

## About Rev. Herman Gomes, SS.CC.

### Our Speakers



#### Rev. Herman Gomes, SS.CC., Pastor, St. Ann Church & Model Schools

*Born January 24, 1953, Honolulu, Hawaii, entered Sacred Hearts Seminary, Sept. 1967, graduated Damien Memorial High School 1971, Chaminade College, 1974; Professed Congregation of the Sacred Hearts, June, 1975; Graduated Catholic Theological Union, Chicago, Illinois 1978 with Masters of Divinity; Ordained a Priest, November 24, 1978, Masters in Applied Spirituality, University of San Francisco, 1986.*

*Ministries: Associated Pastor, St. Joseph, Waipahu, Hawaii, 1978-80, Director, pre-Novitiate Program, SS.CC., 1980-88, Faculty, Damien High School, 1985-95, Pastor, St. Joseph, Makawao, Maui, 1995-97, Faculty, Chaminade University, 1997-2003, Associate Pastor, St. Ann, Kaneohe, 2003-2005, Pastor, St. Ann, Kaneohe, 2006-present.*

### "Good Friday Rites Mark the Good—and the Grim "

*By Mary Adamski  
Honolulu Star-Bulletin Archives  
April 2, 1999*

<http://archives.starbulletin.com/1999/04/02/news/story9.html>

*Christians who never go to church are likely to head there on Easter Sunday for the triumphant climax of the Gospel story, the soaring music, the flowers, the communal expression of joy, and the secular sideshow of the egg hunt.*

*But first there's the grim story of Christ's crucifixion, which is being marked today in solemn and subdued Good Friday services in Christian churches. A lot of Christians avoid it and non-Christians misunderstand it.*

*"A lot of people want the 'highs' but are not willing to explore the depths," said the Rev. Herman Gomes, a theology instructor at Chaminade University. "In the pain and sorrow is the depth, the depth that is our growth in our faith.*

*"It's kind of a yuppie thing to avoid death. In the modern world, it's not a reality we confront.*

*"In the Christian sense, death represents separation from those we love. The other side of the coin is that we are not people without hope. What we're doing is looking death right in the face. We're saying, 'You are real, but my faith tells me turn the page, there's more to the story.'"*

*Replicas of the device of torturous death is the focus on Good Friday. At the Salvation Army Kauluwela Mission, people pin prayers and petitions to a large cross. Members of several Makiki and Manoa churches march with a cross through their neighborhoods. Believers venerate the cross by kneeling, touching and kissing it, "giving honor to the symbol."*

*A less-intense version of the veneration has been going on throughout the six weeks of Lent in Catholic and Episcopal churches. As congregations or individuals, people walk and pray along Stations of the Cross routes, a series of 14 paintings or plaques on church walls or outdoor shrines depicting steps along Christ's path from condemnation by Pilate through death and burial.*

*Gomes said pilgrims to Jerusalem still trace the steps along the route, which he did in 1990, but it winds through traffic, shops and tourists, amid the noise and distractions of the busy city.*

*The symbolic pilgrimage of today evolved as few people could actually reach Jerusalem, and the Holy Land was conquered by Muslims and closed to Christians.*

*By the 15th century, the "Way of the Cross" was established as part of the furnishings in European churches, sometimes in the form of fabulous sculpture or paintings. At one time there were 37 stations, which Pope Clement XII codified into 14, Gomes said.*

*When the priest presided at the stations at St. Ann's Church in Kaneohe on Fridays this Lent, about 80 people attended.*

*Although the Gospel story read remains the same, there is a modern twist to the stations. "The prayers contain more of a theme of social justice," said Gomes. "It's not enough to be pious, but prayer moves us to do something for our brothers.*

*"When we were kids, we gave up candy or something for Lent. Now the teaching is to give up something, but put the price in the rice bowl and at the end, share it with the needy."*

*Gomes said Christians don't see the cross as a morbid symbol. "We started Lent with a cross of ashes on our forehead -- ashes, the symbol of how temporary life is. We've come from that cross to this cross, which symbolizes eternity.*

*"Our salvation comes because of this event. This is our Passover, we pass from this life to a better life. It's suffering, death and resurrection that make up the Paschal mystery. That's why it's called Good Friday."*

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