

**THE MOST DEADLY
PANDEMIC IN
RECORDED
HISTORY**

1918 FLU PANDEMIC

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WelCom

NauMai

A newspaper for the Wellington and Palmerston North Catholic Dioceses

MAY 2020
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“Peace Be With You”

Photo: Annette Scullion/WelCom

Lockdown – a time to re-focus

‘Our Easter, lived and celebrated in lockdown, has been one like we have never experienced before. We have felt the pain of not being able to celebrate together the Easter liturgies in our local churches.

‘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.

‘Despite these trials, many of you have connected with the events of the Easter days in new ways and gained new insights. We have been delighted to see how families and communities have been so innovative in praying at home and connecting to others through the phone or social media. Your living and sharing your faith in this time has been a source of inspiration and encouragement to many other people.

‘In the midst of this lockdown we, as a nation, have realised that we have been seduced by busyness, the pursuit of trivial things and of taking for granted the important things of life. People have enjoyed this

slowing time. People have noticed families doing things together. The world has become quieter and we have noticed the beauty of nature. This time has proved to be a reflective time enabling us to refocus or revision ourselves and how we live.

‘This Easter, with Jesus, we have been offered the opportunity to die to self and rise again to a new beginning. 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. 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.’

*Excerpt from the Easter Pastoral Letter, 12 April 2020,
New Zealand Catholic Bishops Conference*

From the editor

Annette Scullion

As we publish May WelCom this week, our country begins Alert Level 3 as part of the Government's ongoing safety rules to prevent the spread of Covid-19. While restrictions for social interactions and gatherings remain in place, we will continue to publish WelCom online instead of distributing printed versions.

The weeks of lockdown brought about by the coronavirus pandemic have been a time of reflection, slowing down, peace, and reprioritising values and aspirations. It has been a time of difficulty and uncertainty for many and adaptation of lifestyle for everyone.

We have all seen 'grassroots' New Zealanders step up unstintingly to ensure we have been kept safe and connected during this time – supermarket workers, healthcare workers, scientists, media, artists, entertainers, farmers, growers, transporters, social workers, people working tirelessly to reach the most vulnerable and many more.

There has been much commentary about wanting our society to emerge for the better by retaining the interconnected strengths, care and compassion experienced locally and internationally. In this election year, when talking to politicians and using our vote, more than ever we ought to be mindful of our duty to promote the 'common good' and the renewed sense of equality that we have witnessed. It is these values of caring, sharing and kindness that 'really matter' to us as a community.

Stay safe, stay strong, stay kind.

Kia kaha, kia maia, kia manawa.

WelCom

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Sending articles to WelCom

In its mission to communicate about news and events in the Wellington and Palmerston North dioceses, WelCom publishes information, stories and photos received from readers.

The articles should be no longer than 300 words unless by arrangement with the editor. Please send as a MS Word document attached to an email or pasted into an email message. Please include your name, address and day-time phone number. At the editor's discretion, articles may be edited for length or clarity.

Photos should be in their original format (unedited, uncropped), at least one megabyte (MB) in size and attached to an email as separate photo files - JPEG, TIFF, GIF or bitmap (BMP). Please include names for a caption.

Email to: welcom@wn.catholic.org.nz

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Worshipping Together in our Faith Communities



+ John A Cardinal Dew

**Archbishop of Wellington Archdiocese
Apostolic Administrator of Palmerston North Diocese**

The last day of the month of May will be Pentecost Sunday. At this stage, we do not know what we can expect in terms of where we are with safety regulations to keep Covid-19 at bay and to keep us all safe. My hope is we will be back in our churches and that our communities will be physically gathered again to worship. We are all very aware that currently there are not many Christians around the world who are able to physically gather as a community. While there have been some great initiatives and many have been able to pray along with an online Mass, that is not the way it is intended to be.

In speaking about this phenomenon of online Masses just a few days ago [17 April 2020] Pope Francis talked about the fact that our Baptism makes us members of the Church family, sisters and brothers of Christ and of one another. He reminded us that all the baptised are called to develop an ever deeper and more intimate relationship with Jesus throughout our lives, and then reminded us we cannot do that on our own. We need one another in our faith communities. That is why I hope we will be able to be back in our churches for Pentecost Sunday on 31 May this year.

Pentecost signals the start of the universal mission of the Church; it is a mission that overcomes human obstacles because the Spirit of God is the driving force. One of the images we have of Pentecost is that of the disciples huddled together with Mary in the Upper Room with tongues of fire resting on their heads. By the power of the Holy Spirit the meaning of Jesus' life and message is poured into their hearts by the Spirit alive in them as a community. They experienced a community caused by God. We

can naturally experience the presence of the Spirit as individuals, but I believe the experience is stronger and more powerful when we are together as the family of God.

"Maybe, after our days of lockdown it is time for us, filled with the Holy Spirit, to be instruments of new life in our Church."

Pentecost was the beginning of a new age: fear was turned into joy; pain was changed to peace and trust; flight and hiding became courage and mission. The same happens for us when we are together, when we are touched by God's love. At the first Pentecost the full meaning of Jesus' life and message was poured into the disciples' hearts by the Spirit alive in the community. Wherever we are today – even in isolation and in lockdown – the movement of the Spirit brings about gifts and talents in us who gather.

This movement of the Spirit is not just for individuals. It is supposed to have a ripple effect so that as we use our unique gifts we work for and promote the good of all. We know the Spirit's gifts are many and varied, and those gifts will increase to the extent that we love Jesus and our sisters and brothers, and to the extent that we share what we have received with others. Many of you have heard me speak about how I love the word 'magnanimous' – we are called to share the Spirit's gifts magnanimously with others.

I also love the list of the fruits of the Holy Spirit and often think if we can say that we are growing personally, or within our families and communities as people of love, joy, peace, patience, kindness, goodness, trustfulness, gentleness, and self-control (Galatians 5:22) then we are growing in holiness. Those fruits of the Spirit make the Kingdom of God palpable; we learn to share those Spirit fruits in our communities.

The Holy Spirit renewed the Apostles from within, filling them with a power that would give them courage to go out and boldly proclaim that ***'Christ has died and is risen!'*** Frightened fisherman became heralds of the Gospel and to those who tried to silence them they replied, ***'We cannot keep from speaking about what we have seen and heard'*** (Acts 4:20). That was how the Church came to be born, and from the day of Pentecost the Good News has spread. Maybe, after our days of lockdown it is time for us, filled with the Holy Spirit, to be instruments of new life in our Church.

Week of Prayer for Christian Unity

The Week of Prayer for Christian Unity is celebrated in New Zealand between Ascension and Pentecost Sundays each year (25–31 May this year). In the Northern Hemisphere it is celebrated in January.

The Week of Prayer began as a Catholic observance in 1908 and in the 1920s other Christian churches began their own observance of a period of prayer for unity. In 1968 for the first time the World Council of Churches and the Pontifical Council for the Promotion of Christian Unity jointly prepared materials for the Week of Prayer – a practice that has continued ever since.

Each year Christian churches in a different

part of the world are invited to work together on the materials, which are adapted in each country for their own use. The Catholic Bishops Committee for Ecumenism adapt the resources for use in Aotearoa New Zealand.

The 2020 Week of Prayer materials have been prepared by Christian churches in Malta. This year's theme 'they showed us unusual kindness' (Acts 28.2) refers to the shipwreck of St Paul and his companions on the island of Malta, when he was being taken to Rome as a prisoner. Malta inhabitants showed 'unusual kindness' to those shipwrecked in a violent storm.

» Continued p3

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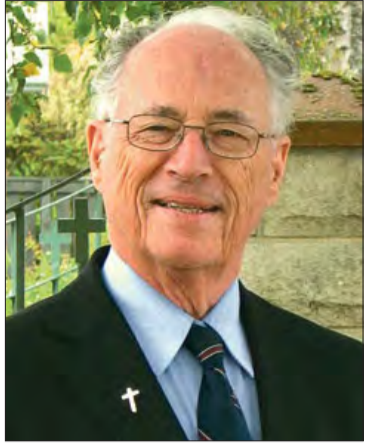
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Bishop Peter Cullinane - 40 years as Bishop



Bishop Peter Cullinane of Palmerston North celebrates 40 years as a Bishop.

Photo: Supplied

People of the Diocese of Palmerston North and wider have offered their congratulations and prayers in thanksgiving to Bishop Peter Cullinane, for his 40th Anniversary of Episcopal Ordination, on Thursday, 23 April 2020.

Their prayers recognised Bishop Peter's outstanding leadership and contribution within the Diocese of Palmerston North. Bishop Peter was ordained as the first Bishop of the Diocese of Palmerston North.

Cardinal John Dew said, 'Warmest Congratulations to Bishop Peter and sincere thanks for his service as a bishop to Palmerston North and to New Zealand. Please remember Bishop Peter in gratitude in your prayers.'

Bishop Peter has served on several International Catholic Committees. He has given many years of service on ICEL (the International Commission for English in the Liturgy) and has always shown a deep interest in liturgy and liturgical reform.

Bishop Peter has also contributed significantly to both the Ecumenical and Inter-Faith dialogue within New Zealand and abroad, bringing closer relationships between differing denominations and faith traditions.

Bishop Peter's many writings have offered a wide breadth of knowledge and learning from which many have benefited, and he continues to contribute generously of his time for ministry when called upon.

Blessings and good wishes are offered to you Bishop Peter at this time of celebration.

A full interview with Bishop Peter looking back on his 40 years as Bishop will be included in an upcoming issue of WelCom.

» Week of Prayer for Christian Unity, continued from p2

The theme is relevant for our Covid-19 situation. As Cardinal John Dew says in his letter for the Week of Prayer: 'The pandemic has been the equivalent of a shipwreck for many people; "unusual kindness" is needed as never before.'

The resources are available on the Bishops' website catholic.org.nz and on diocesan websites and include a Liturgy sheet, children's activities, prayers, Cardinal John Dew's note for parish newsletters, Pope Francis homilies.



St Patrick's College Wellington

New Zealand's oldest Catholic boys' college

The St Patrick's College Open Day which was to be held on Sunday 7 June has been postponed till a later date yet to be advised.

Sectare Fidem: Hold firm to the Faith

Kerbside rites and lockdown soup all part of Catholic work in Covid-19 times

Catholic agencies and individuals around Aotearoa-New Zealand have been busy working from home and maintaining still-open 'essential services' supporting communities in need during the Level 4 Covid-19 coronavirus lockdown.

Foodbanks and soup kitchens are two very busy basic services that have been working hard behind the scenes. And some exceptional ingenuity is being used in these extraordinary times, when essential Catholic spiritual work such as attending to the sick and dying has severely restricted by Level 4 and Level 3 rules.

Fr Maurice Carmody of Plimmerton, north of Wellington, said prayers for the dead from the kerbside as funeral directors paused their hearse outside his home, near St Theresa's Church, where he is parish priest.



Maurice Carmody praying by a hearse stopped near St Theresa's Church in Plimmerton, north of Wellington.

Photo: Supplied

Fr Maurice met the funeral directors – at the required social distance – by the roadside. Standing near the open rear door of the hearse, he said the prayers of final commendation while the family watched and prayed over a phone video link.

'I was able to pray the prayers and bless the remains of the family's loved ones knowing they were there,' Fr Maurice said. 'It was a beautiful experience, and it was something I felt graced to do.'

Archdiocese of Wellington Vicar for Māori Deacon Danny Karatea-Goddard has been using technology to remotely accompany whānau in their tangi.

'Even though we are not able to be there kano ki te kano [face to face], we are reaching out using alternatives. It's not the best way of doing things but it's what we can do.'

Deacon Danny says he is able to train younger whānau members to offer words of farewell and prayer: 'Families themselves are drawing on their own resources.'

Technology cannot help with all funeral lockdown problems, but grieving families should contact parishes to link with the support available. The Government has said the change

to Alert Level 3 will allow 10 people to attend a funeral, though families will need to decide who the 10 will be.

With churches closed by the lockdown rules, online Mass has been popular. Daily Mass is streamed live in each of New Zealand's six dioceses and from many parishes, with priests and bishops celebrating Mass from their 'bubbles'. The National Liturgy Office regularly updates its list of online Masses. Go to the page: www.nlo.org.nz/news-and-events/media-releases/celebrate-mass-online/

Work less visible nationally but very important locally is happening everywhere. St Vincent de Paul staff have continued to work providing food parcels. Catholic Social Services (CSS) teams are keeping in touch with people using Zoom and phone calls, providing support, counselling, information and helping people get food parcels, technology support and help when needed.

Catholic hospital chaplains are continuing to work from home, connecting with patients and hospital staff by phone and other devices. Wellington hospital chaplain Lizzie Wootton says chaplains are learning to adapt to new rhythms and routines, when face-to-face contact is not possible. But she is able to talk to and pray with people in hospital using their own and hospital phones. 'I try to be present to them, because human presence in any form helps with mental health and healing,' Lizzie said.



Volunteers Clara, Rose, Louise and Sr Ruth keep the Compassion Soup Kitchen going in Wellington.

Wellington's Compassion Soup Kitchen – founded in 1901 by Sister Suzanne Aubert – has doubled its meal production to more than 150 a day since the lockdown started at midnight on March 25. Operating under Level 4 as an essential service for the city's most vulnerable people, the kitchen has closed its communal dining area, instead distributing meals at the door.

An article praising the kitchen's work was published in *The Dominion Post* newspaper and on Stuff: <https://tinyurl.com/y7tsscab>

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Reaching out to our Communities

Providing essential services from the front line for those in need or adapting to working from home under Covid-19 lockdown restrictions has seen Catholic pastoral teams along with connected community groups adapt new initiatives to carry out their ongoing missionary outreach. More stories about pastoral responses feature throughout this edition of WelCom.

National Liturgy Office reaches out across the nation

Catherine Gibbs

The life of a Catholic does not cease when the church closes its doors and we're confined to household 'bubbles.' The National Liturgy Office (NLO) has been pro-active with a wide range of support during the Covid-19 lockdown period. We have prepared statements for the bishops based on advice provided by the Government. Communications have been timely and regular between Fr John O'Connor, Acting Director, and David McLaughlin, Communications Adviser for the New Zealand Catholic Bishop's Conference, keeping media news services up to date with how the Catholic Church is responding to the pandemic.

The NLO website www.nlo.org.nz has published supporting resources from around Aotearoa and overseas. This includes information about times for Mass online in every diocese, prayers and special blessings in the time of a pandemic, online retreats offered

before Easter, latest information from the Vatican, including times and links for live broadcasts from Pope Francis. Initiatives from the dioceses include *In Reverse*, the daily prayer during a time of isolation by Fr James Lyons and Stations of the Cross from the parish of Wellington South, highlighting the ethnic diversity of St Anne's Newtown through their own stories.

On Good Friday we created an online liturgy *We wait on the promise of God*, which included people from different dioceses, offering their own insights into the *Passion of Jesus Christ according to John*. This enabled families to participate, and wove our three official languages as well as prayer and music from the traditional Good Friday service. Viewed by almost 10,000 people, many commented on the beautiful community of faith highlighted and a need for more opportunities in the future.

Catherine Gibbs is Administrative Assistant, National Liturgy Office.

Catholic Schools

Jenny Gordon
Vicar for Education, Archdiocese of Wellington

Our Catholic schools are vibrant faith communities and the Church in action for their students and whānau. This has never been more evident than in this challenging time of Covid-19. This is not a normal situation and things need to be done differently. The creative solutions and initiatives that are happening both in our schools and our support for the schools are inspiring.


Schools have successfully put in place robust systems to support distance learning. Their preparedness, professional and pastoral support, creative prayer resources for their students and whānau has been outstanding. Our dedicated team at Catholic Schools Education Services (CSES) have also been creative in how they can support schools, embracing this new pathway with enthusiasm and innovation. Although many planned courses have been deferred some courses are being delivered on-line for individual teachers and whole school staff.

A big focus has been keeping in touch with all in the education sector making both personal and professional contact, offering encouragement, resources and advice. Regular contact with teachers, principals, DRSS, Boards of Trustees with the focus on connectedness and wellbeing has been really appreciated. CSES has also established a Facebook group for teachers and leaders in our Catholic schools as another way of staying connected and sharing great ideas and work.

There are challenges ahead but our collective strength and common purpose as a Catholic education network will support us through these. Of growing concern is the financial impact on many of our families and the need for additional support particularly with Attendance Dues.

At the core of all that is happening is a deep gratitude for the people, the wonderful leadership and gospel witness, imbued with the spirit of the Risen Lord

We are blessed to have you – keep safe, kia kaha.




“I see the Church as a field hospital after battle.”

POPE FRANCIS

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

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

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Prison Chaplain for Rimutaka and Arohata Prisons

We are seeking to employ a suitably qualified person to work as a member of the Prison Chaplaincy Services Aotearoa New Zealand Chaplaincy Team, which delivers Ecumenical Chaplaincy services to persons in prison at Rimutaka and Arohata. The role is a permanent position of 37.5 hours a week.

The Catholic Prison Chaplaincy service is a separate but integrated ministry that promotes and shares the Gospel message, and provides for the celebration of the Sacraments, pastoral care, counsel and support.

The person we are looking for will come from a committed Catholic ministry background, have undertaken ongoing formation and had at least two years of pastoral ministry.

For a copy of the role description please email:
reception@wn-catholic-social-services.org.nz
Please send a cover letter and CV to Karen Holland at:
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Vinnies offers essential service

The Society of St Vincent de Paul has continued to offer support to individuals and communities across the country during the Covid-19 lockdown. Through phone calls with regular clients, parish phone trees and in some regions, food deliveries, the nationwide charitable organisation is keeping up its mission of helping.

St Vincent de Paul Society Wellington (Vinnies) has adapted its welfare and support services to provide essential service packs to individuals and families struggling through lockdown.



The Vinnies team, Wellington. Photos: Supplied

‘We’ve been ensuring our community has access to essential items we hope will help give some peace of mind over this uncertain time, as well as help free up any extra cash to go towards additional food and bills,’ says Manager, John Rossbotham.

The packs cover food support, baby materials and winter goods such as warm clothing, bedding, heating and cookware. A small team of six ‘essential’ staff, including two delivery drivers, are working from the Newtown Welfare and Service Hub to answer incoming calls and distribute packs.

‘Often people are simply relieved you have answered their call,’ says Communications and Marketing Manager, Millie Lambess.

From when New Zealand went onto Level 4 lockdown on 23 March, Vinnies in Wellington has supported more than 800 adults and children and distributed over 400 packs. Over \$35,000 has been spent on foodbank items from more than \$13,000 received in donations.

The Newtown centre has seen a 380 per cent increase in people accessing its services, with

the majority in need of food. Bulk orders of food and essential items are being purchased on a weekly basis by the Society. During lockdown Vinnies Op Shops have been unable to accept drop-off food donations from the public, and SVdP Wellington is calling on the wider community to consider making a cash donation towards its purchase of foodbank supplies.

Donations can be made at: vinnies-wellington.org.nz/donate

Vinnies continues to support several external agencies and organisations. Alongside practical support, the Vinnies Community Social Worker is working closely with on-going cases and Society members are calling isolated elderly to check in with them each week.

St Vincent de Paul Kāpiti, Hutt, Blenheim, Kapi-Mana and elsewhere in the dioceses are doing similar work.

If you would like to donate to the Vinnies in your local area or are requiring urgent assistance please contact your closest shop using St Vincent de Paul shop directory at: www.svdp.org.nz/page/our-shops/ or go to ‘Need help, offer help’ at: www.wn.catholic.org.nz/adw_community/need-help-offer-help/



Rachel, the ‘nappy queen’, Newtown.

Once lockdown is over, please consider getting more involved in your local SVDP group. Some regions have a volunteer base who are mainly aged over 70, which currently makes them unable to offer deliveries of food or other essential items. Working together helps to ensure ongoing support for those in need among local communities and across Aotearoa New Zealand.

Subsidiarity key in Covid-19 climate

Caritas Aotearoa New Zealand says the threat of Covid-19 transmission in the Pacific has to be taken into account when responding with humanitarian support efforts to areas impacted by natural disasters. Local communities must be empowered to take action and make decisions based on their own needs and capabilities.

For Caritas, the principle of subsidiarity as a foundation in their work – ensuring decisions are taken at a local level – has enabled them to respond to Cyclone Harold through support with their partners in the Pacific. Cyclone Harold was a very powerful tropical cyclone in early April 2020 that caused widespread destruction affecting thousands in the Solomon Islands, Vanuatu, Fiji, and Tonga.

‘While we can’t be physically present with those who have been affected, we still retain the ability to respond,’ says Caritas Director Julianne Hickey. ‘Our long-term relationships with local communities provide direct avenues for us to contribute our support to those most in need.’

In Port Vila, Caritas enabled a local warehouse to dispatch emergency stock to the areas in Vanuatu hit hardest by Cyclone Harold. Over \$100,000 worth of essential supplies – including food, water, tarpaulins and kitchen sets – were made ready to send out to local communities.

Caritas Humanitarian Coordinator George Fa’alogo had visited Port Vila in October 2019 to review emergency supply stock and to train people how to use water filtration systems. Caritas’ long-term relationship, communication and cooperation with the Diocese of Port Vila enabled a quick and effective response to urgent needs of those impacted by the cyclone.

‘The width and depth of our relationships is our strength,’ says Mr Fa’alogo. ‘We rely on the concept of subsidiarity to build the capacity of our partners in times of peace so we can work together to launch effective programmes in times of crisis.’

These efforts are supported by funds raised through Caritas’ Lent Appeal and Pacific Relief Fund. During the lockdown in New Zealand, Caritas has been able to accept donations through their website and by direct credit.

Caritas is working with partners on the ground across the Pacific and around the world to support vulnerable communities as they respond to the Covid-19 pandemic, including Papua New Guinea, Solomon Islands, Kiribati, Vanuatu, Tonga, Samoa, Fiji, Timor Leste as well as Cambodia and the Holy Land.

The focus is on prevention, preparedness and response; consistent messages throughout communities about the risk of infection and how Covid-19 spreads; awareness about personal hygiene and shared spaces; gathering resources such as food, water and beds; and distributing life-saving supplies such as soap and hand sanitiser.

You can donate to the Caritas Pandemic Appeal online at caritas.org.nz to support local communities in the Pacific and around the world with their Covid-19 prevention and preparation efforts.

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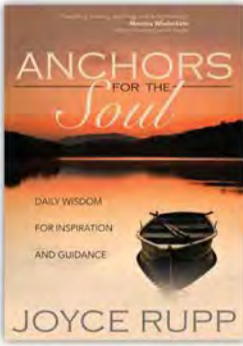
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Pope warns against 'worse virus' of indifference

The aftermath of the coronavirus pandemic will be an opportunity to practice mercy toward the poor and those who are suffering, says Pope Francis.

The Pope was speaking at a live-streamed Mass on Divine Mercy Sunday, the second Sunday of the Easter season.

Noting that much of the world is preparing for a 'slow and arduous recovery' from the crisis, Francis cautioned that as things move forward, 'there is a danger that we will forget those who are left behind.'

'The risk is that we may then be struck by an even worse virus, that of selfish indifference,' he said, saying this attitude is spread 'by the thought that life is better if it is better for me, and that everything will be fine if it is fine for me.'

'It begins there and ends up selecting one person over another, discarding the poor, and sacrificing those left behind on the altar of progress,' he said, insisting that the pandemic is a reminder to everyone that 'there are no differences or borders between those who suffer. We are all frail, all equal, all precious.'



Celebrating Mass on April 19, 2020, Divine Mercy Sunday, Pope Francis said the Covid-19 pandemic is an opportunity to practice mercy toward the poor and those who are suffering.

Photo: Vatican Media

'May we be profoundly shaken by what is happening all around us,' he said, adding, 'the time has come to eliminate inequalities, to heal the injustice that is undermining the health of the entire human family!'

'Let us learn from the early Christian

community described in the Acts of the Apostles. It received mercy and lived with mercy: "All who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need" (Acts 2:44-45). This is

not some ideology: it is Christianity.'

Pointing to the day's Gospel reading from John, in which the disciple Thomas does not believe that Jesus had actually appeared, the Pope said, 'On this feast of Divine Mercy, the most beautiful message comes from Thomas, the disciple who arrived late.'

'He was the only one missing. But the Lord waited for Thomas,' he said, noting that Jesus appeared to the disciples again with Thomas present, allowing Thomas to touch the wounds where he had been nailed to the cross.

'Mercy,' he said, 'does not abandon those who stay behind.'

When Jesus was faced with Thomas' disbelief, he 'starts all over,' by returning to the same spot he had appeared to the others and allowing Thomas to touch his wounds.

'God never tires of reaching out to lift us up when we fall. He wants us to see him, not as a taskmaster with whom we have to settle accounts, but as our Father who always raises us up,' the Pope said.

Source: *Cruix; Catholic News Agency*

English bishops urge 'criteria of fairness'

Human value is not a measure of 'our mental or physical capacity, our societal function, our age, our health or of any other qualitative assessment,' said the Catholic Bishops' Conference of England and Wales in a statement about accessing healthcare during the Covid-19 pandemic.



'Elderly and disabled have same right to treatment as others amid pandemic,' say UK bishops. Pictured is Bishop Paul Mason.

Photo: CNA

As at 27 April, more than 21,000 people with Covid-19 have died in British hospitals, although that figure doesn't include those who died in nursing homes and other care facilities. More than 157,000 people in the country have tested positive for the coronavirus that causes Covid-19.

To handle the surge in patients, the UK's National Health Service (NHS) has established seven 'Nightingale hospitals' in places such as arenas to provide additional intensive care beds. However, there is concern of a triage situation developing, and the UK's National Institute for Health and Care Excellence has established guidelines for assessing patients which includes use of a Clinical Frailty Scale which gives an indication of the likelihood of a patient surviving treatment.

'With the escalation of the coronavirus, demand on NHS resources is outstripping supply and those responsible for our care and well-being are facing challenging decisions,' the bishops' statement said.

'What may well be on all of our minds is what provision will be available if I, or a loved one, is in need of treatment and life-support in these circumstances. While we would all agree that the allocation of resources must be done as fairly as possible, the criteria of fairness must be clear and shared by us all. These principles apply both morally and in the law which governs our expectations and rights on health and social care,' the statement said.

'A decision against offering a certain life-prolonging treatment to an individual must never be a judgement based on the worthwhileness of that person's life, including their age or other social characteristics, but a pragmatic decision about the likelihood of him/her benefiting from the intervention given their medical

condition. This principle has been upheld in case law repeatedly and the NHS Constitution itself is clear that we should deliver care and support in a way that achieves dignity and compassion for each and every person we serve,' the bishops continued.

The bishops said people with underlying health conditions should discuss the sort of treatment they may want with their families so that good communication is possible in a crisis.

'Each of us may be presented with clinical scenarios which are both unwelcome and distressing, yet doctors are faced with making the least-worst decisions. This approach helps us to focus on the common good. Similarly, Catholics will focus on the benefit of a particular treatment for the person taking into consideration all medical factors. This, again, helps us to focus on the common good of all and best meets the principles of justice and equality,' the statement continued.

The bishops were alluding to the use of ventilators – often necessary in severe cases of Covid-19 – which can often be traumatic for the patient, and lead to other complications.

'Clear communication with the sick and their loved ones is essential throughout this process, and medical staff will need to deal sensitively with those affected,' they said.

Source: *Cruix*

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Convictions against Cardinal quashed

Cardinal George Pell has been freed from prison after Australia's highest court quashed his convictions for child sexual abuse.

Cardinal Pell was convicted by a jury of abusing two 13-year-old boys at St Patrick's Cathedral in the late 1990s when he was archbishop of Melbourne. In March 2019, he was given a sentence of six years, with possible parole after three years and eight months.

Cardinal Pell always maintained his innocence, leading to a series of appeals.

In early April, the High Court found the Victorian Court of Appeal was wrong in its 2-1 majority decision last August to uphold the jury verdicts. The full bench of seven judges were unanimous in their decision.

In a public statement the High Court said it 'considered that, while the Court of Appeal majority assessed the evidence of the opportunity witnesses



Cardinal George Pell freed from prison after Australia's highest court quashed his convictions for child sexual abuse. Photo: CathNews

as leaving open the possibility that the complainant's account was correct, their Honours' analysis failed to engage with the question of whether there remained a reasonable possibility that the offending had not taken place, such that there ought to have been a reasonable doubt as to the applicant's guilt.

On his release Cardinal Pell said on Twitter: 'I have consistently maintained my innocence while suffering from a serious injustice. This has been remedied today with the High Court's unanimous decision.

'I hold no ill will to 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.'

The Vatican welcomed the decision, noting that Cardinal Pell has always maintained his innocence, and has waited for the truth to be ascertained.

'At the same time,' it said 'the Holy See reaffirms its commitment to preventing and pursuing all cases of abuse against minors.'

Cardinal Pell, having spent over a year in jail, may yet face a number of civil actions against him from alleged abuse survivors and their families.

Meanwhile Victoria Police have announced they are investigating a new child sex abuse allegation against Cardinal Pell. The new allegation relates to an incident in the 1970s, when Cardinal Pell was a priest in Ballarat, Victoria.

Sources: Zenit, Guardian

Confession by Zoom?

The social distancing measures imposed on most of the world's population during the coronavirus pandemic have not only prevented Catholics from going in person to celebrate the Mass, but have also largely put a stop to the practice of confession.

This new reality, especially serious for those suffering from the virus or nearing the end of their lives, has revived conversation around a basic question: Why can't we do this by phone?

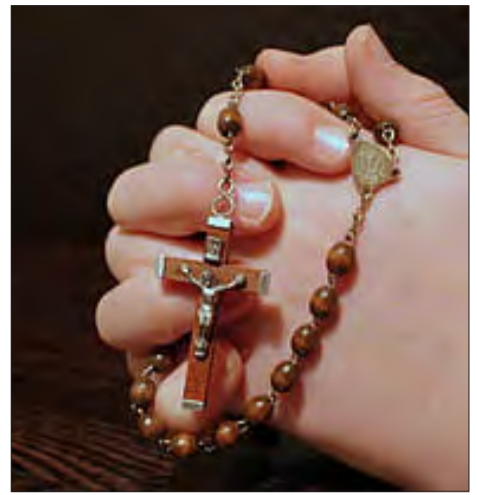
A traditional concern has been the possible surveillance of electronic devices which might lead to a breach in the confessional seal. However advances in technology have greatly improved security, such that many Governments are using electronic media to hold their cabinet meetings.

According to the *National Catholic Reporter*, a number of theologians have said the idea of offering reconciliation at a distance should be explored more fully.

'I think it's really important to broaden the canvas,' said Monsignor Liam Bergin, an Irish theologian at Boston College and a former rector of the Pontifical Irish College. 'It's also important to remember that the saving power of God is communicated to us in many, many ways.'

George Worgul, Jr, a theologian at Duquesne University in Pittsburgh, said he thought the prohibition on distance confessions might be a simple issue of the church not yet updating its canons to reflect modern developments.

"I think what you have going on



here is you have rules that were created before the technology, and the church simply is not so attuned to changing those regulations because of emerging technology,' he said.

The question of the possibility of confession by phone has become particularly acute in hospitals, where coronavirus patients are kept in isolation to prevent transmission of the virus and are unable to receive any visitors, including priests.

In March the Vatican addressed the difficulty in conducting confessions in a pandemic, making clear that it is acceptable for bishops to offer general absolution to groups of people as deemed necessary.

The decree, issued by the apostolic penitentiary, gave the example of a bishop or priest who might stand at the entrance of a hospital and use the facility's amplification system to offer absolution to those in the building.

Source: National Catholic Reporter

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Jerusalem's Rosary Way 25 years old

Sue Seconi

Forty parishioners from the Catholic parish of Whanganui – Te Parihi Katorika Ki Whanganui travelled to Jerusalem along the banks of the Whanganui River on Sunday 15 March 2020. They journeyed to mark 25 years since the Rosary Way was established in the grounds of St Joseph's Church at Hirihārama-Jerusalem. The Rosary Way is a set of Rosary prayer stations placed along a path under the gaze of a statue of Mary.

It was fitting that Emeritus Bishop Peter Cullinane journeyed with the group as Bishop



Parishioners from the Catholic parish of Whanganui – Te Parihi Katorika Ki Whanganui with Bishop Peter Cullinane gathered at St Joseph's Church, Hiruhārama-Jerusalem.

Peter had blessed and opened the Set of Stations when they were established in the grounds 25 years ago. Also, this year is the Diocese of Palmerston North's 40th year since it came into being in 1980 and when Jerusalem was designated as one of two places of pilgrimage for the new diocese.



Parishioners enjoy the Rosary Way.

Photos: Supplied

When parishioner and Legion of Mary member Ted Downs visited Aylesford Carmelite Priory outside London and saw the Rosary Way there in the grounds he set about erecting the same here. The stations were originally positioned along the shady path between the church and orphanage at Jerusalem.

Recently, the stations were removed and bought back to Whanganui to be repainted, rotten boards replaced or new images inserted, then returned anew to Jerusalem. Parishioners adopted a station paying \$25 each to fund the renewal.

Renowned organist recital in Hawke's Bay

Margaret Percy

Internationally renowned organist Christopher Hainsworth revisited his friends in Havelock North and presented a programme of organ solos on Sunday 8 March 2020 to an appreciative audience at Our Lady of Lourdes Catholic Church.

Chris grew up in Wellington and studied the organ under Ernest Jamieson and Maxwell Fernie. He learned languages and music at Victoria University Wellington then travelled to Toulouse, France, to study for his Doctorate. In Brussels, Belgium, he studied organ with Jean Ferrard. He taught for 15 years at Waikato University as Associate Professor of Music and was Director of the Beziers Conservatoire in the South of France where he taught a further 15 years. He then devoted himself to solo performance on the organ, fortepiano and harpsichord, mainly in Europe, USA and Australasia, and is currently organist 'titulaire' of the Cathedral of Beziers.

For his New Zealand tour Chris put together an entertaining programme based around birthdates of composers and some historical anecdotes. Chris introduced his Havelock North audience to unfamiliar works as well as delighting them with recognisable melodies and entertaining commentary. His programme included compositions from Rossini, Scarlatti, van Suppe, Leopold Mozart, Ludwig van Beethoven, Tournemire, Henri Vieuxtemps and Louis Vierne. As a tribute to International Womens' Day, Chris featured works by Barbara Strozzi and Clara Schumann. He concluded his performance with his signature improvisations on music suggested by the audience.

The organising committee – parishioners of Our Lady of Lourdes – were delighted to introduce the varied audience to the charms of their lovely John Scott-designed church.

Following the concert, the committee were pleased to be able to make a donation of \$535 to their chosen charity, Thermals 2020, which provides warm clothing for children in need in the Hastings area.

Margaret Percy is a parishioner at Our Lady of Lourdes Church, Havelock North.



Chris Hainsworth presented a programme of organ solos to an appreciative audience at Our Lady of Lourdes Catholic Church.

Photo: Supplied

John Scott was a New Zealand architect of the 20th century, known for his unique buildings, including several churches, which incorporated ideas from Māori and cultural architecture. He was born in Haumoana on the coast near Hastings and was educated at St John's College where he was head prefect. He joined the Air Force and learnt to fly towards the end of the Second World War. He went to the Auckland School of Architecture from 1946 to 1949 and part time in 1950, and returned to Haumoana before eventually setting out in his own practice.

Virtual Church Gatherings

More than 30 years ago an ecumenical 'Covenant' was established between four inner-city churches of Napier to forge a stronger Christian church for the city through working together. The churches involve St Patrick's Catholic Church, the Waiapu Cathedral of St John the Evangelist, St Paul's Presbyterian Church and Trinity Methodist Church.

The Covenant continues to unite the churches in their witness to Christ and to serve the church communities as they celebrate God's presence among them in several gatherings during the year.

At the start of each year, the churches gather to renew their Covenant and invite the Mayor, local MPs, and many city and regional councillors, as well as various city community representatives, to a blessing for the year ahead.

'It's a really nice thing to do,' says Fr Barry Scannell, parish priest for The Catholic Parish of Napier. 'And every year the churches observe weekly Lenten services together culminating on Good Friday with a walk with the Cross through the city in witness to Christ.'

'While at the start of this year's Lenten Season we were able to meet at the various churches, when the Covid-19 lockdown came into place, we obviously couldn't get together in person but kept in touch by Zoom and phone calls.'

'In our parish, there has been an overwhelming response by people to connect regularly in various groups through phones calls, newsletters and online with Zoom. It is very human to miss what we have when it is taken away from us. People have been really missing coming together on Sundays as a faith community and are very much looking forward to being together again in person at church.'



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Multi-faith vigil remembers Mosque shooting victims

Emma Dodsworth

People of many faiths and cultures gathered for a vigil at the Cathedral of the Holy Spirit, Palmerston North, 7.30pm, Sunday 15 March, to remember the victims of the Christchurch mosque shootings a year on.



President of the Manawatu Muslims Association, Br Riaz Rehman, lights a candle. Photo: Supplied

Guests included celebrants from Palmerston North's Muslim, Jewish, Hindu, Bahai'i and Buddhist communities, Catholic, Presbyterian and Anglican ministers, as well as civic leaders. They spoke about the impact the attack on their communities and the importance of supporting and loving one another despite differences.

Fr Joe Grayland, parish priest of the Cathedral of the Holy Spirit, said the gathering was an affirmation

of the need for each other. 'This is proof that what happened is unacceptable to all of us. Tonight we gather to pray for the victims, their families, and peace and religious freedom throughout the world.'

Br Riaz Rehman, president of the Manawatu Muslims Association, thanked everyone for gathering in prayer. He said he and his fellow Muslims were 'honoured by your presence and strengthened by your friendship. Today we come together to experience the blessings of peace, the beauty of hope, the spirit of love (aroha) and the comfort of faith.'

Stuart Schwartz of the Jewish community read a prayer in Hebrew and English. 'These verses call us to not only love the stranger, but to love your neighbour as yourself,' he said. 'They guide us to offer total sympathy and support to those who now, a year later, are still recovering from the damage and trauma inflicted on them on 15 of March 2019.'

Palmerston North Mayor Grant Smith said 'New Zealand's and our way of life and our values of compassion, sympathy, kindness, respect, acceptance and understanding, underpin the duty of care Palmerston North upholds as an international city. We are home to thousands of migrants, former refugees, students, academics and researchers from all around the world, and as a civic authority we owe a duty of care to everyone who lives here. As we go from here, may we always remain mindful and caring of each other as members of the same community and above all – human family.'

The service ended with lighting 51 candles, in honour of the 51 victims of the attack, followed by three minutes of silence.

St John of God Karori \$2.7m refurbishment complete



Monsignor Gerard Burns (r) blessed the refurbished facility, accompanied by Rey Enriquez, pastoral co-ordinator for the home. Photo: Supplied

St John of God Karori hosted a community event late last year to celebrate the conclusion of its \$2.7m seismic strengthening and refurbishment programme.

Begun in April 2019, the project involved substantial remedial works to the building foundations and several improvements to the building. Along with a dedicated gym and an improved living configuration and working environment, two new respite rooms and two new rooms for permanent residents were also created.

More than 50 family and community members attended, including colleagues from ACC and the CCDHB. Archdiocese Vicar General Mgr Gerard Burns blessing the reopened facility, accompanied by waiata and performances by caregivers and residents.

Resident Ross said, 'It's really great to be back in the renewed spaces – it feels like home again, and all so fresh and nice to be here.'

Northern Regional Manager of Health and Ability Services, Stewart Clark, said the programme represented an important step forward in organisation and coordination of care for people living with a disability. 'The refurbished space provides us with an opportunity to deliver care in smaller teams, operating in closer proximity to resident rooms. Our focus is on supporting residents to live an enriching and fulfilling life. We are all pleased with these results that will help us to better support the people who choose to live with us.'

For more information: www.sjog.org.nz/our-services/health-and-ability-services

Planning a Legacy

'From time to time, parishioners may be prompted to think about their estate planning and the need to write or amend their Last Will and Testament,' says Jean Sloan, Director of the Archdiocese of Wellington's Office of Charitable Giving – Te Tari Tākoha.

'Many people wish to express the importance of their Catholic Faith by providing a gift to the Church in their will after first providing for their families. People can do both,' Ms Sloan says. 'By

making a residual gift, individuals provide first and foremost for those most important to them. What remains, "the rest and remainder" after all other bequests have been paid, can provide a legacy to the Church.'

For more information, or for any queries about charitable gifts supporting the Archdiocese of Wellington, please contact Jean Sloan at the Office of Charitable Giving – Te Tari Tākoha, email: giving@wn.catholic.org.nz or ph (04) 496-1778.

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Pray for Vocations

Good Shepherd Sunday, 3 May 2020

Good Shepherd Sunday is on the fourth Sunday in the Easter Season; this year Sunday 3 May. The fourth Sunday of Easter is also Vocations Sunday. Good Shepherd Sunday derives its name from the gospel reading for the day; the tenth chapter of John's Gospel, in which Christ is described as the 'Good Shepherd' who lays down his life for his sheep.

"I am the gate. Whoever enters through me will be saved and will come in and go out and find pasture." - The Good Shepherd, John 10: 9

"I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep." - John 10: 14,15

Good Shepherd Sunday

Dr Elizabeth Julian rsm

At our baptism we all are anointed as 'priest, prophet and king'. We are all called to holiness: that is, called to proclaim and witness to the death and resurrection of Jesus wherever we are. We can live out this call in four different but equally valid ways: single life, priesthood, marriage and religious life.

On the fourth Sunday of Easter - this year Sunday 3 May - we reflect on the call to priesthood and the need for authentic leaders. It is traditionally known as Good Shepherd Sunday because the Gospel reading each year comes from John 10, in which Jesus is described as the Good Shepherd (see Gospel reflection p 17).

Obviously, the Covid-19 lockdown period has meant much questioning of a priest's role. Ordained to be a minister of Word and Sacrament but today without physical access to a community and deemed by government officials as 'non-essential', many priests have found creative ways to explore the 'foothills'*

with their parishioners, for example, Frs Ron Bennett, Patrick Bridgman, James Lyons and others. They have experienced eucharistic hunger but are being nourished by and are nourishing others with the Word. Taking on the 'smell of the sheep' with Cardinal John Dew, priests here are exercising their pastoral role, for example, Fr Maurice Carmody, in helping people find meaning in their current situation and engaging in the works of mercy.

Sadly, many priests in other parts of the world, perhaps confusing their identity with their role, have rushed to the 'summit' [Eucharist] alone [without the Eucharist as a community experience] and had a picnic at the top for all the world to see!

*O'Loughlin, *Let's discover what it means to be church, 3. Centre and summit*, p 15, WelCom April 2020.

Reflecting on Priesthood

Fr David Dowling

Good Shepherd Sunday, 3 May 2020, brings to focus the call to serve through priestly vocations.

The Archdiocese of Wellington Vocations Committee have created a website wellingtonpriests.org to help those thinking about priesthood. It features some of our priests and seminarians reflecting on their call to serve.

The possibility of choosing life as a priest raises questions such as: 'what's the difference between a diocesan priest who lives and ministers in a particular geographical area called a diocese; and a religious priest, such as a Marist, Dominican, Franciscan, who is a member of a religious community and can be involved in a variety of ministries in different parts of the world?' This and other questions are explored on the website. There's a video of our priests and seminarians talking about their vocations. Others have written about their vocation story and journey to priesthood. Some of these

stories are shared here, including a reflection by Fr James Lyons on his own more than 50 years as a priest.

Today those who are wondering if priesthood is for them also have questions about the cost and may consider if they have what it takes.

"When the Lord awakens a vocation, he thinks not only of what you already are, but of what you will one day be, in his company and in that of others." - Pope Francis, *Christus Vivit*, 289.

Fr David Dowling is the Vocations Director for the Archdiocese of Wellington, email frdavidd@gmail.com or phone 021 174 4248. The Vocations Committee members are Lucienne Hensel, Bridget Taumoepeau, Lorraine McArthur, Fr Andrew Kim and Fr David Dowling.

>> Deacon Trung Nguyen, soon to be ordained a priest, is the vocations contact for the Diocese of Palmerston North - email pettrung89@gmail.com or phone 022 0626726. Trung's story is on p 11.

Please Pray for Our Seminarians

Alfred Tong



'We had an ordinary conversation, until something made her say to me, "I don't know, you probably will make something great out of your pharmacy career, but have you ever considered 'The Vocation'?" It wasn't until I attended a Chrism Mass in Wellington a few years later that the notion of priesthood felt tangible, when the priests of the Archdiocese renewed their vocational promises. Remembering the love I had received from my parish priest and parishioners, I felt a niggles to respond.'

Alfred is from St Joseph's Parish, Upper Hutt. He began his seminary formation in 2016 and is currently on pastoral placement in Our Lady of the Bays Parish, Tasman.

Matthew White



'I've always had a desire to know more about God and to love Him more. I tried serving God in all sorts of ways - as a high school teacher, in youth groups, as lay pastoral leader - but I always felt there was something more. I had ignored the call for many years. Many people - priests, parishioners, family - have helped me in my discernment and encouraged me to give priesthood a go. I'm a Kiwi guy - I love rugby, I love cricket, going out with the boys and having a drink. But God calls average Kiwi guys, and He has called me to serve and to give His love to His people.'

Matthew is from Te Ngākau Tapu Parish, Porirua. He started his seminary formation in 2019.

Emilio Capin



'As a youth I was moved by St John Paul II's words: "Jesus is present in the Eucharist to be met, loved, received and consoled." I grew to love the Eucharist. Somehow, I felt there was an emptiness in me that could not be filled by obtaining a degree, or finding a good job. I was involved in many ministries in my parish, but this too was not enough. Finally, in my thirties, I started to seriously discern the vocation to the priesthood. I am very happy to have the opportunity to receive formation to the priesthood in the Archdiocese of Wellington.'

Emilio is from the Philippines. He spent a year in the Catholic Parish of Wellington South, and started his seminary formation in February 2020.

Kinh Nguyen



'My cousin was a religious priest and I still remember watching him giving the Eucharist during Sunday Mass. One day he spoke to me about his life as a priest, and how he experienced his vocation. Finally, he asked me - "would you like to become a priest?" I said "no", because I didn't think I was intelligent or holy enough, and so I felt I was not worthy. But he assured me no one is worthy, and suggested that I think about it. Now I know it is not because I am worthy that God calls me to priesthood, but because of His great love for me.'

Kinh is from Vietnam. He arrived in Wellington in 2018 and started seminary formation in 2019.

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Te Rātapu o te Hēpara, Pai 3 o Haratua 2020

Palmerston North ordination postponed

Deacon Trung Nguyen says the postponement of his ordination day due to the Covid-19 virus is a way of sharing the suffering and uncertainty that people are feeling all round the world.



Deacon Trung Nguyen to be ordained as a Diocesan priest at the Cathedral of the Holy Spirit, Palmerston North.

Photo: Supplied

Trung was due to be ordained for the Palmerston North diocese on April 18, but the ordination has been put on hold due to the Covid-19 outbreak and subsequent lockdown.

‘When I first heard my ordination would be postponed I was very sad but it was also a test of my faith,’ says Trung. ‘It is up to me to bring a positive attitude towards all the things that have happened. I truly believe that everything will happen in God’s time and everything will be fine.’

Trung said it is particularly hard for his parents and family who will probably not be able to attend his ordination when it does happen, due to travel restrictions. Trung has three brothers who are all in training for the priesthood in different parts of the world – one in Washington DC, one in Colombia and one in India.

‘It is hard when my family and other people call

and ask if I have a new date but there is no news. But I understand that with this virus there is a lot of uncertainty for people around the world and for people in our own country as well. People don’t know what is going to happen next. They are very anxious. So I think in a way I share their suffering and their struggles.’

Trung said his ordination day was not just about him as an individual but was also about the people who had supported him and the community he was there to serve.

‘It is good for people to witness an ordination but at the same time it is not all about me. I am here to serve the people of New Zealand so it doesn’t matter how many people can attend. I still feel their prayers and the support they have already given me over the last eight years. That is a great encouragement to me. It means a lot to my vocation.’

Currently Trung is in a lockdown bubble with Monsignor Brian Walsh, Monsignor David Bell and Fr Vijay in Palmerston North.

‘I do some shopping for the elderly people nearby. I try and keep in touch with the parents of the school children and the elderly in the community. I try and make that connection between the parish and their families.’

‘We have Mass every day which is sometimes streamed online. I sometimes give the homily or a reflection.’

Trung came to New Zealand from Vietnam in 2012 at the invitation of Fr Brendan Daly who was the principal of Good Shepherd Seminary in Auckland. He learned English when he arrived and then embarked on his philosophy and theology studies, graduating in 2019.

‘It was a challenge. I struggled with the English language, being away from family, a new country and culture, new people and new friends – but if I can do it I’m sure anyone can!’

‘It’s not an easy journey, but the joy and happiness you get from this vocation counters all the difficulties you might face on the road,’ he says.

Pope Francis Message World Day of Vocations

3 May 2020

Words of Vocation – excerpts from the Pope’s message

Dear Brothers and Sisters,

On 4 August last year, the 160th anniversary of the death of the Curé of Ars, I wrote a letter to all those priests who daily devote their lives to the service of God’s people in response to the Lord’s call. On that occasion, I chose four key words – pain, gratitude, encouragement and praise – as a way of thanking priests and supporting their ministry.

I believe that today, on this 57th World Day of Prayer for Vocations, those words can be addressed to the whole people of God, against the backdrop of the Gospel passage that recounts for us the remarkable experience of Jesus and Peter during a stormy night on the Sea of Galilee (Mt 14: 22-33).

Something similar takes place in the hearts of those who, called to follow the Teacher of Nazareth, have to undertake a crossing and abandon their own security to become the Lord’s disciples. The risk involved is real.

The Gospel, however, tells us that in the midst of this challenging journey we are not alone. Like the first ray of dawn in the heart of the night, the Lord comes walking on the troubled waters to join the disciples; he invites Peter to come to him on the waves, saves him when he sees him sinking and, once in the boat, makes the winds die down.

Taking the right course is not something we do on our own, nor does it depend solely on the road we choose to travel. How we find fulfilment in life is more than a decision we make as isolated individuals; above all else, it is a response to a call from on high.

Every vocation is born of that gaze of love with which the Lord came to meet us, perhaps even at a time when our boat was being battered by the storm. ‘Vocation, more than our own choice, is a response to the Lord’s unmerited call’ (Letter to Priests, 4 August 2019). We will succeed in discovering and embracing our vocation once we open our hearts in gratitude and perceive the passage of God in our lives.

The Lord’s call is not an intrusion of God in our freedom; it is not a ‘cage’ or a burden to be borne. On the contrary, it is the loving initiative whereby God encounters us and invites us to be part of a great undertaking. He opens before our eyes the horizon of a greater sea and an abundant catch.

Pope Francis’ 2020 Message for Vocations, can be read in full at: tinyurl.com/Pope-Message-Vocations-2020

Pray the LORD of the Harvest to send out Labourers into His Harvest

LORD of the harvest...

BLESS young people with the gift of courage to respond to your call. Open their hearts to great ideals, to great things.

INSPIRE all of your disciples to mutual love and giving — for vocations blossom in the good soil of faithful people.

INSTILL those in religious life, parish ministries, and families with the confidence and grace to invite others to embrace the bold and noble path of a life consecrated to you.

UNITE us to Jesus through prayer and sacrament, so that we may cooperate with you in building your reign of mercy and truth, of justice and peace.

Amen.

– Pope Francis

A reflection of priesthood

Fr James Lyons



To give and not to count the cost! St Francis of Assisi put these words as part of his beautiful prayer and I have pondered this as I’ve reflected on my own situation. St Francis quite literally stripped himself of everything to let his dream of following Christ become a reality. Has my dream cost me as much?

Fr James Lyons.

Photo: Brian Suhada

Yes, I said goodbye to my family when I entered the seminary and I put aside the possibility of marrying and becoming a parent. I denied myself a career that likely would bring financial security and the independence of adulthood to make my own decisions and mostly please myself.

The cost of all that did not register at first. The dream of priesthood was very appealing. I didn’t look back. What I had left behind struck me one day not long before my ordination. I started to reconsider my choice.

But the wonderful example of the priests who had served in my hometown – their presence and their love of the people, their availability and friendliness – told me they were happy and that the road they had taken was worthwhile.

That example alone is what spurred me on and I’m deeply grateful for it.

After more than 50 years as a priest, I readily admit my giving has cost me very little. I bought a great bargain! I remain close to my blood-family, yet enjoy the love, confidence and support of a much bigger family through lives grafted to mine through the people I have lived amongst. Joy and contentment far outweigh any sense of loss or disappointment.

My ability to love has not been compromised through lack of a family of my own; it has been expanded and enhanced. My mistakes have taught me and personal failures, while troubling, remind me that, no less than those I serve, I need understanding, compassion and forgiveness.

As a way through life, priesthood and the pastoral ministry that defines it, has fulfilled every need.

So, if you’re thinking of being a priest, just give yourself. Don’t worry about the cost. It’s minimal. In fact, as St Francis of Assisi discovered, it gets refunded over and over!

Fr James Lyons is a Wellington priest. His reflection on priesthood is one of several vocation stories and reflections on the vocations’ website:

www.wellingtonpriests.org



Pope Francis' Prayer Intention

During the month of May 2020, Pope Francis' Universal Prayer Intention is – **For Deacons:**
We pray that deacons, faithful in their service to the Word and the poor, may be an invigorating symbol for the entire Church.



Aunty says, 'Get on with it!'

Deacon Danny Karatea-Goddard

With the support of the Māori Apostolate of the Diocese of Palmerston North and subtribe of Ngāti Rangatahi-Matakore of Te Hiiri marae, I was ordained deacon on the weekend of Pentecost 2014 by Bishop Charles Drennan. My family and I were received back into the Archdiocese of Wellington in February 2017. Though the Archdiocese had voted at the 1998 Synod some 22 years ago not to have the permanent diaconate [in favour of a lay pastoral leadership programme], I was received as a deacon with full faculties.

I remember an Ōtaki kuia, Kiripuwai Te Aomārere, asking me to come and assist in the blessing of a new building in Ōtaki. Cardinal John Dew and the Papal Nuncio were to be present. At the time my wife Maru and I were *katekita* (catechist) and I was diffident. I said sheepishly to Aunty, 'Aah, I think you should ask a priest to do this because of the mana and tapu of the occasion'. Kiripuwai immediately replied and said, 'Why can't you do it? What's the difference between you and a priest?'. I replied, 'Priestly Ordination'.

So what is a deacon and what is the role of a deacon? There are two types of deacon. One being Transitional, those being celibate men who have studied in the Seminary and on the journey to becoming a priest. The other being Permanent Deacons, like myself who will remain deacons.

All deacons have a serving role in a Mass through preparing the table and

proclaiming the Gospel and at times the homily.

Ordained Deacons have faculties to baptise, officiate at weddings, bury the dead and offer blessings. Like many of you the service of the poor, needy, vulnerable, many whom are Māori is a major focus of ministry.

Being called to the diaconate is a ministry like all the ministries you and I have been called to through baptism. I understand Pope Francis is discussing the ordination of women into the diaconate and this overjoys me. Aunty would say, 'Get on with it!'

Well, aunty Kiripuwai got what she wanted, as we all know, we all listen to our mothers as our Mother was the first to say 'Yes'.



A pōwhiri at the Metropolitan Cathedral of the Sacred Heart of Wellington, 27 February 2017, welcomed Deacon Danny Karatea-Goddard and his wife Maru Karatea-Goddard to the Archdiocese of Wellington for Danny to begin his new Tūranga Māori appointment.

Photo: WelCom

Nā whāea te ki, 'Kia horo!'

Rikona Danny Karatea-Goddard

Nā runga anō i te tautoko o Te Āpōtorohanga Māori o te Rohe Pihopa o te Papaioea me te hapū o Ngāti Rangatahi-Matakore ki marae o Te Hiiri i whakawahia ahau hei rikona e Pihopa Tiare Drennan i te wīkene o Penekota i te tau 2014. I whakataungia tōku whānau ki te Rohe Pihopa Matua o te Ūpoko o te Ika hei te marama o Hui-tanguru, 2017. Ahakoa, kāre te Rohe Pihopa Matua e whakaae ana ki te kura Rikonatanga ki tā te pōti a – Synod i ngā tau 22 ki muri, ka riro tonu i ahau te whakaae ki ngā mana hākarameta whakahaere tō te rikona.

Ka hoki ngā mahara ki tētehi kuia nō Ōtaki, ko Kiripuwai Te Aomārere, na ka tonoa ahau e ia ki te tautoko i te whakatapunga o tētehi wharehōu ki Ōtaki. Ko te tikanga ka tae atu a Katinara

Hoani Tomairangi me te Kanohi o te Pāpā ki Aotearoa. I taua wā he *katekita* māua ko tōku hoa rangatira a Maru, na he mea rangirua taku whakautu ki te whāea, 'Ā, nā te mana me te tapu o taua rā, tērā pea me tonu atu koe ki tētehi pirihi'. He tere te whakautu a Kiripuwai, 'He aha te take kāre e taea e koe te kawe? He aha kē te rerekētanga a te pirihi ki ā koe?', na ka whakautu ahau, 'ko te Whakawahia'.

He aha te mahi a te rikona? E rua ngā momo rikona. Ko tētehi te mea Whakawhiti, arā ngā tamatāne takakau kua ako ki te Wānanga Pirihi, ā, kei te hiko rātou i te ara o te pirihitanga. Tuarua mai, he rikona pēnei i ahau, arā he rikona ka noho hei rikona mō Ake Tonu Atu.

He mahi tō te rikona i ngā Miha, arā ko te whakarite i te āta, ko te kauwhau i te Rongo Pai, ā, i ētehi wā ko te tuku kauwhau.

He mana tō ngā Rikona kua whakawahia ki te whakairi, tūhono i ngā mārena, ki te tanu tūpāpaku, ā, ki te tuku whakapainga. He ōrite tonu a tātou mahi whakapono, arā te manaaki i te hunga pōhara, rawakore, anō ko ngāi Māori te tokomaha o rātou, nā he matua kaupapa me aro atu.

He ōrite te karanga ki te rikonatanga ki ngā mahi minita katoa, nō o roto o te pūtake o tō tātou iriiringa. Ki taku mōhio, kei te kōrerorero a Pāpā Werahiko mō te rikonatanga mō te hunga wāhine, ā, e harikoa ana tōku ngākau.

Ka kī atu a whaea, 'Kia horo!'

Hēoi, i whakamanahia te tonu a whāea Kiripuwai, e mōhio ana tātou, me whakarongo tātou ki tō tātou māmā nō te mea ko tō tātou Whāea te mea tuatahi ki te mea atu, 'Āe'.

Prayer to the Virgin Mary

O most beautiful flower of Mt Carmel, fruit of the vine splendid of heaven, blessed mother of the Son of God, Immaculate Virgin assist me in this necessity.
O Star of the Sea, help me and show me herein you are my Mother, O Holy Mary, Mother of God, Queen of Heaven and Earth. I humbly beseech you from the bottom of my heart to Succour me in my necessity. There are none that can withstand your power.
O show me here you are my Mother, O Mary conceived without sin, pray for us who have recourse to thee (three times). Hail Mary I place this cause in your hands (three times). Thank you for your mercy towards me and mine.
Amen.



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Marking 5 Years of *Laudato si'*

This year is the fifth anniversary of the publication of Pope Francis' encyclical on integral human ecology – *Laudato si'*, on *Care for Our Common Home*.

The Pope released a video message on 3 March 2020 inviting Catholics worldwide to take part in a week, 16–24 May, dedicated to promoting the message of *Laudato si'* to care for our common home.

In his video message Pope Francis said, 'I renew my urgent call to respond to the ecological crisis.

"The cry of the Earth and the Cry of the poor" cannot continue. Let's take care of creation, a gift of our good Creator God. Let's celebrate *Laudato si'* Week together.'

Laudato si' Week is sponsored by the Vatican's Dicastery for Integral Human Development. The week includes shared global reflection and a worldwide day of prayer, Sunday 24 May. Go to laudatosiweek.org for more information.

Everything is connected.

"The Spirit of life dwells in every living creature and calls us to enter into relationship with him" – *Laudato si'*, 88.

The fifth anniversary of the publication of *Laudato si'* provides a moment of reflection for many. Where is our faith calling us now? **Pā Peter Healy sm** of Pukekarakā Mission House, Ōtaki, provides a local reflection.

Coronavirus in a Time of Climate Crisis

Peter Healy

At a recent Māori mass here in Taitoko, Levin we named and blessed three *kōhatu mauri* – or life-force stones. This is a traditional Māori practice for helping people focus and ground their intentions.

Our three *kōhatu mauri* – called Te Whenua, Ngā Wai and Te Tuarangi – represented our land, our waters and our universe and heavens. The *kōhatu* when blessed were given the task of embodying for our community a collection of concerns and hopes.

The *kōhatu Whenua* was tasked with holding the coronavirus within the context of the larger issues facing our earth community. We named inequality of income, our climate crisis, our biodiversity crisis, our over-consumption/waste crisis, our race and hate crisis, our refugee and wars crisis and our housing crisis.

The *kōhatu Wai* was tasked with holding the coronavirus within the context of the many issues facing the waters of our world. We put into this stone our concerns for the world's oceans, in particular their warming and acidification. We included our world's lakes, rivers, streams and springs along with seasonal rains.

The *kōhatu Tuarangi* was tasked with embodying all that is sacred,



"Our three *kōhatu mauri* – Te Whenua, Ngā Wai and Te Tuarangi – represented our land, our waters and our universe and heavens."

Photos: Pā Peter Healy, Ōtaki.

and the mysterious immensity of our heavens. We acknowledged the human community, and all of Creation, as an unfolding journey of evolution.

In blessing these stones we honoured their shape and weight and all they represent for us, we commended them into the goodness and grace of God, in hope of their guidance as we journey into uncertain territory.

Our coronavirus, like everything and everyone in our world, exists in a context. The ultimate context is that everything is connected, everything is a gift and promise of our Creator. The *kōhatu mauri* remind us of the wider ecosystems of life in which everything has its place. The coronavirus is with us in a steadily warming world, a world where temperate winters are getting shorter and milder. Warmer conditions and shorter winters mean conditions become optimal for certain creatures to thrive. A warmer world means conditions everywhere are changing, and in some cases collapsing. World wilderness areas are warming, especially ice pack and glacial zones. In cooler times these places had greater integrity, ecosystems were more balanced and checked. In our time of climate crisis, we have entered into imbalances of many types due to habitat loss and unpredictable weather patterns.

We also live in a world chock full of people. A good number of affluent people are now *global citizens*, they have the means to travel across seas,

borders and landmasses regularly. A biologist once commented that not only are human beings full of microbial life and dependent on them, the microbes invented us in order to get around! In a densely populated, urbanised and polluted world, microbes find themselves with ingredients and conditions enabling them to flourish.

The human community is hunkering down during this pandemic, to see it out, and in many cases in order to survive. This is necessary and wise given our threat levels. Many will want to return to business-as-usual lifestyles when the pandemic is over. The ingredients and conditions that have enabled this crisis may be easily forgotten and overlooked. Opportunities that have opened for us, discussions we needed to have will be passed up.

In this global pandemic we are displaying to each other that we care and are able to respond radically. We are altering our lives in response to changing circumstances. A similar responsiveness is needed at all levels and everywhere to address the climate crisis and its deeper underlying causes and calls.

"Ecological commentators are reminding us that this is an important moment of choice. It is an opportunity to pause, reflect and reset."

Ecological commentators are reminding us that this is an important moment of choice. It is an opportunity to pause, reflect and reset. The more our world sinks into uncertainty and fear, the greater the opportunities to be compassionate and present. We can even begin the great task of re-imagining our civilisation. All of this can happen in our global moment of pause and reflection, because what's before us is the possibility of genuine reconnection to the Source of all Life.

"What's before us is the possibility of genuine reconnection to the Source of all Life."

We are being called to muster all the awareness and presence we are capable of; doing this we will lean into the future wanting to come to be through us. We will find the resourcefulness to make the changes like a clean energy transition in support of a genuinely life-sustaining society. We will name and address many other transitions we have to make in order to drawdown our harms and enter a time of full renewal.

Prayer for an Emerging Future

Wellspring of Compassion,
Container of all life,

Join us as we lean into a future coming to be through our humble efforts.

Lead us into your emerging future.

Empower us as we drawdown our harms.

Transfigure our despairs,
may they become the fertile fields of a world made new.

We invoke your Good Spirit to enfold everything in a bounty of blessing.

Open to us the life-force of all that lives,

encourage us,
teach us the art of co-creation in your world.

Whaea nui o te Taiao katoa,
inoi mō mātou.

Mother of the New Creation,
pray for us.



The three *kōhatu* that were blessed at the Miha Māori in Taitoko recently.

Election 2020: Cannabis Referendum

The latest issue of *The Nathaniel Report* – the magazine of the Nathaniel Centre, the New Zealand Catholic Bishops' bioethics centre, published three times a year – includes articles about this year's general election referendum, on whether or not to legalise recreational cannabis.

The following is a synthesis of an article written by staff of The Nathaniel Centre, in *The Nathaniel Report*, Issue Sixty, April 2020, entitled *Making Sense of The Recreational Cannabis Referendum 2020: A Quick Guide*.

The Cannabis Referendum 2020

In September, as part of the 2020 General Election, we will be asked if we support the legalisation of recreational cannabis in New Zealand. The question we will be asked to vote 'Yes' or 'No' on is: *'Do you support the proposed Cannabis Legalisation and Control Bill?'*

What is the Cannabis Referendum about?

The referendum is about deciding whether to legalise recreational cannabis. The referendum is not about medicinal cannabis. It is also not about the production of industrial hemp.

This distinction is important to emphasise as many people think the referendum is about deciding whether to legalise cannabis/cannabis-based products for medical purposes. This is not the case. Medicinal cannabis is not part of the referendum question. Regulations to enable a Medicinal Cannabis Scheme were passed on 18 December 2019 and came into effect on 1 April 2020. The intent of this Scheme is to improve access to medicinal cannabis products made to a quality standard. In addition, under the Misuse of Drugs (Medicinal Cannabis) Amendment Act (2018), individuals requiring alleviation of their pain/

suffering already have an exception and statutory defence for possessing and using cannabis. The ongoing need for this exemption will be reviewed depending on the referendum outcome.

What about the option of decriminalising recreational cannabis rather than legalising it?

Decriminalisation offers an alternative path for reforming the law, but the 2020 referendum question does not offer decriminalisation as a choice. The referendum is only about legalising recreational cannabis.

Legalisation is the act of removing all legal prohibitions against the use of cannabis whilst controlling its potency, production and supply. Decriminalisation, on the other hand, is

'the act of removing criminal sanctions against an act, article, or behaviour. Decriminalisation of cannabis means it would remain illegal, but the legal system would not prosecute a person for possession under a specified amount. Instead, the penalties would range from no penalties at all, civil fines, drug education, or drug treatment' (see www.ncbi.nlm.nih.gov/pmc/articles/PMC6181739/).



Decriminalising cannabis would still allow our country to take a more health-based approach to cannabis use that focuses on addiction and on reducing demand. However, this latter conversation about decriminalisation has yet to be had. It is an important conversation to have, because our current laws concerning

the possession and use of recreational cannabis are not working well and they disadvantage certain groups of people.

What will the referendum process involve?

If more than 50 per cent of voters vote 'No', recreational use of cannabis will remain illegal. If more than 50 per cent vote 'Yes', the Government has stated it is 'committed to following through with legislation that is closely modeled on a draft bill'. While New Zealanders will be able to have input into the final law through the usual Select Committee Process, the final decision about the specifics of the bill and, ultimately, whether to even pass any bill, will remain with the next Parliament.

The above article from the *Nathaniel Report*, Issue Sixty, April 2020, can be read in full online at: www.catholic.org.nz/assets/Uploads/Nathaniel-Report-60.pdf

Legalising Cannabis – the Rhetoric and the Reality

Another in-depth article in *The Nathaniel Report*, Issue Sixty, is entitled: *Legalising Cannabis – the Rhetoric and the Reality*. The article shows the arguments given for legalising recreational cannabis are flawed. In their article Dr Lynne Bowyer and Dr Deborah Stevens highlight evidence for associated negative health outcomes, is summarised below.

- The argument that legalising recreational cannabis will reduce the *disproportionate* incarceration rates of Māori for cannabis-related incidents is incorrect. Research from jurisdictions in the USA that have legalised recreational cannabis use shows that the "*disproportionate* impact of drug arrests remains stubbornly high, contrary to what legalisation proponents suggest".¹
- Evidence for the free-market argument that legalising cannabis will provide economic opportunities across the board is missing in practice. Cannabis outlets become heavily concentrated in disadvantaged areas, whilst their ownership is in the hands of others that live elsewhere. In addition, higher crime rates map onto areas in which cannabis outlets have been established.²
- Evidence does not support the argument that the black-market and its associated gang involvement will disappear with the legalisation of cannabis. In Canada and California, government-authorized sellers are unable to keep up with the newly created cannabis demand, and government prices are higher than those of the black-market. The range of cannabis products available is also greater on the black-market. Hence, the black-market continues to find support and thrives.³
- Research has found a significant increase in adolescent cannabis-associated emergency

department and urgent care visits following legalisation, with greater numbers of young people requiring treatment for acute medical or psychiatric symptoms following cannabis use.⁴

- A European study has found a four-times increase in the likelihood of psychosis among people using high-potency cannabis on a daily basis.⁵ A US study (2017) found that adolescents between the ages of 12–17 "reporting frequent use of marijuana showed a 130 per cent greater likelihood of misusing opioids".⁶
- Cannabis use can cause acute impairments in the brain's cognitive capacity and ability to hold information, resulting in temporary deficits in learning, attention and working memory.⁷ Research indicates that this deficit in cognitive function cannot be recovered in later life.⁸
- Researchers recommend 'scrutinis[ing] marijuana smoking with the same diligence as we scrutinise tobacco use',⁹ prohibiting recreational cannabis smoking in spaces where there are children, elderly people, and those with respiratory illness.
- Alcohol and tobacco companies have invested heavily in the newly created cannabis industry overseas.¹⁰ Cannabis is set to be the next addiction-for-profit industry.
- In New Zealand, legalising recreational cannabis is likely to further marginalise those already disadvantaged, whilst others prosper at their expense. Evidence from overseas has shown this to be the case.

Given the way in which corporations are already organising themselves for legal recreational cannabis use, we need to ask ourselves: "Who will really benefit from such legalisation?" A better way forward may be to take the time to explore and publicly discuss

the decriminalisation of cannabis. Decriminalisation would facilitate the separation of cannabis use from issues of social justice and provide space in which the wider negative social/economic/political/health issues that plague marginalised people can be fully addressed.

Dr Lynne Bowyer and Dr Deborah Stevens are co-directors of The New Zealand Centre for Science and Citizenship Trust.

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The most deadly pandemic in recorded history

Te mate urutā kikino rawa kua hopukia a hitōria nei

Michael Fitzsimons looks at some of the ways that the Catholic community responded to the devastating Spanish Flu outbreak in 1918.

The Spanish Flu is estimated to have infected up to 40 per cent of the world's population and to have killed 30–40 million people and possibly double that number. More people died from the Spanish Flu in a few months than in the four years of fighting in World War One (1914–1918).

A mild version of the flu arrived in New Zealand in August 1918, but it was the second wave, which struck in November, that proved to be so lethal. The November outbreak coincided with the Armistice. On November 8, a cable was received – three days premature as it turned out – saying that Germany had signed an armistice. Within hours, according to *The New Zealand Herald* 'as if by magic Queen St, Auckland, just filled with people. It was one mass of laughing, crying, coughing and obviously sick people – the feeling of elation in the air that morning was just marvellous.'

Wellingtonians, having been cooped up for months to combat the flu, poured into the Basin Reserve to celebrate the end of the war. These joyous mass gatherings were disastrous and the flu spread like a giant conflagration. More than 8600 New Zealanders died in less than two months, with Wellington having the highest casualty rate of all cities. Relative to today's population, the equivalent death toll would be 37,500 people.

Home of Compassion Sister Angela Moller recorded in her *Reminiscences*: 'Crowds had assembled in the



St Patrick's College Wellington was transformed into an emergency hospital in 1918.

Basin Reserve for the Armistice rejoicing, when the weather which had been sultry, suddenly changed to cold and rain. People were chilled, and so had little resistance against the infection, which seemed to be everywhere at once.'

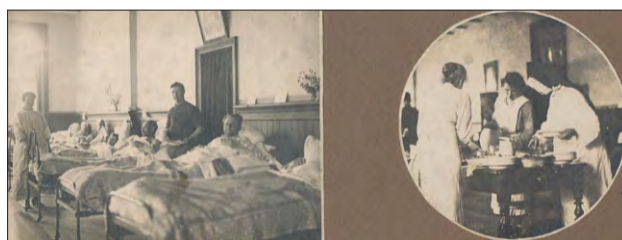
New Zealand medical resources were swamped. Catholic organisations and Religious Orders came to the fore in responding to the national health emergency. Sister Claver from the Home of Compassion offered eight Sisters from the Island Bay Home to nurse the sick, first in the local Island Bay community and then in Berhampore, which was 'assailed badly'.

'Three motor cars, plus drivers were immediately placed at the Sisters' disposal and they set to work at once, Sister Claver leading them that day,' writes Sister Moller.

Father Tom Gilbert, rector of St Patrick's College Wellington, offered the college to the Health Department and an emergency hospital was set up there urgently, staffed by the Sisters of Compassion and other volunteers. The doctor in charge, Dr Kington-Fyffe later wrote in a letter to the rector: 'It is impossible to speak too highly of the work done by your Sisters and their lay helpers. I can truthfully say that they have saved many lives that, but for their devotion to duty, would have been lost.'



The Sisters of Compassion nursed pandemic victims at St Patrick's College and in their homes.



Sister Angela Moller describes the toll the work took on the Sisters: 'Many of the nursing Sisters themselves collapsed one by one. A new superior had just arrived in Island Bay, and the day after she herself had to care for the sick Sisters.' Two of the Sisters of Compassion died from the disease.



Emergency ambulances alongside the Wellington Town Hall during the 1918 flu epidemic.

Source: Alexander Turnbull Library collection, PAColl-7489-69



Ambulances at Wellington Town Hall during the 1918 influenza pandemic.

During the pandemic Suzanne Aubert was in Rome, stranded by the war, and the outbreak of flu further delayed her return home.

Other religious orders were also keen to help. The Sisters of the Sacred Heart in Island Bay offered their college as a hospital but it was not needed. The Sisters of Mercy throughout the country turned their schools into hospitals to nurse the victims. At St Anne's in Newtown the Mercy Sisters ran a convalescent home for patients when they were well enough to leave St Patrick's College.

In Christchurch, Lewisham Hospital, run by the Sisters of the Little Company of Mary, was nearly overwhelmed by the emergency, writes historian Ann Trotter.

'By 1918 there were 14 Sisters in Lewisham's 40-bed hospital. They discharged all patients who could safely be sent home and converted the hospital into an infectious institution. To make more space for patients they rigged up a tarpaulin over the hospital balcony, slept there and converted their rooms for patients. Nine of the Sisters, more than half of the community, caught the infection over a six-week period and one, Sister Frederick Reynolds, died.'

The 1918 pandemic – dubbed the Spanish flu because the King of Spain had been a prominent victim – was a catastrophic event, the effects of which were not felt equally. Māori were seven times more likely than Europeans to die of the Spanish flu. The poor and malnourished were the most vulnerable.

In Samoa people died at a shocking rate when the deadly flu arrived with passengers on the New Zealand ship *Talune* on 7 November 1918. The disease raced through the islands of Samoa; more than 8000 people – 22 per cent of the population – were wiped out. In 2002 Prime Minister Helen Clark made a formal apology to the Samoan people for New Zealand's early administration of Samoa, which she said was inept and incompetent. In particular, she cited the decision by New Zealand authorities to allow the *Talune* to dock in Apia and allow passengers with the highly contagious Spanish flu to disembark.

Breathe Life

A Pentecost Reflection for Sunday 31 May 2020



Fr James Lyon

Rituals, togetherness and routine. These were among the first things that went missing when we fell victim to Covid-19.

We were different without them, and rightly so, for they are the cultural markers that give identity and security in any society. Stripped from us, we suddenly realised how much we needed them.

We were 'Locked Down' when Easter arrived. Having to stay at home meant the cancellation of any community gathering, social or religious. For people of faith, it felt as though the stone had not been rolled away. Like the disciples behind locked doors, we were uncertain, anxious. So much had changed, so quickly.

Now, more than a month on, we approach Pentecost. Perhaps we're under less pressure. But maybe not. Our isolation from one another was a means of defense against a killer virus, and the 'social distancing' has hurt. But have we learnt anything from this? Will the kindness shown one another during the siege continue? Will the world be more united after the scare that bonded

everyone has departed?

The Easter season, climaxing with Pentecost, gifts the followers of Jesus with ever increasing hope, and confidence in the presence of Jesus, preparing them to embrace anew their commitment to his way of life.

"The Easter season, climaxing with Pentecost, gifts the followers of Jesus with ever increasing hope, and confidence in the presence of Jesus, preparing them to embrace anew their commitment to his way of life."



On the Pentecost Sunday the Church celebrates the gift of God's Holy Spirit given to His holy people. In the Acts of the Apostles, Luke describes the promised outpouring of the Holy Spirit to the disciples assembled together and the beginning of the Church's mission occurring in Jerusalem during this feast.

This year, the timing of Pentecost, recognised as the birthday of the Church, coincides with a greater easing of restrictions due to Covid-19. We can celebrate this 'new beginning' with a

fresh perspective. Having experienced the poverty of isolation and disharmony, we can better appreciate the Pentecost gift of unity and togetherness.

The scriptures provide beautiful images to help us.

The Holy Spirit comes as a powerful wind, bringing strength, courage and understanding (Acts 2:1-11). The breath of Jesus gifted the Spirit as healer and reconciler, bonding the disciples with his own joyful peace (John 20:19-23).

The wind that carried Covid-19 brought sickness and death to populations worldwide. So did our

importance of kindness and compassion and the abhorrence of isolation. The first Christians witnessed this in their way of life and breathed a life of joy and peace into their environment. Surely, we now have an added incentive to do the same.

"Having experienced the poverty of isolation and disharmony, we can better appreciate the Pentecost gift of unity and togetherness."

A theme Pope Francis constantly returns to stresses our interconnectedness, that we are indeed one people sharing a common earth.

His words to Muslims, Jews and Christians, pointing to Abraham, our common ancestor, our 'father in faith', are also words for the whole world. Perhaps now that Covid-19 has exposed our vulnerability, all are ready to listen:

'May we respect and love one another as brothers and sisters. May we learn to understand the sufferings of others. May no one abuse the name of God through violence. May we work together for justice and peace.' [Pope Francis' pilgrimage to the Holy Land, 24-26 May, 2014.]

In a parable about the reign of God, a farmer, when told that weeds had been sown among the wheat, said, *'An enemy has done this!'* [Matthew 13:28]. Covid-19 is our enemy, sowing separation. But, if it opens our eyes to the oneness that threads us together as the people of Earth, it will have been a blessing.

The winds of Pentecost continue to blow, dispelling fear, but disturbing our comfort, encouraging, but also urging us to grow our potential to work together for the good of all. To breathe life.

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Gospel Reading: Sunday 3 May 2020

**FOURTH SUNDAY OF EASTER – JOHN 10: 1-18
GOOD SHEPHERD SUNDAY**

¹Jesus said: ‘Amen, amen, I say to you, whoever does not enter a sheepfold through the gate but climbs over elsewhere is a thief and a robber. ²But whoever enters through the gate is the shepherd of the sheep. ³The gatekeeper opens it for him, and the sheep hear his voice, as the shepherd calls his own sheep by name and leads them out. ⁴When he has driven out all his own, he walks ahead of them, and the sheep follow him, because they recognise his voice. ⁵they will not follow a stranger; they will run away from him, because they do not recognise the voice of strangers.’

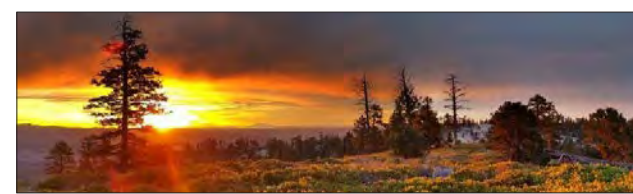
⁶Although Jesus used this figure of speech, the Pharisees did not realise what he was trying to tell them. ⁷So Jesus said again, ‘Amen, amen, I say to you, I am the gate for the sheep. ⁸who came before me are thieves and robbers, but the sheep did not listen to them. ⁹I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture. ¹⁰A thief comes only to steal and slaughter and destroy; I came so that they

might have life and have it more abundantly.’

¹¹I am the good shepherd. A good shepherd lays down his life for the sheep. ¹²A hired man, who is not a shepherd and whose sheep are not his own, sees a wolf coming and leaves the sheep and runs away, and the wolf catches and scatters them.

¹³This is because he works for pay and has no concern for the sheep.

¹⁴I am the good shepherd, and I know mine and mine know me, ¹⁵just as the Father knows me and I know the Father; and I will lay down my life for the sheep. ¹⁶I have other sheep that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd. ¹⁷This is why the Father loves me, because I lay down my life in order to take it up again. ¹⁸No one takes it from me, but I lay it down on my own. I have power to lay it down, and power to take it up again. This command I have received from my Father.’



‘The earth never forgives’

Common Action need to protect our garden home

Humanity has failed to take care of the earth and its inhabitants, sinning against God and his gift of creation, Pope Francis said during his livestreamed weekly general audience, 22 April 2020.

Celebrating the 50th Earth Day, the Pope called on us all to ‘love and esteem the beautiful gift of the earth, our common home, and to care for all members of our human family.’

Earth Day, marked every year on 22 April, was established globally in 1970 to raise public awareness and concern for the environment and its impact on people’s health and all life. This year also marks the fifth anniversary of the Pope’s encyclical, *Laudato si’, on Care for Our Common Home*, that he dedicated to the care of the created world.

The Pope noted we are fashioned from the earth and that the fruit of the earth sustains our life. As the book of Genesis reminds us, we are not simply ‘earthly’; we also bear within us the ‘breath of life’ that comes from God. Thus, he said, we live in this common home as one human family in biodiversity with God’s other creatures.

As the ‘image of God’, the Pope said, we are called to care for and respect all creatures, and to offer love and compassion to our brothers and sisters, especially the most vulnerable among us, in imitation of God’s love for us, manifested in his Son Jesus.

God is good and always forgives, the Pope said. However, ‘the earth never forgives: if we have despoiled the earth, the response will be very bad.

‘Because of our selfishness, we have failed in our responsibility to be guardians and stewards of the earth,’ the Pope said. ‘We have polluted and despoiled it, endangering our very lives.’

‘We have failed to care for the Earth, our garden-home; we have failed to care for our brothers and sisters. We have sinned against the Earth, against our neighbours and ultimately against the Creator, the benevolent father who provides for everyone and desires us to live in communion and flourish together,’ he said.

It is imperative that people restore ‘a harmonious relationship’ with the Earth and with the rest of humanity.’

The Pope expressed his deep appreciation for the many international and local movements and initiatives that have been created in an effort to raise awareness and stir people’s consciences. He said it will still be necessary ‘for our children to take to the streets to teach us the obvious: we have no future if we destroy the very environment that sustains us.’

The Pope said the lesson from the tragic coronavirus pandemic was that we could overcome global challenges ‘only by showing solidarity with one another and embracing the most vulnerable in our midst.’

Source: National Catholic Reporter

On Earth Day 2016, the Paris Agreement was signed by the United States, China, and some 120 other countries. This signing satisfied a key requirement for the entry into force of the historic draft climate protection treaty adopted by consensus of the 195 nations present at the 2015 United Nations Climate Change Conference in Paris.

Good Shepherd Sunday

John 10:1-18

A reflection by Dr Elizabeth Julian rsm

What does it mean to have what Jesus has promised, life and life to the full, abundantly? That is the question provoked by the end of today’s gospel.

All of John 10:1-18 is a single speech in direct response to the Pharisees’ ill treatment the blind man (John 9). Split into three linked shepherd parables, we hear the first two today.

Jesus goes directly from condemning the Pharisees in John 9:39-40 to parables contrasting his own leadership with the Pharisees’ leadership.

First, the Pharisees are foolish gatekeepers failing to distinguish between a thief and a shepherd (10:1-6). Next, they are thieves bringing death, while Jesus is the sheepfold gate bringing life in abundance (John 7-10). Finally, they are hired hands who abandon the sheep at the first sign of danger, while Jesus is the good shepherd who lays down his life for his sheep (10:11-18).

Shepherd imagery is very common in passages where Jesus speaks about the authority of leaders. However, it can be a challenging image for us because:

1. We don’t like to think of ourselves as mindless sheep. Hence, a leader must respect the community’s intelligence and experience. Nor should a leader do for the community what the community can do for itself. People should not be conditioned by the shepherd to behave like sheep.
2. The image may seem very masculine. However, there were women shepherds. For example, Rachel looked after sheep (Gen 29:6) as did the bride in the Song of Solomon (1:8). Shepherding was also a communal task usually carried out by families (for example, 1 Samuel 16:11) and while there was one chief shepherd there were co-shepherds (1 Samuel 17:20). (As a nation at this time, we’ve followed an extraordinary shepherd modelling and encouraging kindness and compassion throughout.)

3. The shepherd is the one with power over the sheep, not the reverse. However, in the Book of Revelation the shepherd himself is a sheep, the Lamb of God, thus providing a strong reminder of the incarnation: the one who shepherds has first fully identified with us by becoming one with us – and has taken on the ‘smell of the sheep’ to an extraordinary level.



The Good Shepherd.

Image: Deborah Nell

What does this fullness, abundance mean today [with Covid-19]? Do all ‘essential’ workers experience abundant life? Is this issue my responsibility? Is my fullness at someone else’s expense? At Earth’s expense? During lockdown, am I deepening my relationship with Jesus and my understanding of his promise of fullness of life now?

Catholics Thinking

Why study theology? Part 5

Professor Thomas O'Loughlin, Professor of Historical Theology at the University of Nottingham, UK, and a priest of the Archdiocese of Arundel and Brighton on England's south coast, continues his six-part series for WelCom.

Thinking beyond the box: Christians and Other People



Professor Thomas O'Loughlin.

Repeat anything often enough and not only will people believe it – hence the constant repetition of adverts and why so much energy goes into 'building brands' – but eventually, people will forget that there are completely different ways of thinking about a problem. One of the duties of theology is to stop us in our tracks, when those tracks have become ruts, and get us to look afresh at reality, our place in it, and what it is all about. Here I want to consider a situation where this applies.

Living in a post-religious world: Are people really not 'religious'?

One of the most significant cultural developments of recent decades across the developed world is the number of people who reject any recognised form of religion, who say they do not believe in God or a god, or who ignore organised religion in their lives with the simple statement: 'I'm not religious!'

Christians respond to this situation in a variety of ways. One obvious reply is to try to 'convert' them to accepting the traditional language, vision and practices of Christianity. After all, this

is the basis of all missionary plans when missions were sent out in areas that had never heard of the Christ and there they won many new people for the faith. So why should they not view the society around them as 'a new pagan land' and preach to such people?

While it is true that Christians must always proclaim Jesus as the Lord's Christ, addressing fellow citizens does not seem to have the same impact as missionaries had in parts of Africa in the twentieth century. Part of the reason for this is that the languages and practices of Christianity appear to many post-Christian societies as simply an appeal to go backwards. Christianity – at least in its traditional language and practice – is explicitly that from which many are running away (and often for very good reasons); and they cannot abide the notion of returning. Inviting people to 'come home' to Christianity is equivalent to saying they should love the technology of the early twentieth-century; the social views such as the restrictions on women of the nineteenth-century; or the religious clashes and bitterness of even earlier.

The situation is that they have tried Christianity and found it wanting. It is so easy to imagine this post-Christian situation is the equivalent to being a-religious – as so many claim: but

this, for those who believe in God the creator, would be a great mistake. Post-Christian does not equate to being without religious longings.

But does that mean they are godless, that the great questions do not trouble them, or that for this generation Augustine's claim that every heart is unquiet until it rests in God (*Confessiones* 1,1,1,) is no longer true?

If it is true that they are truly godless, then it must be a case that now, for the first time in history, there are hearts and minds in which the Holy Spirit is no longer speaking. To say they are godless is tantamount to saying that God has gone away. But part of the good news of the creation is that God never goes away and in every heart his Spirit is somehow active. It means the quest for God is taking new forms, finding different expressions, and the challenge facing Christians is twofold.

- First, for themselves to recognise these new expressions of God's presence in human life and work – and not assume that God only speaks in the older language with which they are familiar.
- Second, to help their fellow citizens recognise for themselves these divine stirrings, the deep human need for the Infinite, and to forge with them a new language –

a language and religious culture and practice – that belongs to today and tomorrow (rather than being that of yesterday spruced up for today).

This view of the situation of modern women and men was elegantly summed up at the Second Vatican Council over 50 years ago:

'For since Christ died for all, and since the ultimate destiny of all humanity is the same, namely divine, we must hold that the Holy Spirit offers all of us the possibility, in a way known to God, of being made partners in the Paschal Mystery.' (*Gaudium et Spes* 22.5)

But finding this new 'language' is very difficult – it is even more difficult than learning a foreign language because we do not know its grammar – and then we have to translate our older 'language' into it.

In this task of translating the Christian past into the human situation of today and tomorrow, theology plays a crucial role.

So, every study of theology is intrinsically an act of mission – and no explicit missionary act can take place without theological reflection.

Put bluntly, the more people say, 'I'm not religious,' the more those who profess faith need the skills of theology.

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Young Catholics – Rangatahi Katorika

Challenge 2000 – an essential service

Damian Dempsey, Director

Deemed an essential service by the Government, Challenge 2000 has been able to carry on its mission of serving young people and their families throughout the Covid-19 lockdown. Not quite business as usual – staff meetings take place on-line these days – however, we are pleased to have been able to continue to serve.

Among other things, our wonderfully committed staff have been delivering food parcels, providing counselling, mentoring young offenders on bail, shopping for the elderly, helping students get set-up for online learning, and producing videos that help young people to reflect and remain active.

We have been supported in this work by an array of extremely thoughtful



Kerry, Anne and Meli with donated goods distributed for families.

Photo: Supplied

and generous people. To them, we say a very big ‘thank you!’ He mihi nui ki a koutou, e hoa mā!

We look forward to continuing to support the community around us as we journey together in these uncertain and challenging times.

Young Catholics

Nick Wilson



The Diocese of Palmerston North young family ministers, youth ministers, school chaplains and tertiary ministers are working in their respective patches getting alongside our young people pastorally as we navigate the Covid-19 event. In this ministry, which is typically face-to-face relational ministry, it is most unusual not being physically present. The challenges of virtual presence are numerous, and surprisingly many would think these digitally-native-aged people would be best on the digital mediums. However, we are learning this is not necessarily

the case. Praying online, helping with school work, providing food parcels, conversations, sharing the Easter event in a meaningful way and sharing the various Easter reflections, liturgies, Masses, apps, movies and more, is how we use our time. A number of our young people are struggling with lockdown, particularly in relation to curtailed social contact, so working through this with them to help ensure stability of mental health is a big part of the kaupapa.

Our youth ministers from across the diocese have been finding new ways to stay in touch with our young people and keep their communities connected during lockdown. Reflections from our youth ministers about how they are serving our parishes are on our website: pndiocese.org.nz

College adapts to online learning

Online learning during Covid-19 lockdown has worked well for Sacred Heart College, Napier. Term two got off to a digital start on 15 April with students adapting diligently to studies online.

Principal Maria Neville-Foster says this time of uncertainty has involved the school monitoring and maintaining student and staff wellbeing. ‘It’s not enough to just put a load of content knowledge online and expect our girls to pick it up. There’s more to teaching than content; ensuring lines of communication remain open and keeping their faith alive and connected is really important. Starting each day with prayer and posting regular updates from within the Catholic community locally and globally form a key part of this.’

Despite the abrupt end to ‘normal’ school on March 23, planning had been well underway to prepare for online learning. For those without devices or internet the school issued laptops and

hard-copy course material. ‘Where we haven’t been able to do face-to-face, teachers are connecting either through email or phone to make sure the students are okay,’ Mrs Neville-Foster said.

The school day has mostly remained the same with students attending five classes through Microsoft Teams, with breaks in between. Deputy Principal Elizabeth Ross said the same format was chosen to ensure as much continuity as possible. ‘Not only are students learning and engaged, but continue to receive social contact.’

Mrs Neville-Foster said, ‘Our teachers have been working on altering their [NZQA] programmes, to ensure the girls aren’t disadvantaged. I am proud of our students and staff and how quickly they have adapted.’

Head Girl Lucy Dinneen says attending school virtually has been a positive experience. ‘Everyone has looked out for each other.’

Pandemic: Shaping the Mission

Chris Duthie-Jung



What a difference a couple of months can make! When we began planning for a national conference nearly two years ago there was no thought of pandemic, lockdown or recession! *Takirua 2020: Shaping the Mission* was to have taken place over Anzac weekend and would have hosted up to 350 Catholics from around the country to confront some of the most challenging questions of our era.

Effective pastoral ministry requires us to think hard about our current realities and it is not without irony that the Covid-19 lockdown has forced cancellation of such a forum even as our context is shifting so markedly under the pandemic threat. We are responding in new ways – Zoom forums and meetings

of parish youth ministers and marriage educators, both volunteers and employed; checking in with individual pastoral ministers around the Archdiocese; providing resources and internet links to others’ great offerings to enable prayer and active faith at home; nurturing spiritual growth by asking theological questions of Catholic belief and practice including using Facebook links and comment; online discussion forums; collaborating with other agencies to offer local parish support such as driving and phone contact; and looking for need and how we can respond. Sounds like the Church in action alright! The kaupapa of the *Takirua 2020* project is more relevant than ever – Covid-19 is simply teaching us to be nimbler and even more contemporary in our response.

Chris Duthie-Jung, Director, Marriage, Family & Young Church Ministries, Archdiocese of Wellington.



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Reaching out to our Communities

Supporting the homeless

DCM is finding new ways of working with the homeless in Wellington during the Covid-19 crisis.

As an agency with a very high level of face-to-face engagement, there was an urgent need to quickly reduce physical interactions. A key strategy has been to supply phones to the homeless so DCM can keep in touch with them. An 0800 number has also been set up so the homeless can readily access support at any time.



Rob is manning DCM's 0800 number service for taumai from his home.

Photo: Supplied

DCM is continuing to provide essential support which includes ensuring that those on DCM's Money Management Service have access to their income and those in emergency accommodation sustain their housing during the lockdown. DCM is also continuing to support rough sleepers into emergency housing during this time.

Emergency food support is another

service provided by DCM. DCM usually relies on food donations to stock their foodbank but during the lockdown they are having to purchase food directly from supermarkets for delivery.

Says DCM executive director, Stephanie McIntyre: 'It has truly been very moving to be able to support our taumai [those DCM works with] at this time. Today a number of people came to us for food support. We were able to send them away with a generous selection of canned and dried foods, fresh fruit and veges, bread, milk and frozen meals. But more than that, we reminded them that we are still here for them, that so much has changed, but DCM is only a phone call away.'

'As we spoke with taumai out in Lukes Lane, with spaces set up to ensure that we maintained and modelled safe distances, we asked them how things were going for them. People were in tears, they were so touched by the support and community that DCM continues to offer them.'

DCM has been active in Wellington city since 1969, firstly as Inner City Ministry, later as Downtown Community Ministry and more recently as DCM. The organisation is strongly supported by Catholic parishes of the central city. For more information about how you can support the work of DCM, visit www.dcm.org.nz/support-dcm

Supporting former refugees

Lisa Beech

Support to overcome language barriers is one of the ways Wellington Catholic Social Services (CSS) are helping vulnerable and isolated former refugees during lockdown.

Families and single people who have been settled in New Zealand as former refugees make up around half the CSS social work caseload, and social workers have remained in contact through the Covid-19 lockdown.

Senior social worker Jess Harward says the lockdown has highlighted increased vulnerability and isolation. 'Language can create a huge barrier to some families, and without the use of an interpreter, they are further isolated.'

CSS funds interpretation services for former refugees. Accessing government and community services during the lockdown is more difficult for people with language barriers, so social workers have been setting up three-

way conference calls with interpreters to help former refugees apply for assistance.

This has included help with health appointments, applying for Work and Income benefits, liaising with schools around home learning, organising repeat prescriptions, understanding what services are considered essential, and understanding what lockdown means.

Social worker Eru Fox says one client had been isolated from her family for a month after a common cold, despite a doctor's appointment clearing her of Covid-19 concerns, due to fears about whether she might infect vulnerable family members.

Eru says New Zealanders are often unable to see the trauma experienced by many former refugee families seeking safety in Aotearoa New Zealand. 'We want our services to be a sanctuary for people to come and feel a sense of security they are being looked after.'

As a Red Cross Refugee Support Volunteer, Elizabeth Julian rsm says reaching out in lockdown means calling families – retraumatized by the lockdown – to ensure they know and have: access to Ministry of Health guidelines in their own language; access to 24/7 counselling service and Healthline numbers; food and baby items; ability to get prescriptions filled; daily exercise and walks; contact with their case manager and volunteer coordinator.

Music Ministry

Michael Fletcher

While in lockdown the choirs at the Metropolitan Cathedral, Wellington, have been meeting regularly via Zoom to rehearse and have been kept busy working on recordings from home. This work enabled our annual tradition of a sung gospel on Palm Sunday to stay alive



Combined Cathedral Choir and Boys' Choir together pre-lockdown.

as well as providing a continuation of the choir's ministry to the community. In addition, regular recordings of music appropriate for each Sunday are being uploaded up on our Music Department Facebook page. These recordings are taken from recordings of past services. The choirs worked with our neighbours from Wellington Cathedral of St Paul and Wellington Girls' College to put together a recording of *God Defend New Zealand* in time for Anzac day. Please visit the choirs' Facebook page for the recording and to follow other new performances and news: www.facebook.com/MCSHMusicDept/

Michael Fletcher, Director of Music, Metropolitan Cathedral of the Sacred Heart.

A Parish Response

Tim Gordon

Over Holy Week and the Easter period St Francis of Assisi Ohariu have provided our parishioners with an on-line Liturgy with links to streaming Masses, embedded scripture reflections, children's activities, quizzes and prayers. Our challenge to update the parish roll with current email addresses – fortunately had begun in the New Year, which meant we have been able to provide easy access to spiritual resources for those isolated. Our Youth Team have produced weekly Children's Activities on our parish YouTube Channel, where, with production by Fr John Murphy sm of *CathNews*, we also have recorded weekly Gospel reflections.

On Easter Monday the Leadership Formation Team wholeheartedly agreed to provide the Ss Peter and Paul Hall as a Food Distribution Centre.

Challenge 2000, Catholic Social Services and our local St Vincent de Paul groups have combined with our parish to access and provide food parcels and some relief to individuals and families missing income and facing stressful times due to the lockdown, loss of employment and closure of businesses.

We have had goods donated, money given and large companies giving produce that otherwise might have gone to waste. It has been a wonderful example of the power of love, kindness, collaboration and groups working together for the common good.



Challenge 2000, Catholic Social Services, local St Vincent de Paul groups and our parish have combined to provide food parcels and some relief to individuals and families.

Challenge 2000 is an essential service, so as a result, their Youth and Community Workers have been out and about every day and by half-way through April had delivered 200 boxes of veggies, meat, fruit and dry goods, as well as collecting produce from growers and suppliers.

This is a time when many people need something extra. Our Leadership Formation Team is also looking at ways to support those who have lost jobs after Level 4 and 3 are lifted and welcome any ideas on how to support our parishioners and our brothers and sisters in the local community.

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STORIES TO TELL YOUR CHILDREN AND GRANDCHILDREN

54th World Communications Day

The Vatican and many dioceses mark World Communication Day on the Sunday before Pentecost, this year being 24 May. For his 2020 message, Pope Francis has chosen the theme, 'So that you can tell your children and grandchildren. Life creates history.' The passage, based on the Book of Exodus (10:2), highlights the importance of sharing meaningful memories, stories and experiences, so they may live on and transform the present. To read the Pope's message visit: tinyurl.com/World-Communications-Day-2020