

# NZ Catholic

The national Catholic newspaper

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## Light in the darkness



Vatican Easter  
in lockdown  
– pg 11

# An Easter message from NZ Catholic's publisher

If I had read last summer a science fiction novel about a super bug that forced most of the world's population to live in self-isolation bubbles, that crippled economies and brought international travel to a halt, I may have enjoyed the book, but merely as a work of fiction.

Now in Easter Week we know that the unimaginable has actually happened.

Covid-19 has shattered the illusion that we are somehow invulnerable.

We find ourselves feeling as helpless as our ancestors did when terrible plagues decimated local populations, except that this one has global tentacles.

Many of us in the post-coronavirus era will be re-examining our personal

priorities. Hopefully, we will be paying special attention to kindness and compassion towards those most in need, starting with those in our own families and neighbourhoods.

This crisis will also prompt many people to ask deeper questions, because human beings innately resist the thought of personal extinction. Despite the fact that death eventually claims us all, our secret longing is that this is not the end of the story.

Even secular funerals often let slip the hope that we will one day "meet again" with the deceased.

The Easter story confirms this human yearning for some new life, with no more pain or suffering or tearful farewells.

Easter also prompts us to reflect more deeply on who Jesus is.

St John opens his Gospel with the majestic, but mysterious, prologue: "In the beginning was the Word . . . All things came into being through him . . . And the Word became flesh and lived among us, and we have seen his glory."

Following his conversion, St Paul could think of no one but Jesus: "I regard everything as rubbish because of the surpassing value of knowing Christ Jesus my Lord." (Philippians 3:8)

During these Easter days, it would be great if we could pray to see Jesus more clearly so that we can work more effectively as his missionary disciples when life gradually returns to normal, as it surely will over time.

— Bishop Patrick Dunn



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## Note from the Editor

Welcome to NZ Catholic's second digital-only edition. As mentioned in the previous issue, NZ Catholic does not qualify as an essential service under the criteria stipulated by the Ministry for Culture and Heritage and the Prime Minister. Therefore, we cannot produce a print issue.

NZ Catholic appealed to the ministry that we should be allowed to print for our subscribers, some of whom would not be able to access our digital editions. We put the case that receiving our hard copy newspaper would help our subscribers feel less isolated and more connected to the Catholic community. Therefore, it would be of benefit to

their well-being.

The following response was received from the ministry. "The ministry does not agree with your interpretation of how the guidelines apply to your situation and does not agree that you meet the essential services designation. We appreciate this is disappointing in what is a stressful period for all."

So we are carrying on with another free digital edition. We hope that we will be able to resume printing the paper for our subscribers once the alert level is changed, possibly after April 23. The Prime Minister will make an announcement about the alert level going forward on April 20. We hope and expect that our newspaper and

others like it will be able to be printed.

When we are able to print, I plan to run several of the stories that appeared in the digital editions as archive stories, so that our print subscribers do not miss too much.

At present all digital editions are free. Free editions do not count against subscriptions. We hope to be able to get back to our office and to process subscriptions as soon as possible. At present, the position is that print editions produced while we are unable to access our office are also free of charge. We will let you know if that changes.

I hope you enjoy this digital edition of NZ Catholic.

— Michael Otto, Editor.

## Ordination to priesthood postponed

by ROWENA OREJANA

The decision to postpone the ordination to the priesthood of Deacon Trung Nguyen hit him hard, but the love that poured from the people of the Palmerston North diocese, as well as from his own family, has kept his faith strong.

"When I heard about it, I felt sad. I had been waiting for a long, long time for that day," he said. "I think, it's human nature (to feel sad). But for the safety of the people and all things considered, like travelling, I think it's a good decision to postpone the ordination."

Deacon Nguyen was supposed to be ordained as a priest at the Cathedral of the Holy Spirit on April 18. But Wellington Cardinal John Dew and Palmerston North Vicar-general Msgr Brian Walsh talked to him about it and they agreed it was best to postpone.

"We will decide when to have the ordination when the lockdown is finished," Deacon Nguyen said. "I still believe, in God's plan, that day will come."

He said, with the virus still around, it doesn't seem possible for his family to fly here to witness his ordination.

"It's funny because I have three brothers following the vocation as well, one in the States, one in Colombia and one in India. Through this event, they are also always encouraging me and we kind-of journeyed together, which means I am not alone," he said.

One of his brothers is a diocesan seminarian



Deacon Trung Nguyen

in Washington, DC, another in a religious order in Colombia, and still another in the Rosminian order in India.

He said the people in Palmerston North diocese also sent him messages and emails, most telling him to "hang on in there".

But he is most grateful to Bishop Owen Dolan, his first spiritual director in New Zealand. He said Bishop Dolan called him (Deacon Nguyen) as soon as he (Bishop Dolan) heard the news.

"He said to me, I come from Vietnam where, all through the history of the faith in Vietnam, we have been through challenges and persecution," Deacon Nguyen said.

He added that Bishop Dolan pointed out that his (Deacon Nguyen's) vocation journey was filled with challenges as well, first with having to learn a new culture and now, with this virus.

"In the end, he said to me that your vocation will flourish like the faith in Vietnam. Because the challenges and the struggles made the faith in Vietnam so strong. I reflect on it as well. The difficult times make my vocation stronger. The desire to be priest is more, compared to the past," he said.

Deacon Nguyen said he is with Msgr Walsh and Msgr David Bell for the duration of the lockdown.

"It's a good time to learn from these wise men. They have a lot of experiences in their pastoral ministry, so now it's time for me to learn from them. Actually, it's a good time," he said.

**On the front cover:** Pope Francis with a candle at the Easter vigil Mass at St Peter's Basilica on April 11. (CNS Photo)

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# Extraordinary Easter prompts words of hope

by ROWENA OREJANA

The New Zealand Catholic bishops jointly and individually expressed the message of hope that Easter conveyed, reminding all Catholics that Jesus called on us to “be not afraid”, and that he (Jesus) has triumphed over the “lockdown of the tomb”.

In a statement signed by all the bishops, they acknowledged that this Easter “has been one that we’ve never experienced before”.

“We have felt the pain of not being able to celebrate together the Easter liturgies in our local churches. Some of you were looking forward to being baptised or received into the Church at Easter, and this is yet to happen,” they said.

“The future, for many, appears uncertain or even dire. In the meantime, we are continuing to have the tomb experience of being locked down at home and we know, for many families, that this situation is becoming difficult and stressful.”

They said this lockdown has provided the Church with a quiet time to reflect on our lives and the way we live.

“Our hope and prayer is that, when we leave the tomb of lockdown, we will work together as a community to build a better Church and society. Our hope is that we will all be stronger in our relationships with one another and in our appreciation of the gift of life,” they said.

“Our hope is for a society that is not driven by profiteering, but works for the common good as we together rebuild our nation’s economy. Our hope is that we will be a society that is more aware of the tangible presence of God who journeys with us on the paths of life. Our hope for the Church is that we will be more ardent in our faith, hope, love and service.”

With the country in lockdown, many of the faithful gathered around their devices to pray with priests or bishops as each day of Lent was celebrated.

Many of the traditions were missed, like the blessing of the palms on Palm Sunday, washing of the feet on Holy Thursday, as well as veneration of the cross on Good Friday.

## ■ Trust in his voice

Hamilton Bishop Stephen Lowe had been celebrating daily Mass on-line since the lockdown started.

On Easter Sunday, he addressed children in his homily.

Holding an Easter egg up, he explained how the chicken inside the egg is in “a lockdown”, just as Jesus was locked in a dark tomb.

He said he wondered if the chicken would believe, if the children told the chicken that it will be born to a bright and wonderful world.

“If we are talking to the chicken in the egg, we’d have to say, trust me. Believe me. There is a whole new world you are coming into,” Bishop Lowe said. “And that is the same with our faith in Jesus. We believe what Jesus said to us . . . that Jesus is risen.”

Addressing the older parishioners, Bishop Lowe reminded them that life is a mystery.

“[that is what our faith asks us to believe] . . . to look beyond the locked-down, closed-down mind or heart that we have, our inability to understand, but to trust in his voice. It is the voice of the Son of God who says, ‘I am the resurrection and the life. Whoever believes in me shall have everlasting life’,” he said.

## ■ Rule-breaking God

Christchurch Bishop Paul Martin, SM, said we must not allow the enjoyment of Easter Sunday to “obscure what this great day is about”.

“We must realise that the first Easter day was the most decisive intervention of God into our world,” he said.

He said there was a long lead-up to this intervention wherein God sent prophets to teach his (God’s) people, until he sent his only Son to bring the good news to his people.

“Having maltreated the prophets, the so-called chosen people went on to do the most despicable thing that ever happened, and they put to death God’s only Son,” he said. “And how does God respond? Instead of unleashing his wrath,



Bishop Michael Dooley



Bishop Stephen Lowe

he turns the tables on us and wipes out our sins and opens for us the road to heaven.

Bishop Martin said we have “an inexplicable God”.

“We have a God who breaks all the rules. We have a God, who, in the face of a catastrophe, turns it into the greatest possible good for humankind. This is the reason we rejoice.”

## ■ Life after Covid-19

Wellington Cardinal John Dew said Covid-19 has brought a “deep darkness . . . devastating darkness for thousands” as well as despair and hopelessness for those affected.

He said, while the number of deaths might be small, there are thousands who have lost their jobs and now wondering how they will manage financially.

“Living in the silence, in the darkness of lockdown, with uncertainty and anxiety is never easy,” he said.

The cardinal said Jesus showed us that it is in the way we serve and care for others that we bring light into the world.

In his Easter Vigil Mass homily, Cardinal Dew said Jesus rising from the dead is God’s promise kept.

“That’s the promise of God. He will not leave us in darkness. He will always be with us,” Cardinal Dew said. “God keeps his promises. He has risen as he said he would.”

Cardinal Dew said Mary Magdalene and the disciples didn’t know what the world would be like after the Resurrection, just as we don’t know what the world is going to be like after the pandemic.

“For us, there will be life after Covid-19, because Jesus, the Risen One, stands with us and says, ‘do not be afraid’. God keeps his promises,” he said.

## ■ Little distance

Dunedin Bishop Michael Dooley reflected on the distance between Calvary and Jesus’ tomb which he saw on a trip to the Holy Land in 2014.

In his homily at the Easter Vigil Mass, Bishop Dooley said he was struck by the fact that Calvary, the place of Jesus’ death, fit into the same church where Jesus’ tomb was, the Church of the Holy Sepulchre.

“The place of Jesus’ death and the place of his Resurrection are very close. That’s not only a geographical point. In a spiritual sense, Calvary and the place of Resurrection can be very close together in our own lives,” he said. “Suffering and death reside next to joy and hope and new life.”

He said, in this pandemic, the suffering of Calvary is close to the people and the reality of death is on our minds.

But the many selfless acts of generosity and service bring hope.

“This is God’s grace working in our world. As Christians on this very sacred night, we celebrate that there is very little distance at all between us and God’s gift of resurrection and glory,” he said.

## ■ Easter people

Auckland Bishop Patrick Dunn, in his Easter message to parishioners, said the first reference to the Resurrection in the New Testament is actually in St Paul’s Letter to the Corinthians where St Paul had to definitively tell them that Jesus rose from the dead.

Bishop Dunn said that, late in the day of the first Easter Sunday, the apostles were in lockdown, terrified because their lord was executed as a terrorist and fearing that they will face the same fate.

Then, the apostles became conscious of his presence in the room with them and heard his familiar voice.

“It was the dawning of a new age. They were to be missionary disciples now to take the message of this new age to the ends of the earth. And that’s our mission, too,” the bishop said.

Bishop Dunn said there is something in the human heart that longs to live forever. He said this is the message that the early Christians brought to the world.

He said in these times of uncertainty, we bring a message of hope.

“That’s the great message of Easter, that we have a future,” the bishop said. “St Augustine, one of his great phrases was, ‘we are an Easter people. Alleluia is our song’ . . . We are called to live happily ever after. Jesus walks with us.”

# Pope postpones traditional Good Friday collection until September

VATICAN CITY (CNS) — Pope Francis has postponed the traditional Good Friday collection for the Holy Land to September.

The Vatican announced on April 2 that the Pope approved a proposal to hold the collection in churches worldwide on September 13.

“The Christian communities in the Holy Land, while exposed to the risk of contagion and often living in very trying circumstances, benefit every year from the generous solidarity of the faithful throughout the world, to be able to continue their evangelical presence, as well as to maintain schools and welfare structures open to all citizens for education, peaceful coexistence and care, especially for the smallest and poorest ones,” the Vatican said.

The Franciscan Custody of the Holy Land, an administratively autonomous province of the Franciscan order, uses the collection to carry out its mission of preserving most of the shrines connected with the life of Jesus, as well as for providing pastoral care to the region’s Catholics, running schools, operating charitable institutions and training future priests and religious.

The collection, taken up at the request of the Pope, is administered by the Franciscan Custody and the Congregation for Eastern Churches,

which uses it for the formation of candidates for the priesthood, the support of the clergy, educational activities, cultural formation and subsidies.

The 2019 collection totalled more than US\$8.2 million.

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# SVDP acts to meet soaring food demand

by MICHAEL OTTO

The Society of St Vincent de Paul in Auckland has geared up to meet a soaring demand for food parcels from stressed households during the lockdown.

SVDP Auckland general manager Delphina Soti told *NZ Catholic* that, as of April 8, the society had established 12 Vinnies foodbank "satellites" servicing families from Hibiscus Coast through to Pukekohe. The society's Newton foodbank had to close to the public because of lockdown restrictions.

Ms Soti said that more than 1016 families had been given food boxes up to April 8. Each box is valued at \$90 and the aim is that one box will feed a family of four over five days.

"With bigger families, we add extra boxes," Ms Soti said. The boxes are dropped off at people's houses.

The "satellites" operate out of the homes of volunteers, which have been equipped with chillers and freezers for bulk meat, dairy and fresh produce, Ms Soti said. Bulk stock is dropped off to the satellites from a central base.

Most satellites can stock up to 50 family food boxes at any one time.

Ms Soti said that dozens of volunteers, mainly young Vinnies, have come on-board to help with this work. The operation started with six staff and two volunteers and had grown to a volunteer base of around 42 people, mainly young people, by April 8.

Running the whole operation is quite complex, Ms Soti said.

"Each of these satellites also comes complete with strict health and safety protocols and processes.

"A coordinator is assigned to each of these satellites, and they liaise with the main hub of team leaders who receive the calls and emails from family members and social services providers seeking assistance.

"There is now a triage team of three who carry out phone assessments and make referrals to professional social service providers. There is also a team dedicated to stock and logistics, a communications team, satellite drivers who deliver the food and even a face-to-face team who connect in with family members who have sought food assistance and have requested someone to check up on them."

Being designated as an essential service has been a huge help, Ms Soti said. This has allowed



Loading up the food boxes

the service to grow its operation legally and has also facilitated necessary travel by staff and volunteers, as well as providing recognition by the community and by larger providers of foodbank services in Auckland.

While there are challenging aspects of this work – such as health and safety management, information processing and the volume of requests – "for many who are working and volunteering, there is a deep sense of purpose and gratitude to be able to do this work".

"It hasn't been hard to keep going, it is an exciting time. These young volunteers would prefer to be out working with their friends assisting families rather than sitting at home," Ms Soti said.

"Most evenings when the mahi [work] has been done, these young people gather on zoom to pray, debrief and share their experiences and talk about their faith.

"There is a real sense of being called to this work together as a community. The comradeship, the sharing of skills, the allowing of everyone to bring their gift to the table to assist those in need of support is inspirational and fulfilling."

But Ms Soti said there are some concerns going forward, as the society's foodbank in Auckland has used up its winter stock already. Needs usually peak in winter and, given the number of people who have lost jobs, the demand will be greater.

"We worry that we may not be able to support most of these vulnerable families adequately."

And with Covid-19-related restrictions in force, the society is unable to run its op-shop, which is its usual source of income. The society has had to buy in supplies to keep up with demand.

Help has been forthcoming so far from various quarters, including a grant for \$20,000 from the Auckland diocese Catholic Caring Foundation, as well as other "generous donations" that have come through the Vinnies Feed A Family during Covid-19 Appeal.

Ms Soti said there are also the daily bulk donations of perishable goods from Kiwi Harvest and the Auckland City Mission. Funds have also come from various Auckland SVDP councils.

Donations of funds, supermarket vouchers and bulk food supplies are welcome.

BANK ACCOUNT DETAILS. Soc of St Vincent De Paul AK 12-3017-0500224-00.

Any enquiries can go to [Feedafamily@stvinnies.co.nz](mailto:Feedafamily@stvinnies.co.nz)



Claudia and Laura McLellan load food boxes

## Papakura parish thankful for recovery

by ROWENA OREJANA

Papakura parish priest Fr Peter Murphy is thankful no cluster had formed around the parishioner who had contracted the coronavirus from a trip to the United States.

"He is fine. He had recovered by the time the news broke," Fr Murphy said. "He was a Minister of Communion on the Sunday after he returned from the US and the five people who received from the cup after him were required to self-isolate, but they were all fine."

International bloodstock agent John Curtin and his wife went into voluntary self-isolation after he tested positive for the virus. Both are fine, Fr Murphy said.

"John thought he had the flu, and it was only when he found out that his contact back in the US had died that he decided to have himself tested, and by then he was virtually recovered," Fr Murphy said.

Mr Curtin, who was interviewed by TV One, was one of the earliest patients recorded by the Ministry of Health to have contracted the disease. He was designated as patient number six.

In that interview, he said he got tested after one of the guests at a dinner he attended in New York died from the disease. The guest was John Brennan, a prominent figure in the racing community.

Mr Curtin, on the other hand, was sick for only a day.

## Church agencies lend a hand

■ As of March 31, the Wellington Vinnies had experienced a 380 per cent increase in people accessing food support in the first week of the lockdown. They are doing similar essential delivery work to the Auckland Vinnies. <https://www.vinnies-wellington.org.nz/donate>

■ The Compassion Soup Kitchen in Wellington has closed its communal dining area, but it is an essential service and is handing out meals at its door. It has changed from serving two meals a day in favour of one larger meal each day. As of March 31, the number of people accessing its services had doubled from the number before the lockdown. <https://www.soupkitchen.org.nz/donate/>

■ Catholic Social Services in Auckland diocese is an essential service providing crisis support for people who are unsafe. As of April 15, with an overall caseload of over 300, social workers are actively managing 150 clients. More social work assessments are being undertaken. CSS is working closely with SVDP in Auckland diocese in accessing food parcel for clients. CSS counsellors are actively working with 62 clients and are undertaking further client assessments.

■ As of April 6, the Catholic Caring Foundation in Auckland had raised \$84,370, plus an additional \$10,000 from the Tindall Foundation. The income will provide critical funding to help people under pressure in the coming weeks and months. <https://secure.fundraiserpro.com/donate/catholiccaring/>

# Requiem Mass watched online by family

by MICHAEL OTTO

A requiem Mass for a beloved Ashburton parishioner was joined in prayer by extended family and friends online from their homes, as their loved one was being buried with no family or friends present because of Covid-19 restrictions.

Noreen Tod, 82, who died on April 1 at Ashburton Hospital, was a well-known and much-loved parishioner of St Augustine of Canterbury parish in Mid-Canterbury.

She was well known to many clergy, as she had started cooking for priests when she was 17.

Born in Southland, she went to Napier/Hastings, where she cooked for Marist priests, and after marrying Charlie Tod (now deceased) in 1964, they moved to Ashburton.

Marianne Daly, who works for Christchurch diocese, told *NZ Catholic* that priests Mrs Tod cooked for over the years included the current Bishop of Hamilton, Bishop Stephen Lowe, Fr Rick Loughnan, Fr Bill Grounds, Msgr James Harrington and Fr Peter Farrant.

A mother of two children, grandmother of eight and great-grandmother of one, "she was always a very active member of the parish", Mrs Daly said. Mrs Tod was a cousin of Mrs Daly's husband.

Mrs Tod was buried at 10.30am on April 2 at Ashburton Cemetery, and the requiem Mass was celebrated at the same time by Fr Denis Nolan and Fr Huynh Tran.

The decision to make the Mass viewable online through Facebook came about after Mrs Tod's daughter Kathleen approached Fr Nolan, her parish priest. Kathleen had been aware of diocesan



Noreen Tod

online Masses and spoke to Fr Nolan about the burial scheduled for the next morning.

"Fr Denis offered to celebrate the requiem Mass and they chose to have the two events taking place at the same time," Mrs Daly said.

The extended family had already joined in prayer over the Internet as Mrs Tod was dying.

Mrs Daly said that Kathleen told her that the online requiem was a great substitute, given the isolation rules.

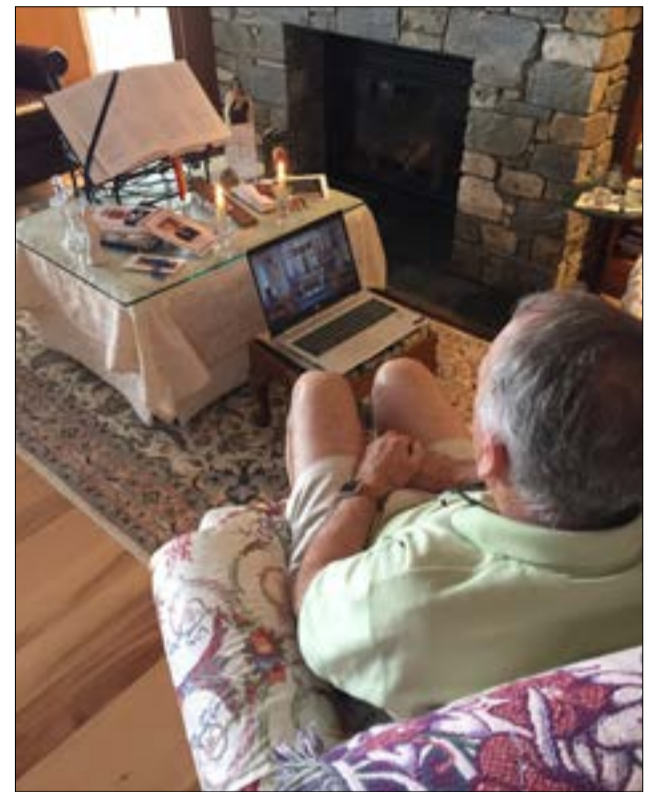
"The family did not feel alone. Prayer and messages were coming in to the family. She (Kathleen) received much positive feedback afterwards. The family wished to be praying with the Mass, even though they couldn't physically be together, they were able to be connected. That was very important to the family," Mrs Daly said.

When life returns to something closer to normal, and the virus is under control and restrictions are lifted, the family hopes to gather for a Memorial Mass and to continue sharing more in a larger gathering about Mrs Tod's life, her gifts, and her service.

One of the things that will likely be fondly remembered is her home-grown potatoes, which were a favourite at family reunion in January.

Mrs Daly expects there will be more funeral services conducted with family and friends watching online and praying in their homes.

"The prayer of the Church is integral to our very being, in life and in death. We are finding ways to care for our people and Noreen's passing gave us a start. Joining in the celebration of the Mass was a source of consolation to the family as our prayers accompanied her journey to her



A family member watches the requiem Mass online.

eternal home."

Mrs Daly added that *A Book of the Names of the Faithful Departed* is being created by the Christchurch diocese during the time of isolation. At the end of this crisis, the book is going to be bound and a copy will be given to all parishes, so it can be used in Memorial Masses. During the lockdown, Masses will be celebrated by parish clergy in private for deceased parishioners, even when sharing this online is not possible, Mrs Daly said.

"Our care for the bereaved family and friends will continue."

## Preparation key in Pacific Islands

by NZ CATHOLIC staff

In the Pacific, while many nations are not experiencing large Covid-19 case numbers, local community groups are already mobilising to prevent and prepare for the growing pandemic.

One such group is the Kiribati Health Champions, composed of women and young adults who have spent the last 18 months delivering nutrition training in Kiribati's capital atoll of Tarawa and some of the nation's outer islands. As the threat of the pandemic grows in the region, a group of 31 Health Champions — briefed by the Kiribati Public Health Service — are now building awareness about virus transmission and prevention techniques throughout Tarawa's densely populated communities.

In Papua New Guinea, a long-term volunteer stationed there is working closely with the Diocese of Rabaul and the Vunapope Hospital to support community prevention activities.

The Social Empowerment and Education Programme (SEEP) in Suva, Fiji is delivering key messaging and hygiene products to ten villages, which would otherwise receive limited resources.

These initiatives are supported by Caritas Aotearoa New Zealand. Car-

itas works with several grassroots organisations across the Pacific and around the world to assist development and emergency response efforts. Their long-standing relationships with these communities allow them to act quickly to respond to local needs in the face of the growing pandemic.

"While there aren't many reported COVID-19 cases in the Pacific, we know that the pandemic spreads rapidly in the kinds of places and events which are so important to families and communities in our region," said Caritas director Julianne Hickey.

"Right now, we are working with our local partners in these communities to share public health messages and prevent the spread of the disease."

Most communities are focused on conveying consistent public health messaging, raising awareness of personal hygiene and virus transmission, gathering emergency resources and distributing life-saving sanitation supplies.

Caritas is currently supporting Covid-19 prevention and response activities led by 13 organisations in 10 countries, mainly in the Pacific, through funds raised by their Pandemic Appeal.

Donations are accepted online at [caritas.org.nz](http://caritas.org.nz) or by phone at 0800 22 10 22.



## PANDEMIC APPEAL

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# Imagining life after Covid-19

To think of life after Covid-19 is daunting. The changes that it has brought to our daily lives have been vertiginous. Our awareness of its potential harm is still limited. We are only beginning to catch sight of the grim beast that slouches towards us threatening death and devastation in coming months.

Nevertheless, with so much rebuilding of society that will need to be done, and so many opportunities that will present themselves for shaping a better society, we do need to think beyond the present.

Some possibilities are evident, even in the disruption caused by our response to the threat. One of the most surprising features of that response has been flexibility, even in the face of visceral convictions. It is seen particularly in the abandonment of the economic ideology accepted by both major parties in Australia.

This equates the national good with economic growth. It centralises the freedom of competitive individuals in a free and minimally-regulated market. The role of government is to support the market by balancing their lean books, privatising community assets, and bullying individuals who cannot compete in society.

This view of the world is deeply held. Yet within a week or two, the Australian government has been persuaded to go heavily into debt, to prop up no-longer competitive businesses, to consider nationalising them if necessary, to give money to people who are unemployed, and make it easier for people suddenly unemployed to access benefits, and to listen to experts other than party-line economists in framing policy. All these measures effectively subordinate the economy to the health of the community. Though the change is explicable and commendable, I find surprising the lack of resistance to the betrayal of such a deeply-rooted ideology.

## ■ Change

These and other such changes to conventional wisdom, such as the encouragement to work from home, will create a demand for broader change.

This will be resisted because of an abiding conflict between different priorities given to the economy and to the wider culture. This difference

finds expression in the way that the individuals and community are valued, and to the relationship between the local and the global.

The regnant neoliberal construction makes economic growth the mark of a good society, and free competition by individuals and corporations central to that goal. Individuals' value lies in their contribution to economic activity.

Critics of this emphasis on the determinative priority of economic activity insist that all human beings have a personal value that does not depend on their virtue or their participation in the economy. They are persons, not individuals. These critics emphasise, too, how important are the

## Andrew Hamilton

varied and deep relationships that enable persons to grow within communities. This interlocking set of relationships gives all people a responsibility to contribute to the larger community, and especially to its most vulnerable members. From this perspective, the goal of government is to promote the growth of all persons in society, especially the most vulnerable. Economic growth is important, but it is subservient to that goal. It must respect the other relationships that make a good world.

## ■ Local

The second important relationship is between the universal and the local. Where economic growth led by individual freedom is the goal, the ideal world is seen as a single market in which competitive individuals and corporations should be able to compete freely, co-operate freely, sell freely and profit freely. From this perspective, the local becomes essentially a brand name devised to sell the same goods to different regions.

Critics of this view emphasise the overriding importance of local relationships central to personal identity. These flow into broader relationships in groups based on culture, religion, political views, interests and so on. They reach out further to the relationships that make up nations and a world in which respect for persons and trust



A man wearing a protective mask prays at the Metropolitan Cathedral in Managua, Nicaragua on March 22, 2020, amid the coronavirus pandemic. (CNS photo)

between communities dominates.

Seen from this perspective, the response to the Covid-19 crisis has shown how corrosive to good society the current ideology of governments has been. The response has accepted that economic development is a means to deeper goals of society, that people are more than competitive individuals, and that the good order — and now the survival — of societies depends on trust and cooperation between persons and their communities.

When reflecting on the society that we wish to build after coronavirus, we need to go beyond rebuilding the priorities and the ways of working that were there before. They were clearly inadequate. The challenge will be to resist the pressure to return to business as usual, and to incorporate into our thinking about the economy and our shaping of society what we have learned of the importance of co-operation, communication, trust and generosity — in a word, love.

Andrew Hamilton, SJ, is consulting editor of [www.eurekastreet.com.au](http://www.eurekastreet.com.au) where this article was originally published. It is republished here with permission.

## Ronald Rolheiser

# The dispelling of an illusion

We don't much like the word "disillusionment". Normally we think of it as a negative, something pejorative, and not as something that does us a favour. And yet disillusionment is a positive: it means the dispelling of an illusion and illusions, unless we need one as a temporary tonic, are not good for us. They keep us from the truth, from reality.

There are many, many negatives to the current coronavirus that's wreaking a deadly havoc across the planet. But there's one positive: Against every form of resistance we can muster, it's dispelling the illusion that we are in control of our lives and that, by our own efforts, we can make ourselves invulnerable. That lesson has come upon us uninvited. This unforeseen and unwelcome virus is teaching us that, no matter our sophistication, intelligence, wealth, health or status, we're all vulnerable, we're all at the mercy of a thousand contingencies over which we have little control. No amount of denial will change that.

Granted, at one level of our consciousness we're always aware of our vulnerability. But sometimes after we have walked a dangerous ledge for a long time, we forget the peril and are no longer aware of the narrowness of the plank upon which we're walking. Then too our sense of our vulnerability to a hundred million dangers is, like our sense of mortality, normally pretty abstract and not very real. We all know that, like everyone else, we are going to die one day; but normally this doesn't weigh very heavily on our consciousness. We live instead with the sense that we're not going to die just yet. Our own deaths aren't really real to us. They are not yet an imminent threat, but only a distant, abstract reality.

Generally, such too is the vagueness of our sense of vulnerability. Yes, we know abstractly that we are vulnerable, but generally we feel pretty secure. But as this virus spreads, consumes our newscasts and brings our normal lives to a halt, our sense of vulnerability is no longer a vague, abstract threat. We're now much more aware that we all live at the mercies of a million contingencies, most over which we have little control.

However, in our defence, our innate sense that we're in control and can safeguard our own safety and security should not be too-hastily and too-harshly judged. We can't help it. It's the way we're built. We're instinctually geared to hate our weaknesses, our vulnerability, our limitations and our awareness of our own poverty, and are instinctually geared to want to feel secure, in control, independent, invulnerable, and self-sufficient. That's a mercy of grace and nature because it helps save us from despondency and helps us to live with a (needed) healthy pride. But it's also an illusion; perhaps one that we need for long periods in our lives, but also one that, in moments of clarity and lucidity, we're meant to dispel so as to acknowledge before God and to ourselves that we're interdependent, not self-sufficient, and not ultimately in control. Whatever else about this virus, it's bringing us a moment of clarity and lucidity, even if this is far from welcome.

We were given the same lesson, in effect, with the downing of the Twin Towers in New York City on September 11, 2001. In witnessing this single tragic incident, we went from feeling safe and invulnerable to knowing that we are not able, despite everything we have achieved, to ensure our own safety and the safety of our loved ones.

A lot of people relearned the meaning of prayer that day. A lot of us are relearning the meaning of prayer as we sit quarantined at home during this coronavirus.

Richard Rohr suggests that the passage from childhood to adulthood requires an initiation into a number of necessary life-truths. One of these can be summarised this way: "You are not in control!" If that is true, and it is, then this coronavirus is helping initiate us all into a more mature adulthood. We are becoming more conscious of an important truth. However, we may not see any divine intent in this.

Every fundamentalist voice that suggests that God sent this virus to teach us a lesson is dangerously wrong and is an insult to true faith. Still, we need to hear God's voice inside of it. God is speaking all the time, but mostly we aren't listening; this sort of thing helps serve as God's microphone to a deaf world.

Illusions aren't easy to dispel and for good reasons. We cling to them by instinct and we generally need them to get through life. For this reason, Socrates, in his wisdom, once wrote that "there is nothing that requires as gentle a treatment as the removal of an illusion". Anything other than gentleness only makes us more resistant.

This coronavirus is anything but gentle. But inside all of its harshness, perhaps we might feel a gentle nudge that helps us dispel the illusion that we are in control.

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

# Living in a long Holy Saturday

In an article written earlier on in the Covid-19 pandemic crisis, US Bishop Robert Barron referenced a statement by the great 17th century philosopher Blaise Pascal: "All of humanity's problems stem from man's inability to sit quietly in a room alone."

The bishop explained that Pascal was referring to humanity's propensity to distract itself from what really matters — most of the time — by a series of diversions.

But under lockdown conditions, many diversions are in short supply — or are not available at all.

Each day feels like a type of sabbath of the old school. The major difference for Christians at this time, in many places, is that there are no gatherings to worship God on Sundays.

It should not be forgotten that the sabbath was made for humans, not humans for the sabbath; so the Son of Man is Lord even of the sabbath. (Mark 2:27-28). As the Second Vatican Council noted: "The institution of the Lord's Day helps everyone enjoy adequate rest and leisure to cultivate their familial, cultural, social, and religious lives." (*Gaudium et Spes*, 67). Under current conditions, the opportunities for such cultivation are diminished. There is much opportunity for rest, there is less for leisure as most are used to.

On the sabbath following the Lord's passion and death, his disciples rested, as required by the Law. (Luke 23:56).

Even though the Church is now in Eastertide, many could feel they are still living in a type of Holy Saturday, resting at home, as required by the law. Many are waiting to flock to their churches again, to participate fully in the Eucharist, the source and summit of the Christian life.

So, this Eastertide, it is worth reflecting on the significance of Holy Saturday. Pope Benedict XVI did so during a visit to

the Shroud of Turin in 2010. He called the shroud "an icon of Holy Saturday", the day when "God remains hidden".

Benedict wrote: . . . [T]he Holy Shroud acts as a "photographic" document, with both a "positive" and a "negative". And, in fact, this is really how it is: the darkest mystery of faith is at the same time the most luminous sign of a never-ending hope. Holy Saturday is a "no man's land" between the death and the Resurrection, but this "no man's land" was entered by One, the Only One, who passed through it with the signs of his Passion for man's sake: *Passio Christi. Passio hominis. And the shroud speaks to us precisely about this moment testifying exactly to that unique and unrepeatably interval in the history of humanity and the universe in which God, in Jesus Christ, not only shared our dying, but also our remaining in death [in] the most radical solidarity.*

In this "time-beyond-time", Jesus Christ "descended to the dead". What do these words mean? They mean that God, having made himself man, reached the point of entering man's most extreme and absolute solitude, where not a ray of love enters, where total abandonment reigns without any word of comfort: "hell". Jesus Christ, by remaining in death, passed beyond the door of this ultimate solitude to lead us too to cross it with him. We have all, at some point, felt the frightening sensation of abandonment, and that is what we fear most about death, just as when we were children we were afraid to be alone in the dark and could only be reassured by the presence of a person who loved us. Well, this is exactly what happened on Holy Saturday: the voice of God resounded in the realm of death. The unimaginable occurred: namely, Love penetrated "hell". Even in the extreme darkness of the most absolute human loneliness we may hear a voice that calls us and find a hand that takes ours and leads us out. Human beings live because they are loved and can love; and if love even penetrated the realm of death, then life also even reached there. In the hour of supreme solitude, we shall never be alone: *Passio Christi. Passio hominis.*

This is the mystery of Holy Saturday! Truly from there, from the darkness of the death of the Son of God, the light of a new hope gleamed: the light of the Resurrection.

## The Habit



## Letters

### Streaming

This lockdown has led my wife and I to attend daily Mass streamed online. I must confess that, previously, watching Mass online did nothing for me. It was like watching a poorly-filmed B-grade movie.

I see now where my problem was. I was watching, not attending. The genius of our liturgy is that it is physical. We stand, we sit, we kneel, we lift our hands, we sing, we light candles, we release incense.

To help us shift from watching Mass to attending Mass, we have set up in the lounge a 24-inch monitor with Chromecast to enable streaming.

We push back chairs to create space to physically respond to the different Mass parts as we would in our local church. Candles and a crucifix are placed in front of the monitor. We say a prayer of spiritual communion at Communion. Suddenly we aren't watching a B-grade movie, we're taking part in the greatest story ever told.

Mike Baird,  
Hamilton.

### Post Covid-19

I saw on news reports that the Anglican Communion's once-in-10-years Lambeth Conference, scheduled for July and August this year in Canterbury, England, has been rescheduled for 2021 in light of the

Except for our own editorials, opinions expressed in *NZ Catholic* do not necessarily reflect the opinion of the newspaper or of its owner, the Bishop of Auckland, unless otherwise indicated.

### Abortion

It was a very sad day for New Zealand on March 18 when Parliament passed the horrendous changes to the abortion law by 68 votes to 51. All that was needed to stop the changes was nine more MPs to vote against the changes.

The March for Life in Auckland on February 29, with approximately 3000 in attendance, must have helped to change the minds of several of the 94 MPs who voted for the proposals on the first reading.

If we Christians were serious in trying to stop the changes being enacted into law, then we needed a far greater number at the March for Life.

We also needed an outpouring of prayer and fasting as Jonah initiated in Nineveh (Jonah 3: 4-6). I would doubt that there were very many Christian communities in New Zealand where their hierarchy, or their parish priest/pastor, had encouraged and led their parishioners to come together in a novena of prayer and fasting seeking God's help to stop the changes.

If this had been done, then we may not have ended up in New Zealand with the most liberal abortion laws in the world.

Patrick McNamara,  
Auckland.

### Enemy

With the coronavirus we have an invisible but real threat seen by its effects. Large efforts and vast resources are being deployed to counter this.

I believe Christians

and the Church particularly can learn a great deal from this fervour and realisation of danger in our midst. For we too face an invisible enemy whose effects are more far-reaching than a virus. Can anything other than the full message and application of the authority Jesus extended . . . counter and protect humanity from such an enemy?

Wishy-washy preaching turns the Good News into the good advice, and the demands of holiness and a fierce devotion become a baseline of mediocrity and complacency. There is a need to look back and see what worked for the saints in the centuries gone by. This was not sophisticated reasoning, but simply telling the truth about God, about our need for him and the salvation he offers, how desperately he is reaching out to us in love to ransom us and shield us from the clutches of the evil that surrounds us.

The legions of the enemy camp take their work very seriously, and have undivided hearts as they assault the world with their deceptions of abortion, gender ideology, atheism and a host of other ways to destroy souls; our response cannot be to offer a peace treaty of tolerance and fear, but on the contrary to see it for what it is and push back with the full force of the truths of the Gospel, for the healing of souls and the liberation of those who fall into the power of the devil.

Stephen Clark,  
Manila,  
The Philippines.

■ Abridged — Editor

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# Listening key for Church reform in our time

by MICHAEL OTTO

The royal commission investigation of sexual abuse in care in New Zealand is likely to highlight systemic problems in the Church that will prompt calls for reform.

This is what has happened in other countries and reform processes have started in places like Australia and Germany, said Dr Myriam Wijlens at a lecture in Auckland on March 11.

Dr Wijlens, who is a theologian, canon law professor and member of the Pontifical Commission for the Protection of Minors, stressed that reform has to address issues at their roots, touching and impacting the whole body of the faithful.

She said guidance for the necessary reform comes from the Second Vatican Council.

The Holy Spirit guided the council and is also guiding its reception and implementation, even though different Church members and local churches might be at different points in the process.

Pope Francis has picked up on some key aspects of Vatican II teaching in the way he has stressed the importance of "synodality" in the Church.

Most important in his understanding is how he sees the need that the whole Church, all the faithful, begin by listening to the Word of God and to each other. This occurred first in the synod on the family in 2014 and 2015. Bishops were not asked to report what they think the faithful believe, but rather they had to ask the faithful themselves to report what they believe. This was something new. It had not happened in previous synods, Dr Wijlens explained.

"Synodality thus begins with listening to all [the] faithful. This method will impact all future synods. It will also impact all discernment and decision-making processes on all levels in the Church on all major topics," she said.

Dr Wijlens, who is Dutch and is a Professor of Canon Law at the University of Erfurt in Germany, explained how this approach derived from the Second Vatican Council's location of the office of the bishop within a theology of the People of God.

Key to this is a new understanding of revelation itself.

"Before the council, revelation was a set of doctrines about God formulated by the hierarchy that the laity would learn by heart. Vatican II understands revelation as God speaking to men and women as friends to enter with them in fellowship. It is an encounter with God. The Holy Spirit leads into relationship and understanding and of deci-



Dr Myriam Wijlens

sive importance is that the Word of God is listened to and heard by all [the] faithful — including the ordained members of the People of God," she said.

"Revelation occurs within the whole People of God in a complex network of relations between all the faithful, be they laity, religious, theologians, bishops, pope, college of bishops. It can only be understood under the guidance of the Holy Spirit through a complex interaction of all the faithful — each and every one — according to his or her position and function.

"Such an understanding can only be appreciated in conjunction with the doctrine that, through baptism, all the faithful participate in the threefold ministry of Christ — priest, prophet and king. And that we all receive charisms as well as the doctrine that the Holy Spirit is active in each and every one."

As a result of this, Vatican II introduced the doctrine of the "people of God" and inserted this in its document on the Church before the council spoke about the hierarchy. By doing so, it was then able to affirm the infallibility, not only of the pope and college of bishops, but of the whole Church.

Dr Wijlens quoted paragraph 12 of *Lumen Gentium*.

"The entire body of the faithful, anointed as they are by the Holy One, cannot err in matters of belief. They manifest this special property by means of the whole peoples' supernatural discernment in matters of faith when 'from the bishops down to the last of the lay faithful', they show universal agreement in matters of faith and morals. That discernment in matters of faith is aroused and sustained by the Spirit of truth. It is exercised under the guidance of the sacred teaching authority, [in faithful and respectful obedience to which the people of God accepts that which is not just the word of (people) but truly the word of God]." (*Lumen Gentium* #12)

## ■ Tensions

Important, therefore, Dr Wijlens said, is the insertion of the people of God before the treatise of the hierarchy and the new understanding of revelation. How did this impact the synod of bishops? The synod of bishops was the result of another debate in the council, which was to clarify the relationship between the pope and the (college of) bishops.

That treatise on that topic was not rewritten in light of the doctrine of the people of God. Hence two different understandings stood — so to speak — side by side.

"In itself this was not new. Vatican II does it time and again, as it is a peaceful way of renewing because almost all can find themselves into either the one or the other understanding," Dr Wijlens said.

The council was aware of this, in as much as it was aware that not all issues were definitely decided. Often the council declared that the post-conciliar Church would have to deepen a new understanding. It was a trusting in the continuous

“Synodality thus begins with listening to all [the] faithful. This method will impact all future synods. It will also impact all discernment and decision-making processes on all levels in the Church on all major topics.”

working of the Holy Spirit and thus introduced a dynamic understanding of the faith. At the same time, it could give rise to post-conciliar tensions, Dr Wijlens said.

Pope Francis has struck out in a remarkable direction, in line with Vatican II teaching on revelation and the people of God, she said.

He begins with the people of God and locates the hierarchical authority within it. Pope Francis said that the *sensus fidei* (the sense of the faith — also called the *sensus fidelium* — the sense of the faithful) "prevents a rigid separation between the teaching and the learning Church, since the flock likewise has an instinctive ability to discern new ways that the Lord is revealing to the Church".

"The synod of bishops is the point of convergence of this listening process, conducted at every level of the Church's life. The synod process begins by listening to the people of God, which shares also in Christ's prophetic office, according to a principle dear to the Church in the first millennium — what touches all is to be discussed and decided by all," the Pope said.

"He elaborates," Dr Wijlens said, "that we have to continue to listen to the pastors. Through the synod the fathers — the bishops — act as authentic guardians, interpreters and witnesses to the faith of the whole Church, but they need to discern carefully from the changing currents of public opinion."

## ■ Law

Dr Wijlens also spoke about the task faced by legislators in redrafting Church law after the council, given the different perspectives side-by-side in council documents. A middle path was adopted in the drafting of the 1983 Code of Canon Law.

Diocesan synods, diocesan pastoral councils and parish pastoral councils were all catered for.

"[But] it should be noted," Dr Wijlens said, "that there is no institution in a diocese in which laity can participate that is obligatory for a bishop."

"If a bishop wants to govern his diocese without the participation of any lay person, he is able to do that and he would act in conformity with the law of the Church. Yet, by doing so, he would not receive the new understanding of Vatican II."

Dr Wijlens said that, during her recent visit to Australia, she discovered that only one third of Australian dioceses have a diocesan pastoral council. She understood that the situation was better in New Zealand dioceses.

But "if we go by the intentions of the Second Vatican Council, we have to say the diocesan pastoral council cannot be a mere option, it should be obligatory unless there are circumstances that prevent having such a council".

Such circumstances could be where it is dangerous for Catholics to meet because of political conditions, she said.

Dr Wijlens said she wanted to be realistic.

"A bishop who does not internalise the theological notions will convoke a body for the sake of being able to say that he has such a body."

"No legislator can ultimately determine how to use these bodies and how to use them best. What is required is an internal disposition on the side of the bishops to appreciate the gifts of baptism and thus to listen to the working of the Spirit among the faithful, as well as on the side of the baptised to see and discover their own responsibility to work for the well-being of the mission of the Church."

Dr Wijlens finished her talk with a cautionary note: "Canon law does not solve all problems. [What is] necessary is really an internal disposition to listen to the Word of God and to each other, to discern what the Holy Spirit is conveying to us here and now."

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# Humble sister helped many in her international roles

by MICHAEL OTTO

A Kiwi religious sister from the deep south, who represented the Vatican at the World Council of Churches in Geneva in the 1990s, has died in Auckland.

Sr Mary Emerentiana, SMSM, died on March 7. She was 92 years old.

She served in many ways for her religious congregation — the Missionary Sisters of the Society of Mary — including being its congregational leader in Rome in the 1980s.

At her funeral on March 11 at Holy Cross church, Papatoetoe, her fellow SMSM sister, Sr Patricia Leamy, explained in her eulogy that Sr M. Emerentiana — known as “Em” or by her initials of “SME” — was likely the most travelled sister in the history of their congregation.

Referring to a reading on the previous Sunday, Sr Patricia said, “God told Abram: ‘Leave your country, your family and your father’s house, for the land I will show you.’”

“Surely no other SMSM sister has travelled as she has - not only to those many countries where our sisters work, but also to the Czech Republic, Brazil, Trinidad and Tobago, Romania, Jordan, even Russia, in her role at the World Council of Churches.”

Born in 1927 and raised in Brydone near Gore in Southland, Monica Frances Cooney did her schooling in Gore, South Dunedin and Invercargill, where she was taught by the Mercy and Dominican Sisters.

She was dux twice at St Catherine’s, Invercargill, leaving there with a University Scholarship and qualifications in shorthand and typing.

She left Southland for Wellington, and worked for a year in the office of the then-Prime Minister, Peter Fraser. When Parliament was in session, she took her turn as a Hansard reporter.

In 1946, she entered the Missionary Sisters of the Society of Mary and made her first vows in 1949. In preparation for her later missionary



Sr Mary Emerentiana

work, she did teacher training and university study, gaining an MA in English Literature, a Diploma of Education and a Secondary Teachers’ Certificate.

She then went to Samoa in 1956 and had a huge impact, setting up St Mary’s College in Vaimoso, a Catholic secondary school for girls.

Sr Patricia said Sr M. Emerentiana’s early years in Samoa were among the happiest of her life. She praised her personal and “hands-on approach”.

“It was through her insistence on the highest possible standards that gave St Mary’s the reputation which it enjoys.”

Various roles in the SMSMs followed, including being congregational leader in Rome, until the Vatican invited Sr M. Emerentiana to be its representative at the World Council of Churches in Geneva.

Sr Patricia explained: “From 1990-1997, sister was the Roman Catholic consultor at the WCC, serving two terms in this capacity in the Mission and Evangelism Unit. She wrote that this work was an opening to a world beyond that of the Catholic Church, to the world of other Christians and other faiths. Working with brothers and sisters of other confessions and sharing in interfaith dialogue was a very enriching experience for her. She considered it a special privilege to pray daily with other Christians, to share their theological insights and understanding of church, and to do this, not only in Geneva itself, but also in many national churches in different countries that they visited as teams.

“She became a dedicated champion of the duty to pray and work for unity, not only among churches, but among all peoples.

“When she left the WCC to return to Rome, a senior colleague described this Mary-like woman as ‘an icon’ . . . ,” Sr Patricia said.

For the following 20 years, Sr M. Emerentiana’s work focused on the history and spirituality of her congregation. She assisted with SMSM renewal groups and worked closely with other branches of the Marist family. She researched and wrote about the congregation’s early sisters in the Pacific, which involved collecting many of their letters. Of particular interest were those of the sisters who were instrumental in beginning Pacific congregations of women in Fiji, New Caledonia, Bougainville and the Solomons.

Sr Patricia summed up her fellow religious as a “humble, wisdom figure who radiated joy”, who had left a substantial legacy.

The SMSM sisters and many others are immensely grateful to God for the blessing that Sr M. Emerentiana has been for so many people.

## Former priory building vandalised by intruders

by JEFF DILLON

The historic former Dominican Priory building beside St Joseph’s Cathedral in Dunedin was recently the target of intruders, who broke in and left a trail of damage.

Despite the building having an alarm system, the intruders managed to smash a wooden door on Monday, March 30, to carry on their vandalism inside. Various irreplaceable items of property were damaged, including two large paintings. One was a religious painting, while the other was a portrait of Dunedin’s first Catholic bishop, Irish-born Bishop Patrick Moran. His historic portrait was left lying on the floor separated from its

frame, which lay askew on top of it.

The trail of destruction extended to smashing open a door into a flat where an elderly man lives, who provides an on-site watch on the building for the diocese. On this occasion, the man was not there, but the alarm system was on. Once inside, further damage was done, including turning on the bath taps so that it flooded the place.

Diocese property manager Craig Paterson was reported as saying that thousands of dollars of damage had been done. While the building is insured, there is dismay among diocesan staff and parishioners at the damage done to so many historic and irreplaceable items.



The former Dominican Priory building next to St Joseph’s Cathedral.

## GENERAL MANAGER

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The General Manager is the custodian of the physical, financial and staffing resource (people) of the Diocese of Palmerston North and is responsible for ensuring they are appropriately protected, efficiently managed, utilised in the provision of pastoral services (as directed by the Bishop) and that all resources are strategically managed for the future.

With the impending retirement of the current long standing General Manager, the Diocese is now seeking applications from suitably experienced professionals for the position. It is anticipated that the new General Manager will be available to take up the appointment to the role before 30 June 2020.

Reporting to the Bishop, and leading a capable and committed team of people, the General Manager will:

- Take responsibility for the effective and efficient operation of the diocesan office by providing leadership and direction to the organisation and ensuring that the strategic objectives of the Diocese are met;
- Demonstrate excellent all-round skills in financial & resource management, human resource management, planning and risk management;
- Be an excellent communicator with well-developed interpersonal and problem-solving skills and with the ability to relate effectively with stakeholders;
- Hold appropriate tertiary qualifications in business or in a related discipline.

It would be preferable if the applicant had experience of working in a leadership capacity within the wider Catholic Church, whether nationally or in a parish or school context.

This is a challenging and rewarding senior management position. The appointee will have the chance to play a key role in the strategic management and development of the Diocese of Palmerston North.

For more information please contact Mike Hurdle on 04 917 7355 or apply online.



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## England's rededication viewers crash website

WALSINGHAM, England (CNS) — English Catholics rededicated their country as Mary's Dowry "in the eye of the storm" of the coronavirus pandemic.

Because of restrictions on movement and assembly to slow down the transmission of Covid-19, an estimated 530,000 people attempted to join the rededication by watching livestreaming services from parishes, churches and the National Shrine and Basilica of Our Lady of Walsingham, Norfolk. The volume of traffic volume was so high by the rededication time of noon on March 29 that it caused the website of the Walsingham shrine to crash, along with the livestreams in cathedrals and parishes provided by Churchservices.tv, a technology firm offering media platforms within churches.

Viewers were redirected to watch the event over YouTube instead.

The first dedication of England as Mary's Dowry was carried out in 1381 by King Richard II amid great domestic turmoil, with the intention that the country was set aside for the guidance and protection of Mary.

In his homily during the rededication, Msgr John Armitage, rector of the Walsingham shrine, said, when the English bishops decided in 2017 to rededicate England, "they could never have foreseen the extent of our need at this time".

"Today we undertake this dedication in the eye of the storm," he said. "In the face of the peril that we find ourselves in today, in addition to the physical resilience we need to protect ourselves, a stronger spiritual resilience will be needed to survive the ordeal ahead and to rebuild our society in the coming days."

"The fruitfulness of England in the days to come will be dependent on the faithfulness of her people."



Following his weekly audience at the Vatican on February 12, Pope Francis blessed this "Dowry Painting" of Our Lady of Walsingham, the Catholic national shrine dedicated to Mary in Norfolk, England. (CNS photo)

He added that England was at present also "humbled by the dedication of the thousands of men and women who, in the face of such danger each day, serve the sick and those in need and enable our locked-down communities to survive".

"May their dedication be blessed, and their spirits be strengthened," he said.

## Vatican approves special 'Mass in the Time of Pandemic'

VATICAN CITY (CNS) — The Congregation for Divine Worship and the Sacraments has approved a special "Mass in the Time of Pandemic" to plead for God's mercy and gift of strength in the midst of the coronavirus pandemic.

The Mass opens with a prayer that God would "look with compassion on the afflicted, grant eternal rest to the dead, comfort to mourners, healing to the sick, peace to the dying, strength to health care workers, wisdom to our leaders and the courage to reach out to all in love".

In a letter dated March 30, Cardinal Robert Sarah, prefect of the congregation, and Archbishop Arthur Roche, congregation secretary, said, "In these days, during which the whole world has been gravely stricken by the Covid-19 virus", many bishops and priests have asked "to be able to celebrate a specific Mass to implore God to bring an end to this pandemic".

The congregation granted the request, and provided special prayers and suggestions for the Scripture readings to be used.

The "Mass in the Time of Pandemic," the congregation said, can be celebrated on any day "except solemnities; the Sundays of Advent, Lent and Easter (season); days within the Octave of Easter; the commemoration of All the Faithful Departed (All

Souls' Day); Ash Wednesday; and the days of Holy Week."

The offertory prayer for the Mass reads: "Accept, O Lord, the gifts we offer in this time of peril. May they become for us, by your power, a source of healing and peace. Through Christ our Lord."

One of the suggested Gospel readings is Mark 4:35-41, the story of the disciples in the boat on the stormy Sea of Galilee.

One of the optional first readings is Lamentations 3:17-26, which includes the lines: "I will call this to mind, as my reason to have hope: The favours of the Lord are not exhausted, his mercies are not spent; they are renewed each morning, so great is his faithfulness. My portion is the Lord, says my soul, therefore will I hope in him."

A passage from St Paul's Letter to the Romans also could be used, proclaiming: "If God is for us, who can be against us? He who did not spare his own Son but handed him over for us all, how will he not also give us everything else along with him?"

The new Mass ends with the "prayer over the people", which says: "O God, protector of all who hope in you, bless your people, keep them safe, defend them, prepare them, that, free from sin and safe from the enemy, they may persevere always in your love. Through Christ our Lord."

## Prelate advises cellphones can't be used to administer sacraments

WASHINGTON (CNS) — Administering the sacrament of reconciliation via cellphone is impermissible under Church teaching, said the chairman of the US bishops' Committee on Divine Worship.

In a March 27 memo to his fellow bishops, Archbishop Leonard Blair said he was informed by Archbishop Arthur Roche, secretary of the Congregation for Divine Worship at the Vatican, that using a cellphone for the sacrament poses a threat against the seal of confession.

Even the use of a cellphone to help amplify the voices of a confessor and penitent who can see each other is not allowed, the memo said.

Archbishop Blair also said in the memo that — in regard to anointing of the sick — the duty cannot be delegated to someone else, such as

a doctor or nurse.

Citing The Catechism of the Catholic Church, Archbishop Blair noted, however, that, when it is not possible for a priest to administer the sacrament of reconciliation, it is appropriate for someone to seek absolution from sin by offering a "perfect contrition, coming from the love of God".

Such contrition, the catechism continues, "expressed by a sincere request for forgiveness . . . and accompanied by 'votum confessionis', that is, by the firm resolution to have recourse, as soon as possible, to sacramental confession, obtains forgiveness of sins, even mortal ones".

Archbishop Blair wrote that the same standard can be applied to the sacrament of the sick.

## Shroud link

A special online exhibition of the Shroud of Turin took place on Holy Saturday. The prayer service was livestreamed along with live images of the shroud. Use the link below to view a recording of the livestream:

<https://youtu.be/4vB14onpq2A?t=2024>

## Pope Francis establishes new commission to study women deacons

VATICAN CITY (CNS) — Pope Francis has established a new "Study Commission on the Female Diaconate" as a follow-up to a previous group that studied the history of women deacons in the New Testament and the early Christian communities.

Cardinal Giuseppe Petrocchi of Aquila will serve as president of the new commission and Fr Denis Dupont-Fauville, an official of the Congregation for the Doctrine of the Faith, will serve as secretary, the Vatican said on April 8.

Pope Francis named 10 other members of the commission —

five women and five men.

None of the 12 were part of the commission Pope Francis established in 2016 to study the historical facts about the women referred to as deaconesses in the New Testament and about the role of women deacons in the early Church.

In October, the final document of the Synod of Bishops for the Amazon asked that synod members, several of whom advocated for opening the diaconate to women, be able "to share our experiences and reflections" with members of the original commission.

In his post-vote talk to synod members, the Pope promised that he would have the Congregation for the Doctrine of the Faith "reconvene the commission, or perhaps open it with new members".

But he told synod participants what he had told reporters the previous May, saying that the 12 theologians and historians on the original commission were unable to reach a full consensus on whether "there was an ordination with the same form and same aim as the ordination of men", but more study was needed.

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# Pope calls for a ‘contagion’ of Easter hope

VATICAN CITY (CNS) — In an Easter celebration like no other, Pope Francis prayed that Christ, “who has already defeated death and opened for us the way to eternal salvation”, would “dispel the darkness of our suffering humanity and lead us into the light of his glorious day, a day that knows no end”.

The Pope’s traditional Easter message before his blessing “urbi et orbi” (to the city and the world) still mentioned countries yearning for peace, migrants and refugees in need of a welcoming home and the poor deserving of assistance.

But his Easter prayers on April 12 were mostly in the context of the suffering and death caused by the coronavirus, and the economic difficulties the pandemic has triggered.

The Pope’s Easter morning Mass was unique; missing were dozens of cardinals concelebrating and tens of thousands of pilgrims from around the world packing St Peter’s Square. Instead one cardinal — Cardinal Angelo Comastri, archpriest of St Peter’s Basilica — and a dozen faithful sat inside, one in each pew, before the Altar of the Chair, where the Pope celebrated the liturgy.

Millions followed on television, by radio and by livestream as the Easter *Alleluia* was repeated, and the Gospel account of the disciples finding the empty tomb was proclaimed both in Latin and in Greek.

As is customary, Pope Francis did not give a homily during the Mass, but offered his reflections before the *urbi et orbi* blessing.

Instead of standing on the central balcony of the basilica overlooking the square, he delivered the address from the gates leading to the tomb of St Peter under the basilica’s main altar.

“In this night, the Church’s voice rings out: ‘Christ, my hope, is risen!’” Pope Francis said.

The proclamation of hope, new life and victory over death, he said, should be “a different ‘contagion’, a message transmitted from heart to heart, for every human heart awaits this good news”, he said.

“This is no magic formula that makes problems vanish,” the Pope said. “No, the Resurrection of Christ is not that. Instead, it is the victory of love over the root of evil, a victory that does not bypass suffering and death, but passes through them, opening a path in the abyss, transforming evil into good: this is the unique hallmark of the power of God.”

The risen Jesus came forth from the grave still bearing the marks of his crucifixion, he said. “Let us turn our gaze to him that he may heal the wounds of an afflicted humanity.”

Pope Francis prayed first of all for those directly affected by the coronavirus, especially the sick, those who have died and those mourning loved ones after not being able to say goodbye.

“May the Lord of life welcome the departed into his kingdom, and grant comfort and hope to those still suffering, especially the elderly and those who are alone,” he said. “May he never withdraw his consolation and help from those who are especially vulnerable, such as persons who work in nursing homes or live in barracks and prisons.”

Pope Francis also prayed for those suffering from solitude because of the pandemic, for those



Pope Francis leads the Via Crucis procession in St Peter’s Square on April 10.

who have lost their jobs, for doctors and nurses treating the sick and for members of law enforcement, who are helping keep people safe.

“In these weeks, the lives of millions of people have suddenly changed,” he said. Some people have found it an opportunity to slow down, reflect and spend time with their families.

But, he said, for many others “this is also a time of worry about an uncertain future, about jobs that are at risk, and about other consequences of the current crisis”.

The Pope asked political leaders “to work actively for the common good, to provide the means and resources needed to enable everyone to lead a dignified life and, when circumstances allow, to assist them in resuming their normal daily activities”.

When the whole world is suffering, he added, people must pay special attention to the poor, the homeless and refugees.

## ■ EASTER VIGIL

In a dark and nearly empty St Peter’s Basilica, Pope Francis blessed a fire, lit the Easter candle and called Christians to keep kindling sparks of hope, knowing that Jesus has risen and death will not have the last word.

Easter is a reminder that “God is able to make everything work unto good, because even from the grave he brings life”, the Pope said in his homily on April 11 during the Easter Vigil Mass.

In his homily, Pope Francis echoed the sentiments of many people mourning the deaths of loved ones because of Covid-19, and facing the tensions of living in prolonged lockdowns.

Even after the Gospel proclamation of the Res-

urrection, Pope Francis spoke of how, for many people, “we are experiencing, more than ever, the great silence of Holy Saturday”.

Easter, the Pope said, gives believers “a fundamental right that can never be taken away from us: the right to hope”.

Easter hope is not simply optimism, rather “it is a gift from heaven, which we could not have earned on our own”, he said.

Easter proves that “Jesus’ hope is different”, he said. “He plants in our hearts the conviction that God is able to make everything work unto good, because even from the grave he brings life.”

## ■ GOOD FRIDAY

Pope Francis led the Way of the Cross from St Peter’s Square on Good Friday, rather than at the ancient Colosseum.

Each year, the Pope asks a different person to write the commentary and prayers for the Good Friday service.

This year, the meditations for the late-night event were written by members of the Catholic community of the Due Palazzi prison in Padua.

Various people from the prison — including a former prisoner, the prison director, police officers, a volunteer and the prison’s chaplain, Father Marco Pozza — took turns carrying a large black cross. The Vatican said five representatives of the Vatican City State health services also participated in carrying the cross.

The meditations on the traditional 14 stations were written not only by prisoners, but also by people directly affected by crime, including prisoners’ families, victims and even a priest falsely accused of a crime.

That afternoon, at a liturgy in St Peter’s Basilica, Pope Francis was the only one who took part in the veneration of the cross.

## ■ HOLY THURSDAY

Unable to invite Rome’s priests to mark Holy Thursday in St Peter’s Basilica, Pope Francis thanked all priests for their service, and called those who died ministering to the sick and health care workers part of the community of “saints next door”.

More than 60 priests have died of Covid-19 in Italy after contracting the coronavirus while carrying out their ministry helping others, he said during the Mass of the Lord’s Supper.

For Holy Thursday, the usual morning chrisem Mass with Rome’s priests was postponed to a later unspecified date; the optional foot-washing ritual was omitted; and the traditional procession with the Blessed Sacrament at the end of the Mass was also omitted, with the Eucharist placed directly in the tabernacle.



Pope Francis delivers his Easter message “urbi et orbi” (to the city and the world) after celebrating Easter Mass in St Peter’s Basilica. (CNS Photos)

Click here to watch the Pope celebrating Easter hope amid pandemic.

# Cardinal Pell released after 405 days behind bars

VALLA BEACH, Australia (CNS) — Cardinal George Pell has been released from prison after 405 days behind bars, after the seven judges of the High Court of Australia unanimously overturned the original December, 2018, jury verdict that found him guilty on five counts of molesting two 13-year-old choirboys in 1996.

The court's decision, released on April 7, concluded there was "a significant possibility that an innocent person has been convicted because the evidence did not establish guilt to the requisite standard of proof".

A few hours later, the 78-year-old Cardinal Pell was driven from Barwon prison to a Carmelite monastery in Melbourne.

"I have consistently maintained my innocence, while suffering from a serious injustice," Cardinal Pell said in a statement, adding that he holds "no ill-will toward my accuser".

"I do not want my acquittal to add to the hurt and bitterness so many feel; there is certainly hurt and bitterness enough," he said.

After spending the night at the monastery, Cardinal Pell reportedly drove himself to Sydney, where he is staying initially at the Seminary of the Good Shepherd in Homebush, where he has lived briefly previously. At a service station between Sydney and Melbourne, Cardinal Pell reportedly told media that prison life "wasn't too bad", but he was "very pleased" at the High Court ruling.

Within a few hours of the High Court ruling, Pope Francis opened his daily Mass by praying for "all persons who suffer an unjust sentence because of intransigence".

"In these days of Lent, we've seen the persecution Jesus suffered and how the doctors of the law were intransigent against him," the Pope said.

"He was judged under intransigence, with intransigence, being innocent," the Pope said. "I'd like to pray today for all persons who suffer an unjust sentence because of intransigence."

The Pope made no direct reference to the Pell case, the Crux website reported. Francis later put out a tweet that made a similar point to the one he made at the Mass.

The Vatican later said in a statement that it "welcomes the High Court's unanimous decision concerning Cardinal George Pell, acquitting him of the accusations of abuse of minors and overturning his sentence".

The statement said the Holy See "has always expressed confidence in the Australian judicial authority" and noted that "Cardinal Pell has always maintained his innocence and has waited for the



Australian Cardinal George Pell relaxes on the grounds of the Seminary of the Good Shepherd in Sydney on April 9, 2020. (CNS photo/courtesy Archdiocese of Sydney)

truth to be ascertained".

"At the same time," the statement continued, "the Holy See reaffirms its commitment to preventing and pursuing all cases of abuse against minors."

The court reversed the result of Cardinal Pell's June, 2019, appeal to the Victoria Supreme Court, which had upheld the jury verdict by a majority of 2-1. The High Court said the Victoria court should have overturned the verdict, based on reasonable doubt about the cardinal having an opportunity to commit the offences immediately after a Mass in the Melbourne cathedral.

The most senior Catholic to be convicted of child sexual offences, Cardinal Pell originally was sentenced to six years in prison — with a possibility of parole after three years and eight months — for sexually abusing two choirboys in 1996 and 1997. One of the men has since died.

"The High Court found that the jury, acting rationally on the whole of the evidence, ought to have entertained a doubt as to the applicant's guilt with respect to each of the offences for which he was convicted, and ordered that the convictions be quashed and that verdicts of acquittal be entered in their place," the brief judgement stated.

The High Court agreed with Cardinal Pell's legal counsel, who argued that the judges on the Victoria court did not take into account the testimony of the witness who said that the cardinal, who was archbishop of Melbourne at the time, might not have had the opportunity to commit the offences, thus raising reasonable doubt about his guilt, and therefore should have overturned the jury decision.

"The court held that, on the assumption that the jury had assessed the complainant's evidence as thoroughly credible and reliable, the evidence of the opportunity witnesses nonetheless required the jury, acting rationally, to have entertained a reasonable doubt as to the applicant's guilt in relation to the offences involved in both alleged incidents," the High Court said.

## ■ Virus

Australia's final court of appeal issued its judgement less than a month after a two-day hearing by the justices on March 9-10. The decision was delivered initially by a Twitter message on the court's official feed linking to the decision, due to the unique circumstance of the Covid-19 pandemic that has infected more than 5000 Australians and claimed more than 40 lives.

Owing to social distancing measures in Australia to stem the spread of the coronavirus and the closure of some state borders in the country, the verdict was delivered by Chief Justice Susan Kiefel in a near-empty room in the High Court registry in her home state of Queensland, rather than at the High Court in Australia's capital Canberra.

Cardinal Pell said in his statement that "my trial was not a referendum on the Catholic Church, nor a referendum on how church authorities in Australia

dealt with the crime of paedophilia in the Church. The point was whether I had committed these awful crimes, and I did not".

"The only basis for long-term healing is truth, and the only basis for justice is truth, because justice means truth for all," he said, adding "a special thanks for all the prayers and thousands of letters of support".

Many survivors' groups, who had seen the cardinal's conviction as vindication for their long-standing campaigns to get justice from the Church for decades of child sexual abuse, were devastated by the acquittal.

Cardinal Pell's accuser released a statement saying he respects the High Court's decision and accepts the outcome.

"It is difficult in child sexual abuse matters to satisfy a criminal court that the offending has occurred beyond the shadow of a doubt," he said.

He hopes the outcome won't discourage child sexual abuse survivors from coming forward, reassuring them "most people recognise the truth when they hear it . . . I am content with that", *The Canberra Times* reported.

Archbishop Mark Coleridge, president of the Australian Catholic Bishop's Conference, said in a statement that the High Court's ruling will be "welcomed by many, including those who have believed in the cardinal's innocence throughout this lengthy process".

"We also recognise that the High Court's decision will be devastating for others," he said. "Many have suffered greatly through the process, which has now reached its conclusion. The result today does not change the Church's unwavering commitment to child safety, and to a just and compassionate response to survivors and victims of child sexual abuse. Any person with allegations of sexual abuse by Church personnel should go to the police."

“Many have suffered greatly through the process, which has now reached its conclusion. The result today does not change the Church's unwavering commitment to child safety, and to a just and compassionate response to survivors and victims of child sexual abuse.”

— Archbishop Coleridge

## ■ Problems

Cardinal Pell's legal problems might not be over. Prosecutors could potentially revive another set of potential charges for a second set of historical abuse allegations that were headed for trial, but were dropped once he was originally convicted.

He is also facing a string of civil suits — Australian news media have reported as many as 10 suits either filed or in preparation — and new allegations were made in recent weeks as part of a three-part documentary series on child abuse in the Australian Church.

In addition, Australian Attorney-General Christian Porter is now free to authorise the removal of lengthy redactions to two case studies from the country's Royal Commission into Institutional Responses to Child Sexual Abuse.

One case study concerned a timeframe when the cardinal was a priest in the Diocese of Ballarat and was supposedly advising the bishop at a time when serial child sexual abuse by other priests occurred, as documented by the royal commission. The other covered a timeframe when he was archbishop of Melbourne when other such offences were committed by priests in the diocese.

Survivors' groups are pressing Porter to release the information.

The Vatican had said Cardinal Pell faced an abuse investigation by the Congregation for the Doctrine of Faith, but that investigation was put on hold awaiting the conclusion of the Australian legal process. The Vatican statement on April 7 did not say whether or not the Church investigation would continue.

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# Readings for the second and third Sunday of Easter

The following Scripture passages correspond to those used as the readings on the second and third Sunday of Easter this year. As a service to *NZ Catholic's* readers during this time of Covid-19 alert stage 4, these texts, which have been taken from the US Conference of Catholic Bishops' website (New American Bible, Revised Version), are provided for devotional use and spiritual reflection.

## SECOND SUNDAY OF EASTER

### First Reading: Acts 2: 42-47.

They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. Awe came upon everyone, and many wonders and signs were done through the apostles. All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need. Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favour with all the people. And every day the Lord added to their number those who were being saved.

### Second Reading: 1 Peter 1:3-9.

Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy gave us a new birth to a living hope through the Resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you who, by the power of God, are safeguarded through faith, to a salvation that is ready to be revealed in the final time. In this you rejoice, although now for a little while you may have to suffer through various trials, so that the genuineness of your faith, more precious than gold that is perishable even though tested by fire, may prove to be for praise, glory, and honour at the revelation of Jesus Christ. Although you have not seen him you love him; even though you do not see him now yet believe in him, you rejoice with an indescribable and glorious joy, as you attain the goal of [your] faith, the salvation of your souls.

### Gospel: John 20: 19-31.

On the evening of that first day of the week, when the doors were locked, where the disciples\* were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands

and his side. The disciples rejoiced when they saw the Lord. [Jesus] said to them again, "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."

Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger into the nail-marks and put my hand into his side, I will not believe." Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe." Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed."

Now Jesus did many other signs in the presence of [his] disciples that are not written in this book. But these are written that you may [come to] believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name.

## THIRD SUNDAY OF EASTER

### First reading: Acts 2:14, 22-28.

Then Peter stood up with the Eleven, raised his voice, and proclaimed to them, "You who are Jews, indeed all of you staying in Jerusalem. Let this be known to you, and listen to my words. You who are Israelites, hear these words. Jesus the Nazorean was a man commended to you by God with mighty deeds, wonders, and signs, which God worked through him in your midst, as you yourselves know. This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. But God raised him up, releasing him from the throes of death,

because it was impossible for him to be held by it. For David says of him: "I saw the Lord ever before me, with him at my right hand I shall not be disturbed. Therefore my heart has been glad and my tongue has exulted; my flesh, too, will dwell in hope, because you will not abandon my soul to the netherworld, nor will you suffer your holy one to see corruption. You have made known to me the paths of life; you will fill me with joy in your presence."

### Second reading: 1 Peter 1:17-21.

Now if you invoke as Father him who judges impartially according to each one's works, conduct yourselves with reverence during the time of your sojourning, realising that you were ransomed from your futile conduct, handed on by your ancestors, not with perishable things like silver or gold but with the precious blood of Christ as of a spotless unblemished lamb. He was known before the foundation of the world but revealed in the final time for you, who through him believe in God who raised him from the dead and gave him glory, so that your faith and hope are in God.

### Gospel: Luke 24: 13-35.

Now that very day two of them were going to a village seven miles\* from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognising him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer\* these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognised him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us?" So, they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.



Detail from *Supper at Emmaus*, 1525 by Jacopo Pontormo. (Wikipedia)

# Priest's bravery under fire ultimately cost him his life

by MICHAEL OTTO

With ANZAC Day services this year having been cancelled because of a pandemic, it seems fitting to go back into *NZ Catholic's* archives to re-tell the story of a Kiwi "priest-hero" whose dedication in ministering to the wounded under fire would ultimately cost him his life.

Patrick Dore was born in Ireland in 1885 and was ordained in 1910. He came to the archdiocese of Wellington and, as a curate in Palmerston North and parish priest of Kaikoura and Foxton, was greatly loved.

In August 1914, when the First World War broke out, Fr Dore volunteered as a chaplain. He went away with the Mounted Rifle Brigade, which was attached to the Auckland Mounted Rifles. Fr Dore arrived in Gallipoli two weeks after the original landing and he stayed until August, 1915.

According to secular media accounts, "Padre" Dore, as he was affectionately called by troops, was remarkably popular. One Gallipoli veteran later wrote that Fr Dore's "unfailing cheerfulness and his rich Irish humour were a constant source of inspiration to us".

"He was in every way a 'big man', and one of his best friends and admirers was the late Major Grant, Presbyterian chaplain to the brigade. "His popularity may be gauged by the fact that Protestant soldiers have been known to tell their mates that if they should be killed, they would like to have the burial service

conducted by him." His popularity could also be put down to the fact that he often risked his life to bring in wounded men.

The same Gallipoli veteran quoted above said that if some soldier had to spend a night in a "particularly unpleasant sap", then Fr Dore was "almost sure to visit the post and give a word of cheer". But Padre Dore could occasionally get his dander up.

An account from an Auckland soldier reported in the *Feilding Star* in 1918 told of "one occasion when most of the New Zealand officers . . . had been out of action, Fr Dore, who was standing close by, picked up one of the rifles and went into action and fought fearlessly".

"Some days afterwards, one of the men said to him 'Father, why don't you remain in the ranks and lead us?'"

"No", Fr Dore replied, 'I cannot. My blood was up then, and I was an Irishman, but now I am a priest.'

It was while ministering to the wounded that Fr Dore suffered the injuries that would eventually end his life.

According to the book *Bloody Gallipoli: The New Zealanders' Story*, Fr Dore had gone forward with a medical officer to tend to the wounded. Another account states that he was attending to the wounded of another unit, which was not his own. Fr Dore was shot in the spine by Turkish fire. He was initially saved by stretcher bearers, who carried him past basic medical sites to a better equipped facility. He nearly died from loss of blood.

Sent to England to recuperate from near paralysis, Fr Dore recovered sufficiently to



There was a large turnout for the funeral of military chaplain Fr Patrick Dore, MC, in 1918, as is shown in a publication of the time.

travel back to New Zealand in 1916.

Fr Dore was awarded the Military Cross and he was also mentioned in despatches.

After treatment in Auckland, Rotorua, Wellington and also in Australia, he was able to return briefly to his parish in Foxton. But in 1918, he underwent an operation on his spine, which had become infected because of his wounds. Fr Dore died at the Mater Misericordiae Hospital in Auckland on July 15, 1918. His requiem Mass at St Patrick's Cathedral in Auckland was attended by many men who had been with him in Egypt and Gallipoli. Another war chaplain, Bishop Henry Cleary, presided. The executive of the Returned

Soldiers' Association passed a resolution expressing deep regret at Captain Dore's death. "As Captain Dore's sincere devotion to his duty and his sterling qualities are known so well to all returned soldiers, we feel as an association that we have lost a friend and a comrade."

Fr Dore is interred in Foxton Cemetery. He had a brother, Fr William Dore, who served as a priest in Auckland diocese and who died in 1961.

A *New Zealand Catholic Schools Journal* item in 1932 states that the Roll of Honour for Gallipoli, "contains no name that is held in greater love and reverence than that of the late Chaplain-Captain Dore, MC".

This story originally ran in *NZ Catholic* in April, 2015.



## Family Matters

Helen Luxford

## Coronavirus lockdown

I write this one week into the coronavirus lockdown, with New Zealand at alert level 4. The world seems to change every day. Life is different for most, but it is much the same for me. As an essential worker based at a hospital, I am still going to work 4-5 days a week. The commute is lovely, parking is easy. At home, we are pretty well stocked for food but, with seven in the house and the limits on buying items, we have to do mini-shops most days to keep up with the milk and bread intake! The lack of structure and routine is getting to the kids. They are less busy without their extra-curricular activities, but that means they are not getting the same energy expenditure they are used to. They are enjoying local walks, bike rides and scooter rides to burn off some energy.

The health implications are potentially dire if this virus runs rampant in the community. We've all seen the images and heard the reports from countries like Italy and Spain and the UK and now the US, which are overrun and not coping well. However, the flip side is the dramatic economic fallout that this virus will cause — lockdown or no lockdown.

Certainly, the lockdown has seen much hurt and more will surely come. Many companies have had to

fold. This is devastating for so many people; so many families are affected as a result. I have grave concerns for people with mental health issues, those who are totally socially isolated and those who are victims of domestic abuse.

This is a situation the like of which most of us have not seen in our lifetime. The threat is invisible — there aren't war planes flying overhead, there isn't an earthquake with aftershocks, there is no volcanic lava coming out of Rangitoto. This virus is microscopic. We can't see it and I think that makes it harder to grasp the situation. Are we doing the right thing with this lockdown? From a health perspective, it's a definite "yes" from me, but for how long I'm not sure, because the consequences of it will be felt in our country and our world for a long, long time.

Make sure you keep your faith as an active, central point of your life at this crucial time. Prayer will help keep you calm and focused and hopeful. We can't control the future. We can pray, pray and pray some more for those making the decisions to be wise and careful as they balance so many factors in weighing up the best course of action.

We are lucky in New Zealand to be able to watch and learn from those countries ahead of us on the timeline. Hopefully, we are going to come

off better from a health perspective, but, in my opinion, we are too small a nation to protect ourselves from the huge economic implications.

We can take this time to re-focus ourselves. Try to focus on the simple aspects of quality family time. Realise how lucky we are — for my family we are lucky having a back yard with a trampoline, and a deck my husband built over summer has been a lifesaver right now! We are not rushing around to everything like we used to — when we tended to over-schedule — and this is a bit of light relief too.

I am enjoying the initiatives many businesses have taken. For example, speech and drama lessons are continuing by Zoom, so in our family we haven't lost everything altogether. We need to continue to support our local businesses and sports clubs and remember those less fortunate than us to get them through this hard time. The world will be different when we come out of this and so will we.

Luke 7:21; "And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight."

Helen Luxford is a physician, working part-time. She is a parishioner of St Michael's, Remuera. Together with her husband Michael, they are raising their children in the Catholic Faith and reflecting on the challenges and joys that brings.

# The making of jihadists

by NEVIL GIBSON

Moviemakers have long been attracted to extremes in religious faith. This has ranged from hellfire and brimstone preachers in westerns to clerical abuse in more modern times.

Cults, too, have attracted much attention, with the emphasis on scams that prey on people's vulnerabilities.

By contrast, genuinely inspirational movies have usually featured more mainstream religions.

In new European productions, extreme beliefs have been the focus. Prominent in this are the causes and consequences of radical Islam, particularly among alienated youth rebelling against their migrant parents.

France has a large Muslim minority that remains largely unassimilated and does not share that society's dominant values.

*L'adieu à la nuit (Farewell to the Night)*, screening in the disrupted French Film Festival, is set in the unlikely surrounding of the southwestern coastal countryside near the Spanish border rather than the urban *banlieues* of Paris or Marseilles.

Catherine Deneuve runs a horse-riding school and is delighted when her grandson (Kacey Mottet Klein) turns up suddenly after a long absence. But he does not come alone. He is in a jihadist group that includes his girlfriend (Oulaya Amarara) and a sinister recruiter (Stéphane Bak). They are preparing to join the Isis forces in Syria.

When their intentions become obvious, a former jihadist (Kamel Labroudi) is called in to persuade them otherwise.

Veteran director André Téchiné doesn't sugar-coat the story and highlights the gap between the appeal of youthful devotion to a deadly cause and



Amanda Sohrabi and Nora Rios in *Kalifat* (2020)

## Movie Review

the bizarre anti-social behaviour that follows.

The Swedish TV mini-series *Kalifat (Caliphate)* on Netflix is much more upfront about the nature of Isis and its European jihadist offshoots.

It has two main plots, one concerning security intelligence attempts to prevent a series of terrorist attacks in Stockholm, and the other about the plight of a Swedish "wife" and mother who wants to escape virtual captivity in Raqqa.

Interweaved with these is the recruitment of two school-age sisters, also with migrant Muslim backgrounds, who have negative views toward their parents and society generally.

While staged as a thriller, the series offers insights into why several hundred from the Nordic countries joined the Isis cause.

*Les éblouis (The Dazzled)*, also in the French Film Festival, traces the radicalisation of a family who join a charismatic Catholic sect, the Community of the Dove, in the parish of

Angoulême in southwest France.

They live communally, but are dominated by "The Shepherd" (Jean-Pierre Daroussin), who insists his flock "baa" when he enters the room.

The story focuses on the eldest daughter (Céleste Brunnquell), who is entering her teens and attends a school outside the community. Her rebellion exposes the cultish practices of "The Shepherd" and is based on writer-director Sarah Suco's own childhood experiences.

A similar story is the background to the Netflix mini-series *Unorthodox*, about a Hungarian subset of New York's Hasidic Jewish community.

In this German production, endorsed for its authenticity by members of Berlin's Ultra-Orthodox Jewish community, an unhappy young bride (Shira Haas) escapes to join her birth mother in Germany, pursued by her husband and an enforcer. Netflix also has a "making of" documentary that explains much of the detail.

## CLIPS

### Curtiz (Netflix)

Film buffs will be fascinated by this Hungarian production set in early 1940s Hollywood, where director Michael Curtiz is making *Casablanca* in a studio lot with fake fog and a model wooden plane. The dénouement is proving elusive, as the screenwriters (the Epstein twins), producer Hal Wallis, a government censor, studio boss Jack Warner and Curtiz himself struggle to complete the final scenes. Curtiz had directed most of the biggest hits for Warner Bros, then Hollywood's top studio. He was also famously autocratic, had a short fuse and treated everyone accordingly. This includes his estranged daughter, who turns up to complicate his already notorious private life. Filmed, like *Casablanca*, in atmospheric monochrome and acted by a mainly Hungarian cast, this is a must for those who admire one of Hollywood's greatest films. Netflix rating: 16+. 98 minutes.

### Uncorked (Netflix)

At last, an aspirational film about Afro-Americans that is mostly free of rapping, swearing, violence and crime. Instead it follows *Sideways* (2004) and *Bottle Shock* (2008) and has an amiable wine instruction manual dressed up as a domestic drama that pits a son, who wants to be a sommelier (Mamoudou Athie), against a traditionalist father (Courtney B. Vance), who runs a BBQ ribs restaurant. Writer-director Prentice Penny, in his feature debut, maintains an easy-going narrative that provides few surprises, but doesn't ignore the glaring social disparities of life in Memphis. This is highlighted when the demanding wine course examinees, most from privileged backgrounds, are taken to Paris to sharpen their palates. Netflix rating: 13+. 104 minutes.

### Thoroughbreds (Netflix)

First shown at Sundance in 2017, this features two young actresses who had impressive breakout performances (Anya Taylor-Joy in *The Witch* and Olivia Cooke in *Me and Earl and the Dying Girl*) at Sundance in 2015. They play two childhood friends who re-unite years later in Connecticut's wealthy belt of suburban mansions. One has been hired as tutor of the other, who has been socially isolated while awaiting trial on a charge of killing her horse. They scheme to murder a disliked stepfather, reminiscent of Sir Peter Jackson's *Heavenly Creatures*, though first-time writer-director Corey Finley's treatment owes more to Stanley Kubrick's horror classic *The Shining* (1980). The main drawback, as for Jackson, is that the lead characters lack empathy, while the message that the rich lack a moral compass or compassion is hardly original. Netflix rating: 13+. 92 minutes.

# Deeply moving novel of loss and hope for peace

**APEIROGON** by Colum McCann. Bloomsbury (New York, 2020). 480pp., \$32.99. Available on Amazon. Reviewed by PATRICIA BROOKS.

Those who visited the Holy Land with Pat and Suzie McCarthy as the pilgrimage leaders will recall meeting men and women affected by the tragic conflict of the intractable war in Jerusalem, the most sacred place in Christendom. Bereaved parents from both sides, Israeli and Palestinian, spoke to the pilgrims of their grief and horror of losing a child in the bitter killings and how they channelled their grief to work together for peace.

Rami Elhanan — an Israeli — spoke of losing his 13-year-old daughter Smadar, who was killed with friends when shopping for schoolbooks by a Palestinian suicide bomber.

Mr Elhanan told of his grief and anger, with a desperate desire for revenge that was changed into a desire for peace while working with Palestinian parents who had also lost children.

The Parents' Circle-Families Forum must be the only organisation which does not want new members, but it has become the catalyst for reconciliation, peace and tolerance in this troubled land.

*Apeirogon*, a novel by Colum McCann (named for a shape with a "countably infinite" number of sides) is based on the true story of Israeli Rami Elhanan and Bassam Aramin — a Palestinian — whose 10-year-old daughter Abir was shot by Israeli border police outside her school. The story of the fathers' personal experiences is interwoven with the long history of warfare and

## Books

small vignettes of the recent actions of significant others. It is a sad but inspiring read that immerses the reader in the horrors and pains of war, while enabling some understanding of this long-standing, multi-faceted conflict.

The parents from both "sides" speak in pairs, to "anyone who will listen and those who won't". Quotes from the fathers' testimony include:

"What I didn't know when Abir was killed is that she and Smadar would keep on living . . . to live on in the memories of others is not to die."

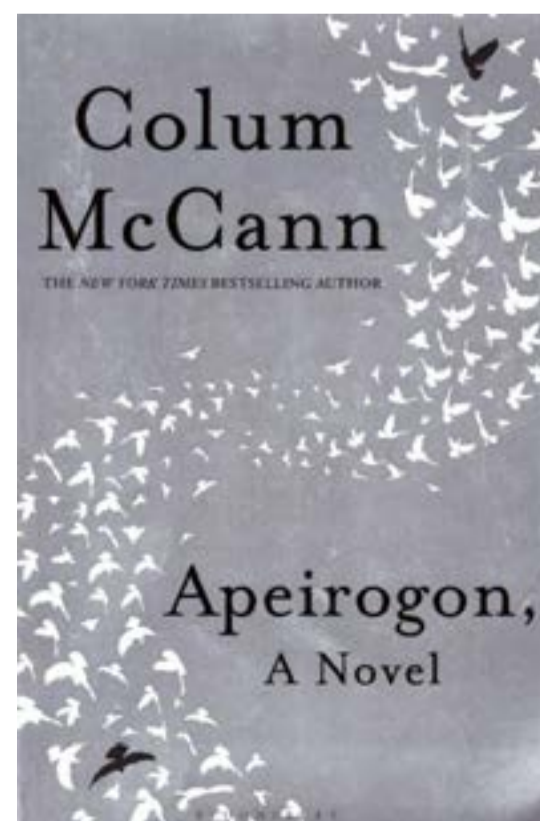
"I don't have time for hate anymore. We need to learn how to invest our pain. Invest in peace, not in blood."

The novel is divided not by chapters, but by numbered fragments, with some only a sentence or paragraph, others several pages, depicting the situation today, the history and how it has affected the lives of families.

This powerful novel certainly draws attention to the tragic conditions that demand that the world's conscience wakes up and acts, but as the sticker on Rami's motorbike reads: "It will not be over until we talk."

Colum McCann's *Apeirogon* is well worth reading, whether or not you have been to the Holy Land, but those who have heard Rami Elhanan speak will be deeply moved again.

Patricia Brooks is a Catholic from Tauranga.



## THE CHURCH YEAR

▼ We are here: Second Sunday of Easter

Advent

Christmas

Ordinary Time

Lent

Easter time

Ordinary Time

# What it means to be empowered by faith

## Scripture

by Fr Kevin Waldie sm

Of significance in these readings is the communal joy that accompanies the Easter faith we are presently proclaiming.

In Acts, Luke sets the focus for this Sunday. His choice of words purposely directs our attention to a description of the Church's early life. The unity of its members is particularly emphasised by such things as a common prayer life and valued acceptance of apostolic teaching. Their sharing everything in common demonstrates a gladness of heart that contributed to the well-being and growth of all those who believed in the power and grace visited upon the Church in the wake of the Resurrection.

The blessing formula that opens today's passage from 1 Peter also introduces us to the thought that our faith is a joyous celebration of what God and the Lord Jesus Christ have together wondrously brought into effect through the Resurrection. As we therefore contend with all that this life deals to us, these verses remind us that, because of what we believe, we should be truly joy-filled, proud to express before the world a faith in a God who saves his people from present woes.

John's Gospel text is yet another fine piece of New Testament writing that shows what it means to be empowered by a faith that takes

**April 19:** Second Sunday of Easter. **Readings:** 1. Acts 2:42-47; **Psalm:** 118; 2. 1 Peter 1:3-9; **Gospel:** John 20:19-31.

delight in proclaiming the risen Christ. On two separate occasions, the disciples are gathered together in a secure private space.

The risen Christ's appearance generates incredible peace and joy. And John's skilled narrative makes it dramatically plain that believing in the Resurrection is a worthy and blessed act, whether the risen Lord has been seen or not seen.

This Easter faith that we share with one another and our world is a wonder to contemplate. It is also a reason to proclaim with lively joy Jesus risen from the dead.

# Think deeply about the meaning of the Resurrection

The eloquent and impassioned witness of the early Church and its leading figures is most evident in today's Scriptures.

Peter's speech in Acts is delivered with an authority and vigour that illustrate well how, in human history, God has been working to prepare for the day when Jesus of Nazareth would appear as the Messiah. The fact of the Resurrection, supported by King David's prophetic words, is for all to acknowledge and wonder at. By giving witness to this core belief of the early Church, Peter invites us to savour this Good News and so join with him in spreading the message more widely.

The five verses from 1 Peter are an assured

profession of the Lord's bloody sacrifice and God's act of raising him from the dead. All of this is uttered in light of the faith and hope fostered throughout the envisaged historical timeframe. For once again we hear that the Resurrection forms an integral part of the eternal divine plan and the goal towards which everything is directed.

Luke's story of the two men on the road to Emmaus helps us broaden our understanding of the Easter mystery. Coming to recognise and know Jesus of Nazareth as the Messiah is obviously of consequence for Luke. The fact that the two disciples realise who their conversation partner is only late in the story highlights the

**April 26:** Third Sunday of Easter. **Readings:** 1. Acts 2:14,22-33; **Psalm:** 16; 2. 1 Peter 1:17-21; **Gospel:** Luke 24:13-35.

increasing number of witnesses who, one after the other, begin testifying to the Resurrection. In short then, this incident makes it clear that it is necessary to put a whole lot of things together in order to grasp the full extent of what Jesus has accomplished for all humanity.

These readings are an invitation to think deeply about the meaning of the Resurrection and to give witness to it by lives that reflect its joyful message.

## SAINTED GLASS



The Gospel on the Second Sunday of Easter (April 19) concerns the apostle whom we have come to think of as "Doubting Thomas". I have seen many windows depicting the scene, but this one in Monastere Royal de Brou, Bourg-en-Bresse, France is unusual, in that it shows Thomas and Jesus alone when the former placed his fingers in Jesus' wound. Most other depictions also show the other apostles. Yet to me it is the most expressive of Thomas' humility. Jesus said "Happy are those who have not seen and yet believe" — that's us! For we have not seen, yet we believe. Alleluia! — Glen McCullough

# Papal academy calls for world to act as global family

VATICAN CITY (CNS) — The Covid-19 pandemic has caught entire communities and nations off-guard, and the best way to tackle this global crisis is together as a global family, the Pontifical Academy for Life has said.

"An emergency like that of Covid-19 is overcome with, above all, the antibodies of solidarity," the academy said in a seven-page "note" published on March 30 on its website, academyforlife.va.

Titled, "Pandemic and Universal Brotherhood", the text highlights what ethical standards must prevail when dealing with the care and support of both individuals and communities in health care.

It also covered more "existential" concerns that often go ignored in a world increasingly focused on individual rights, isolationist national interests and a flood of data divorced from the people it represents.

A full reading of sacred Scripture shows that "being on the side of life, just as God commands us, is made real through gestures of humanity for the other", gestures of love, care and support, it said.

Solidarity and fraternity must be lived by everyone and in all fields, particularly in governance, scientific research and health care, it said.

Testing, protection and containment must be part of a "broad and deep search for the common good" in order to resist "a tendency to direct benefits toward privileged persons and a neglect of vulnerable persons according to citizenship, income, politics or age".

Even though hospitals and health care personnel are being faced with a tragic limit or shortage of resources, rationing must be avoided, the academy said.

## Bible News

Dramatic and painful decisions regarding treatment and care "cannot be based on differences in the value of a human life and the dignity of every person, which are always equal and priceless".

The best way to decide about the use of treatment is on "the basis of the needs of the patient, that is, the severity of his or her disease and need for care, and the evaluation of the clinical benefits that treatment can produce, based on his or her prognosis."

"Age cannot be considered the only — and automatic — criterion governing choice."

Rationing must be the last option, so that people always look for other alternatives, such as sharing resources, moving patients or seeking creative solutions to specific needs, "such as the use of the same ventilator for multiple patients. In any case, we must never abandon the sick person, even when there are no more treatments available".



(CNS photo)



# Local Diocese News

## Historic town split over new centre design

by PETER OWENS

The historic town of Arrowtown is split down the middle by a proposal to build an olive leaf-shaped centre next to St Patrick's church.

The Olive Leaf Centre Trust filed an application for a resource consent with the Queenstown Lakes District Council, relating to the Catholic Church property in the town.

The trust wants to go ahead with an olive leaf-shaped building next to the historic church of St Patrick. But the trust has been thwarted in its attempts to avoid a Council hearing and the plan will go to a public hearing, which was originally set down for May, but might have to be rescheduled, depending on the Covid-19 alert level.

The proposal has split the small town of Arrowtown, attracting 369 submissions to the Council last year, with 150 of those in opposition.

The proposed Olive Leaf Centre would serve primarily as a church hall which would also include a "Mary McKillop Space", a "Reflections Room", a small chapel and other facilities. At a lower level, it would contain visitor accommodation. This would primarily be for the use of visiting clergy and a possible caretaker. The application for a resource consent to the Lakes District Council also notes, "The accommodation does offer an opportunity to raise funds for the ongoing management of the entire site, which includes two historic buildings".

Colin Bellett, chairman of the Olive Leaf Centre Trust, said the decision to lodge a resource management application came only after many months of detailed planning to ensure the proposed building is compliant with the Council's guidelines and rules.

"The idea in this case is to make use of a piece of property beside the beautiful and historic Catholic Church in Arrowtown, to build a multi-purpose centre for the use of the whole community as well as for traditional church activities," Mr Bellett said.

He added that the centre "will be a great asset and gift to the community, accommodating a variety of uses and needs".



An architect's impression of what the Olive Leaf Centre would look like next to the Church of St Patrick in Arrowtown.

Local architect Fred van Brandenburg, who designed the centre, said in his architect's statement filed with the Council that, from eye-level, the structure would have "minimal visual impact", because the building would be sunk 2.2 metres below the level of the existing church. This means that, when erected, the only section above ground level would be the roof.

As for the church itself, Mr van Brandenburg said that, other than a mandatory requirement by the council to strengthen the almost 150-year-old building for earthquake compliance, there are no present plans to alter it.

The site is owned by the Catholic Bishop of Dunedin. When he was Bishop of Dunedin, Bishop Colin Campbell expressed support for the project, provided it could be self-funding. Parish priest Fr Jamie Lalaguna took the same stance.

Opponents of the project say the "modern and futuristic design" is inappropriate in proximity to heritage buildings. Opponents include the Lakes District Museum, the Queenstown and District Historical Society and the Arrowtown Village Association.

According to Queenstown Lakes District Council documents, the Olive Leaf Centre Trust last year applied to avoid a Council hearing and have the application directly referred to the Environment Court. When that was declined, the trust lodged an objection that was heard by a Council-appointed commissioner in September. At the conclusion of the hearing the objection was withdrawn.

Mr Bellett said the Olive Leaf Centre Trust members are preparing for what promises to be a highly-publicised hearing.

## 'Much-loved' Fr Bill Clancy dies in Whanganui

by SUE SECONI



A photo of Fr Clancy on his casket.

Much loved and respected priest of the people Fr William (Bill) Clancy died peacefully in Whanganui on March 12. He was 95 years old.

Many saw the fact that his requiem occurred on St Patrick's feast day as appropriate, given Fr Clancy's Irish roots.

Led by Cardinal John Dew in St Anne's Catholic Church, where he was parish priest before retiring, the Mass was streamed live to relatives and friends in Ireland and Australia.

Long-time friend Sr John Bosco Kendall, RSJ, delivered the eulogy. "While he wasn't frightened to die, he would have loved to have lived to celebrate his 70th ordination anniversary on June 4, enabling him to give thanks to God and to family and friends for the blessings of a long priestly life," she said.

"He did once come very near to a bishopric, inheriting a pair of Cardinal Delargey's shoes and Bishop Snedden's bearskin hat," Sr John Bosco said.

Born in Callan in County Kilkenny, a newly-ordained Fr Clancy came to Wellington archdiocese at the invitation of Archbishop O'Shea initially, and remained in the Palmerston North diocese when this was formed in 1980. Naturally a parish "man", he did hospital chaplaincy work as well.

"Looking after people and empathising with them has been special to my life as a priest," Fr Clancy said at his 60th ordination anniversary. "My life as a priest had never been anything but a joy. Even in the hardest times, I had never wanted to do

anything else."

As a child he always wanted to be a priest like his uncle, who was a priest in the United States. He was always grateful for his stable and loving family and for being with loving people. He credited his ability to remember people's names to his dad.

Many memories were shared at a vigil the night before the requiem.

Celebrating daily Mass, which he did right up until a few days before he died, was central throughout his long and generous priestly life.

### From NZ Catholic

With the decision by the Government that most non-daily newspapers and periodicals are not essential services, we are unable to print *NZ Catholic*.

Therefore, subscriber renewals and new subscriber receptions for *NZ Catholic* are suspended until such time as we can both print a paper and return to our office.

If you have any questions, please email: [admin@nzcatholic.org.nz](mailto:admin@nzcatholic.org.nz) or call 09 360 3067

# Australian Jesuit sees a broad crisis of ‘mattering’

by ROWENA OREJANA

By practising your humanity, you are living your Christianity.

This was the message of Australian Jesuit priest Fr Jamie Calder in his talk entitled “Christian Mission” on February 29 in Palmerston North.

Fr Calder is a theology lecturer and practising psychologist, whose clinical specialisation is broadly in men’s mental health.

“If you wish to practise your Christianity, first, practise your humanity. If you want to be a Christian, be a human first. The two go hand in hand,” he said.

Fr Calder said that, in Australia, as in most places in the world, there is currently a crisis of “mattering”.

“People wonder who they matter to. They wonder if what they do is important and matters to others. And I want to say to you, Christianity has had at its heart, the medicine for this for centuries and centuries,” he said.

Fr Calder said what God has done with the Incarnation of Jesus was “he has tied Christianity to humanity

itself by becoming human”.

The crisis of mattering is happening because “we use difference to alienate”.

“They’re different from us. We don’t see the humanity, we see the differences,” he said.

Fr Calder said, when fear strikes, we do not respond in accord with who we are, but with our “false self”, the one who thinks we can manage on our own.

But he said, God is showing us the direction that we need to take.

“God’s direction is the giveaway. What is God doing? Becoming human. We are not human beings trying to be spiritual. We are spiritual beings trying to be human. Our natural gifted endowment is spiritual. We’re looking for a way to express that now humanly,” Fr Calder said.

In the Incarnation, Fr Calder said, God “shows us that the fullness of divinity is to be found in a human being and the fullness of humanity is only glimpsed in the reality of God”.

“Now that’s an extraordinary claim. That’s like saying, well, you



Fr Jamie Calder, SJ

know, God and us, we all have one thing in common. We’re all human. It’s so radical,” he said.

“We are saying that, in Christ, we see the full humanity and the full divinity. And while they are never separated, they are never confused. They are never in competition with

each other.”

What this means, he stressed, is that we are always in the presence of God.

“The divine life is now permanently present in our humanity. All divine dealings are now on the human level. Your relationship with your barista, your relationship with your mechanic, your relationship with your partner, your lover, your life partner, your grandchildren, their teachers, your relationships with the pastor, with the priest, with the minister, your relationship with the people around you, is the theatre of God’s revealing,” Fr Calder explained.

This union, though, needs trust, belonging and forgiveness.

Again, he stressed, “the Christian spiritual pathway towards God is the pathway of being human. If you want to practise your Christianity, practise your humanity. There is no way to God. God is the way.”

The talk can be found on the diocesan website:

<http://www.pndiocese.org.nz/christian-mission>

## Kit’s Corner



After **Jesus** came alive again on **Easter Sunday**, he kept coming back to his friends so they would be sure that he was **really alive** and that they knew what they had to do to spread the **Good News** of love all over the world.

**Jesus** came to visit his disciples on Easter Sunday night and **Thomas** was not there. He said he would **not believe** it was Jesus unless he could see the scars of the nails in Jesus’ hands and put his hand into Jesus’ side. A week later, Jesus came again and Thomas was there. Thomas said, “**My Lord and My God**” (John 20:19-29).



One day, two of the followers of Jesus were going to a place called **Emmaus**. They were sad because Jesus had died and they did not know what to think about it. A man came and walked along with them and they talked about all the terrible things that had happened. The man reminded them of everything in the Bible about Jesus.

They stopped for the night and sat down to eat. When the man **blessed the bread and broke it**, they knew it was Jesus! But, at that very moment, Jesus disappeared! The two of them hurried all the way back to Jerusalem to tell the others that they had seen Jesus and he was alive (Luke 24:13-35).



Another time, seven of the disciples went out **fishing** in their boat.

They did not catch anything all night. In the morning a man called to them from the beach and asked them if they had caught anything. No!

The man told them to throw the net into the sea on the right side of the boat.

They caught 153 fish! Then they knew that the person on the beach was **Jesus**.

They hurried ashore and there was Jesus! There was a campfire with fish on it, and bread.

Jesus had made them **breakfast**.



TEXT: SUZIE MCCARTHY ART: PATSY NEALON

Find the story



in the Bible  
John 21: 1-14

# Googling ‘prayer’ has skyrocketed with coronavirus spread, expert says

by CAROL GLATZ

ROME (CNS) — Google searches for “prayer” have surged worldwide in step with the surge of emerging cases of COVID-19, according to a European researcher.

The rising interest in seeking information about “prayer” on Google “skyrocketed during the month of March, 2020, when Covid-19 went global,” wrote Jeanet Sinding Bentzen, an associate professor in the Department of Economics at the University of Copenhagen, Denmark, and executive director of the Association for the Study of Religion, Economics and Culture.

Using Google Trends data on Internet searches for “prayer” for 75 countries, she said she found that “search intensity for ‘prayer’ doubles for every 80,000 new registered cases of Covid-19.”

The findings were part of a preliminary draft study titled, “In Crisis, We Pray: Religiosity and the COVID-19 Pandemic”, released online on March 30 for public comment. The working paper was to be updated with new data “regularly”, she wrote.

Bentzen, who authored a paper in 2019 looking at the impact natural disasters had on “religiosity”, said she wanted to study whether the Covid-19 crisis was impacting “one of the deepest-rooted of human behaviours — religion”.

Specifically, she said she wanted to know whether the pandemic “has intensified the use of religion” globally, given that the coronavirus has affected more than 200 countries to date.

The data-timeline showing “search intensity on ‘prayer’ is flat before a country registers its first case of Covid-19”, and then drastically rises after the first case is registered in a country for all regions of the world, including Muslim-majority nations, she wrote.

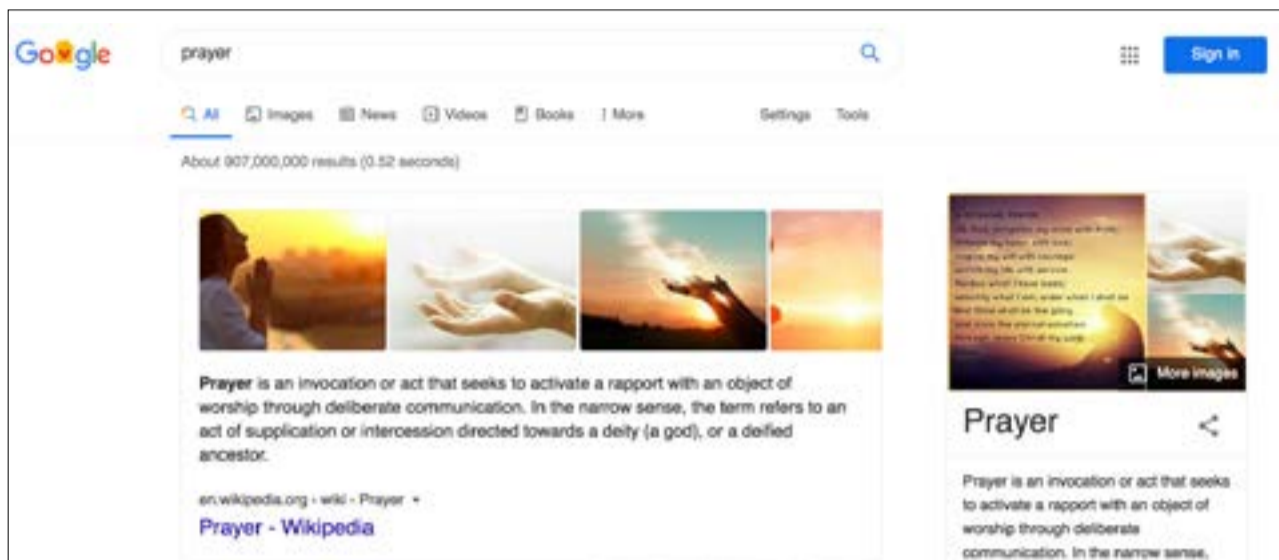
“The increases in prayer intensity documented here are the largest the world has experienced since 2004, the earliest date for which the Google Trends data is available,” she wrote. Google Trends measures keyword searches as a share of all total searches, so any increase in Internet activity doesn’t skew the data.

Bentzen concludes that “we humans have a tendency to use religion to cope with crisis. The Covid-19 has proven no exception.”

“The rise in prayer intensity supersedes what the world has seen for years” and may likely continue to rise as the crisis worsens, she added.

## ■ Caution

In response to Bentzen’s request for comments, some researchers cautioned against her assumption that “an increased share of Google



A screenshot of a Google search for prayer (CNS Photo)

searches for religious terms thus reveals an increased demand for religion”.

One US professor of sociology said the data only proved that more people were googling “prayer” and, without knowing people’s motives or background, it was not necessarily evidence of “an increase in religiosity”. The searches could “very well be the people who would normally have attended religious services but now can’t”, so, rather than representing a net increase in a “demand for religion”, it may reflect a growing need to access resources and services online.

But whatever the motives or reasons for the surge in searches, the online demand is real and massive, with some Catholic outlets already responding to the huge increases they have seen on their own platforms.

James Rogers, chief communications officer at the US Conference of Catholic Bishops, told the Catholic News Service that, as of March 23, “mentions for the USCCB on Twitter increased 2783 per cent, and the number of Facebook followers increased 172 per cent, the second straight week of triple-digit increases”.

“Correspondingly, the number of incoming messages to our Facebook account increased 177 per cent. Many of the messages were prayer requests or advice on prayers,” he wrote by email on April 3.

Rogers said it made him think of the 2015 Synod of Bishops on the Family “and how prophetic its focus on the domestic church now seems”.

“Practical advice for how best to start or strengthen the prayer space in your own home

does seem to me to be driving a lot of the traffic. That’s why our social media has tried to focus on simple ideas that anyone could try to get them started,” he added.

## ■ Tidal Wave

John Grosso, director of digital media at the Diocese of Bridgeport, Connecticut — one of many states with active stay-at-home executive orders — told CNS by email he has seen “an online tidal wave of new social media followers, website views, email newsletter sign-up, video views and podcast listeners”.

There are a lot of “new names” appearing on their social media and he is hearing from new people, he wrote.

“I am anecdotally hearing many stories from people who said they have not been in church, to church or connected with their church in some time, but something about this pandemic drew them in,” he added.

Responding to the Bentzen research, he said, just because the word “prayer” is being searched more does not mean that people are “behaving” more religiously.

However, “online traffic is most certainly up in religious circles. Whether that is because we cannot meet in person, or because we are attracting new or returning Catholics, is anybody’s guess. Personally, I think it is a bit of both”.

He said he uses a third-party company that analyses all of their social media, website and email commentary “and helps us identify trends and thus we can tailor our message”.

Grosso also interprets the data, “identifying key trends based on the time period and then making sure we are messaging appropriately”.

For instance, if a keyword identifier says “prayer” has been referenced a number of times, he takes a random sample to get some specific details and “get a sense of what they really want and where they are asking — social, web, otherwise”.

Then he will try to offer various options: post a video of Bishop Frank Caggiano talking about prayer practices; make prayer practices his podcast topic for the following week; request the bishop write a blog-reflection on prayer; or offer links on the website to various prayer practices.

He said he tries to “take a deeper dive into (data) because keywords tell a story” and not project his own thinking or make too narrow an interpretation of a general topic.

With the Covid-19 crisis, he said, “the best thing I can do is allow the data points to represent our constituents, their wants, their needs, their asks. I then do my best to balance that with the messaging” the diocese wants to share with the faithful.



A shadow is cast as a young person prays with a rosary in Grosseto, Italy on March 25, 2020. Joined by Orthodox, Anglican and Protestant church leaders and faithful from around the world that day, Pope Francis led the recitation of the Lord’s Prayer, imploring God’s mercy on humanity amid the coronavirus pandemic. (CNS photo)

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Linh Cao



Emilio Capin



Ryan Sy

## Three in Holy Cross Seminary first year

Holy Cross Seminary has welcomed three new seminarians discerning their vocation this year. However, the seminary sent them back to their respective parishes to spend the lockdown where they would be more comfortable.  
by ROWENA OREJANA.

**Linh Cao**, a 26-year-old seminarian from Christchurch diocese, stayed in the Christchurch Cathedral presbytery and is part of Bishop Paul Martin's "bubble".

Mr Cao is the brother of Fr Tien Cao, assistant priest of St Peter Chanel in Waimakariri and nephew of Vinh Auxiliary Bishop Peter Vien Nguyen.

Mr Cao said that, as soon as he could walk, his mother took him to the church for Masses and prayers. He knew at a young age that he had a calling.

But even with two priests in the family, Mr Cao said his mum struggled with his decision to enter the seminary.

"At first, she didn't agree for me to leave. She said, 'you already have one brother in New Zealand. You should not go there'," he recalled.

Mr Cao explained that his mother's fears stemmed from the 2011 earthquake in Christchurch. "She said, 'you already have one brother there. If an earthquake happens, you might both die'," Mr Cao quoted his mum saying.

Mr Cao, though he was determined, respected his mother's feelings. After a few weeks, when he brought the topic up, she relented.

"She said she respected my decision. 'I listened to God. When I die and God asks me why didn't you let him go, I wouldn't know how to answer'," he quoted his mother as saying.

Mr Cao, a graduate of the University of Foreign Languages at Hue University, said he prayed about his decision as to whether he would be a priest at the Vinh diocese or abroad.

"In my diocese, quite a few wanted to join that one. But other places in the world are lacking priests," he said. "I think God answered me and sent me to New Zealand."

Mr Cao said he just wants to love God and follow God's will.

"If he wants me to do anything for him, I will do that. If he gives me the ability to serve people, I will serve them. I'll do my best," he said. "I will give everything I have to the people."

**Emilio Capin**, 40, is a seminarian for the Archdiocese of Wellington. He was a teacher, an office worker and later became a nurse in the Philippines. He is currently staying with his sister for the duration of the lockdown.

He served as a lector at the St Augustine Metropolitan Cathedral in Cagayan de Oro for 16 years.

He said that, even as a young boy, he wanted to become a priest.

"I had the desire to become a priest when I was in primary school. Around the age of seven, I was attracted to the priesthood. I loved seeing priests in their vestments and I admired Pope John Paul II, who later became a saint," he said.

He said he remembered putting on a blanket to mimic the priest's robe and giving biscuits to his siblings in an imitation of Communion.

He said he wanted to become a priest earlier, but his father was unhappy about it. He also felt responsible for his parents' welfare as they were getting on in years.

"My father is 74 and my mum is 72. They are not really that old, but they take about five to six medications a day," he said.

Fortunately, one of his other siblings agreed to stay with their parents, so he became free to pursue his vocation.

He inquired about becoming a priest in his diocese, but he was told he was past the age limit which was 36. "I was already 36 at the time. I thought it wasn't meant to be," he said.

His sister in Wellington told him they were looking for seminarians in New Zealand. He visited his sister in 2015 to join the Capuchin order, but he was told that the order could not help him with his visa. He went home disappointed.

Two years later, a chance meeting between his sister and Fr Dennis Nacorda opened another path for him.

"Fr Nacorda put me in touch with Fr David Dowling, vocations director in Wellington," he said.

"Fr David told me that, if I wanted to come to New Zealand to become a priest, I had to be willing to commit and leave my job. I said 'yes'," Mr Capin said.

"I think there is a purpose for my being here in New Zealand. The Holy Spirit led me here," he said.

Mr Capin encouraged those who feel they have a calling to "just listen".

"If you feel that God calls you to a different way of living, just listen and be more prayerful. For me, prayer is a very big factor," he said. "Our lives are very busy, but we should have time to listen and also, pray to our Mother Mary . . ."

**Ryan Sy**, 39, is a seminarian for the Auckland diocese. He is staying at the presbytery at St Mark's parish in Pakuranga.

He entered the Augustinian seminary in the Philippines after graduating from high school, but left because he was quite young and thought there were many things he wanted to do.

"I really wanted to become a priest, but I just brushed it off. My brother married early and, since we were only two children in the family, I thought I should be the one to take care of my parents, even though they weren't obliging me to do so," he said.

He got a bachelor's degree in psychology, then took up a degree in education and passed his licensure exams for teaching and did a master's degree. While teaching, he also managed their small family business on the side, including operating a canteen in a school.

His parents suggested that he open his own restaurant and they would support him in that endeavour.

This brought him to New Zealand to study culinary arts in 2015.

"The original plan was to study here and go home immediately and open a restaurant back home. While I was here, I was by myself. I have no relatives here and, when I arrived, I really didn't have any friends. I didn't have any support system. So what I did was pray. When I felt sad, I listened to praise and worship songs," he said.

He said the calling intensified at this time.

"I felt I'm not getting any younger. I might as well do what I want to do. I told my parents. My mother was supportive, but my father was not too sure. He said, 'come home and let's talk about it.' So, I went home last September," he said.

With his father's blessings, he came back to pursue his vocation. He said he wanted to be a priest here because he felt there was more of a need here than in the Philippines.

"I like the pastoral engagement that priests here do," he said.

He said, when he finally becomes a priest, he would try to develop a music ministry for the youth. "My love for music is intense," he said.

He added he wants to serve the elderly as well.

"In fact, my current pastoral exposure is at the Little Sisters' home care where I visit elderly priests and nuns and others. Hopefully, if God really plans for me to be a priest, I can create more programmes for both the young and old parishioners," he said.

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### Papal Prayer

**The Pope's universal prayer intention for April:**

**Freedom from Addiction**

We pray that those suffering from addiction may be helped and accompanied.