movement faces a critical call to engage earlier and to redouble our commitment to support mothers before and after birth, while restoring a culture that values both mother and child.

RISKS OF CHEMICAL ABORTION

AND ITS EASE OF ACCESS

Chemical abortion, without the intervention of Abortion Pill Reversal (APR), is nearly always fatal for the pre-born child. It also carries risks for the mother, particularly in the absence of in-person medical care. Some of these risks include:

- 1 Medical complications, including haemorrhage, infection, and death (rare).
- 2 Emotional distress, especially when encountering the remains of their pre-born child.
- 3 Missed ectopic pregnancy, a potentially life-threatening condition.
- 4 Consuming the lethal pills in late pregnancy, as highlighted by Carla Foster in the UK, who obtained abortion pills under false pretences at 32–34 weeks gestation.
- 5 Coercion, with documented cases in Ireland and the UK where men forced or facilitated abortions.
- 6 Concealed abuse, particularly in young girls, where teleabortion can hide exploitation.
- 7 Stockpiling pills for later use or distribution to others.

These risks highlight the hidden costs of a healthcare system that has lost sight of caring for and supporting both mother and baby.



PRO-LIFE WORLDVIEW

» NEWS & COMMENTARY FROM AROUND THE GLOBE

FLI STAFF

Recent News



Assisted Suicide Bills Defeated

Those advocating for the protection of vulnerable people have had cause to celebrate, as several assisted suicide bills have been defeated globally in recent months.

Scotland: In March, Members of the Scottish Parliament (MSPs) rejected the *Assisted Dying for Terminally Ill Adults (Scotland) Bill* by a vote of 69 to 57. The bill was at the third and final stage of the parliamentary process. Had it passed, Scottish residents over the age of 16 suffering from a terminal illness or advanced progressive disease could have legally sought assisted suicide.

UK: Weeks later, the *Terminally Ill Adults (End of Life) Bill* failed after running out of parliamentary time. The proposed legislation had passed through the House of Commons and was at the Committee Stage in the House of Lords. Had it become law, it would have permitted assisted suicide for terminally ill residents of England and Wales over the age of 18.

France: France had two separate end-of-life bills before parliament. The first, the *Proposition de loi relative au droit à l'aide à mourir* ("Right to Assistance in Dying Bill"), would have allowed assisted suicide and, in some cases, euthanasia, for adults with an advanced incurable or terminal illness. The bill was blocked in the Senate in May 2026.

In stark contrast to the proposed assisted suicide legislation, a separate bill improving access to palliative and end-of-life care was enacted on 26 May 2026.



Parents Sue IVF Clinic After Discovering Baby Is Not Biologically Theirs

Florida parents Tiffany Score and Steven Mills have filed a lawsuit against IVF Life Inc. after discovering that the daughter born to them is not biologically related to either of them.

Their baby girl was born in December 2025. Soon after her birth, the couple became concerned that she did not share their racial characteristics and arranged for DNA testing. The results revealed that the child had no genetic connection to either parent.

While Score and Mills love their daughter dearly, they are deeply concerned about the whereabouts of their own embryos and the identity of their daughter's biological parents. They believe they have a moral obligation to find their daughter's genetic parents.

According to the couple, IVF Life Inc. was unwilling to provide them with the information they sought, prompting them to go public with their story.

"The life of this little girl is precious, as are the lives of the lost embryos," said FLI's National Director, Michelle Kaufman.

"This story highlights one of the many dangers of the IVF industry, where human embryos are lost, mixed up, and implanted into the wrong mother. Cases such as this demonstrate the inherent risks of treating human embryos as products to be stored, selected, and transferred. It is a terrible tragedy and is one of many reasons why IVF should be banned."



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WORLDVIEW



“Just in Case” Abortion Pills Provided by Planned Parenthood

Planned Parenthood, the US abortion giant, has launched a “Just in Case” scheme allowing women to pay \$150 to obtain abortion pills before they are pregnant. Although other abortion providers in the US have offered similar arrangements for some time, Planned Parenthood’s involvement marks a significant expansion of the practice. The organisation advertises that the pills may be taken up to 12 weeks of pregnancy—two weeks beyond current FDA approval, which allows use up to 10 weeks’ gestation.

This approach raises serious concerns for women’s health and safety. Providing abortion drugs in advance of a confirmed pregnancy removes medical oversight, including proper diagnosis, counselling, and screening for dangerous complications such as ectopic pregnancy.

“These pills are lethal drugs for pre-born children,” explained Michelle Kaufman, National Director of Family Life International. “They also put mothers at risk of coercion, dangerous complications such as haemorrhage, and significant emotional and psychological distress.”



Scottish Women Launch Legal Action Against Pfizer Over Depo-Provera Concerns

More than 40 Scottish women are taking part in a class action lawsuit against Pfizer after allegedly suffering serious health complications following use of the Depo-Provera contraceptive injection.

The women report life-altering conditions including brain tumours, epilepsy, vision loss, and bulging eyes. Some say their health has been permanently affected after receiving the contraceptive shot.

Patrick McGuire of Thompsons Solicitors, who represents the women, said: “The product wasn’t safe. The warnings were not that clear. And the women have suffered the most horrific injuries. They are entitled to compensation.”

A 2024 study published in the British Medical Journal found a significant increase in the risk of meningioma brain tumours in women who used Depo-Provera over a sustained period.

Separately, around 2,500 women in the United States are also pursuing legal action against Pfizer.



UK’s March for Life to Welcome 14 Catholic Bishops

This year’s March for Life UK, to be held in September, will see 14 Catholic bishops participate—double the number who attended last year. The theme for the event is “*Abortion Hurts the Family.*” Organisers have also planned an indoor pro-life festival and a Pro-Life Family Summit aimed at younger adults.

According to organisers, the strong support from Great Britain’s bishops reflects “the primary importance that the Church places on this key and fundamental issue.” The opening Mass will be celebrated by Archbishop Richard Moth of Westminster.

What began as a small walk in Birmingham in 2012 has grown into an annual event in London. The 2025 March for Life attracted an estimated 10,000 participants.

March for Life UK is known for its prayerful and peaceful atmosphere, with participants sharing personal testimonies, offering prayer along the route, and engaging respectfully with the public. ***Rather than confrontation, the event seeks to be a joyful witness.*** Event director Isabel Vaughan-Spruce describes this approach as “a compassionate and necessary response to a pervasive evil.”

Isabel Vaughan-Spruce will be a keynote speaker at Family Life International’s Conference, “*Hope for the World*”, to be held in Auckland, New Zealand, from 25–27 September, 2026.



First-Ever US Detransition Clinic Established Through Historic Settlement

Texas Attorney General Ken Paxton has announced a historic settlement with Texas Children’s Hospital that will establish the United States’ first-ever Detransition Clinic. According to the press release, the purpose of the clinic is to “reverse the damage caused by ideologically-motivated physicians who harmed patients by performing dangerous medical interventions for the purpose of ‘transitioning’ them.”

The multidisciplinary clinic will provide medical care to patients who have undergone gender-transition procedures. Under the terms of the settlement, several physicians will have their privileges revoked, and treatment through the Detransition Clinic will be provided free of charge to patients for the first five years.

“Today is a monumental day in the fight to stop the radical transgender movement. This historic settlement reflects an institutional and fundamental cultural shift away from radical ‘gender’ ideology,” said Attorney General Paxton.

FAMILIARIS CONSORTIO

The Role of the Christian Family in the Modern World Saint Pope John Paul II



THE PLAN OF GOD FOR MARRIAGE AND THE FAMILY

Man, the Image of the God Who Is Love

11. God created man in His own image and likeness:²⁰ calling him to existence *through love*, He called him at the same time *for love*.

God is love,²¹ and in Himself He lives a mystery of personal loving communion. Creating the human race in His own image and continually keeping it in being, God inscribed in the humanity of man and woman the vocation, and thus the capacity and responsibility, of love and communion.²² Love is therefore the fundamental and innate vocation of every human being.

As an incarnate spirit, that is a soul which expresses itself in a body and a body informed by an immortal spirit, man is called to love in his unified totality. Love includes the human body, and the body is made a sharer in spiritual love.

Christian revelation recognizes two specific ways of realizing the vocation of the human person in its entirety, to love: marriage and virginity or celibacy. Either one is, in its own proper form, an actuation of the most profound truth of man, of his being "created in the image of God."

Consequently, sexuality, by means of which man and woman give themselves to one another through the acts which are proper and exclusive to spouses, is by no means something purely biological, but concerns the innermost being of the human person as such. It is realized in a truly human way only if it is an integral part of the love by which a man and a woman commit themselves totally to one another until death. The total physical self-giving would be a lie if it were not the sign and fruit of a total personal self-giving, in which the whole person, including the temporal dimension, is present: if the person were

to withhold something or reserve the possibility of deciding otherwise in the future, by this very fact he or she would not be giving totally.

This totality which is required by conjugal love also corresponds to the demands of responsible fertility. This fertility is directed to the generation of a human being, and so by its nature it surpasses the purely biological order and involves a whole series of personal values. For the harmonious growth of these values a persevering and unified contribution by both parents is necessary.

The only "place" in which this self-giving in its whole truth is made possible is marriage, the covenant of conjugal love freely and consciously chosen, whereby man and woman accept the intimate community of life and love willed by God Himself²³ which only in this light manifests its true meaning. The institution of marriage is not an undue interference by society or authority, nor the extrinsic imposition of a form. Rather it is an interior requirement of the covenant of conjugal love which is publicly affirmed as unique and exclusive, in order to live in complete fidelity to the plan of God, the Creator. A person's freedom, far from being restricted by this fidelity, is secured against every form of subjectivism or relativism and is made a sharer in creative Wisdom.

Marriage and Communion Between God and People

12. The communion of love between God and people, a fundamental part of the Revelation and faith experience of Israel, finds a meaningful expression in the marriage covenant which is established between a man and a woman.

For this reason the central word of Revelation, "God loves His people," is likewise proclaimed through the

living and concrete word whereby a man and a woman express their conjugal love. Their bond of love becomes the image and the symbol of the covenant which unites God and His people.²⁴ And the same sin which can harm the conjugal covenant becomes an image of the infidelity of the people to their God: idolatry is prostitution,²⁵ infidelity is adultery, disobedience to the law is abandonment of the spousal love of the Lord. But the infidelity of Israel does not destroy the eternal fidelity of the Lord, and therefore the ever faithful love of God is put forward as the model of the faithful love which should exist between spouses.²⁶

Jesus Christ, Bridegroom of the Church, and the Sacrament of Matrimony

13. The communion between God and His people finds its definitive fulfillment in Jesus Christ, the Bridegroom who loves and gives Himself as the Savior of humanity, uniting it to Himself as His body.

He reveals the original truth of marriage, the truth of the "beginning,"²⁷ and, freeing man from his hardness of heart, He makes man capable of realizing this truth in its entirety.

This revelation reaches its definitive fullness in the gift of love which the Word of God makes to humanity in assuming a human nature, and in the sacrifice which Jesus Christ makes of Himself on the Cross for His bride, the Church. In this sacrifice there is entirely revealed that plan which God has imprinted on the humanity of man and woman since their creation;²⁸ the marriage of baptized persons thus becomes a real symbol of that new and eternal covenant sanctioned in the blood of Christ. The Spirit which the Lord pours forth gives a new heart, and renders man and woman capable of loving one another as Christ has loved us. Conjugal love reaches that fullness to which it is interiorly ordained, conjugal charity, which is the proper and specific way in which the spouses participate in and are called to live the very charity of Christ who gave Himself on the Cross.

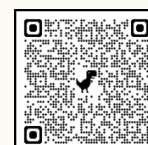
In a deservedly famous page, Tertullian has well expressed the greatness of this conjugal life in Christ and its beauty: "How can I ever express the happiness of the marriage that is joined together by the Church strengthened by an offering, sealed by a blessing, announced by angels and ratified by the Father? ...How wonderful the bond between two believers with a single hope, a single desire, a single observance, a single service! They are both brethren and both fellow-servants; there is no separation between them in spirit or flesh; in fact they are truly two in one flesh and where the flesh is one, one is the spirit."²⁹

Receiving and meditating faithfully on the word of God, the Church has solemnly taught and continues to teach that the marriage of the baptized is one of the seven sacraments of the New Covenant.³⁰

Indeed, by means of baptism, man and woman are definitively placed within the new and eternal covenant, in the spousal covenant of Christ with the Church. And it is because of this indestructible insertion that the intimate community of conjugal life and love, founded by the Creator,³¹ is elevated and assumed into the spousal charity of Christ, sustained and enriched by His redeeming power.



“Marriage and conjugal love are ordained to the procreation and education of children, in whom they find their crowning.”



SCAN the QR code to read the full document on the Vatican website.



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By virtue of the sacramentality of their marriage, spouses are bound to one another in the most profoundly indissoluble manner. Their belonging to each other is the real representation, by means of the sacramental sign, of the very relationship of Christ with the Church.

Spouses are therefore the permanent reminder to the Church of what happened on the Cross; they are for one another and for the children witnesses to the salvation in which the sacrament makes them sharers. Of this salvation event marriage, like every sacrament, is a memorial, actuation and prophecy: "As a memorial, the sacrament gives them the grace and duty of commemorating the great works of God and of bearing witness to them before their children. As actuation, it gives them the grace and duty of putting into practice in the present, towards each other and their children, the demands of a love which forgives and redeems. As prophecy, it gives them the grace and duty of living and bearing witness to the hope of the future encounter with Christ."³²

Like each of the seven sacraments, so also marriage is a real symbol of the event of salvation, but in its own way. "The spouses participate in it as spouses, together, as a couple, so that the first and immediate effect of marriage (*res et sacramentum*) is not supernatural grace itself, but the Christian conjugal bond, a typically Christian communion of two persons because it represents the mystery of Christ's incarnation and the mystery of His covenant.

The content of participation in Christ's life is also specific: conjugal love involves a totality, in which all the elements of the person enter- appeal of the body and instinct, power of feeling and affectivity, aspiration of the spirit and of will. It aims at a deeply personal unity, the unity that, beyond union in one flesh, leads to forming one heart and soul; it demands indissolubility and faithfulness in definitive mutual giving; and it is open to fertility (*cf Humanae vitae*, 9). In a word it is a question of the normal characteristics of all natural conjugal love, but with a new significance which not only purifies and strengthens them, but raises them to the extent of making them the expression of specifically Christian values."³³

Children, the Precious Gift of Marriage

14. According to the plan of God, marriage is the foundation of the wider community of the family, since the very institution of marriage and conjugal love are ordained to the procreation and education of children, in whom they find their crowning.³⁴

In its most profound reality, love is essentially a gift; and conjugal love, while leading the spouses to the reciprocal "knowledge" which makes them "one flesh,"³⁵ does not end with the couple, because it



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makes them capable of the greatest possible gift, the gift by which they become cooperators with God for giving life to a new human person. Thus the couple, while giving themselves to one another, give not just themselves but also the reality of children, who are a living reflection of their love, a permanent sign of conjugal unity and a living and inseparable synthesis of their being a father and a mother.

When they become parents, spouses receive from God the gift of a new responsibility. Their parental love is called to become for the children the visible sign of the very love of God, "from whom every family in heaven and on earth is named."³⁶

It must not be forgotten however that, even when procreation is not possible, conjugal life does not for this reason lose its value. Physical sterility in fact can be for spouses the occasion for other important services to the life of the human person, for example, adoption, various forms of educational work, and assistance to other families and to poor or handicapped children.

The Family, a Communion of Persons

15. In matrimony and in the family a complex of interpersonal relationships is set up - married life, fatherhood and motherhood, filiation and fraternity - through which each human person is introduced into the "human family" and into the "family of God," which is the Church.



His Eminence Cardinal Burke, Father Shenan Boquet (left), and Father Linus Clovis (right) in FLI's Chapel of the Annunciation (2018).

The commandment to grow and multiply, given to man and woman in the beginning, in this way reaches its whole truth and full realization.

The Church thus finds in the family, born from the sacrament, the cradle and the setting in which she can enter the human generations, and where these in their turn can enter the Church.

Marriage and Virginitly or Celibacy

16. Virginitly or celibacy for the sake of the Kingdom of God not only does not contradict the dignity of marriage but presupposes it and confirms it. Marriage and virginitly or celibacy are two ways of expressing and living the one mystery of the covenant of God with His people. When marriage is not esteemed, neither can consecrated virginitly or celibacy exist; when human sexuality is not regarded as a great value given by the Creator, the renunciation of it for the sake of the Kingdom of Heaven loses its meaning.

Rightly indeed does St. John Chrysostom say: "Whoever denigrates marriage also diminishes the glory of virginitly. Whoever praises it makes virginitly more admirable and resplendent. What appears good only in comparison with evil would not be particularly good. It is something better than what is admitted to be good that is the most excellent good."³⁸

In virginitly or celibacy, the human being is awaiting, also in a bodily way, the eschatological marriage of Christ with the Church, giving himself or herself

When marriage is not esteemed, neither can consecrated virginitly or celibacy exist; when human sexuality is not regarded as a great value given by the Creator, the renunciation of it for the sake of the Kingdom of Heaven loses its meaning.

Christian marriage and the Christian family build up the Church: for in the family the human person is not only brought into being and progressively introduced by means of education into the human community, but by means of the rebirth of baptism and education in the faith the child is also introduced into God's family, which is the Church.

The human family, disunited by sin, is reconstituted in its unity by the redemptive power of the death and Resurrection of Christ.³⁷ Christian marriage, by participating in the salvific efficacy of this event, constitutes the natural setting in which the human person is introduced into the great family of the Church.

completely to the Church in the hope that Christ may give Himself to the Church in the full truth of eternal life. The celibate person thus anticipates in his or her flesh the new world of the future resurrection.³⁹

By virtue of this witness, virginity or celibacy keeps alive in the Church a consciousness of the mystery of marriage and defends it from any reduction and impoverishment.

Virginity or celibacy, by liberating the human heart in a unique way,⁴⁰ "so as to make it burn with greater love for God and all humanity,"⁴¹ bears witness that the Kingdom of God and His justice is that pearl of great price which is preferred to every other value no matter how great, and hence must be sought as the only definitive value. It is for this reason that the Church, throughout her history, has always defended the superiority of this charism to that of marriage, by reason of the wholly singular link which it has with the Kingdom of God.⁴²

In spite of having renounced physical fecundity, the celibate person becomes spiritually fruitful, the father and mother of many, cooperating in the realization of the family according to God's plan.

Christian couples therefore have the right to expect from celibate persons a good example and a witness of fidelity to their vocation until death. Just as fidelity at times becomes difficult for married people and requires sacrifice, mortification and self-denial, the same can happen to celibate persons, and their fidelity, even in the trials that may occur, should strengthen the fidelity of married couples.⁴³

These reflections on virginity or celibacy can enlighten and help those who, for reasons independent of their own will, have been unable to marry and have then accepted their situation in a spirit of service.

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The *hidden* wounds of surrogacy

CATHERINE GILLIES

Surrogacy buys into the lie that every child should be a wanted child.



Change is inevitable, but not all changes are good. Too often, change is erroneously labelled “progress,” particularly when it gives individuals more autonomy over their lives, whether that be with contraception, abortion methods, assisted suicide, fertility clinics or surrogacy.

Sometimes I hear a speaker and am so moved by them that I buy their books and sign up for their newsletters. Not so with Katy Faust, co-author of “*Them Before Us: Why We Need a Global Children’s Right’s Movement.*” I bought her (audio) book after reading her speaker’s profile and the brief of her work. I have listened to that book several times since, trying to imprint her research into my memory.

Katy has gathered stories and statistics from a huge variety of sources, on a wide variety of issues regarding children – marriage, divorce, adoption, surrogacy, reproductive technology, same-sex parents, and abortion.

While these stories are mostly American based and the surrogacy laws differ from New Zealand, where we do not allow commercial surrogacy, and legal adoption processes are mandatory, the stories from these children and adults born by surrogacy are truly disturbing.

At birth, they are torn from the woman who carried them, and

whose voice and heartbeat have been a familiar comfort for nine months. While this also happens with adoption, ***adoption is a corrective measure.*** It is for the wellbeing of a child born in unfortunate circumstances. ***Surrogacy is a proactive creation.*** The child is specifically created to satisfy adults’ desire to be parents.

Children born from surrogacy report feeling they:

- Are the result of a commercial transaction,
- Were treated more like a commodity than a gift from God.
- Only matter to fulfill their parents’ wishes.
- Exist only because they were wanted, therefore they must continue to strive to be wanted to earn their parents’ love and approval.

To be alive only because one is wanted imposes a translated core belief that I must be wanted to be significant. If somebody no longer wants me, I lose my significance. This subconscious belief can influence their self-esteem.

Surrogacy buys into the lie that every child should be a wanted child. It suggests that being “wanted” increases a person’s intrinsic dignity – our dignity is bestowed by God, our creator, not by man, woman, or a scientist.

When death became a *choice*

MICHELLE KAUFMAN

On 7 November 2021, New Zealand crossed a line that was once unthinkable to most people.

On that date, the End of Life Choice Act came into force, making it legal for doctors and nurses to intentionally end the lives of their patients, or to help them take their own.

This tragedy was sold to the public as “*compassion*,” “*choice*,” and “*dignity*.” But what our nation has embraced is something far darker: the deliberate taking of human life rebranded as health care.

A NATION THAT CHOSE DEATH

Up until 30 September, 2025, a total of **1,434 New Zealanders had died** under this law.¹

Each one of these people mattered. Behind every statistic is a person and a family forever changed as hope was replaced by despair.

Euthanasia and assisted suicide abandon people at one of the most vulnerable times of life. Avoiding this abandonment was at the forefront of Dame Cicely Saunders’ life’s work, which involved caring for people at the end of life throughout what is known as the modern hospice movement.

Attitudes which promote death rather than affirm life are the ultimate abandonment. The attitude of all who care for the sick and suffering, must be: ‘I’m sorry you are suffering, what can I do to help you?’ not ‘I’m sorry, let me help you kill yourself.

DAME CICELY SAUNDERS

Instead of offering the sick and suffering our full measure of care, we have offered them death. We have allowed the language of “*choice*” and “*autonomy*” to mask the abandonment of the vulnerable.



BREAKING TRUST

It is fair to say that the bond between doctor and patient, once grounded in trust and the promise to heal, has been fractured. Now, the same hands that once sought to soothe pain can instead end a life. The commitment to “*do no harm*” no longer stands as killing is now accommodated in the name of “*compassion*,” and “*choice*.”

This law has changed more than our health system; it has reshaped our moral compass. For, whatever is legal must be ethical in the minds of the masses. Suffering is now seen as meaningless. Dependence is treated as undignified. The elderly, the disabled, and the terminally ill are subtly told that their lives are a burden and that death may be the most responsible “*choice*.” That message is compounded by efforts to broaden the eligibility criteria.

True dignity is not found in control over death. It is found in love, presence, and the willingness to accompany another through the mystery of suffering.

A CHRISTIAN RESPONSE

For those of us who follow Christ, this is a moment of deep sorrow, and of calling.

In *Evangelium Vitae*, St John Paul II reminds us that “true compassion leads to sharing another’s pain; it does not kill the person whose suffering we cannot bear.”²

We must be people who bring hope, not despair. Compassion, not killing.

CHOOSE LIFE AGAIN

We grieve what our nation has lost. But we are not without hope.

Each of us can still be a witness to the truth that life is precious, even in its final moments. Let us pray for all medical staff, for those who are suffering, and for a New Zealand that walks with the vulnerable, the elderly, disabled and terminally ill with true compassion.

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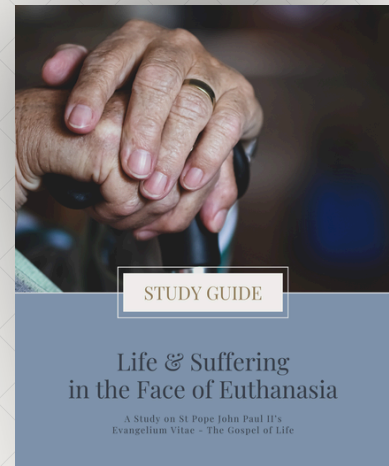
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STUDY GUIDE

Life & Suffering in the Face of Euthanasia

Discover the Christian meaning of suffering and how to respond with true compassion at the end of life.



Life is a sacred gift from God - from its first beginning to its final breath. Yet, in our time, this truth is often obscured by fear of suffering, loneliness, and the growing acceptance of euthanasia and assisted suicide. Many are left wondering how faith can provide answers to the mystery of pain and dying, and how we as Christians can accompany those who suffer with true compassion and hope.

Life and Suffering in the Face of Euthanasia is a new study guide from Family Life International designed to help you see suffering and dying through the eyes of faith.

Drawing especially on *Evangelium Vitae* (The Gospel of Life) by St John Paul II, it invites people to encounter the truth about the human person who is created in the image of God.

Download your free study guide today and rediscover the beauty, dignity, and sacredness of life - even in suffering.

DOWNLOAD



THE SLIPPERY SLOPE: EXPANDING THE LAW

5

Legislation is set to expand with the End of Life Choice Amendment Bill now sitting in the Member's Ballot.

Lodged by Todd Stephenson (ACT), the proposed amendments to the current law would widen the eligibility criteria for euthanasia and assisted suicide and infringe on the rights of individual practitioners and care facilities to remove themselves from involvement in the process.

These changes were inevitable. The “*General Policy Statement*” accompanying the Bill explains that the amendments were prompted, in the first instance, by recommendations made in the first review of the law in November 2024, along with apparent “new evidence” and a desire to reflect Australian and Canadian legislation.

Among the proposed changes are:

- **Removing** the requirement that a person is likely to die within six months as a result of a terminal illness.
- **Replacing** the six-month requirement with criteria taken directly from Australian Capital Territory legislation: which states a person has “*been diagnosed with a condition that, either on its own or in combination with one or more other diagnosed conditions, is advanced, progressive and expected to cause death.*”
- **Introducing** a waiver of consent, whereby someone who has been declared competent to consent to euthanasia or assisted suicide, but who later loses that competence, would be presumed to still want to end their life.
- **Giving** nurse practitioners the same responsibilities as medical practitioners under the law.
- **Requiring** all care facilities to allow assessments and the act of euthanasia and/or assisted suicide to take place on their premises.



WHAT ARE CARE FACILITIES?

- Hospitals
- Hospices
- Residential aged-care facilities
- Disability residential care facilities
- Nursing and Rest homes
- Hostels
- Respite facilities
- Any other facility where health services or personal care are provided

WHEN A CARE FACILITY OBJECTS

Under the Bill, if a facility objects, the operator may ask the person seeking euthanasia or assisted suicide whether they would like to be transferred to another location, and the facility must facilitate that transfer in a timely manner.

However, **the transfer can be blocked** by the attending practitioner (the person overseeing the euthanasia process) ***if they decide that moving the patient may cause serious harm, undue delay, or prolonged suffering.*** In such cases, the facility operator would be required to allow the death to take place on the premises.

Before the End of Life Choice Act was passed, opponents of the legislation warned that it would not be long before the law was challenged in order to make the process more accessible. We are hurtling down the slippery slope, following Canada, where choice oftentimes is a duty to die.

*More changes are included in the Bill.
Read the draft at parliament.nz*

Questions to Consider for end of life care

“Life, health, all temporal activities are in fact subordinated to spiritual ends.” ~ Pope Pius XII

1 Am I Spiritually Prepared?

The end of life is not merely a medical event, it is a sacred time of preparation to meet God. Consider:

- ✓ Have I received the Sacraments regularly?
- ✓ Have I discussed my wishes regarding Anointing of the Sick and Viaticum with my family?
- ✓ Do those closest to me know to call a priest if I become seriously ill?

2 Who Will Make Decisions If I Can't?

If illness or injury leaves you unable to make decisions, someone else may need to act on your behalf. Choose a trusted decision-maker who:

- ✓ Understands your values and beliefs.
- ✓ Respects Catholic teaching.
- ✓ Is willing to seek good medical, ethical, and spiritual advice.
- ✓ Can advocate for your wishes with health professionals.

Do not assume family members know what you would want - have the conversation now.

3 What Care Must Always Be Provided?

Every person deserves care, compassion, and respect until natural death. Ordinarily, this includes:

- ✓ Food and water (including assisted nutrition and hydration where appropriate).
- ✓ Warmth, hygiene, comfort, and pain relief.
- ✓ Human companionship and spiritual care.

A person's dignity does not depend on age, illness, disability, or prognosis.

4 Must Every Treatment Be Accepted?

No. Catholic teaching distinguishes between ordinary (*proportionate*) and extraordinary (*disproportionate*) means.

A treatment may be refused if:

- ✓ It offers little hope of benefit.
- ✓ It is excessively burdensome.
- ✓ The risks outweigh the likely benefits.

Ask: ***“Is this treatment beneficial for this particular patient in these particular circumstances at this particular time?”***

Informed consent must be given by the patient or the person acting on their behalf. This necessarily implies that all **moral** and **medical consequences** of a treatment have been provided and weighed up.

5 What About Pain Relief?

Medication may be used to relieve suffering, even if it may indirectly shorten life, provided the intention is to alleviate pain and not to cause death.

6 What Is Never Permitted?

Catholics may forgo burdensome treatment, but they may **never intentionally hasten or cause death**.

Euthanasia and assisted suicide are fundamentally different from allowing a person to die naturally when treatment is no longer beneficial.

What About Advance Directives?

Advanced Directives usually document medical treatments and procedures to receive or forgo. The Directive comes into effect if the individual becomes incapacitated and unable to make decisions about their care.

Advanced Directives are problematic because:

- ✗ Circumstances at the end of life are often complex and may differ greatly from what was imagined when the document was written.
- ✗ A trusted decision-maker needs sufficient flexibility to make sound judgments based on the actual situation. Advanced Directives are typically very specific and not overly flexible.
- ✗ Poorly worded instructions can create confusion or uncertainty.
- ✗ Decisions about treatment are best made with a full understanding of the patient's *current* condition, prognosis, and available options.

If used, rather than identifying specific medical treatments and procedures, Advance Directives should express the person's values, general goals, and concerns. **An appointed decision-maker (proxy) is preferable to an Advanced Directive.**

REMEMBER

Catholic end-of-life care seeks neither to hasten death nor to prolong it at all costs, but to accompany the person with faith, compassion, and respect until natural death.



Candlelight Vigil Closes 40 Days for Life in Auckland

FLI STAFF

On Palm Sunday, people of goodwill from across Auckland gathered for the annual peaceful, prayerful *Candlelight Vigil for the Unborn*, marking the conclusion of 40 Days for Life.

The vigil was held at a highly visible corner of Potters Park, situated between the Epsom Day Unit at Greenlane Hospital and the Auckland Medical Aid Centre (AMAC), New Zealand's oldest abortion provider.

Despite the rain, well over 100 people turned out to pray for the protection of all pre-born children, and for the conversion and healing of those who participate in, and are wounded by, abortion.

The vigil marked the conclusion of Auckland's participation in the global 40 Days for Life prayer effort. This year, people from across New Zealand signed up to unite their prayers with those able to maintain a physical presence on the street.

PRAYER AND PRESENCE CHANGE HEARTS

Participants were given a powerful reminder never to lose hope, as two regular vigil attendees shared a story from several weeks earlier.

Geoff and Marie Dale recounted a conversation with a local man who had once joined the prayer outside AMAC as a passerby. During that time, he encountered another passerby who revealed he had previously worked as a doctor in the abortion facility. The doctor described experiencing unexplained disruptions, including



equipment failures and other disturbances, which he came to understand as connected to the presence of prayer outside. *This experience led the doctor to reconsider his work, recognise its reality more fully, and ultimately leave.*

Alongside this encounter, many other conversations and moments of encouragement took place. One mother brought her young child to view the foetal models on display, and he stood in awe at how tiny and wonderfully made babies are before birth.

WOULD YOU LIKE TO GET INVOLVED?

Contact Simon Archer to find out how you can help save lives.

Simon@fli.org.nz

A fantastic turn out in the rain for the annual Palm Sunday Candlelight Vigil for the Unborn at the conclusion of 40 Days for Life 2026.



Not everyone welcomed the vigil. One individual repeatedly expressed the view that a woman has a right to choose to end the life of her pre-born child, using the surrounding footpath and streets as a canvas for graffiti. Despite Council efforts to remove it, the messages would reappear overnight.

NEVER GIVE UP

Before the vigil began, Family Life International Director, Michelle Kaufman, addressed the crowd, acknowledging that rising abortion numbers can make efforts to protect life feel futile.

“Every effort you make,” she said, “no matter how small, so long as it is done out of love for God and our neighbour, is worthwhile.”

She continued, “Every prayer is heard and answered in the way that God sees fit. You do make a difference. You are saving lives, and you are changing hearts.”

Emphasising the importance of physical presence near abortion facilities, she reminded participants that they bring “the light of Christ into the world.”

While affirming that prayer can take place anywhere, she added that “to be physically present at the place where our innocent children are slaughtered, where evil seems to have the last word, is transformative.”

VIGIL IS NOT THE END OF THE WORK

The *Candlelight Vigil* marked the end of 40 Days for Life, but not the end of the work. For those gathered, the message was clear: public witness matters, prayer has an effect, and presence outside abortion facilities is not insignificant. In the face of rising abortion numbers, the call is not to withdraw, but to remain steadfast, visible, and committed to defending life.





PRAYER TO

St Gianna

RAYMOND LEO
CARDINAL BURKE

St. Gianna,
heroically Christ-like
wife, mother and physician,
I ask the help of your prayers,
as I strive to follow your
holy example in my physical
and spiritual trials.

Help me, by your prayers,
to recognize the suffering
of the Cross as the way to
pure and selfless love of God
and my neighbour.

May your practice of medicine
with priestly care of both body
and soul inspire physicians to
see the Face of the suffering
Christ in their patients.

May your loving acceptance
of illness and death help
patients to know and do
God's will in all things,
uniting their sufferings to the
Passion and Death of Christ
for the salvation of the world.

Saint Gianna,
pray for us always
that we may have a heart,
meek and courageous,
like the Heart of Jesus,
in Whom we find our
healing and strength.

We ask this through
Christ our Lord.

Amen.



For more pro-life prayers
visit FLI.ORG.NZ

"The family is the centre and the heart of the civilization of love."

ST JOHN PAUL II

HOPE FOR THE WORLD

PRO-LIFE & PRO-FAMILY INTERNATIONAL CONFERENCE

In a culture increasingly marked by confusion

about marriage, family, and the value of human life, it is easy to feel overwhelmed. Yet the family remains, as St John Paul II taught, *"the centre and the heart of the civilization of love."* If our world is to be renewed, renewal must begin in our homes, our families, and our hearts.

Each one of us can make a difference right where God has placed us. By living the truth with courage, loving our neighbours, and witnessing to all that is true, good, and beautiful, we can become a source of hope in a world searching for meaning.

Join us this September for Family Life International's Pro-Life and Pro-Family Conference, **Hope for the World**. Come and be spiritually refreshed, inspired by outstanding and courageous speakers, strengthened in your faith, and equipped to bring Christ's hope to your corner of the world.

FEATURING INTERNATIONAL SPEAKERS



ISABEL VAUGHAN-SPRUCE

CONFERENCE
DINNER SPEAKER

Event Director for March for Life UK and pro-life advocate. Isabel has been active in the pro-life movement for more than 20 years and is internationally known for her defence of freedom of conscience after being arrested for praying silently outside an abortion facility.



FR. SHENAN J. BOQUET

President of Human Life International. Father Boquet travels the world proclaiming the Gospel of Life and training clergy, seminarians, and lay people.



DR. BRIAN CLOWES, PHD

Director of Education and Research at Human Life International. Dr. Clowes has written and spoken extensively on life and family issues.



DR. LIGAYA ACOSTA

Regional Director for Asia and Oceania for Human Life International. Dr. Acosta once promoted contraception as a government official until she had a change of heart.

Join us



25 - 27 SEPTEMBER 2026



**ELLERSLIE EVENTS CENTRE
REMUERA, AUCKLAND**

Find out more!


**FAMILY LIFE
INTERNATIONAL NZ**



VISIT OUR WEBSITE

fli.org.nz/prolifeconference2026

PRE-CONFERENCE EVENTS

**Embracing
Human
Dignity**
CATHOLIC
YOUTH EVENT

AGES 13 - 18



SUNDAY 20 SEPTEMBER



AUCKLAND

Beginning 15 September!

In the two weeks leading up to this timely conference, a series of special events, seminars, and community programmes will be held in various locations around New Zealand.

**More details and
additional events will be
announced soon.**

*Come and be informed,
equipped and inspired
and deepen your
faith!*

ALL WELCOME!



Pregnant?

Need help?



0800 367 5433
pregnancyoptions.org.nz

Gianna's **CHOICE**
Pregnancy options and support