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# Vaccine ethics



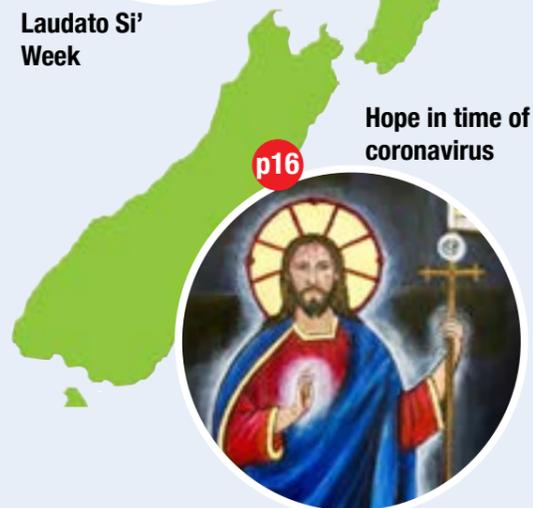
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On the front cover: A woman models a small bottle labelled "Vaccine COVID-19" in this illustration photo on April 10, 2020. (CNS photo/Dado Ruvic, Reuters)

## NZCatholic

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# New leader for NZ Josephites

by MICHAEL OTTO

Sr Moya Campbell, RSJ, told an Australian Catholic newspaper a couple of months ago that coming to this country in a new role as regional leader for the Sisters of St Joseph in New Zealand would be a "bit of a change".

That, in hindsight, has proven to be something of an understatement.

Sr Campbell left her role as vicar for religious in Brisbane archdiocese and travelled to Auckland on March 17 on one of the last flights out of Brisbane to Auckland.

There were very few people on that flight and, when Sr Campbell arrived at Mission Bay, she went immediately into self-isolation for a fortnight.

"At the end of that two weeks, Aotearoa New Zealand was also into lockdown, so I haven't been free since arriving!" she said.

The welcome — from a distance — from her fellow Josephites at the site was "wonderful".

Sr Campbell — who hails originally from Miles in Queensland — said the enforced isolation "had its difficulties in getting to know people and the staff here at Mission Bay".

But she enjoyed the silence and her own company, and the many phone calls and emails of welcome she received.

"Walks along Tamaki Drive were a welcome relief. Understanding the significance of the pandemic for the health of the people in our world, helped [me] bear the isolation. I was also very well cared for by the sisters and staff here. One of the lessons for me of the enforced isolation was that I had to live for the day and live in the present."

In alert level 3, she is part of the "bubble" of the sisters at Mission Bay, and this has seen "more sharing with them".

At Mission Bay, the sisters are all vulnerable people, Sr Campbell said, "so they have been very careful to stay in their bubble".

"They've had Mass on the TV each day and other activities to help fill in the time. There have been no complaints."

All Josephite sisters in New Zealand have been encouraged to "enter fully into this time of isolation".

Sr Campbell herself has certainly done this, learning to use Zoom, Skype for Business, Microsoft Teams and Facetime.

"Last week," she told NZ Catholic on April 30, "I used all four for various meetings."



Sr Moya Campbell, RSJ, next to a painting depicting St Mary of the Cross MacKillop and Fr Julian Tenison Woods, co-founders of the Sisters of St Joseph.

"This time has been good for the Regional Leadership Team as we have been able to get ourselves organised and [have] done some reflection on our roles. Again, all of this has been on Teams; Staff here at the Office have also had weekly meetings on Teams. I've realised what's happening today is what is important."

Asked by NZ Catholic what St Mary of the Cross MacKillop would have made of the current situation, Sr Campbell said: "I can't speak for Mary MacKillop, but she would have been first to be in a bubble and looking after her sisters. I can imagine that Mary would probably have rolled up her sleeves and helped where she could."

Sr Campbell was vicar for religious in Brisbane archdiocese for nearly six years, an article in Brisbane's *The Catholic Leader* noted.

She said in the article that it had been a wonderful and challenging experience working to support Brisbane's religious in the clergy support office in the archdiocese.

"You don't realise until you become part of it how many people work behind the scenes to keep the whole Catholic community going," she said.

The article, posted to the newspaper's website on March 6, stated that one of her aims as vicar for religious had been to unite Brisbane archdiocese's spiritual directors into one group and, in the process of achieving that, she was surprised to discover there were 81 spiritual directors there in total.

The spiritual directors' group had met several times by the time Sr Campbell left her Brisbane role, and she said it had been brilliant to see them all together.

She had also enjoyed her time as a spiritual director herself; it had been a privilege to "move with people in their lives", the article stated.

## Aid agencies pen open letter to PM

by NZ CATHOLIC staff

Caritas Aotearoa New Zealand and 13 other leading New Zealand international aid agencies have written an open letter to the Prime Minister requesting immediate help for people in crisis and emergency situations throughout the world who are also threatened by the coronavirus pandemic.

The letter, which was also addressed to the Deputy Prime Minister and to the Minister of Finance, warned that the coronavirus is anticipated to exact a catastrophic human toll in developing countries.

A projected death toll of at least 40 million people if interventions are not made, predicted by Imperial College, was cited.

It was noted that people living in refugee camps (for example, in Iraq and Syria) and in squatter camps (for example, outside Port Moresby in Papua New Guinea) are living in close quarters and have little or no access to running water close by, or to soap at a time when handwashing is a major way to help prevent the spread of the virus.

"What would it be like . . . at a single tap in your part of the refugee camp, that 250 other people

also rely on? This is the reality for more than 900,000 people in Cox's Bazaar refugee camp in Bangladesh," the letter stated.

"It is for these people that we ask your Government to respond immediately to the unprecedented global coronavirus crisis by doing the following:

- Provide \$NZ25million in immediate, additional humanitarian funding as part of an emergency coronavirus response to boost life-saving assistance for people already living in the world's worst crisis and emergency situations.

- Advocate for the cancellation of all external debt payments due to be made in 2020 by developing country governments.

- Protect and maintain existing commitments to aid and climate finance."

The letter praised the Government's response to the pandemic in New Zealand, but also stated: "The coronavirus has spread to every corner of the globe, but so can our compassion. We request that New Zealand contribute to the collective pandemic response: no one is safe until we are all safe, and New Zealand is in a position to help."

# Churches open but no public Masses under new level 2

by NZ CATHOLIC staff

Catholic churches in Aotearoa New Zealand were able to open their doors from Thursday, May 14, for individuals to pray in private, but public Masses are not possible under the new restricted Alert Level 2.

This was the message sent by the country's six Catholic bishops in a letter to parishioners, priests and parish leadership on May 12.

The new Level 2 rules the New Zealand Government announced the previous day restricted religious gatherings to a maximum of 10 people, compared with a proposed limit of 100 stated in the Government's first level 2 announcement the previous week. Masses and other religious services would have been possible with the limit of 100, a statement from the NZCBC noted.

All celebrations of Mass in this country were suspended on March

20 and churches were closed five days later as New Zealand was locked down in response to the Covid-19 pandemic.

The bishops met on the morning of May 12 via Zoom video conference and concluded that the limit of 10 people was too restrictive to allow even a limited resumption of weekday Mass, and certainly not any Sunday services.

"Like yourselves, we too are disappointed that we are not yet allowed to assemble in our churches in groups larger than 10 people," the bishops' letter stated.

The letter noted that the Government will reconsider the limit of 10 people at religious services in two weeks from May 11. It added that the Catholic bishops have, on May 12, joined with the Anglican Church in asking the Government to look again with urgency at increasing that number.

The bishops said the limit of 10 would allow churches to reopen from Thursday, May 14, for individuals to visit for such activities as private prayer and the Sacrament of Reconciliation. All official health and safety requirements must be met for this.

The letter from the bishops noted that "we are not advocating Eucharistic Adoration at this time".

Not all churches would be ready to open their doors on May 14 for these limited activities, but that will be up to individual parishes, the letter added. The popular online streaming of many Masses is likely to continue for some time.

The bishops' letter concluded: "While these have been difficult weeks for all, we know that in some surprising ways they have also been graced days for many. We have been encouraged and inspired by the number of people who have taken the opportunity during this lockdown

time to deepen their spiritual life and re-evaluate their daily lives as individuals and families."

Many Catholics and members of other denominations took to social media to express strong disappointment in the Government's decision to backtrack from the proposed limit of 100 at gatherings to a mere 10. Many commenters pointed to the fact that 100 people could be in a cinema or restaurant in the new level 2, but could not be in a church for a service with the same numbers.

But the Prime Minister defended the across-the-board limit of 10 for such gatherings, which also applies to events like funerals and tangihanga, on the grounds of public safety, given the likelihood of close fraternisation of those present. She also applied this reasoning to church services, saying that she had received advice that these involved close fellowship among those present.

# Easter hui not possible so Māori Catholics gather online

by MICHAEL OTTO

Covid-19 alert level 4 restrictions meant the 2020 Hui Aranga scheduled to be based at St Patrick's College, Silverstream, over Easter did not take place physically — but Māori Catholics still came together using modern communications tools like Zoom and Facebook.

Tomairangi Mareikura and Rāwiri Tinirau — the vice-chair and chair of Te Kaunihera Matua o Te Hui Aranga (the governance entity for the Hui Aranga) — told *NZ Catholic* in a statement that several thousand Māori Catholics were able to participate online in karakia/Miha (services/Masses) on Good Friday and Easter Sunday.

"Primarily, two karakia/Miha were held via Zoom (Good Friday at 3pm — The Passion; and Easter Sunday at 10am — The Resurrection)," they said.

"The Zoom hui were hosted by Che Wilson of the Ruapehu Māori Catholic Club, supported by the Ngāti Rangī office (Ohakune). The karakia/Miha were developed in conjunction with, and presided over by, Pā Piripi (Phil) Cody, Pā Rāwiri (Dave) Gledhill (both of whom are based at Pukekarakā, ātaki) and Deacon Danny Karatea-Goddard.

"All Māori Catholic clubs affiliated to Te Kaunihera Matua o Te Hui Aranga were invited to participate in the delivery of the karakia with readings, mihihi (greetings) and waiata (song) being shared across the 14 clubs of our Hui Aranga. All members of the Hui Aranga were invited

to attend karakia/Miha from their bubbles, dressed in their respective club uniforms."

Most of those who participated through Zoom did so as whānau groups. Zoom allows up to 100 participating links, and organisers estimate 300-500 people took part this way.

"Karakia were also streamed live via both the Ngāti Rangī and Hui Aranga group Facebook pages," Ms Mareikura and Dr Tinirau said.

"The Facebook statistics tell us that these events had a reach in excess of 7000, with the videos having been viewed, shared and replayed over 3600 times with over 2500 engagements. Based on these numbers, and the number of active viewers during the livestreams, we calculate up to 2000 attendees at each karakia."

Usually, as well as religious services, prayers and hospitality, Hui Aranga include activities like kapa haka (performing arts), sports and a religious quiz.

"The Hui Aranga Facebook page also allowed for Hui Aranga members to share their memories of past Hui Aranga and what it means to them, as well as sharing stories, pictures and videos of how they chose to celebrate Easter this year in their homes," Ms Mareikura and Dr Tinirau said.

"Many chose to practise as best they could through the various Hui Aranga activities, including kapa haka, sports, religious quiz and the celebration hākari (feast/dinner) on Easter Sunday."

Nonetheless, those who intended

to be at the 2020 Hui Aranga were naturally saddened it could not take place this year.

"[But] all were understanding of the situation and in full support that, as a Māori community, a Catholic community and as a country, we needed to do this in order to keep ourselves and each other safe," Ms Mareikura and Dr Tinirau said.

Some 1200 people from the 14 clubs across the North Island were

expected to attend this year's Hui Aranga. The 14 clubs affiliated to Te Kaunihera Matua o Te Hui Aranga come from Te Tai Tokerau (Northland), Tauranga Moana, Whanganui/Ruapehu, Taranaki, Hawkes Bay, Manawatū and Wellington.

The 2021 Hui Aranga is to be hosted by Waipatu, in the Hawkes Bay. As the hosts, Waipatu will form a management committee to organise the event.

# Renewal for Dunedin bishop

by MICHAEL OTTO

Dunedin Bishop Michael Dooley is taking some time away from his diocese for personal and spiritual renewal.

In a letter dated May 3 and addressed to his "dear brothers and sisters in Christ", Bishop Dooley said that he was looking forward to returning after his time away "with new energy and focus".

Referring to the two years since his ordination and installation as Bishop of Dunedin, Bishop Dooley wrote that he had "been inspired by all the ways that ministry takes place in Otago and Southland".

"While there have been many blessings that come with being your bishop, it has been a particularly

harrowing and testing time for me personally."

Bishop Dooley added that: "During my time away, Fr Gerard Aynsley, as the vicar-general, will look after any responsibilities that would ordinarily be undertaken by the bishop."

Bishop Dooley asked that people keep him in their prayers, as he would keep people in his.

Also in the letter, Bishop Dooley said it was "very heartening to hear of all the ways that priests and people of our diocese have discovered creative new ways to pray and live our Christian vocation during this time of Covid-19 lockdown. For many, it has been a time of reflection and an occasion of blessing, while also a challenging time for so many who face much uncertainty."



Bishop Michael Dooley

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# The ethical derivation of vaccines for COVID-19

by JOHN KLEINSMAN

It is generally accepted that a Covid-19 vaccine provides the best possibility of an “exit strategy” from the pandemic that is currently sweeping the world. Many companies around the world are currently working to produce such a vaccine - reports detail that there are more than 100 different vaccine projects underway, with eight already being studied in humans.

Human vaccines are typically developed using human cell lines — cell cultures developed from a single human cell. One of the sources of the cells used for human cell lines is tissue from aborted fetuses, something which presents a significant moral dilemma for Catholics and others. Catholic teaching upholds the principle of the inviolability of human life which precludes the use of human embryos or aborted fetuses for medical research. Put another way, we should never use another human life as a means to an end, no matter how good the intention.

There are some companies using only ethical cell lines for the development of a coronavirus vaccine. Recently, in the United States, a group of mostly Catholic advocates, including some bishops, have appealed to federal health authorities to ensure that research on coronavirus vaccines occurs using cell lines free from any connection to abortion. If such a vaccine is successfully produced, there are no moral issues, related to abortion, associated with its use.

However, there are other companies using cell lines that have been derived from aborted fetuses. This means that there is a real possibility that a successful vaccine, and there may only be one, could be directly linked to human abortion, whether recent or in the distant past.

This is not a new dilemma. The rubella vaccine, for example, derives from the WI-38 cell line that uses lung tissue from a 3 month-gestation female fetus aborted in the 1960s. The specific dilemma for those who oppose abortions of any kind is the extent to which, in using such a vaccine, we are condoning abortion and potentially encouraging further abortions. Put another way, the question is whether there is a contradiction between opposing abortion and consenting to a vaccination programme.

The Pontifical Academy for Life has previously spoken out on this, stating in a 2005 document that, when the cell lines being used are “very distant” from the original abortions, then there is no “morally relevant” co-operation between those who use the vaccine and the original abortion. Assuming there are no other effective ethical alternatives (which should always be preferred), the academy concludes that it is not just morally acceptable to use such a vaccine but, where the vaccination coverage is necessary for the safety of others, there is a “moral obligation” to use it.

Critical to the Pontifical Academy’s conclusion is the fact that the ongoing production of the vaccine does not rely on or require new abortions. This rationale would apply equally to a coronavirus vaccine that was produced from a historical cell line linked to an abortion. In the event there was no other alternative for immunising people against the coronavirus, it would be not just morally acceptable, but arguably obligatory.

These days, there are ethical cell lines and processes available to produce the cell lines necessary to produce vaccines that do not rely on abortions. However, there are still some companies using cell lines derived from recently aborted cells (as opposed to historic cell lines).

In the event there were no other ethical effective alternatives, we could realistically find ourselves having to choose between using a morally unacceptable vaccine produced from such a cell line or not being immunised.

This would pose a genuine dilemma for many. How would this be resolved? The use of such a vaccine would ultimately be a matter of individual conscience.

On the one hand, by deciding not to take such a vaccine, an individual would be making a strong and prophetic stand in favour of the value of human life. At the same time, they would be rightly rejecting any sort of utilitarian calculus by which it might be reckoned that the death of a “few” innocent human lives is outweighed by the potentially millions of lives that would be saved.

The Catholic moral tradition rejects any approach to decision-making that is based entirely on a numerical calculation — the morality of any action cannot be decided on consequences

alone. This is another way of saying that the morality of our intentions is not always sufficient to make an action moral — in the Catholic moral tradition we have to weigh up the morality of the “means” as well as the morality of the outcome or intention.

On the other hand, in the messiness of life we do sometimes have to choose between two “bad” outcomes. In weighing up whether we might refuse a coronavirus vaccination, it becomes evident that the impact of such a decision creates a risk not just for ourselves,

but also for many others. That is because the impact of not being vaccinated means we risk passing on a potentially fatal virus to the people we live, work and socialise with, in particular vulnerable people with underlying conditions. We may not want that to happen, but it remains a foreseeable and highly likely consequence of not being vaccinated. It would be different if the burden of taking such a decision only fell on the decision-maker; however, in rejecting the only viable vaccine, we would also be taking that risk on behalf of (potentially many) others without their consent. That is equally something we are not ethically entitled to do.

That is why some Catholic ethicists have concluded that there is “no abso lute duty” to boycott any

Covid-19 vaccine produced with the help of cells recently derived from aborted fetuses, when no other alternatives exist. I personally agree with that conclusion, while hoping that such a scenario never presents itself.

That means I also support advocating for researchers to carry out any new research only on cell lines that are morally acceptable.

Dr John Kleinsman is director of the NZ Catholic Bioethics Centre.



Dr John Kleinsman

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## Assurance for Catholic school families

by NZ CATHOLIC staff

New Zealand’s Catholic bishops and the New Zealand Catholic Education Office have written to the families of pupils attending Catholic schools, urging them to contact the education/school office at their local diocese if they have problems paying attendance dues because of issues related to the Covid-19 lockdown.

The letter says the bishops are “mindful of the challenges many people in our community are facing” and “understand the anxiety for parents and caregivers created by a loss of employment or other challenges of caring for children at home”.

The bishops noted that work is being done to ensure the community is supported during this period, and that students are not further challenged by a need to look for a new school as a result of financial hardship.

“Our schools offer strong pastoral care, which is the foundation of our Catholic faith, and is particularly important in times of upheaval, such as when many educators and students are having to adjust to distance learning. We want to ensure all those currently enrolled in Catholic schools

are able to remain at their school of choice,” the letter stated.

It continued: “The New Zealand Catholic Education Office and our diocesan leadership teams have given Catholic school proprietors an appraisal of the challenges parents are likely to face as a result of the impacts of Covid-19. They are looking at ways we can support the cost of attendance dues for parents who have a loss of income or other hardship. Work is being done to ensure that our community is supported during this period, and that students are not further challenged by a need to look for a new school as a result of financial hardship.”

The bishops commended Catholic school families, staff and communities for their “creative and faith-filled response during this time”.

“We are inspired by how schools have worked to ensure the continued learning and spiritual formation of students. We look forward to continuing to support our community to remain part of the Catholic education family.”

The bishops also stated that they are remembering Catholic school families, staff and communities in their prayers

# Quiet celebration for 40 years as a Bishop

by ROWENA OREJANA

The 40th episcopal jubilee of Palmerston North Emeritus Bishop Peter Cullinane, a milestone in every sense, was celebrated quietly under level 4 lockdown due to the coronavirus pandemic.

On April 23, 40 years ago, Bishop Cullinane became the first bishop of the newly created diocese.

"How did I celebrate under lockdown? — Jesus and I did it quietly together; we are hoping to celebrate with others later. He is in my bubble", Bishop Cullinane told *NZ Catholic*.

The diocese is still looking at celebrating his anniversary, hopefully after the lockdown is lifted.

"Monsignor Brian Walsh had suggested I lead the Mass on Pentecost Sunday, which is the diocese's feast day. Let's hope that can still happen," he said.

Looking back on his appointment, Bishop Cullinane said he felt "anxious, but [I] also saw it as an opportunity to do some of the things I felt needed to be done".

Bishop Cullinane was on the staff of the Pastoral Centre in Palmerston North in the 1970s, and was in touch with people from all over New Zealand who wanted the renewal introduced by the Second Vatican Council.

"We provided a wide range of courses — Scripture, liturgy, catechetics, social justice, etc. for laity, religious and priests. The enthusiasm of people committed to renewal, and the heartbreaks of those who experienced opposition to it, highlighted for me the need for ongoing adult formation at all levels. This became a priority in my ministry as bishop," he said.

At the start, there were no diocesan structures. "My first office was a small kitchenette at the Pastoral Centre," he recalled. He said the "process of disengagement" (from Wellington archdiocese) was worked out by competent people from both dioceses and "the very fair-minded contribution of Cardinal Tom Williams".

It fell to Bishop Cullinane to create a logo. "It was the Easter season when the diocese came into being, and so I chose a logo that featured the contours of the diocese, with Ruapehu at the top from where the Risen Christ speaks — *kia tau te rangimarie ki a koutou*. The bottom boundary is not shown, out of respect to the local iwi, who had felt cut across the middle by where the boundary was placed.

The only personal touch in the logo is the reference to Hebrews 5:7-9, Bishop Cullinane said. "Some time later, I was rebuked by the Heraldic Society for not conforming to traditional coats of arms; I haven't slept since!" he added.

Bishop Cullinane said the main assets of the

diocese were its people, religious and priests.

"Programmes of formation for lay ministries (Hand On and Waka Aroha) were important developments. So too was the appointment of lay women and men to important diocesan leadership positions, including finance and Catholic education. Eventually we appointed lay pastoral coordinators to lead some parishes rather than amalgamate them," he said.

Instead of one Diocesan Pastoral Council, they established five Pastoral Deanery Councils "which were open to the participation of a much wider representation of the people of the diocese". He met with each council three times a year initially, then dropping down to two.

"The main limitation was that we were not used to working together on this scale. But it seemed consistent with the reason for creating the diocese in the first place: to bring people, priests and bishop into closer, more frequent, contact. It was that way of working together that Pope Francis is encouraging — a synodal journeying together, listening at grassroots, and sharing responsibility. The only way to get used to it was to do it," he said.

## ■ Māori Mission

A bigger challenge for Bishop Cullinane was enabling the full participation of Catholic Māori in the Church. "The traditional 'Māori Mission' ran alongside the parishes in parallel. It gave Māori a strong sense of belonging in the Church, and we are permanently indebted to the priests, sisters and brothers who made this possible," he said.

But there were several weaknesses, he added. For one, it was dependent on religious orders, who gradually had fewer personnel to provide, until they eventually withdrew. Also "Māori did not feel 'at home' in parish liturgies, programmes and apostolates. The challenge was to help Māori feel their place in the Church was not on the margins, while ensuring they could continue to experience their own ways of gathering," he said.

Bishop Cullinane responded to this challenge by establishing a Māori Apostolate Coordinating Board.

"The appointment of Koro Danny Karatea Godard as my vicar for Māori was a milestone. So too was the ordination of Māori priests: Steve Hancy ordained on his home marae at Raupunga in 1988;



Bishop Peter Cullinane

and two widowers, Pehi Waretini on the Maungarongo marae in 1992, and Tamati Manaena on the Waitapu marae in 1998," he said.

## ■ Integration

Bishop Cullinane said the integration of Catholic schools into the state system almost saw the closing down of some schools.

"Integration into the state system was conditional upon our schools being brought up to the material standard of the state schools. But the cost of doing this was beyond our means, and we were literally faced with having to decide which schools to keep and which to close, if we could not integrate them all," he said. Fortunately, Government suspensory loans enabled the schools to integrate.

"There was no let-out earlier, however, when, in the very first days of the diocese, I was told by the then-chancellor of the archdiocese that I would need to halt a collection already in progress in Hawkes Bay for the building of a new co-ed school, or face long-term, crippling indebtedness. It was a very upsetting time for us all," he said.

## ■ Recycled

Bishop Cullinane said he is loving the slower pace of retirement. "In a letter recognising my 32 years of leading the diocese, the Cardinal Prefect of the Congregation for the Evangelisation of Peoples spoke of a continuing apostolate of prayer and sacrifice. I really do find this is how I can continue to contribute. I am also very happy to be involved in parish ministry where and when required; at times more re-cycled than retired," he said.

He said the title "emeritus" seems a bit prestigious, "but my Latin dictionary brings it down to earth: veteran, old, disused."

From the outset, the Acts of the Apostles was the diocese's "mission statement" and, at one of the bishops' synods, he spoke of reimagining the Church as the community of Jesus' disciples. "In both these ways I see the Church 'moving into the future with its eyes on where it is coming from': *ka titiro whakamuri kia anga whakamua*. I think this is how the Church will find itself.

# Dr Kevin Shore new NZCEO chief

by NZ CATHOLIC staff

Dr Kevin Shore has been appointed the new chief executive officer of the New Zealand Catholic Education Office, replacing Paul Ferris, QSM, who is retiring at a date to be set later this year. Dr Shore will be chief executive of both the NZCEO and the Association of Proprietors of Integrated Schools (APIS).

Dr Shore is currently the principal of St Peter's College, Palmerston North, and was previously the principal of Cullinane College, Whanganui. He has a Doctorate of Education, a Masters in Educational Administration, a Post Graduate Diploma in Technology Education and a NZ Civil Engineering Certificate (from a previous life!). His leadership has been in both state and state-integrated schools over the past 25 years.

Following his doctorate, his work has been published in a number of professional journals as he focused on growing leadership in our schools.

According to a statement from the New Zealand Catholic Bishops Conference, Dr Shore has a strong commitment to te Tiriti o Waitangi. The statement noted that he has a genuine commitment to equity in education, and supports the



Dr Kevin Shore

practice of akonga and whanau (student and family) because of the way it aligns with the social justice focus of Catholic school communities. The statement added that Dr Shore was fortunate to be accepted for a special equity-focused leadership course at Harvard University in 2015. More recently he has been a member of the Ministerial Joint Task Force for reducing the burden of administration and compliance in schools.

The NZCBC statement noted that Dr Shore has a solid commitment to the mission of Catholic and other faith-based schools. He has a strong interest in the outdoors and has coached students in various sports over the years.

He and his wife Heather are looking forward to moving to Wellington, and the opportunity of working there with sector leaders, and representing the interests of integrated schools in many of the forums based in the capital.

Geoff Ricketts, chair of the NZCEO board, said he was looking forward to welcoming Dr Shore to the role: "I am sure he will build on the excellent leadership given during the past 25 years, first by Brother Sir Patrick Lynch and then by Paul Ferris," Mr Ricketts said.



## Jubilee Bursaries for University Theological Education

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## Shutdown's silver lining

One silver lining for me during this weird coronavirus shutdown has been the opportunity to return to some writing projects that I had left on the back burner. One of these is a book on the Nicene Creed, which I had commenced many months ago and on which I was making only very slow progress, given my various pastoral and administrative responsibilities. The last several weeks, I have been working in a rather concentrated way on the Creed book, and I find myself currently in the midst of the section on the Church: "I believe in one, holy, Catholic, and apostolic Church." I will confess that the peculiar way that we have been forced to express the life of the Church during this quarantine period has influenced my ecclesiological reflection.

A first insight is this: we are an intensely, inescapably eucharistic Church. One of the most difficult moments that I've had as a bishop was participating in the decision to close our churches and to shut down the celebration of Mass with a community. Mind you, it was the right decision. I emphatically disagree with those who argue that the bishops caved in to the pressure from the secular state in making this determination. That's nonsense.

There are some very real tensions between Church and state and sometimes we have to make a stand — a good example being our vigorous opposition here in California to the legislature's attempt to violate the seal of confession. But this is not one of those cases. Instead, we bishops agreed with the secular authorities that the churches should be closed, precisely for the well-being of our people. Having said that, the suspension of public Mass has been painful for everyone — and the principal reason for that pain is the forced fasting from the Eucharist.

Sensing this, innumerable priests and bishops all over the country — indeed, around the world — commenced to live-stream or film the liturgy, broadcasting it over Facebook, YouTube or on television. The reaction to these representations of the Mass has been overwhelming.

To give just one example, at Word on Fire we started filming daily Mass on St Patrick's Day,

and we've continued to the present, acquiring in the process well over five million views from more than two hundred countries. Some priests have, furthermore, processed through the quiet streets with the Blessed Sacrament, while Catholics look on from their homes; others have placed the monstrance with the consecrated host in the windows of their residences and rectories so that people can venerate the sacrament as they walk or drive by. And wasn't the whole Catholic world fascinated by Pope Francis, standing in the rain and facing an empty St Peter's Square, as he blessed us, via television and social media, with the Eucharist?

### Bishop Robert Barron

To be sure, none of these mitigated encounters with the eucharistic Lord is a substitute for the real thing — and that's the point. The abstinence from the Eucharist — which began, fittingly enough, during Lent — has awakened a profound hunger for what Vatican II called "the source and summit of the Christian life". Perhaps too many Catholics had grown indifferent to the Blessed Sacrament, even, as a recent Pew Forum study indicated, ignorant of its deepest significance; and perhaps this forced starvation will have a salutary effect.

A second ecclesiological insight is this: priests are in an intensely symbiotic relationship with their people. Everyone knows that priests have been passing through a difficult period, practically without precedent in the history of the Church. The scandals of the past 25 years, culminating in the McCarrick outrage, have soured many against priests and have made priests extremely vulnerable to the charge of clericalism. Without denying for a moment that these reactions and impressions are, to a degree, legitimate, I want to insist once again that the vast, vast majority of priests are decent, prayerful men, who want nothing more than to bring Christ to their people.

And this coronavirus quarantine has powerfully confirmed this for me. During the course of the shutdown, I have personally reached out by phone or by Skype or Zoom to all the priests of my region. Like everybody else, they're a little antsy and bored, and their routines have been interrupted. But, time and again, they tell me that their greatest frustration is not being able to have steady contact with their people. Priests indeed bring Christ to their parishioners through preaching, presence and sacrament, but the people also give life to the priests, sustaining them with prayer and friendship. Keeping the people away from their priests is just bad for both people and priests, for they are, in the Mystical Body, ordered toward one another.

A third and final insight is that the Church is stubbornly incarnational. At the heart of the Catholic sensibility is the conviction that God became flesh in Jesus Christ. And Catholicism teaches that the presence of the risen Jesus is made known through words to be sure, but also through physical signs — water, oil, bread, wine, etc. — delivered by human hands and accompanied by bodily gestures. At the liturgy, we are meant to come together in close proximity so that we can pray in unison, sing in unison, process together, embrace one another, gesture in harmony with each other. In all of this, the incarnational quality of the Church becomes concretely expressed. And this is what has made the last six weeks so particularly difficult for Catholics. Our faith is not primarily an internal business, something negotiated between the individual and the invisible Lord. Rather, it shows up physically and publicly, through bodies. Once again, I would hope that our fasting from togetherness will heighten our appreciation for this incarnational density of our faith.

So Catholics — don't get discouraged. Rather, use this time of deprivation and abstinence to awaken a deeper love for the Church in its eucharistic, symbiotic, and incarnational distinctiveness.

Bishop Robert Barron is an auxiliary bishop of Los Angeles. This article was first published on [www.wordonfire.org](http://www.wordonfire.org). It is republished here with permission.

### Ronald Rolheiser

## Churches as field hospitals

Most of us are familiar with Pope Francis' comment that today the Church needs to be a field hospital. What's implied here?

First, that right now the Church is not a field hospital, or at least not much of one. Too many churches of all denominations see the world more as an opponent to be fought than as a battlefield strewn with wounded persons to whom they are called to minister. The churches today, in the words of Pope Francis, have often reversed an image in the Book of Revelation where Jesus stands outside the door knocking, trying to come in, to a situation where Jesus is knocking on the door from inside the church, trying to get out.

So how might our churches, our ecclesial communities, become field hospitals?

In a wonderfully provocative article in a recent issue of *America Magazine*, Czech spiritual writer Tomas Halik suggests that, for our ecclesial communities to become "field hospitals" they must assume three roles: A "diagnostic" one — wherein they identify the signs of the times; a "preventive" one — wherein they create an immune system in a world within which malignant viruses of fear, hatred, populism, and nationalism are tearing communities apart; and a "convalescent" one — wherein they help the world overcome the traumas of the past through forgiveness.

How, concretely, might each of these be envisaged?

Our churches need to be diagnostic; they need to name the present moment in a prophetic way. But that calls for a courage that, right now, seems lacking, derailed by fear and ideology. Liberals and conservatives diagnose the present moment in radically different ways, not because the facts aren't the same for both, but because each of them is seeing things through its own ideology.

As well, at the end of the day, both camps seem too frightened to look at the hard issues square on, both afraid of what they might see.

To name just one issue that both seem afraid to look at with unblinking eyes: our rapidly emptying churches and the fact that so many of our own children are no longer going to church or identifying with a church. Conservatives simplistically blame secularism, without ever really being willing to openly debate the various critiques of the churches coming from almost every part of society. Liberals, for their part, tend to simplistically blame conservative rigidity without really being open to courageously look at some of places within secularity where faith in a transcendent God and an incarnate Christ run antithetical to some of the cultural ethos and ideologies within secularity. Both sides, as is evident from their excessive defensiveness, seem afraid to look at all the issues.

What must we do preventatively to turn our churches into field hospitals? The image Halik proposes here is rich, but is intelligible only within an understanding of the Body of Christ and an acceptance of the deep connection we have with each other inside the family of humanity. We are all one, one living organism, parts of a single body, so that, as with any living body, what any one part does, for disease or health, affects every other part. And the health of a body is contingent upon its immune system, upon those enzymes that roam throughout the body and kill off cancerous cells. Today our world is beset with cancerous cells of bitterness, hatred, lying, self-protecting fear, and tribalism of every kind. Our world is mortally ill; suffering from a cancer that's destroying community.

Hence our ecclesial communities must become

places that generate the healthy enzymes that are needed to kill off those cancer cells. We must create an immune system robust enough to do this. And for that to happen, we must first, ourselves, stop being part of the cancer of hatred, lying, fear, opposition and tribalism. Too often, we ourselves are the cancerous cells. The single biggest religious challenge facing us as ecclesial communities today is that of creating an immune system that's healthy and vigorous enough to help kill off the cancerous cells of hatred, fear, lying and tribalism that float freely throughout the world.

Finally, our convalescent role: Our ecclesial communities need to help the world come to a deeper reconciliation vis-a-vis the traumas of the past. Happily, this is one of our strengths. Our churches are sanctuaries of forgiveness. In the words of Cardinal Francis George: "In society everything is permitted, but nothing is forgiven; in the Church much is prohibited, but everything is forgiven." But where we need to be more proactive as sanctuaries of forgiveness today is in relation to a number of salient "traumas of the past". In brief, a deeper forgiveness, healing, and atonement still needs to take place apposite the world's history with colonisation, slavery, the status of women, the torture and disappearance of peoples, the mistreatment of refugees, the perennial support of unjust regimes, and the atonement owed to mother earth herself. Our churches must lead this effort.

Our ecclesial communities as field hospitals can be the Galilee of today.

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

# Catholic press is an essential service

The Church and the world have certainly been enduring terrible times in 2020.

The Church has continued in faith, hope and love, trusting in its Lord, while being aware of the suffering of many of its members and of many in society.

One of the bonds that hold Catholics together as a community, even in times such as these, is the Catholic press. As Fr John Cowburn, SJ, remarked to a Catholic press convention in Sydney in 1968 that, for a community to exist, there must be communication.

"I will repeat that in other words: communication is not just a good thing to have in a community, but something without which there cannot be a community," Fr Cowburn said.

His words ring true 52 years later. Much has been made of people tuning in to watch online or broadcast Masses — and it is good they have been made available. But the flow of sound and imagery is one way. The priest does not get to hear the responses of the people. That is not how the best liturgy is supposed to be. It is likely that people are starting to sense this, as the numbers viewing have started to drop away following a surge over Easter.

Good communication is also needed so that the Church can read the signs of the times and respond in the light of the Gospel. As the pastoral instruction *Communio et Progressio*, on the means of social communication, written by order of the Second Vatican Council, and published in 1971, stated: "Since the Church is a living body, she needs public opinion in order to sustain a giving and taking between her members. Without this, she cannot advance in thought and action . . ."

"Since the development of public opinion within the Church is essential, individual Catholics have the right to all the information they need to play their active role in the life of the Church. In practice, this means that communica-

tions media must be available for the task. These should not only exist in sufficient number, but also reach all the People of God . . ."

The Church in many places has rightfully taken up the many opportunities offered by the proliferation of digital communications opportunities available. But, as the Catholic News Service director and editor-in-chief Greg Erlandson stated in an article in 2016 in *America Magazine*, "there is no single silver bullet for reaching Catholics".

He acknowledged the many possibilities presented by digital media, including social media. But he cautioned that Church "investment is often justified in the digital arena as a way to reach a broader audience, but the metrics of success rarely get beyond boasts about numbers of pageviews or numbers of unique visitors".

"Who is looking, what they are looking at and how long they are looking at it or, indeed, what impact any of these pageviews are having, is left to a large extent unexplored."

Mr Erlandson argued for a sound strategy of Church investment in different modes of Catholic communications, both digital and print and, in particular, for the importance of retaining vehicles for Catholic journalism.

While sound and video bites and press releases are necessary parts of the picture, they cannot be the entire landscape if the People of God are to advance in thought and action. While the Church is of divine origin, its members are very much human. As with all things human, there will be elements of good and bad. If the People of God are to advance as Vatican II envisaged, they cannot hear only about the good. Otherwise, from whence will the impetus for reform spring?

As Greg Erlandson wrote in another article in 2018, Catholic journalists serve the Church by not ducking the bad news and by not forgetting the good news. There must be a balance. Erlandson also noted in his 2018 article that having a balanced, fair and accurate Catholic press "is a way of demonstrating, not just talking about, transparency".

"It is a way of demonstrating, and not just talking about, accountability."

We ask for your prayers and support as NZ Catholic plays its part in continuing the mission of the Catholic press in this country.

## The Habit



## Letters

### Paper joy

It is a joy to receive my copy of NZ Catholic in my hands again. I am thankful for the digital copies, but feeling the physical pages is satisfying. You have a subscriber for life.

The cover page (NZ Catholic, May 3) gives us hope. The back page is a sunny, happy rainbow of hearts. Seeing this reminds me of the covenant God made with Noah after the floods. Covid-19 will unite us globally to think of each other as sons and daughters of God. We are on a mission to re-connect, forgive, reconcile, have hope and trust our Father to give us our daily bread and deliver us from evil.

The lockdown has produced a whole new crop of Good Samaritans. Neighbours have gained a wider distribution. Not only the locals, but internationally and globally. On the front line are essential workers . . . medical staff, carers, cleaners, supermarket personnel, volunteers who shop and deliver food, groceries - for example, the student volunteer army. Donations from market gardeners, flower growers, retail food outlets, mums and dads all lend a hand to support those elderly, sick and disadvantaged. Takeaways and cafes, small businesses are supported by us consciously and gratefully.

Church at Home provides spiritual content. Our Masses online unite

Catholics together. The Pope is screened more into our sitting rooms. We are all connected. May more subscribers come forward to keep our Catholic newspaper alive in the community. Praise God!

Rose Muir, Auckland.

### Politicians

The killing of unborn children is a violation of the Fifth Commandment, "Thou shalt not kill". It is intrinsically evil.

A memorandum of the Congregation for the Doctrine of the Faith on "Worthiness to Receive Holy Communion", signed by its prefect, Cardinal Joseph Ratzinger and published in July, 2004, declared that, if a Catholic politician's formal co-operation in "the grave sin of abortion or euthanasia" becomes manifest by "consistently campaigning and voting for permissive abortion and euthanasia laws", the politician's pastor is obliged to instruct the politician about the Church's teaching and inform him that he should not present himself for Holy Communion as long as the objective situation of sin (regardless of whether subjective guilt exists or is absent) persists, warning him that, if he does present himself in those circumstances, he will be refused. This teaching was reaffirmed by Pope Francis (then Cardinal Bergoglio - Editor) in July, 2004, in the Aparecida document.

It is scandalous that a number of Catholic MPs recently voted in support of the Abortion Legislation Act, which declares that it is not a crime to kill an unborn child as it is not a human being endowed with human rights.

What is the position of our bishops on this pastoral responsibility to counsel these MPs as to their responsibilities to defend life and to avoid endangering their eternal salvation?

Ken Orr, Christchurch.

### Persecution

A relative in Sydney sent me a recent issue of their local Catholic paper, *The Catholic Weekly*. It had a letter to the editor — from a John Maguire — which is worth repeating in full.

It read: *The Wall Street Journal* recently published a disturbing article about the Catholic Church in China, referring to the 2018 agreement between the Church and the Chinese government.

In September, 2019, Chinese Cardinal Zen wrote a letter of appeal to the world's 223 cardinals, alleging that the Chinese Church is being "murdered". Since the agreement came into force, the persecution of the Church has increased.

One is reminded of the concordat agreed between the Vatican and Hitler's Germany. The Nazis violated the agreement almost as soon as it was signed. Then there is the Oostpolitik pursued by the Vatican in the 1960s and 70s. That policy led

to much suffering and dismemberment of the Catholic Church behind the Iron Curtain.

Besides Christians, Tibetan Buddhists, Muslim Uighurs and Falun Gong practitioners are also suffering persecution. For a Church that commendably highlights so many ills in society, it is surprising that these suffering people barely rate a mention.

"Why must the text of the agreement stay secret?" Cardinal Zen asks, "secret even from me - a Chinese cardinal."

John Cowen, Te Atatu, Auckland.

### Eucharist

It has been reported that consideration is being given in Italy to having the Eucharist "packaged", with consecrated hosts placed in small plastic bags to allow Catholics deprived of the sacrament to "take away" from shelves in churches. There have been reports that this measure has already been adopted in Germany by some.

Cardinal Robert Sarah called this proposal "total madness". "It's absolutely not possible, God deserves respect, you can't put him in a bag," Cardinal Sarah reportedly said. He acknowledged that deprivation of the Eucharist is certainly a suffering, but we must receive Communion in a dignified way, worthy of the God who comes to us. He added that we are not at a supermarket. Good advice for liturgy at all times.

J. McDonald, Auckland.

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

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

# Public Masses in Italy to resume on May 18

ROME (CNS) — The Italian bishops and government have agreed on a protocol to allow the public to be present for liturgical celebrations starting on May 18.

In an effort to avoid spreading the coronavirus, a series of restrictions will be in force, such as wearing facial masks inside the church, social distancing between individuals, and no choir being present.

People also are asked not to go to church if they are showing flu-like symptoms, have a temperature above 37.5 degrees Celsius, or know they have been in contact with someone who has recently tested positive for the coronavirus.

In order to allow the faithful to attend a liturgical celebration in a place of worship, a number of norms would have to be respected, including: wearing a facial mask; avoiding any form of assembly throughout the structure; limiting the number of people inside so that each person can maintain a five-foot distance from each other; and having special entrances and sections inside for differently-abled people.

During the phase of gradual reopening, there should be volunteers with protective personal equipment to stand at the entrances to supervise

adherence to the norms, doors should be left open so people don't have to touch handles, and hand sanitising gel must be provided at the entrance. If there is not enough room inside the church for those who wish to attend a Mass, the church is asked to consider offering more daily services.

The church and objects inside would have to be sanitised after each celebration and rooms be aired out where possible. Holy water fonts must remain empty.

There should also be a limited number of concelebrants and other ministers so that social distancing can be guaranteed and, while there can be an organist, there should be no choir during this phase of reopening.

Exchanging the sign of peace should be omitted, and Communion should be distributed in the hand only and only by ministers who have properly sanitised their hands, put on disposable gloves and are wearing a mask. The priest or eucharistic minister must offer the consecrated host without having contact with the hands of the faithful.

The collection basket should not be passed around during the celebration, but should be kept in one fixed spot deemed to be appropriate.

The sacrament of penance should be admin-



A priest celebrates Easter Mass via livestream from an empty church in San Giorgio Ionico, Italy, on April 12, 2020, during the COVID-19 pandemic.

istered in an open, ventilated location, and both priest and penitent must wear masks and keep a five-foot distance while ensuring a sense of privacy.

## Belgium Brothers cut ties to their homes over euthanasia

MANCHESTER, England (CNS) — Belgium's Brothers of Charity have cut ties with their 15 homes for psychiatric patients after the Vatican stripped the institutions of their Catholic status because euthanasia was permitted on their premises.

Brother Rene Stockman, superior general of the Brothers of Charity, the order that founded the homes, said on May 5 the brothers had "no choice but to remain faithful" to their "charism of charity, which cannot be reconciled with the practice of euthanasia on psychiatric patients".

The centres were managed by the Provincial Association of the Brothers of Charity.

"The loss of Catholic identity for our psychiatric centres in Belgium is a painful situation for the congregation (of the brothers)," Brother Stockman said. "With a heavy heart, the congregation has to let go of its psychiatric centres in Belgium."

The Congregation for the Doctrine of the Faith ruled that the pro-euthanasia position of the Provincial Association of the Brothers of Charity was

incompatible with Church teaching on the inviolability of human life. Because the association has refused to reverse its policy on euthanasia, the doctrinal congregation was left with "no choice" but to order the homes to cease to identify as Catholic institutions.

The letter from the CDF, dated March 30, emphasised that the ruling was the result of "the total refusal" to follow Church teaching.

In March, 2017, the association announced it would harmonise practice with the 2003 Belgian law on euthanasia, which now permits the kill-

ings of patients with "unbearable" psychiatric conditions.

The policy conflicted with both the public position on euthanasia of the brothers and also of the Belgian bishops, and the association was asked to change it, but refused.

In June 2017, Brother Stockman appealed to the Vatican to intervene to reverse the association policy, and the Vatican opened an investigation.

The association consistently and publicly rejected appeals to conform to the wishes of the brothers and the Vatican.

## Australian commission publishes redacted report sections on Cardinal Pell

VALLA BEACH, Australia (CNS) — The Royal Commission into Institutional Responses to Child Sexual Abuse in Australia has published redacted sections of its 2017 report, and new findings said it did not believe some of the testimony given to it by Cardinal George Pell.

In Sydney, Cardinal Pell issued a statement saying he was surprised by some of the commission's views, because they were "not supported by evidence".

The royal commission, which handed down its findings in 2017, had previously redacted some sections concerning Cardinal Pell while criminal proceedings against him remained in the court system.

The April 7 ruling by the High Court of Australia, dismissing his conviction of abusing two choirboys, paved the way for the release of the unredacted report.

Sections that had been edited said the royal commission rejected much of the evidence that Cardinal Pell gave via video link from Rome in February 2016, before the cardinal, who was serving as the Vatican's finance minister, returned to Australia to face criminal charges. In that testimony, the cardinal denied any knowledge of paedophilia by priests at the times and years he was questioned about.

"We do not accept that (then-) Bishop Pell was deceived, intentionally or otherwise," the commissioners found.

But the commission also rejected the allegation made against Cardinal Pell that he had attempted to bribe a victim of abuse to stop him complaining to police about his uncle.

The decades in question covered the time when then-Father Pell was advising the former bishop of Ballarat as consultor,

and when he was auxiliary bishop of Melbourne. The cardinal, who was involved in the transfers of two prominent priests, denied knowledge of their activities at the time.

Gerald Ridsdale was one of Australia's most notorious child molesters who was later jailed for abusing at least 65 children; he has been laicised. Fr Peter Searson died in 2009 without being convicted.

The royal commission rejected Cardinal Pell's testimony that Ballarat Bishop Ronald Mulkearns lied about the need to move Ridsdale from his parish.

"Cardinal Pell gave evidence that the bishop did not give the true reason for moving Ridsdale — namely, his sexual activity with children — and that the bishop lied in not giving the true reason to the consultants," the commission wrote.

"It is implausible, given the matters set out above, that Bishop Mulkearns did not inform those at the meeting of at least complaints of sexual abuse of children having been made," the commissioners wrote.

In his May 7 statement responding to the newly-revealed sections of the report, Cardinal Pell said the Ballarat diocesan consultants who testified said they did not learn of Ridsdale's offending against children until much later, or they had no recollection of what was discussed. None said they were made aware of Ridsdale's offending at these meetings.

The cardinal's statement also noted that, when he was Archbishop of Melbourne, he placed Searson on administrative leave in March 1997, and removed him from his parish two months later.

Victims groups welcomed the release of the unredacted report.



Cardinal George Pell leaves the Melbourne Magistrates Court in 2017 (CNS photo)

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# Readings for Sundays in season of Eastertide

The following Scripture passages correspond to those used as the readings on the sixth Sunday of Easter and to the Solemnity of the Ascension of the Lord this year. As a service to *NZ Catholic's* readers during this time when Sunday Masses with congregation cannot be celebrated or have to be restricted because of Covid-19-related restrictions, these texts, which have been taken from the US Conference of Catholic Bishops' website (New American Bible, Revised Version), are provided for devotional use and spiritual reflection.

## SIXTH SUNDAY OF EASTER

### First reading: Acts 8:5-8,14-17.

Philip went down to [the] city of Samaria and proclaimed the Messiah to them. With one accord, the crowds paid attention to what was said by Philip when they heard it and saw the signs he was doing. For unclean spirits, crying out in a loud voice, came out of many possessed people, and many paralysed and crippled people were cured. There was great joy in that city.

Now when the apostles in Jerusalem heard that Samaria had accepted the Word of God, they sent them Peter and John, who went down and prayed for them, that they might receive the Holy Spirit, for it had not yet fallen upon any of them; they had only been baptised in the name of the Lord Jesus. Then they laid hands on them and they received the Holy Spirit.

### Second reading: 1 Peter 3: 15-18.

Sanctify Christ as Lord in your hearts. Always be ready to give an explanation to anyone who asks you for a reason for your hope, but do it with gentleness and reverence, keeping your conscience clear, so that, when you are maligned, those who defame your good conduct in Christ may themselves be put to shame. For it is better to suffer for doing good, if that be the will of God, than for doing evil.

For Christ also suffered for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. Put to death in the flesh, he was brought to life in the Spirit.

### Gospel: John 14:15-21.

[Jesus said] "If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of truth, which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you. I will not leave you orphans; I will come to you. In a little while, the world will no longer see me, but you will see me, because I live and you will live. On that day you will realise that I am in my Father and you are in me and I in you.

Whoever has my commandments and observes them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and reveal myself to him."

## ASCENSION SUNDAY

### First reading: Acts 1:1-11.

In the first book, Theophilus, I dealt with all that Jesus did and taught until the day he was taken up, after giving instructions through the Holy Spirit to the apostles whom he had chosen. He presented himself alive to them by many proofs after he had suffered, appearing to them during forty days and speaking about the Kingdom of God. While meeting with them, he enjoined them not to depart from Jerusalem, but to wait for "the promise of the Father about which you have heard me speak; for John baptised with water, but in a few days you will be baptised with the Holy Spirit".

When they had gathered together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" He answered them, "It is not for you to know the times or seasons that the Father has established by his own authority. But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth." When he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight. While they were looking intently at the sky as he was going, suddenly two men dressed in white garments stood beside them. They said, "Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven."

### Second reading: Ephesians 1:17-23.

[May] the God of our Lord Jesus Christ, the Father of glory, . . . give you a spirit of wisdom and revelation resulting in knowledge of him. May the eyes of [your] hearts be enlightened, that you may know what is the hope that belongs to his



Philip the Apostle. Russian Orthodox icon, Central Russia. (Wikimedia Commons).

call, what are the riches of glory in his inheritance among the holy ones, and what is the surpassing greatness of his power for us who believe, in accord with the exercise of his great might, which he worked in Christ, raising him from the dead and seating him at his right hand in the heavens, far above every principality, authority, power, and dominion, and every name that is named not only in this age but also in the one to come. And he put all things beneath his feet and gave him as head over all things to the Church, which is his body, the fullness of the one who fills all things in every way.

### Gospel: Matthew 28:16-20.

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw him, they worshiped, but they doubted. Then Jesus approached and said to them, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age."



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

POPE FRANCIS

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# The book Catholic singles have been waiting for

by PHILIPPA MARTYR

I've been reading Catholic singles literature (sing-lit?) for years. Most of it was by married people, or by single women writing an extended personals ad. I have a low tolerance for what I call the Cupcake School of Lady Catholic Journalism, and unfortunately, some of it fell into this category.

The overwhelming message was that achieving a Catholic marriage was the goal of existence, and that your energies were best directed towards this before it was too late.

But this left so many people: men (remember them?), same-sex attracted Catholics, and those with careers, disabilities, or family responsibilities that made marriage unlikely or impossible.

Thankfully, some Catholic heavyweights chose to differ — Fr Benedict Groeschel, Mary Beth Bonacci, Monsignor Charles Pope, Jessica Keating. These writers respected the complexities of the human heart and resisted any urge to tidy single people up.

So it's a relief to find Luanne Zurlo's excellent book on singleness in the Catholic Church. She approaches the question briefly from every angle, talks about vocation sensibly, and provides discernment guides, sound spiritual advice, and a beautiful range of future options.

I and many other Catholics have been waiting for this book. This isn't a dating guide, or a book that will push you into the nearest convent or seminary.

Quite the opposite: Zurlo spec-

ulates that chasing after marriage, priesthood, or religious life might lead some souls into sin, rather than saving them.

Zurlo is charitable about the semi-idolisation of marriage in the Church in the last 50 years. She acknowledges that it's been very welcome for struggling married couples. But she also explains that it's made single Catholics feel like failures and freaks.

Many single people struggle with the idea that God perhaps gave them a potential spouse, but they either missed them or lost them.

Zurlo dispatches this idea with a properly informed idea of the primary and secondary will of God — free will is paramount in uncovering who you are meant to be in God's plan.

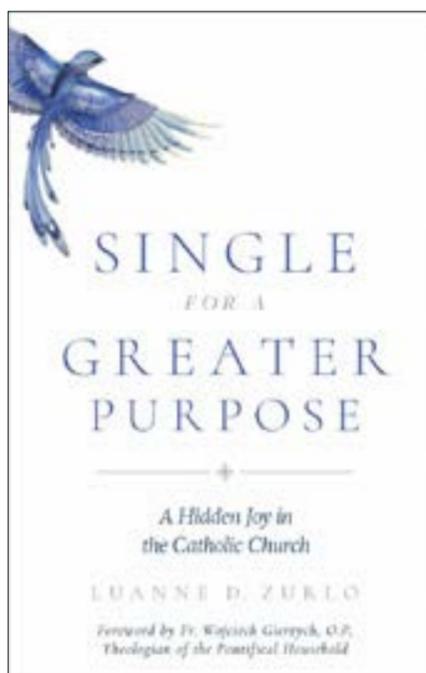
She is also frank about the demands of celibacy and chastity in a world suffering from porn addiction, radical social and economic changes and Church crises.

This frankness is very necessary, because when Catholic singles complain of "loneliness", it's often code for sexual yearning.

Loneliness is easily fixed, but sexual yearning only goes away through indulgence or abstinence. Only one of these options will make a single Catholic truly happy. But because it's difficult, this can cause tension and often anger at God.

From here, Zurlo moves on to higher ground. What if your singleness is an invitation from God to be uniquely close to him, and to be a force for good in a struggling and wounded Church?

This immediately annoys the sin-



gle, sexually yearning Catholic, and it should. No one likes being offered what they think of as second-best. And that's exactly Zurlo's point; you are thinking about this all wrong.

Single Catholics can spend a lot of time telling God what they want (a spouse), and very little time listening to what he wants. Marriage becomes the Holy Grail: a solution to a set of sexual, financial and social problems that seems always to hover just out of reach.

Zurlo offers a solution: reverse the order and start seeking the Kingdom first. Start listening. Start looking at the realities of your life,

instead of your daydreams.

Zurlo writes as a woman and I read her book as a woman. I'd be interested to hear what male readers think, because it's applicable to men as well as women, but the call to this type of dedicated single life may be more common among women.

*Single for a Higher Purpose* is not an easy read. It's confronting and challenging. But it's the most rewarding book I've read on Catholic singleness to date. It's brief, sound, well-informed, carefully written and has a foreword by Fr Wojciech Giertych, OP, who is a theological heavyweight in his own right.

Giertych and his fellow Dominicans have been instrumental in Zurlo's journey, and she acknowledges them gratefully throughout. She also acknowledges her quiet, but very busy, fellow travellers who are hidden in the Church and known only to Christ (and their spiritual directors).

Not everyone is ready for this book. However, I'd strongly recommend it if your singleness puzzles you and doesn't seem to be going away. I'd also recommend it for priests, especially those in youth ministry and those who are spiritual directors.

Priests who are directing single women of all ages would really benefit from this book, especially if they are directing those who want to live a dedicated life, but don't feel called to any particular religious order. This book is a terrific discernment guide.

This review was originally published in *The Catholic Weekly*, published by the Roman Catholic Archdiocese of Sydney. It is republished here with permission.



## Family Matters

Helen Luxford

## Everyone's experience of lockdown is different

Talking to different people over the last week or two as we have moved to alert level 3, it has struck me that every single person's experience of this lockdown will be very different. We will all hold different thoughts, feelings and memories about this time in our lives, perhaps more so than other experiences we have had. For our household, we've had two essential workers still working, four children at home (three of whom are home schooling) and an au pair halfway around the world from her family listed for a mercy rescue flight and all the uncertainty that brought us.

The experiences I have heard from people have been very wide and varied. A man who works in the aviation industry — the husband of a friend of mine — attempted to take his own life just before level 4 hit. A relative in the aviation industry was made redundant. There were friends and family who live alone, and the only personal contact they had for the whole of level 4 was at the supermarket. There are households like ours where we have seven people trying to get by each day.

I have noted an increase in anxiety and depression in the patients I have seen admitted to hospital over this time. We have had patients present with moderate to severe panic attacks, patients very tearful who just aren't coping at home, and older people who have stopped eating and drinking

due to the lack of personal contact. One patient, with a known psychiatric history, developed psychosis during level 4 lockdown, and one has to think that the social isolation contributed to that patient's functional deterioration.

Others are home with pre-schoolers, which is intense at the best of times, but is even harder when you can't go anywhere. Anyone with school-aged kids is trying to juggle supervising what they have been asked to do for school and making sure it has been done. Throw trying to work from home into the mix and it's all pretty overwhelming. Working from home is variably successful depending on different factors, for instance the job you do, the equipment with which you've been provided, how good your internet is, let alone the other distractions that must be managed.

None of us can minimise the economic stressors people are facing. Some have had no income over level 4, some had decreased income, many have been worried about how long their jobs will continue. Economic uncertainty is a major stress for all of us, including Kiwis who tend to be quite debt-laden.

We are reminded to lift our heart to heaven and that we can't take any material wealth with us when we die; instead we need to store up treasures of the heart. We do need some money to keep us fed, warm and housed. I think it is hard to reconcile some-

times when we read passages about how our Father knows what we need and provides for even the birds, when we know there are homeless people throughout our country.

This lockdown will, no doubt, help all of us focus on what is important, on what our needs are versus what our wants might be. Many are hoping it will allow people to make changes for the better, for themselves and for the planet. It might help us not to go back to one-use coffee cups, and rushing around so much we don't have time to enjoy life.

We've been having family movie nights and accepting more screen time, as well as lots of outside play time for the kids. None of us are sure when we will get to normal — but it is most likely going to be a "new normal" for the foreseeable future. I feel like the world has hit a reset button in some sense.

When will we be able to gather again and worship? We don't know. We must learn to embrace what is out of our control.

1 John 4:16; "So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him."

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

# Action galore in lockdown

by NEVIL GIBSON

The outlook for the reopening of cinemas remains uncertain with local operators worried about the supply of new Hollywood features. Many major attractions have been delayed until late this year or even next year. Production of new movies is also in abeyance, leaving a hiatus of popular box office fare.

The good news is that the disrupted French Film Festival will resume once the all-clear is given, while options for home entertainment have widened to include some online festivals.

Netflix said it added 15.8 million subscribers in the March quarter, lifting its total to 183 million. This would include a large proportion of New Zealand households.

Netflix is well ahead of its nearest rival, Walt Disney, which, since the launch of Disney Plus, has topped 50 million.

While consumers have plenty of choice, most of it is made up of back catalogues and TV series. Local cinemas that have branched into streaming are generally not offering new big-screen movies.

Neither is Disney, which so far has streamed only one new release, *Onward*, without waiting for cinemas to reopen.

Meanwhile, Netflix is bolstered by its global reach and attractive deals with established film-makers. In the past month, it has kept up a steady stream of new movies that would appeal to all but the most discerning cinema audiences.

One example is the high-octane thriller *Extraction*, which follows others in the genre such as *Code 8* and Michael Bay's *6 Underground*, released in December.

Bay specialises in car chases and explosions, which don't



Chris Hemsworth in *Extraction*.

## Movie Review

come cheap, just as exotic locations don't. The reported budget for *6 Underground* was \$US150 million.

*Extraction* has all these in spades, and comes from Joe and Anthony Russo, who produced and directed Marvel's *Avengers* and *Captain America* series.

They match Bay's stunning car chase opening in *6 Underground* with a 1917-style near single-shot 15-minute sequence set in the crowded streets of Dhaka, the capital of Bangladesh (actually filmed in Thailand).

These and other action scenes are directed by Sam Hargrave, who steps into the key role from his stunt work on the *Avengers* movies and *Atomic Blonde*.

The plot about rescuing the son of a jailed Indian drug lord from his Bangladeshi rival is mostly a vehicle for one-man

army Chris Hemsworth (Thor) to dispatch all and sundry.

While car crashes and grenades are the stuff of these movies, the high body counts in the fire-fights are becoming tiresome. No one should have to believe one man - and some lucky coincidences - can dispose of dozens of army and police, particularly when they have armoured vehicles and mortars.

Fortunately, *Extraction* has much else to recommend it, including Hemsworth's bonding with Rudhraksh Jaiswal as the abducted teen. The award-winning Iranian-born actress Golshifteh Farahani provides timely backup as the hero's recruiter and minder, while India's Randeep Hooda adds complexity in a deceptive role that keeps the hero guessing.

Netflix rating: 15+. 116 minutes.

## CLIPS

### Sergio (Netflix)

United Nations diplomat Sergio Vieira de Mello died in a Baghdad suicide attack in August 2003, soon after the United States-led invasion. Famed for his skills in handling global hotspots and fluent in five languages, the Brazilian immediately positioned himself against - some might say undermined - the occupying forces that overthrew the Saddam Hussein regime. The narrative is told in flashback as Mello lies in the rubble of the Canal Hotel awaiting rescue. This spans his earlier assignments, including deals with the Khmer Rouge in Kampuchea (Cambodia) and the anti-Indonesian rebels in Timor Leste. The personal side recounts his affair with an Argentinian economist, Carolina Larriera, and separation from his Paris-based family. Director Greg Barker was already familiar with Mello's story, having made a straight documentary in 2009. Footage from this is interleaved with the recreated drama. The leads, played by Wagner Moura and Ana de Armas (*Knives Out*), help glamorise events to Mello's benefit, while also making a political point about why Iraq eventually proved such a disaster. Netflix rating: 13+. 118 minutes.

### Rising High (Betonrausch) (Netflix)

Germany's reputation as a place where business is largely respected takes a hit in this "Wolf of Wall Street" account of the rise and fall of a corrupt property developer. Told to a journalist by the protagonist in flashback, it starts with the renting of penthouses in Berlin to Bulgarian migrant workers. The scam widens to include a bank officer and a petty criminal. They live the high life on other people's money until it falls apart, along the way indicating that trust in the German business environment looks easily exploited. Reality may be different and this could explain the criminal trio's lack of credibility. David Kross is best-suited for his boyish roles (such as *The Reader*, *War Horse*, *The Keeper* and *Balloon*) than as a ruthless entrepreneur. His crooked partner (Frederick Lau) is ill-suited for any boardroom, while the banker and later Kross's wife (Janina Uhse) is an unlikely thief, who is too smart to be a victim herself. Netflix rating: 16+. 93 minutes.

### The Plagues of Breslau (Plagi Breslau) (Netflix)

Crime thrillers from the Nordic region lifted the genre to a new level of graphic realism. Now it's the turn of eastern Europeans to demonstrate their forensic ingenuity. Though steeped in an 18th century fable, with serial killings at the same time each day of high-ranking officials for alleged sins, the plot recalls David Finchley's *Se7en* (1995). The difference is that two mature women lead the investigation - a harried local detective (Malgorzata Kozuchowska) and her superior from Warsaw (Daria Widawska). The setting is Wroclaw, formerly Breslau in pre-1945 Germany. Like the Polish TV series *The Mire* (also on Netflix), it has quirky characters from the Soviet era, including a heavy-drinking prosecutor and frustrated TV reporter. Director Patryk Vega is noted for gang-related thrillers that, judging by the titles, indicate his audiences have a high tolerance factor. Netflix rating: 18+. 93 minutes.

# Vatican publishes free book in response to pandemic

VATICAN CITY (CNS) — The Vatican has published a free downloadable book of Pope Francis' prayers and homilies responding to the trial and suffering of the coronavirus pandemic.

Titled *Strong in the Face of Tribulation*, the book also contains suggestions for Catholics who are unable to receive the sacraments due to restrictive measures to prevent the spread of Covid-19.

The book, which was released on April 21, is available in English, Italian, Spanish and French, and will be updated several times a week "with new homilies and other interventions made by the Pope", said Andrea Torielli, editorial director of the Vatican Dicastery for Communication.

"This book is intended to be a little help offered to all, so as to know how to discern and experience God's closeness and tenderness in pain, in suffering, in solitude and in fear," Torielli wrote in the book's introduction.

Due to the rapid spread of the coronavirus, he said, the world is "facing a state of affairs that, until just a few weeks ago, would have seemed unimaginable, like the premise of a science fiction film".

"Thousands of people are gravely ill, thousands have died," he wrote. "Many families mourn their loved ones, to whom they were unable to stay close, to whom they were unable to say farewell, and who were cremated without the possibility of a funeral."

Another sad reality in the time of the coronavirus is the solitude faced by thousands who, in their final moments, are unable to receive the sacraments or be surrounded by loved ones, but

instead are accompanied by doctors and nurses who are "pushed to their limits".

"We all owe a debt of gratitude to them, as they fight on the front line for people's lives every day," he wrote.

Tornielli said that civil servants, volunteers helping the poor and the elderly, as well as priests and religious men and women "who share the sufferings of their people" also must be remembered.

For Catholics, he added, not participating in the liturgy or the sacraments, "aggravates this condition of uncertainty, discomfort and confusion".

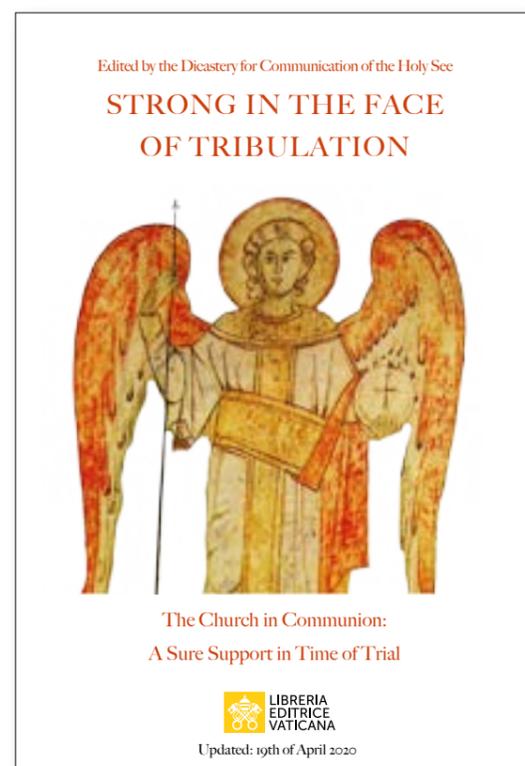
Nevertheless, Torielli said the Church's invitation to "renew our faith in the risen Christ" has sparked creativity, especially among priests who, through the use of technology, "make themselves present in the life of their communities and families confined to their homes in semi-deserted cities".

The editorial director said that, when lived "in its essential elements", Christian faith can offer an outlook on reality that offers the possibility of seeing God's love and experiencing the unity of the Church, even amid solitude and isolation.

"Of course, faith does not eliminate pain; ecclesial communion does not eliminate anguish," he wrote. "Rather, it does illuminate reality, and reveals that it is pervaded by the love and hope based, not on our abilities, but on the one who is faithful and never abandons us."

The book in English can be downloaded at <https://www.vaticannews.va/content/dam/lev/forti-nella-tribolazione/pdf/eng/strong-in-tribulation.-20042020.pdf>

## Books



Edited by the Dicastery for Communication of the Holy See

### STRONG IN THE FACE OF TRIBULATION



The Church in Communion:  
A Sure Support in Time of Trial

LIBRERIA EDITRICE VATICANA

Updated: 10th of April 2020

## THE CHURCH YEAR

Advent

Christmas

Ordinary Time

Lent

Eastertide

Ordinary Time

▼ We are here: Sixth Sunday of Easter

# Expressing love and observing the commandments

## Scripture

by Fr Kevin Waldie sm

What readily comes to mind in today's readings is the energy and commitment demanded of the Church in its mission to spread the Good News.

So in Acts it is the missionary activity of Philip, Peter and John that typifies the outreach of the young Church. Venturing into foreign territory, these agents of the Gospel bring to their target audience a much-needed release from such things as unclean spirits. But it is the gift of something even greater that is being remembered in this instance, the gift of the Holy Spirit. It is that special presence held to be vital for giving continual witness to the Messiah, the

Lord Jesus.

Peter's down-to-earth advice in the second reading is grounded in the example Christ has set for us all. There may be some suffering that we must endure, but if we have worked for the good of our brothers and sisters, then we can be hope-filled. Not being hemmed in by purely physical existence, we are to see ourselves endowed with that spiritual essence that leads to a right state of living well.

The speech by Jesus in today's Gospel is an echo of the typically memorable emphases of John the Evangelist. Expressing love and observing the commandments hold the key to

**May 17:** Sixth Sunday of Easter. **Readings:** 1. Acts 8:5-8,14-17; **Psalm:** 66; 2. 1 Peter 3:15-18; **Gospel:** John 14:15-21

the message of this Gospel. And what Jesus promises is a companion to walk alongside every disciple. That person is known as the Advocate (sometimes translated the Paraclete), the Spirit of truth. This is the sort of sidekick, to use a colloquial expression, everyone needs. The Spirit therefore provides the necessary encouragement that fortifies us in every action for good.

These Eastertide readings are for remembering the example of the early Church and its reliance upon the Holy Spirit to guide it through all aspects of Christian faith.

# The divine promise that emboldens our profession of faith

As we celebrate the Ascension, the readings evoke a real appreciation for the gift of faith and the dynamic force that gripped the early Church. They highlight all its efforts to spread the Good News and develop its presence wherever new communities could be established.

On this feast day, Acts recalls the Holy Spirit's role in the beginning. The description of the moment preceding the Lord's ascension into heaven primes us to understand the Spirit's work. And the power associated with this moment is key to the mission Jesus initiated and intended his close followers to undertake even to the ends of the earth.

The text from Ephesians is an extraordinary

one when we recognise that it brings together many similar words that throw light on the divine power present in the Church through the actions of God the Father and the Lord Jesus Christ. This mix emphasises the nature of what we belong to. For central to the passage is a variety of power-related expressions. In English, we can best understand their combined impact if we think of words like endless activity, energy, authority, strength, might and ruling power. This intense focus captures how immensely empowered members of the Church are.

Today's verses from Matthew are the grand conclusion to his Gospel, the Lord's parting instructions to the apostles. They are authorised

**May 24:** Ascension Sunday. **Readings:** 1. Acts 1:1-11; **Psalm:** 47; 2. Ephesians 1:17-23; **Gospel:** Matthew 28:16-20.

to continue making his commandments known everywhere. And in doing so they honour the Father, Son and Holy Spirit. This commission is one of great responsibility, but as the final words declare, the Lord's disciples will never be alone, for he will always be by their side.

Hearing these texts must surely give us courage. For in them there is the divine promise of that powerful presence that emboldens us to profess the faith unhesitatingly.

## SAINTED GLASS



We celebrate the Ascension of the Lord on May 24 this year. When Jesus was taken up to heaven, it was the end and the beginning. He made it possible for us to join him with our Father in heaven, and his ascension showed the way. The most specific account is in Acts 1, when "He was lifted up while they looked on, and a cloud took him from their sight". That description was probably the inspiration for this window in Our Lady of the Sacred Heart, Randwick, Sydney. The disciples must have felt very lost, until the Holy Spirit restored their hope and purpose at Pentecost. Does the Holy Spirit give you hope and purpose too?

— Glen McCullough

# Bible edition for NZ Police

by NZ CATHOLIC staff

The Bible Society in New Zealand is working with the Police Christian Support Network (PCSN) to create a Bible especially for the New Zealand Police.

According to a notice on the Bible Society's website, this work began a year ago.

"This special-edition Bible is now finished and is currently being printed at the Amity Printing Press in China. It includes many additional extra features, such as a message from the Governor General, Dame Patsy Reddy, and the Constable's Oath," the notice stated.

Although the Bible is already a familiar part of police life, this is the first time there has been a dedicated Bible for the Police, the website stated. Its relevant content will mean that many police officers, both Christian and non-Christian, will be able to relate to it as belonging more personally to their world, it was added.

The website also noted the vital role police are currently playing during the alert levels for Covid-19 in keeping communities safe and maintaining order.

According to the website, as much as 35 per cent of sworn police officers in New Zealand may be members of a Christian faith.

The PCSN's aim is to maintain and nurture the faith of Christian members of the New Zealand Police Force, and to assist them with faith-based issues that arise in the course of their work.

It is hoped that the special-edition Bible for police will be helpful also for a broad range of police force members and for non-sworn staff too.

"This Bible will help to break preconceptions around the Bible and to open the hearts of police staff to the truths and life contained therein. Many who would never

## Bible News

open the Bible will open this one because they will recognise it as relating more personally to their world," said Jonathan McKenzie, co-chairperson of the PCSN.

It is currently planned to launch the special-edition Bible at the PCSN conference in late-June.

The Bible Society website states that a gift of \$9 will provide one Bible for a member of the police.

For more information, visit [www.bible-society.org.nz](http://www.bible-society.org.nz)



Police at a Good Friday procession in Albert Park, Auckland, last year.

# Local Diocese News



Sam Mano and Jennifer Martinez



Antje Duda

## Dedication to Catholic youth recognised

by NZ CATHOLIC staff

Five people nominated for their outstanding work in Catholic Youth Ministry are winners in the 2020 Delargey Awards

The awards are named in honour of Cardinal Reginald Delargey (1914-1979) who was noted for his work with young Catholics. The awards are presented by the New Zealand Catholic Bishops Conference every two years to recognise outstanding involvement in Catholic Youth Ministry.

The 2020 winners are:

Antje Duda of Christchurch, in the Justice and Service category of the awards, for her "remarkable impact" on the Catholic Cathedral College

community, particularly in supporting students in valuing service, justice and their faith.

Susana Fiu-Fetalai, of Auckland, in the Pastoral Care category, for her work with the Mother of Divine Mercy Refuge and Project Hope, and her "remarkable commitment to supporting families and helping young people discover their God-gifted talents and create change in their lives".

Jennifer Martinez and Sam Mano of Auckland, jointly, in the Pastoral Care and Leadership Development categories, for dedicating many years of service to Catholic youth in New Zealand through the Marist youth development project Logos, inspiring and encouraging youth through retreats and other programmes.

Dave Mullin of Palmerston North, in the Advocacy category, for his many years of involvement in diocesan youth and young adult ministry, including chairing the bishops' Council for Young People from 2017 to 2019 and organising and attending World Youth Days.

Auckland Bishop Patrick Dunn, president of the NZCBC, congratulated the winners for their dedicated work with young people throughout Aotearoa New Zealand.

"The awards are an opportunity to acknowledge the work of the many wonderful people in our parishes and dioceses who tirelessly support young people in many different ways," said Bishop Dunn.

## A focus on quality family time a positive outcome of lockdown

by ROWENA OREJANA

Dunedin Catholic Social Services director Mike Tonks said the lockdown has been good for some of the families that his organisation is helping.

Domestic violence is one of the major concerns during the lockdown, as police figures showed a 22 per cent increase in investigations as of the end of April, as against the week before lockdown.

"People with anxiety initially found that they did not find the pressures of life had changed, and it enabled them to draw on their resilience. For some, their children have become more settled because their kids are not having to deal with the

stressors of school and school relationships," Mr Tonks told *NZ Catholic*.

He said, for many families, the lockdown provided them time to focus on doing family activities like walking, talking, playing and simply enjoying each other's company.

He said his organisation had been busy working out "what are the rules of engagement and how do we match that with client need, and what exactly is it that is best in supporting people during this time?"

Mr Tonks said Dunedin's CSS staff worked from home during level 4 and 3 of the lockdown, and provided support to people through phone and Zoom. Zoom is one of the leading video-conferencing software apps.

"This includes being available for people who might be struggling with their home relationships, to have someone to talk through and explore different ideas. We are also there to help people access food and financial help where they need it," he said.

"We have also been trying out some new ways of doing things utilising Zoom to provide Game Online, our parenting course for Dads, which went quite successfully," he added.

Still, Mr Tonks said, they continue to work alongside the Police, Oranga Tamariki and other community agencies regarding this issue "to address this behaviour as it comes to light and to encourage people to speak up and get help".

"The well-being of our individuals, whanau and society is more than just having food on the table", he said. "We do not live by bread alone, and so our team are doing what they can to help people, not only with what they do in lockdown, but how they do it."



Mike Tonks

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# Laudato Si' Week: everything is interconnected

by SUSANNE REHDER MONTGOMERIE

"Everything is interconnected" is the theme of the "Laudato Si' Week" running from May 16-24, 2020. I think that we have experienced that both here in New Zealand and around the globe during the Covid-19 pandemic.

We here in our country are interconnected, both in a positive way and a negative way! If we are not careful and do our part, then the virus can spread between us and cause severe illness and even death.

The coronavirus crisis has also brought forth a positive interconnectedness in the form of kindness and care for each other, and especially the sick and those who do not have enough to eat and enough money to pay the bills.

The state has extended "kindness" to businesses, employees, beneficiaries and homeless people in a very difficult time.

Pope Francis' encyclical *Laudato Si' — On Care for Our Common Home* was published five years ago and "Laudato Si' Week" celebrates that. Pope Francis makes it clear that we both need to "hear the cry of the earth and of the poor". He revitalised Catholic social teachings, and emphasised care for God's creation as equally important as caring for our poor and most vulnerable fellow humans.

As Catholics, we know about God's love and care, we know about the power of prayer and the need to let love be followed by actions. Most of us are aware that the environment needs our support and care now. We know that climate change can make our earth a very harsh place in which to live, and it also causes devastation in natural habitats and loss of both animal and plant species. It is a huge task for humanity to start being protectors of God's creation, to stop natural habitats from disappearing, to mitigate climate change, to restore arid lands, to replant native species, to plant trees for our future forest to thrive. We, as humans, are interconnected both



The cover of the encyclical (CNS Photo)

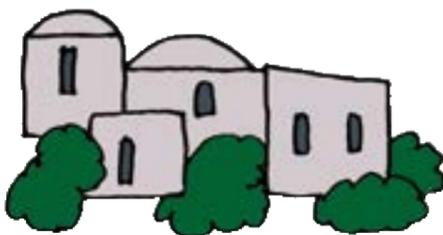
with each other and with nature. More and more people around the globe realise this. "Laudato Si' Week" is meant to bring this "interconnectedness" into focus. It encourages us to take the next step in our knowledge, prayer life and our actions.

We need a "stubborn and determined optimism", I think. I recently heard these words on a podcast by a person who was part of the UN negotiating team behind the creation of the "Paris Agreement" to prevent or mitigate global climate change. They were about to give up as it seemed in the "too hard" basket, when several people started to have this "stubborn and determined optimism". It spread from individual to individual, and eventually an agreement far better than anticipated (at that time) was found! He (Tom Rivett-Carnac) likened it to prime minister Winston Churchill's galvanising of the British nation back at the start of World War II. For our environment to thrive, for sustainability to be a reality, for climate change to be mitigated, we need a tremendous number of actions at all levels of society. We cannot give up and say, "my actions do not matter", "my voice does not count for much". We can individually make a difference, at home and at our workplaces, in our churches and organisations. Our businesses need to put in effort, as do our local councils, our government, our international trade organisations and UN organisations. Not only one level of action is needed - all levels are needed. We will slowly come out from under the Covid-19 crisis and start acting again in the public domain. Will we hear the "cry of the earth and the cry of the poor" and take positive action?

The Environment and Sustainability Committee (of the Catholic Diocese of Auckland) have prepared materials for "Laudato Si' Week" for parishes to publish in their electronic newsletters. These materials will also be available at our website: <https://www.aucklandcatholic.org.nz/justice-peace/environment-sustainability-committee/> Caritas Aotearoa New Zealand will also have relevant materials on their blog: <https://caritas.org.nz/newsroom/stories>

Susanne Rehder Montgomerie is convenor of the Environment and Sustainability Committee of the Catholic Diocese of Auckland.

## Kit's Corner



Two issues ago we had three stories that happened after Jesus had come alive again on Easter Sunday (the **Resurrection**). Jesus wanted to make sure that his disciples would be okay, because soon he would be **going back to his father** in heaven. He kept an eye on them for 40 DAYS, teaching them and showing them how much he cared about them.



The day came for Jesus to go back to his father. He was meeting with his special friends and he gave them an order: They had to stay in the city of Jerusalem because he was going to send them a **gift** called **the Holy Spirit**. The Holy Spirit was going to **teach** them everything they needed to know and **remind** them of all the things that Jesus had told them. Jesus said they would be his **witnesses**. They were in charge of taking the **Good News of love** all over the world. Jesus told them to take it to "the ends of the earth".

Just as Jesus finished telling them this, he was **lifted up** into the sky and they could not see him any more, because he was **hidden by a cloud**. They were very **surprised** and probably a bit scared, but suddenly two men dressed in white stood there. They said that Jesus would come back again one day. This is called the **Ascension** (going up) of Jesus.

The disciples waited in Jerusalem for 10 more days. It was **Pentecost** and they were all together in one place, when they heard a sound like a **mighty wind**. It filled the whole place! When they looked around, they saw little **tongues of fire** that spread out and touched each person there. This was the sign that the **Holy Spirit had come!**

**A huge crowd** came to see what was going on. There were people from all over the world, and they heard the disciples talking to them about Jesus in their own languages. The disciples were not scared any more — they were brave, because the Holy Spirit was with them. That very day, 3000 people were baptised.

**The church had begun.**

**Pentecost is the Birthday of the Church.**



# Legendary coach a winner in football and faith

MIAMI (CNS) — Miami Dolphins fans knew Don Shula for his success on the field. But those blessed to see Shula off the field knew that he was every bit as successful in his Catholic faith. He just wouldn't show it.

"What impressed me the most was that he did not lord it over people," said Fr Juan Sosa, pastor of St Joseph Parish in Miami Beach, where Shula attended Mass in the last 10 years of his life. Fr Sosa anointed the football coach on the morning of May 4, the day the legendary coach died.

A tweet from the Dolphins on May 4 said Shula, aged 90, "passed away peacefully at his home". No cause of death was given.

"He was a great symbol for Miami, but he didn't overdo it. He knew how much he was respected and loved. But he did not draw from that fame, but rather the love of his children and grandchildren and his wife," Fr Sosa said.

The priest recalled how Shula told him that Detroit Cardinal John Francis Dearden, when he was a priest, influenced him almost to the point of entering the seminary.

But the Church's loss was football's gain. Shula coached the National Football League's Baltimore Colts (1963-69) and Dolphins (1970-95), leading his teams to six Super Bowls. The Dolphins won two Super Bowls, including a perfect 17-0 record in the 1972 season. Shula's 347 victories are an NFL best.

After retiring as head coach, the NFL Hall of Famer served as a vice-president in the Dolphins' organisation until 2016.

Fr Sosa and several others recalled how Shula would attend Mass every day. The priest said Shula also would lend his presence to several galas to raise funds for St Joseph projects, including a scholarship for students going to an archdiocesan high school.

"He would sign anyone's programme or get a picture with them," Fr Sosa said. "He said, 'What should

I charge from now on so the Church could get the money?'"

Jan Bell, director of St Thomas University's Sports Administration Programme from 1985 to 2016, also recalled Shula's faith and presence on campus. The Dolphins practised daily on the St Thomas campus (then known as Biscayne College) from 1970 to 1992. She said that, while Shula was a bigger-than-life figure, he would walk the campus in an unassuming way.

"If you didn't know who he was, you'd never have known he was an undefeated coach," Bell said. "He was like a regular person."

One benefit of the Dolphins practising at St Thomas was that Shula could attend daily Mass at the nearby Marian Center with the Sisters of St Joseph Benedict Cottolengo.

Sean Clancy, a Dolphins linebacker from 1978 to 1979, said that Sr Lucia Ceccotti at the Marian Center heard that Shula had a fine fund for players who committed various infractions - being late for meetings, missing weight targets, running a wrong route in practice, etc.. She asked him what the fund was for; when Shula said it was for charity, she asked that the Marian Center School be the recipient.

## ■ Faith

Clancy said that Shula's faith was part of the team's season. Whenever the team would travel, the Dolphins had a chaplain with them, and Shula would set up a hotel ballroom for a team Mass on game day.

Clancy said that Shula provided a great example because he was a family man, and players wanted to emulate that example in the community. "He was almost like a father figure to me," he added.

"I was petrified as a rookie," he said, recalling that Shula "could lose his temper in a second if you didn't do something properly. At the same time, he had great warmth. He became a real grandfatherly figure. He took great pride in (our) accom-



Don Shula is carried off the field after defeating the Philadelphia Eagles in this 1993 file photo. (CNS Photo)

plishments."

Fr Manny Alvarez, a team chaplain for the Dolphins from 2011 to 2016, said the coach would often ask him how he was doing and about his relationship with the team.

He said that, even in retirement, Shula continued to inspire a sense of reverence among the team and the community and was "like a godfather for the team".

"He still commanded that respect

from the players on the team, the coaches on the team, even the fans," Fr Alvarez said. "Though I knew it was imminent, it was still shocking to hear the news today."

Shula's funeral Mass took place on May 8 at St Joseph Church, followed by burial at Our Lady of Mercy Cemetery in Doral. Services were private in keeping with restrictions on large gatherings due to the coronavirus.



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## DEATHS

**POORTMAN (Lisa) Elisabeth Anna Maria (BORST)**. 17/5/1926 – 28/04/2020. Passed away peacefully at Atawhai Assisi Hospital, Hamilton. Dearly loved and devoted wife of Kees (dec). Loving and cherished mother and mother-in-law of Mariette (Hamilton – formerly of Auckland), Peter and Noi (Auckland), Cynthia and Warren Bunn (Ruakaka), Linda and Paul Roe (Christchurch). Loving Oma of Jenni & Scott, Nick & Alicia, Alex, Geoffrey, Kieren and Martyn and Great Oma of Isabelle, Jacob and Arya Rose. Much loved daughter of Alida and Petrus Borst (both dec) and sister and sister in law of Wil and Alie (both dec), Ans and Tia (dec) and sister in law of Mary and Freek (dec) all of the Netherlands. A private Requiem Mass and burial will be held, and friends and fam-

ily will be able to view this by contacting ana@ana-maria.nz. Sincere thanks to the nurses, caregivers and wonderful team at Atawhai Assisi for your outstanding devotion and care of Lisa. Communications to the Poortman family c/- PO Box 439, Hamilton. RIP Mum 'Rust in Vrede'

## IN MEMORIAM

**CHAPMAN Marie Celine** (nee Shepherd) 26th May 2007. Loved wife of the late Des, and loving mother to Annemarie, Hugh, Helen, Louise, Catherine, Carmel, John, Claire and their respective families. There's not a day that goes by mum that we don't miss you. You would just love seeing the little additions to the family they are bringing us all so much joy. Eternal Rest Grant unto her O Lord.

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# Hope in the time of Coronavirus

by ROWENA OREJANA

Back in the early days of the lockdown, Studio of Saint Philomena owner and award-winning artist Damien Walker was thinking of what he could contribute in terms of art to give people hope in the midst of the coronavirus pandemic.

"How can I, as a Catholic artist, respond in a way to give people hope and to help inspire people that we will get through this? We needed [an] image of beauty, something that can draw people in and, at the same time, something that they can contemplate and think about," he said.

At the time, he was studying seven art works by 14th-century Italian painter Duccio di Buoninsegna, "an amazing Byzantine artist".

"[Art was then] coming out of the process of iconography to realism. I think we can relate to it today because it still has the heavenly aspect of iconography," he said.

He drew inspiration from the seven images, compiling and compressing them into one image.

"Looking at these seven images, I saw it, it was almost like the Holy Spirit said, right, this image needs to be done. Do it. It was a very direct call, I suppose. I had to try to figure out how to get to the end," he said.

Mr Walker, who founded the Studio of Saint Philomena in North Canterbury in 2011, came up with an A3-sized traditional-panel sacred image entitled "Christ Victorious Over Plague and Death", which was released on the studio's Facebook page on April 20, 2020.

"Seeing the impact on non-believers, people of no faith, is quite amazing. At this time especially, people are searching for something. They are searching for a cure for coronavirus, but everybody is also looking for a cure for the soul," he said.

The sacred image is teeming with symbolism. Jesus' red robe symbolises his divinity, and his



*Christ Victorious Over Plague and Death*  
by Damien Walker.

blue mantle does the same for his humanity.

The marks of his wounds remain present, but are transformed due to the victory of his love.

"I think it's important to show Christ's suffering, but also his glory at the same time, his humanity fully being expressed, but also showing his divinity, a blend of those, and his real compassion [for] us, of him coming down to earth as doctor and healer," Mr Walker explained.

"His suffering, by coming down to us and encountering us where we are, is an important image to people so they can relate. Because we all, at some point, can relate to the suffering of Christ and we can draw hope," he added.

The concept of the dragon is "a little bit like the aggressiveness of coronavirus and sin. It's evil (the virus). And sometimes, evil is not clear to see," he said.

"I thought the smoke coming out of the mouth of the beast is the coronavirus. You can't stop it. You can't capture smoke. The only way you can stop the smoke is going to the heart of the flame and also, with our prayers, through the power of God interceding for us through love and compassion," he said.

Mr Walker said an international team of theologians — whom he knew through his connections — helped him with the theology of the sacred image.

"They checked the theology to make sure it was all lining up. They were great. Between a lot of these [people], there was a great source of inspiration and clarity," he said.

He said he had a vision of what the image would be like and let the Holy Spirit direct him to the final product.

"It's good evangelisation. Pope Francis spoke on the importance of beauty. We can talk to someone about beauty and art. But we can also talk about the Gospel sometimes," he said. "Sometimes, a thousand homilies can't reach them but, when they encounter the beautiful, it strikes them. It strikes the heart. It's an encounter of love."

## New book to commemorate St John Paul's legacy

VATICAN CITY (CNS) — Celebrating the 100th anniversary of the birth of St John Paul II — the only Pope to have visited Aotearoa New Zealand — the Vatican publishing house is releasing a book aimed specifically at the countless young people, "who still know very little or even nothing" about the saint, who died 15 years ago, said Alessandro Gisotti, the vice-editorial director of Vatican media.

"We thought it would be wonderful with a very simple, very slick volume . . . to be a gift, especially for the younger generation," Gisotti said in an online interview with the Catholic television station, Telepace, on May 5.

Titled "A Celebration: In Words and Images" of St John Paul, the 128-

page book will also be published in English by Paulist Press.

Pope Francis, who wrote the book's preface, called his predecessor "a great witness of faith, a great man of prayer" and a "trustworthy guide for the Church at a time of great change".

"So many times over the course of my life as a priest and bishop, I looked at him and prayed for the gift of being faithful to the Gospel as he himself gave witness to," Pope Francis wrote.

His 84 years of life and 27-year-long pontificate left a "living legacy" to the Church today, the Pope wrote.

Gisotti said that Pope Francis wants people "to celebrate John Paul, but not in a self-referential way, that is, with just something commemora-

tive, but to tap into the wellspring of this extraordinary man, priest, bishop and pope".

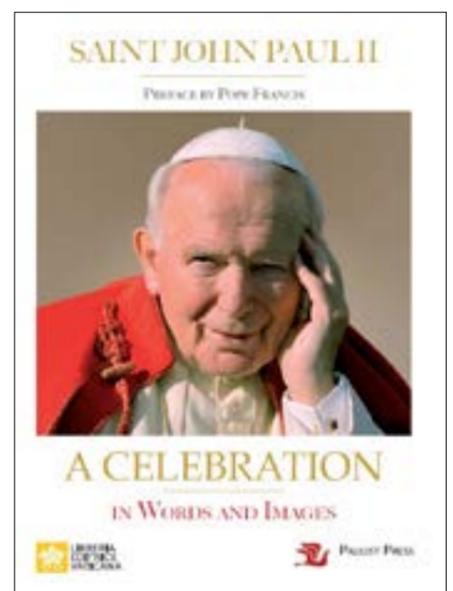
What people risk forgetting, Pope Francis said, is how much St John Paul suffered: losing his mother, father, sister and brother all by the time he was 21; living through the Nazi occupation then Stalinist persecution in his country; multiple assassination attempts; and the debilitating effects of Parkinson's disease.

Despite all that pain, he showed the world his strength rooted in faith, "his smile, the joy, being happy along the road of life despite the difficulties", Gisotti said.

St John Paul trusted completely in God and, Pope Francis wrote, the hardships strengthened an already deep faith he received from his mother and father, whose sainthood cause was to begin on May 7.

Pope Francis wrote that the message St John Paul gave to young people during his lifetime needs to resound among young people today: "Do not be afraid. Open wide the doors for Christ."

Everything he did by teaching and living the faith concretely and resolutely at every moment in life,



The cover of a new book on St John Paul II released to commemorate the 100th anniversary of his birth (CNS Photo)

"this is why it was right to remember on the 100th anniversary of his birth this great holy witness of faith that God gave his Church and humanity", the Pope wrote.

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### WIT'S END

Some amusing church signs currently showing in the US:

- Jesus can wash away sin, but you've still got to wash your hands!
- Wash hands. Don't touch face. Stay home. Hygenesis 24:7.
- Services cancelled. God making house calls.
- Six feet apart today is better than six feet under tomorrow.

# Sweden's approach a risk to elderly, minorities, nation's cardinal says

by JUNNO AROCHO ESTEVES

ROME (CNS) — Unlike most countries, Sweden has chosen a more relaxed approach to preventing the spread of the coronavirus, sparking a debate on how governments should confront the deadly pandemic.

Sweden's high death rate among elderly men and women living in retirement homes have many, including the nation's only cardinal, questioning whether measures meant to protect the most vulnerable have worked.

"Not being an expert, it's difficult to judge, but I would say that many people here in Sweden are very worried and, also, the authorities have recognised that we have not been able to give elderly people the protection they needed," Cardinal Anders Arborelius of Stockholm told the Catholic News Service on May 7.

Although Swedish authorities called for people to work remotely and restricted gatherings of more than 50 people at the start of the crisis, restaurants and bars, as well as schools for children under the age of 16, remained open.

Anders Tegnell, the country's chief epidemiologist, told CNBC on May 7 that cases in Stockholm, the epicentre of the outbreak, have peaked and that the numbers of those in hospitals "is clearly falling".

As of May 8, an estimated 3040 people had died of the coronavirus in Sweden. The death toll is the highest in the Nordic region. Denmark has had 514 deaths, while 255 people have died in Finland and 217 in Norway.

According to a study on May 6 by Johns Hopkins University, the death rate in Sweden is currently at 28.88 for every 100,000 people. In the United States, which has the highest number of cases worldwide, the death rate is 22.44.

Furthermore, statistics released on May 6 from Sweden's National Health and Social Affairs office showed not only that 90 per cent of Covid-19 victims were 70 years and older, but that half of those elderly victims were living in government-run



Swedish Cardinal Anders Arborelius of Stockholm speaks via Zoom (CNS Photo)

retirement homes.

"If you come to Stockholm, you see more people in the street than in other parts of Europe," Cardinal Arborelius said. But because of the high mortality rate, "there is a discussion going on here in Sweden: Is this really a good thing to do?"

## ■ Churches

The Swedish cardinal told CNS that the approach taken by the Diocese of Stockholm has been "a bit more strict" and, unlike the government, the Catholic Church chose to close catechism classes for children and young adults.

Some churches began to open gradually after Easter, while observing the government's regulation limiting gatherings of more than 50 people, but others continue to livestream Masses for the elderly and the sick, he said.

"We can say that we try to do what we can, but we also see (that) there are needs. Many of the undocumented immigrants are also Catholic and they have lost work, they have lost housing,"

Cardinal Arborelius told CNS.

In an open letter to Swedish Prime Minister Stefan Lofven, Cardinal Arborelius and other Christian leaders called on the government to protect migrants and the homeless who are most at risk of being infected or are suffering due to the economic fallout.

"Human rights must apply to all people living in our country without distinction. Churches and the majority of civil society does what it can. Churches, like the virus, make no distinction between citizens and noncitizens. Neither can the public — state, municipalities and authorities. That's why we demand action now!" the letter said.

Cardinal Arborelius told CNS that he hoped the letter will "open the eyes of the government". Sweden is "a very bureaucratic country and if you don't have any papers, you don't exist", he said. "That was our concern and now we hope that the government will react and try to do something for this vulnerable group of people."

Cardinal Arborelius said he hopes that the pandemic will spark "a spiritual awakening" in Sweden.

"We see some signs of that, too," he told CNS. People "who never had an interest in the Church (now) look for Masses or religious services on the Internet". He also noted that, for the first time, the Swedish national television network broadcast the Easter vigil.

Pope Francis' words and actions throughout the crisis, he added, have also touched people in Sweden, especially his extraordinary blessing "urbi et orbi" (to the city and the world) in late March.

"That was really an image of his importance in weakness, in poverty. I think for many people here, they have an image that the Catholic Church is very powerful, very rich. And then they see this lonely man standing there, on behalf of all humanity, to ask for God's help," Cardinal Arborelius said.

"So, I think for many other Christians as well and even nonbelievers, the presence of the Holy Father has become more evident," he said.

## Faith in Europe in a time of pandemic



Above: Pope Francis waves as he looks out on an empty St Peter's Square after leading the "Regina Coeli" prayer from his library in the Apostolic Palace at the Vatican on May 10, 2020.

Far right: A person prays at the closed doors of London's Westminster Cathedral at Easter, April 12, 2020.

Right: People receive Communion during Mass at a church in Seville, Spain, May 11, 2020, as parts of Spain relax restrictions during the COVID-19 pandemic. (CNS photos)

