

## 2 young men seek to hear God's call

It was quite a weekend for the Drum family of Bribbaree.

Parents Nola and John one weekend last month travelled from their farm to attend Mass at St Benedict's Church, Narrabundah, to see daughter Rosie take initial vows as a sister in the Missionaries of God's Love.

After returning home for another family celebration, they then went to Sydney to attend the initial Mass as son Bernie entered Good Shepherd seminary at Homebush to begin studies for the priesthood.

Bernie, 22, a member of the archdiocesan Catholic Youth Ministry team last year, and Paul Nulley, 19, both entered the Sydney seminary joining two other seminarians from the Archdiocese, Constantine Osuchukwu, who is in his seventh year, and Luke Verell, who is a third-year student.

Constantine will be ordained deacon by Archbishop Mark Coleridge at the 6pm Mass on Saturday, 8 September, in St Peter Chanel's Church, Yarralumla.

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Team members share a meal with Fr Emil Milat (from left): Anne-Marie Priestly, Amy Rose, Daniel Clementine, Tuggeranong youth co-ordinator Kathleen O'Keefe, Gerard Boniwell, Grace Morris and Caleb Garvie.

# Parish youth team 'first'

A Canberra parish is breaking new ground with the formation of a team of six young people who will live in the community and help it prepare for World Youth Day.

The Corpus Christi, South Tuggeranong, youth parish team will have three young women living in a rented house in Wanniasa and three young men living with parish priest Fr John Armstrong and assistant Fr Emil Milat at the presbytery in Calwell.

The young team members will each spend 10 hours a week this year working in the parish on activities including music, school retreats, sacramental programs, a youth enhanced Mass program and various parish activities.

The team, which was commissioned by Archbishop Mark Coleridge in a Mass at Holy Family Church, Gowrie, will take joint responsibility with the

## Valley leads way in preparation for WYD

parish for evangelising and putting in place programs to ensure the parish reaps the benefits of World Youth Day.

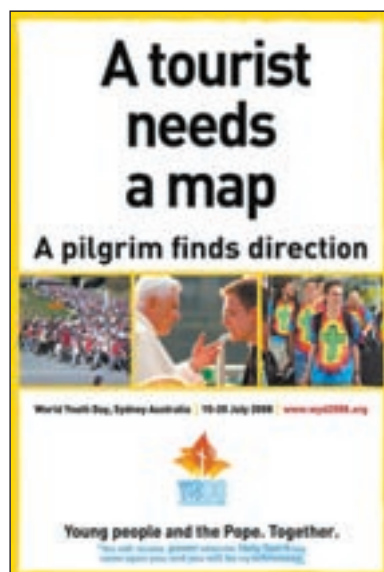
Team members are Grace Morris, Anne-Marie Priestly, Amy Rose, Gerard Boniwell, Daniel Clementine and Caleb Garvie. Team managers are Fr Milat and youth co-ordinator for the Tuggeranong parishes Ms Kathleen O'Keefe.

Fr Milat said he had "never felt more energised and excited, or more challenged. This is a real grassroots work of God and we are all trying to allow God to use us."

One of the first practical obstacles the project faced after

it was approved by the parish was to find accommodation for the young women. "We had to search for a house to rent, and it was a miracle that we found one in two weeks in such a tight rental market," Ms O'Keefe said. The parish's Gowrie presbytery has been converted into the parish office, while the Calwell presbytery will serve as residence for the priests and young men of the team.

Fr Milat said the new team was part of a broader vision stemming from the 2004 archdiocesan Synod. The first part was appointing a regional youth co-ordinator, and the next phase was to model a youth team.



### 16 months to go

"Youth teams have been so successful in many places, which has perhaps surprised everyone. This team is an opportunity to tap into the vision and to respond

to a real movement of the Spirit. Youth teams have been happening at diocesan and school level but not so much in parishes. It will reach out to families in the parish and provide that missing link."

He said the youth team would also be able to give an example by showing others how young people can live in community ethically.

Fr Milat said Archbishop Coleridge in his homily at his installation Mass last August had called for people to come forward with bold pastoral initiatives. This was one, and he had been very supportive "It is a new form of involvement of laity in ministry," Fr Milat said.

Ms O'Keefe said the twice daily prayer the team shares was an important part of their bonding as they sought to be young adult Christian witnesses in the world.





New 'home' for many

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Hidden 10pc in daily need

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Michelago tradition

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Generosity in crowded shack

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let's talk

In a new monthly series, we canvass views on a range of issues that affect the everyday Catholic. We start with homilies. South Tuggeranong parish priest Fr John Armstrong answers our questions on what makes a homily zing. We welcome your responses to his comments. Send them to ed.voice@cg.catholic.org.au marked Let's Talk in the subject line.

I believe that a homily should be no longer than ten minutes. Following the advice of Mark Twain, if you don't strike oil in ten minutes stop boring!

**How does the congregation's reaction affect you?**

I believe the response of the congregation is vital. The delivery of the word is not similar to a lecture but an engagement with people. This means that a certain point may be emphasised with one group while another may benefit from another point.

**How do you make allowance for age differences in the pews?**

Age differences are important. This is part of one of the most difficult aspects of any Sunday homily that you are called to preach to a variety of backgrounds and ages.

**Do you remember a particularly well received homily? What did you talk about?**

I believe that some of my best homilies are at funerals! There is an ability to reflect on the person and the particular aspect of the good news that they have sought to live.

**Is it different to deliver a homily now, compared with say 10 years ago, as congregations change?**

I believe it is more challenging to present a homily in the current age as people are looking for a deeper insight into the spiritual life and how that may lived in our contemporary society. The difficulty is not lack of input but the amount of information that you can reflect on. It is more difficult to find that golden thread which will help people to resonate with the questions of our times.

**What do you see is purpose of a homily?**

I believe that I approach the homily as a way of engaging the heart of the scriptures with contemporary life.

**What do you aim to do?**

To look at the heart of what the writers are trying to communicate and to draw forth a response from the hearers of that word.

**Do you have to base it on the readings, and why?**

I look at the readings as the source of wisdom which is timeless and which helps people to reflect on how God speaks to people in every age. I also look for echoes of those insights in contemporary life such as movies, novels even in newspaper articles.

**Is it something you look forward to doing, a priority of your priesthood?**

I believe the art of homilies is essential to life of a priest. It helps me to reflect on scripture on a daily basis and to try and find the connections with the way I am called to live my life.

**Is there an ideal length in your opinion, and do you often follow it?**

70 years' service

Josephite Sr Enid Joan Grant (pictured below right), who taught many south coast families during her stay in Bega from 1955 to 1963, has celebrated the 70th jubilee of her profession. Sr Enid Joan, who was known then as Sr M Giovanni, maintains contact with some of her former pupils as she lives in retirement at Bondi.

She was presented with a papal blessing at a function in the Mary MacKillop memorial chapel in North Sydney. Two sisters celebrated their 75th anniversary, three marked 70 years, six 60 years, 14 50 years and one 25 years.

**AS ONE:** For 16 years, an ecumenical vigil to pray for Canberra has been held each Good Friday night from 6pm to 6am on Mount Ainslie. This year the vigil will also be held at Red Hill lookout. Catholics are being sought to lead the 6pm to 8pm slot on Red Hill. Any individual or group who want to contribute to praying, singing, bible reading or suitable talks should contact Jill McKenzie, telephone 6286 2843, e-mail n.j.mckenzie@bigpond.com Those who attend may come and go as they wish, and do not have to stay for the full two hours. They should bring a chair, warm clothes and refreshments.

**LAST FAMILY:** The Murphys are the last Catholic family farming in the Cathcart district in the Bombala-Delegate parish. The district was first settled in the 1850s. A church once filled for Mass is no longer. St John the Beloved, built in 1878, was closed in the 1970s and has fallen into disrepair as a hay shed.

The parish would like to hear from anyone who may have a photograph of the interior of the church and information about some of the families of the Cathcart district.

The picture shows a gathering in the Cathcart cemetery for Mass. Parish priest Fr Mick MacAndrew is with Brian Murphy, Neville Murphy, Bonnie Llewellyn, Damian Murphy and Sue Murphy. Cemetery Masses are held in each of the parish's district cemeteries in November, recalling the loving sacrifices of the pioneers in building up faith and life in the district.

The parish of Bombala was first declared in 1864, as the far flung outpost of the Archdiocese of Sydney, on the southernmost part of the Monaro grazing lands. It became a part of the diocese of Goulburn in 1918.

From near and far



**LOVE WAS IN THE AIR:** About 70 people on the eve of Valentine's Day attended a Mass celebrating married life at St Thomas the Apostle, Kambah. The Mass included a blessing for engaged couples and renewal of marriage promises for married couples. Fr Tom Hunt celebrated Mass. Deacon John Lim, who gave the homily, said St Valentine's Eve was chosen to celebrate love, romance and married life from a Christian perspective. He stressed the importance of couples offering encouragement and support to each other at every stage on their marriage journey.

**ORDINARY CATHOLIC GUY:** A television program that aims to present Catholic teaching for everyday living will launch this month on the Australian Christian Channel. "The Catholic Guy" will be shown at 6pm on Sundays on the channel which is broadcast on the Foxtel, Austar, Optus and TransACT networks. Guests on the program, which is presented by Bruce Downes and has the approval of Perth Archbishop Barry Hickey, will include Catholic bishops, priests, academics and lay people.

**GATHERED:** A large congregation packed St. Benedict's Church, Narrabundah, for the celebration of vows and promises of the Missionaries of God's Love. Nine brothers professed initial vows, and seven made promises. Archbishop Mark Coleridge gave his apostolic blessing to the brothers. MGL moderator Fr Ken Barker said the Lord had gathered men from six nations and nine different people groups. At the offertory procession the local Papua New Guinea community in traditional dress danced to the beat of drums as they carried the gifts.

**GREATER UNITY:** Exploring possibilities for mission together was the key focus adopted by more than 30 Sisters of St Joseph who gathered in Launceston. Seventeen sisters from the Goulburn branch of the Federation of the Sisters of St Joseph travelled to Tasmania to meet with sisters from the Tasmanian branch. The assembly discussed possible steps to achieve greater Josephite unity, particularly between the two congregations.

**QUALITY TEACHING:** More than 850 teachers from Catholic and independent schools in the Canberra region have taken part in a conference on quality teaching. The conference was an opportunity for teachers to examine the latest research and most effective practices in teaching and learning across Kindergarten to Year 12, using the framework developed by Prof Jenny Gore and her colleague Dr James Ladwig from the University of Newcastle.

**FIRST CREMATORIUM:** The first Catholic crematorium in Australia was opened in Sydney last month. The \$7 million project includes a Catholic chapel and crematorium, condolence rooms and columbaria for placing cremated remains. The Mary, Mother of Mercy Chapel and Crematorium will allow for committal following Mass in the local parish church or for Mass and the committal to take place at the crematorium.

**WASTE NOT:** With tough water restrictions in force, a Sydney parish has installed five 2000-litre tanks in the church grounds. "The parish's concern for the earth and saving water was the main reason we wanted to install the tanks. They blend in well with the building and take in all the rain water from the roof of the church," Brother Garry Hill, of Waverley's Franciscan parish, said.



## Put your faith in Christ



"Put your faith in the Risen Christ" ... with those words Archbishop Mark Coleridge sent out eight young adults to minister to the youth of the Archdiocese.

The Archdiocese's Catholic Youth Ministry team was commissioned by Archbishop Coleridge for the first time at Sunday Mass in St Christopher's Cathedral.

The team (pictured from left) is: Emmalee Mowbray (Aranda parish), Matthew Heffernan (Bega), Ana Manenica (Gungahlin), Sanjeeva Wirasinha (Page), Anna McCarthy (South Woden), Sarah Heffernan (Bega), Joshua Goldsbrough (Weston Creek) and Jeanette D'Souza (Weston Creek).

Archdiocesan CYM co-ordinator Mr Adam Morris said one of the most powerful sights in the ceremony was a full Cathedral of people, parishioners, families and friends of the team, kneeling to pray the litany of the saints with Archbishop Coleridge.

"It recalled within myself the greater picture seen and unseen, that evangelisation is not up to us but the Holy Spirit, and with the assistance and intercession of the

company of heaven. How apt was the first reading of the day that called us to put all our trust in God."

About 120 people for a barbeque at the Rheinberger Centre after Mass. The team then headed to the coast for a three-day retreat directed by CYM chaplain Fr Simon Falk and head of the Missionaries of God's Love sisters Sr Judy Bowe.

The team spent five weeks in training before the commissioning covering themes such as contemplative prayer, scripture, ecclesiology, educational principles, living as a community, suicide intervention, mandatory reporting, multi-media in youth culture and self care.

The team would work in schools and parishes providing opportunities for young people to respond to the message of hope in the Gospels, Mr Morris said.

A particular work of the team will be in Cootamundra, Young and West Wyalong parishes. It will help the parishes establish youth and young adult ministry in their areas, and explore the possibility of employing a regional co-ordinator.

# Parish lends hand to needy families

Parishioners of West Wyalong in the western district of the Archdiocese have renewed a scheme which was in practice in 2005 to help farmers hard hit by the drought.

It is one of a number of parish initiatives set in place to support struggling families.

St Mary's parish, which includes West Wyalong, Ungarie, Burcher, Weethalle, Tallimba and Rankin Springs, has relaunched a project to pay one day a week for water bought by farmers from local water standpipes.

Parish priest Fr Troy Bobbin said already more than \$500 has been paid for water carted from the standpipe in December.

Each week a day is selected randomly and farmers are told when they come to cart water that it is free."

How long the scheme lasts would depend on parish finances and donations from outside the parish, he said. Corpus Christi Parish, South Tuggeranong, had given \$500.

Fr Bobbin said the parish had instigated another initiative to help with finances.

Each student at St Mary's War Memorial School in West Wyalong will receive \$20 at the beginning of the school term to help with costs. The cost of \$3500 will come out of parish resources.

The parish heavily subsidises the Centacare counselling service in West Wyalong.

Centacare from the Wilcannia-Forbes Diocese services the West Wyalong area and runs the Re-Connect service for young people at risk in the district.

The parish also has a scholarship fund to help pay school fees of children attending St Mary's School whose families are struggling to meet their commitments.

The local conference of St Vincent de Paul has a special fund to provide household needs such as food and clothing and help with electricity, water and gas bills for those affected by the drought.

"Our parish has put together a very effective support system for this time, and we are continually looking at different avenues where we can help," he said.

"Underlying all this is our constant prayer for the families and an end to the drought."

● Donations to help the parish sustain the schemes may be sent to St Mary's Parish, P O Box 64, West Wyalong. NSW 2671.

● A scheme to help farmers with the cost of water by paying for deliveries on a particular day each week is also being run by the parishioners of another western NSW town, Cootamundra.

## Client Support Worker (casual)

Karinya House is a community based non-denominational organisation, providing residential and outreach services to women that are pregnant or with babies.

At Karinya, staff work as part of a dynamic team, who assist women and their families in the ACT and surrounding regions. The service is focused on early intervention and flexible service delivery. An ability to work compassionately with families, often with complex needs is an essential attribute to promote their empowerment and independence.

Client Support Workers are required to provide live-in and outreach support for clients, on a shift and after hours basis including weekend and overnight shifts.

Applicants require experience working with women who are pregnant and/or with children or work within a similar field, and preferably with relevant qualifications.

Staff are paid under SACS (ACT) Award.

For further enquiries and selection criteria contact Marie-Louise Corkhill on 6259 8998 or email [info@karinyahouse.asn.au](mailto:info@karinyahouse.asn.au)

Applications should be addressed to:

**The Coordinator**  
Box 6 Evatt Newsagency  
EVATT ACT 2617  
[info@karinyahouse.asn.au](mailto:info@karinyahouse.asn.au)

**Applications close:**  
Wednesday 19 March 2007



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# Let forgiveness reign in an 'evil age'

**TO THE PEOPLE OF GOD  
OF THE ARCHDIOCESE  
OF CANBERRA AND  
GOULBURN  
AT THE BEGINNING OF  
LENT 2007**

Brothers and Sisters,

***"Grace to you and peace from God the Father and our Lord Jesus Christ, who gave himself for our sins to deliver us from the present evil age" (Galatians 1:3)***

When the Apostle Paul describes his own time as an "evil age", he is not saying that there is no trace of goodness to be found. He

means that his is a time which - for all the good things that are happening - is nonetheless under the dominion of sin. If this was true of the first century after Christ, then it is no less true of the twenty-first. Much has changed since Paul's time, but ours is also an "evil age" because sin still holds sway - not only in the world writ large, but in our hearts as well.

This is the hard truth we face through this season of Lent, firm in the faith that the truth will set us free (cf John 8:32).

Spiritually, these forty days are to be a time in the desert - like the forty days of Jesus in the desert and the forty years of Israel's

journey through the desert to the Promised Land.

The desert is a place where you must stick to the basics to survive and it is also a place where there can be no evasion. It is a place where you must face yourself and your frailty, face the power of evil unmasked, and face the awesome presence of God without distraction. The desert always involves a struggle, even a kind of warfare, and so too does the season of Lent.

The warfare of Lent is a struggle for freedom, because sin has made us slaves.

But how are we to speak of this slavery in a time like ours when many of the traditional ways of imagining sin have lost their power?

In other times, sin has been thought of as a kind of contagious disease or infection; as a kind of darkness or death; as a kind of forgetfulness or missing the mark; or even as a beast ready to devour us.

St Augustine described it brilliantly as looking for the right thing in the wrong place. We look for freedom, but often in the wrong place;

and when this happens, we find the opposite of what we had sought. In grasping for freedom, we end up in a deeper form of slavery.

Ours is an addictive age because it is a deeply anxious age, and our addictions take many forms. So let us think of sin as a kind of addiction. We can be addicted to drugs - alcohol and nicotine being the two most widely used and accepted. We can be addicted to sex, as happens too often with the tide of pornography that the Internet now makes possible. We can be addicted to food, which is why all the new dieting fads do well. And so the litany rolls on.

But however different the forms may be, the pattern is always the same. Addiction of any kind only aggravates the very thing from which it seeks relief. It leads to a sense of powerlessness: I feel paralysed. This leads to a sense of hopelessness: there's nothing I can do about it.

There is no way out, which is why Dante inscribes over the gate of Hell in The Divine Comedy, "Abandon hope all you who enter here". That is always

the depressing cry of addiction.

The question then is: How can we get off the treadmill and escape the cycle of depression?

Alcoholics Anonymous can teach us something here. The first step is to go beyond denial, to admit that I have a problem. But it is no less important to see that there is hope, no matter how hopeless things may seem. Then there must be the support of a community, and even the support of what AA call "a Higher Power".

With regard to sin, this means first that I have to acknowledge that I have sinned.

It means then that I have to believe that forgiveness is available, no matter how unforgivable my sin may seem.

It also means that I need the ministry of the Church and that I am prepared to accept the gift of forgiveness which God offers through the Church. This is the process that lies at the heart of Lent and without which we can hardly say that we have prepared for Easter.

## Rheinberger Centre is new 'home' for many

The Rheinberger Centre, named after a former Vicar General of the Archdiocese, will be officially opened next month.

The centre at Yarralumla is the new home of the Catholic Education Office Library, the Centre for Faith and Ministry, Catholic Youth and Young Adult ministry, Catholic Mission, the CEO IT training lab, the Canberra Goulburn World Youth Day coordinator and the Director of Pastoral Support Services.

In addition, the centre has conference and seminar rooms which are available for hire.

The centre will be officially opened by Archbishop Mark Coleridge after 10am Mass at St Peter Chanel Church on Sunday, 22 April. Morning tea will be served after the opening.

The centre was named after Fr Joe Rheinberger who died suddenly in June last year. He was a much loved member of the Archdiocese and is remembered for his genuine interest and involvement in people's lives, his generosity of heart and his sharp intellect. The Rheinberger Centre aims to be an environment that fosters values such as these.

The centre is located on the corner of Weston and Loch Streets, Yarralumla, on the site that formerly housed St Peter Chanel's Primary School.

The conference and seminar rooms are suitable for meetings, professional development days, functions, events and retreat days.

The grounds of the centre provide the opportunity for groups to have quiet time outside.

The conference room seats up to 200 people depending on the set up of the room and the seminar room seats a maximum of 50 people.

There is a kitchen next to the rooms which can be used for catering. Parking for the centre is accessed from Loch Street.

Fees for the conference and seminar rooms are:

Conference room - All day \$150, evening \$50.

Seminar room - All day \$75, evening \$25.

Bookings: Telephone: 6163 4300

Fax 6163 4310

E-mail [rcentre@cg.catholic.org.au](mailto:rcentre@cg.catholic.org.au)

## Three vital initiatives

The new Director of Pastoral Support Services, Shawn van der Linden, has hit the ground running, taking the reins of three important initiatives which are due to unfold in the Archdiocese this year.

### The Rheinberger Centre

The first of these is the set up and launch of the Rheinberger Centre located in Yarralumla. The centre houses a number of well known Archdiocesan services such as the Centre for Faith and Ministry, Catholic Youth and Young Adult Ministry, Catholic Education Office Resources Library and Catholic Mission office. In addition, the centre functions as a professional conference and seminar facility.

The past weeks have seen a great deal of activity with services completing their move into the centre and increasing use of its conference and seminar facilities. The official opening of the Rheinberger Centre will be on 22 April.

### Pastoral Development Project

The second important initiative is a Pastoral Development Project that was commissioned by Archbishop Mark Coleridge on 9 February following two project review sessions with key stakeholders.

The Pastoral Development Project will build on outcomes of the 2004 Synod and provide a firm foundation for creative pastoral planning, innovative strategies in evangelisation and clear direction on how to use pastoral resources in the Archdiocese more effectively. "We have a new 'Directorate of Pastoral Services' in the Archdiocese and it is critical that this Directorate build a firm foundation and clearly understand its scope, identity and how it is to integrate with other Archdiocesan services and agencies," Mr Van der Linden said.

The Pastoral Development Project will involve 300 to 400 representatives from across the Archdiocese participating in a survey process using an innovative focus group process. To help run the project the Archdiocese has engaged the expert support of Dr Robert Long, of Human Dymensions.

Dr Long has extensive experience in organisational consultations and has recently completed work for Marist Youth Services in NSW and MacKillop Family Services in Victoria. Dr Long worked at ACU National Signadou for several years and was recently on the Emergency Coordination Operations Group at the Beaconsfield Mine rescue.

At both project review sessions Dr Long demonstrated the backbone of the project, a unique survey process using "keypad technology". Keypad technology uses a 10 button remote keypad held in the hand, which responds remotely with a computer. All responses using the keypads are completely anonymous and confidential.

"The beauty of this survey system is that it provides absolute honesty in survey response and accuracy," Dr Long said. Participants at each of the information sessions were enthusiastic and there was great support for the Pastoral Development Project.

The keypad technology focus groups will be conducted over the next two months in Canberra and in regional areas throughout the Archdiocese. More information including dates and times will be forwarded to parishes, schools and other Archdiocesan agencies and groups.

### World Youth Day - July 2008

The third important initiative is the Archdiocesan response to Sydney World Youth Day 2008. World Youth Day is one of the largest gatherings of young people in the world and occurs in a different city every two or three years.

WYD in Sydney will be a major event for the Church and for Australian society in general. It will be held over two weeks and will be celebrated in city and country dioceses around Australia, culminating in Sydney in July next year. The event is expected to attract more than 250,000 young people. With the support of families, schools, parish communities and diocesan movements many thousands of young people from the Archdiocese will attend the event.

Furthermore, due to the proximity of Canberra to Sydney many thousands of young people from overseas and across Australia will travel to WYD through the Archdiocese. "In our Archdiocese we are seeking to implement a long-term strategy that will enable us to effectively capitalise on the immense opportunities for spiritual renewal that WYD provides," Mr Van der Linden said.

The tradition of volunteering and working together is very strong in the Australian culture, as shown clearly at the Sydney Olympics. In Canberra, preparation for WYD is already well under way. Much of the work is being done by volunteers - people with skills in key areas, or people with time and enthusiasm who want to be involved in this exciting event.





The Sacrament of Reconciliation is clearly passing through a time of crisis. Many people have stopped confessing their sins and receiving absolution, and in the ministry of many priests the celebration of the Sacrament does not have the central place it once had. This is seriously debilitating in the life of the Church. It is sapping our energy for mission.

I would ask that in this season of Lent every Catholic make a humble and faith-filled confession of sins and receive the mercy of God in the absolution of a priest.

We may be tempted to think that we do not need to confess our sins to a priest, because we can confess

and entering a new world of peace.

Through the ages, the Church has discerned three other ways of breaking the addictive power of sin in our lives. They are prayer, penance and almsgiving.

I would ask that each of us through the forty days of Lent pay special attention to daily prayer, especially in the morning, at midday and in the evening.

Even a simple Act of Contrition at these times would be good. The words can be simple: "O my God, I am very sorry that I have sinned against you, and with your help I will not sin again"; "Lord Jesus, have

Penance too is vital and has perhaps dwindled in Catholic life in recent times.

I would ask that all of us make this Lent more genuinely penitential. Some serious fasting would be the kind of thing I have in mind, fasting that takes us out of our comfort zone.

So too with almsgiving. There is, of course, Project Compassion. But whatever form it takes, our Lenten almsgiving should hurt a little. It should be a generosity that takes us beyond our comfort zone, that involves an element of risk.

These are the kinds of acts which have real power to free us from our dependencies, and they are an essential part of the Lenten struggle.

We live in a culture which is strong on crime and punishment, and these are, of course, important if society is not to descend into chaos. But for Christians, crime and punishment are never enough, for we inhabit a Church which speaks not of crime and punishment but of sin and forgiveness.

In a world where there is crime but no sin, God is absent; and in a world

where there is punishment but no forgiveness, fear reigns and wrong-doing is denied.

In a world where there is not only crime but sin, God is present; and in a world where there is not only punishment but forgiveness, love reigns and sin is confessed because pardon is possible.

Through these days of Lent, let forgiveness reign in an "evil age" where sin holds sway, so that when we come to Easter we may know the Resurrection not only as a past event or a future promise, but as a power of love here and now that is stronger than every evil. Jesus Christ is risen from the dead, and his rising is also ours both now and in the future.

"To him who loves us and has freed us from our sins by his blood ... be glory and dominion for ever and ever. Amen" (Revelation 1:5-6).

**Archbishop of Canberra and Goulburn.**

## 'I would ask that all of us make this Lent more genuinely penitential'

directly to God and receive forgiveness without the mediation of the Church. But this is to deny that the community of the Church is a crucial part of leaving behind the treadmill of sin

mercy on me, a sinner"; "Have mercy on me, God, in your kindness, in your compassion blot out my offence". But their effect will be powerful in opening us to the gift of God's mercy in an often merciless world.

# are in the pipeline



ABOVE: Mr Shawn van der Linden (left) explains the pastoral development project watched by survey expert Dr Robert Long and review session participants. ABOVE RIGHT: The front entrance of the Rheinberger Centre. FAR RIGHT: The foyer.

"We are seeking people of all ages with specialist skills and experience to take up key roles on this team," Mr Van der Linden said. It is envisaged that this team will incorporate a mixture of volunteer positions in the following areas of specialisation:

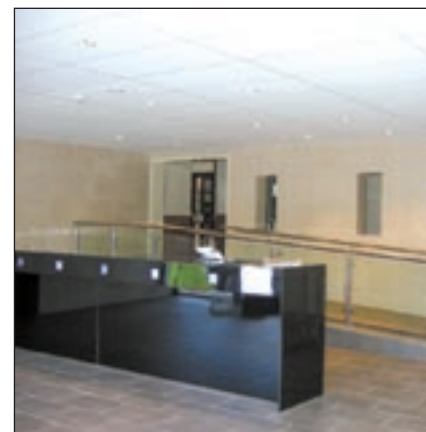
Communications, media liaison, advertising and promotion, administration, design and implementation of programs in catechesis and evangelisation, event management, fundraising and sponsorship, multi-media and website development, administration, journalism, editing and photography

It might be that you are retired and able to help in one area or another. You might have skills in

some of the areas listed or in other areas. You might be able to help out regularly for a couple of hours a week, or you might be available for a month or two to work together to make WYD in Canberra a success.

As Archbishop Coleridge said at a recent meeting: "This Archdiocese is full of people with all kinds of skills and experiences. We need them to put their hand up and be a key part of one of the biggest events in the history of the Archdiocese".

You are invited to apply to be a member of the Archdiocesan WYD08 Co-ordination Team. Please contact the Director of Pastoral Support Services [shawn.vanderlinden@cg.catholic.org.au](mailto:shawn.vanderlinden@cg.catholic.org.au) or telephone 6161 4300.



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# Young men seek God's call

# Students to rally for WYD launch

## ● From Page 1.

Bernie, one of a family of six boys and three girls, said he had been impressed for some time by the priesthood and what it stands for.

"At the Archbishop's installation Mass I thought about it more seriously. There were about 180 priests in the Cathedral and I knew many of them from Bribbaree.

"I realised I was inspired by these men who had given their lives completely to God, something which is quite counter-cultural.

"As a result I met with the bishop last year and two weeks ago I made up my mind to find out if the priesthood is for me."

Bernie was educated at Bribbaree Public School, before going on to Year 10 at St Anne's Central School, Temora, and he completed his HSC at Temora High School.

He was three years into a civil engineering degree in Sydney when opted for the seminary.

Paul Nulley is a born and bred Canberran who completed school at Marist College in 2005. He is one of three sons of Gabi and Lou Nulley.

Last year he worked in the public service saving towards starting a degree in commerce and engineering.

"I was dreaming about the good life of being a rich engineer," he said. "Look what happened."

At the start of last year he began regular adoration before the Blessed Sacrament.

"As the year unfolded it became clear I should give more thought to the priesthood. I dismissed the idea a few times."

After doing a novena to St Francis with the intention of better understanding the calling, he decided to go ahead.

"I believe God is calling me to the seminary so I am going to test it out a bit further."

A major event is planned in May for Years 10, 11 and 12 students to launch preparations for World Youth Day and to inspire them with the vision of walking with Christ and the Church.

Catholic students in secondary schools and colleges across the Archdiocese together with parish priests will gather for a rally at St Edmund's College in Canberra from 9.45am to 12.45pm on Friday, 11 May.

The program will include participation in catechesis stations and a large rally on the main school oval. Archbishop Mark Coleridge and WYD cross co-ordinator Fr Chris Ryan will address the students.

The program will be run by Catholic school youth ministry teams whose students are taking part in the youth ministry senior unit of study called "Youth Spirituality and Ministry".

The day will focus on opportunities for students to grow in youth ministry and to capture a vision for WYD Sydney 2008.

Cost is yet to be finalised but will be about \$4 a student.

Mr Peter Woods, from St Edmund's College, who will coordinate the event, may be contacted on telephone 6295 3598 or e-mail pwoods@stedmunds.act.edu.au.

Archdiocesan CCD co-ordinator Ms Sabina Van Rooy is the contact for Catholic students attending state, government and independent high schools and colleges in the ACT and NSW.

She may be contacted on telephone 6234 5402 or e-mail Sabina.vanrooy@ceo.cg.catholic.edu.au

Ms Donella Johnston, the World Youth Day schools coordinator for the Archdiocese, may be contacted on telephone 6234 5489 or e-mail donella.johnston@ceo.cg.catholic.edu.au

Information sessions are being held to tell people of the Archdiocese what is happening in preparation for World Youth Day and to allow them to have a say.

The Canberra session will be held at 7.30pm on Friday, 9 March, at the Rheinberger Centre, and the coastal deanery session will be held on the weekend of 30-31 March.

A session was held in the western deanery late last month.

The Archdiocese's Youth Ministry Team will be in the deaneries to lead the sessions.

## Corpus Christi Parish South Tuggeranong, Canberra

### PASTORAL CARE COORDINATOR

The parish is seeking expressions of interest from a person with at least 3 years pastoral experience and/or suitable qualifications to work in The Parish of Corpus Christi on a part time basis for 24 hours a week. Duties will include helping to develop community service programs, helping parishioners with particular needs and providing pastoral support. Further information can be gained by contacting Fr. John Armstrong on (02) 6291 6688 or on john@corpuschristi.insitec.com.au **Applications Close: April 13 2007.**

### LITURGICAL COORDINATOR

The parish is seeking expressions of interest from a person with at least 3 years liturgical experience and/or suitable qualifications to work in The Parish of Corpus Christi on a part time basis for 16 hours a week. Duties will include providing support for music ministry in the parish, helping in the formation of liturgical ministries, and planning the celebration of liturgies. Further information can be gained by contacting Fr. John Armstrong on (02) 6291 6688 or on john@corpuschristi.insitec.com.au **Applications Close: April 13 2007.**

## Fellowship winners



Two young women from the Archdiocese of Canberra and Goulburn are among nine from around Australia to be selected for the second Young Catholic Women's Interfaith Fellowship program. They are Felicity Carr and Susanne Schmidt. The fellowships are offered through the Office for the Participation of Women established by the Australian Catholic bishops. Office director Mrs Kimberly Davis said this year's fellowship follows the successful inaugural program in 2006, of which she is a graduate. With bishops' general secretary Fr Brian Lucas (left) and Bishop Michael Malone (right) are (back row): Jessica Denehy, Kate Simpson, Susanne Schmidt, Peta Simpson, Catherine Hennessey. Front: Michelle Palmada, Mikayla Mernone, Anna Haynes, Felicity Carr, fellowship co-ordinator Sr Ruth Durick OSU.

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Artists Paul Blahuta (above), Jenny Blake and Monique Gonzcarek donated work to be auctioned at the launch.

# 'Hidden 10pc' face daily need: Vinnies

Many Canberrans faced a daily crisis of need, archdiocesan president of the St Vincent de Paul Society Mr Tony Thornton said.

Speaking at a fund-raising breakfast held at the National Museum of Australia to launch this year's doorknock appeal, Mr Thornton said that in an area that gave the impression of affluence, 10 per cent of the population suffered deprivation.

This part of the community which was either hidden or ignored were the people Vinnies' volunteers focussed on. Their needs were growing each year as the gap between rich and poor widened.

This year's doorknock, which was held over three weekends last month, had a target of \$750,000 as the society aimed to increase its appeal takings in an effort to cover more of the cost of its works. Late last month as Catholic Voice went to press, the appeal total stood at more than \$120,000.

Former Governor-General Sir William Deane said no organisation did more for the needy than the St Vincent de Paul Society. Sir William's association with Vinnies stretches back more than 60 years to when he was a junior member at school. He is patron of the new Matthew Talbot Homeless Services.

He spoke of his experience in going out one wet night on the Vinnies night patrol van in Canberra. As people looking for human contact and understanding, as well as clothing and food, approached the van, Sir William said he was "overcome with admiration at the respect and plain goodness of the young volunteers" in the way they treated everyone.

## Justice link to prosperity

If Australia wants to be an economically prosperous nation it should also be a fair and just nation, a new social justice group was told in Canberra.

Former national president of the Australian Council of Social Service and NSW State President of the St Vincent De Paul Society, and currently a Productivity Commissioner Mr Robert Fitzgerald said justice which embodied the core notions of trust, respect and fairness was essential to economic and social well-being.

He was speaking at the launch of the Canberra chapter of The Centre For An Ethical Society, an ecumenical body pursuing the common good through promotion and education of Christian social values in Australian public life. A lack or weakening of commitment to social justice would damage the fabric of the nation, he said. The centre will run a two seminars in Canberra before Easter and two after on aspects of Christian social teaching. All are welcome. Information: [www.ces.org.au](http://www.ces.org.au)

E-mail [ed.voice@cgc.catholic.org.au](mailto:ed.voice@cgc.catholic.org.au)



Sir William Deane speaks of his high regard for the St Vincent de Paul Society as he launches the annual doorknock appeal at a breakfast at the National Museum of Australia.

## Come along for that Irish experience

Irish music and song will abound at an ecumenical service for St Patrick's Day at the Australian Centre for Christianity and Culture in Barton. The event will be held from 12.30pm to 1.30pm on Friday, 16 March, the eve of St Patrick's Day.

Main speakers will include the Rev Dr Robin Boyd, former director of the Irish School of Ecumenics in Dublin and former minister of Wesley Church, Melbourne, and ACT Chief Justice Terence Higgins.

Representatives of churches will take part, as well as representatives from the Irish Embassy and other countries to which the Irish emigrated including the UK, the US, New Zealand, and Canada.

The Celtic Choir, harpist Carl Sampson, piper Brian Hungerford, and members of Canberra Irish organisations will provide music, song, poetry and prayers in Irish and English.

An offering will be taken to aid the peace and reconciliation work of the inter-denominational Corrymeela Community in Northern Ireland.

Inquiries: Angela Devlin, Friends of Ireland, telephone 6231 9104, or Julia Pitman, Australian Centre for Christianity and Culture, telephone 6273 8805.

## Help Keep Christianity Alive in Bethlehem

Today, as you read this, poverty and oppression are driving Christian faithful from the Holy Land. But you can help give our suffering brothers and sisters in Christ a reason to stay.

Through a program we developed to support the distribution of rosaries handcrafted of local olive wood by Catholic artisans, **Aid to the Church in Need** is reaching out to faithful in need across the Holy Land. We provide a simple, dignified, and effective means for struggling faithful to keep food on the table for their families.

**Please help us strengthen and rebuild the Church. A beautiful, handcrafted rosary made of olive wood from the Holy Land will be sent for an offering of \$12 or more to support the projects of Aid to the Church in Need in Bethlehem.**

**Please tick the box if you would like to receive the olive wood rosary\*.**



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Phone/Fax No: (02) 9679-1929 E-mail: [info@aidtochurch.org](mailto:info@aidtochurch.org) Web: [www.aidtochurch.org](http://www.aidtochurch.org)

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**I/We enclose \$..... to help keep Christianity Alive in Bethlehem.**

☐ **Yes please send me the olive wood rosary\***

I enclose a cheque/money order payable to Aid to the Church in Need.

OR please debit my Visa or Mastercard:

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Exp. date: ...../..... Signature: .....



The olive wood rosaries are lovingly, handcrafted by poverty stricken families in Bethlehem and your donation helps them survive.



**Aid to the Church in Need** ... a Catholic charity dependent on the Holy See, providing pastoral relief to needy and oppressed Churches.



# Two lifetimes of service recognised

A Canberra doctor couple have been honoured with the opening of the ACT Older Persons Unit at Calvary hospital in Bruce.

The naming of the Keaney Building recognises the contributions of the late Dr Jim Keaney, who provided long-standing, compassionate service in Calvary's intensive care unit, and Dr Margaret Keaney who served the community as director of the emergency department of Calvary Health Care ACT.

ACT Health Minister Ms Katy Gallagher joined Senator Gary Humphries in opening the unit, a 48 bed purpose built facil-

ity providing rehabilitation and aged care services and older persons mental health inpatient services. The ACT Government provides \$10 million a year ongoing funding to operate the unit and joined with the Commonwealth Government in providing \$9.75 million to build it.

Sr Juliana Coulson, who represented the provincial leadership team of the Sisters of the Little Company of Mary, who operate Calvary, said the Keaney name would be an inspiration to all who worked in the building.

Senator Humphries paid tribute to the work of the Little Company of Mary in health care

in the ACT since 1979. They represented a powerful tradition of quality health care and innovation.

Archbishop Mark Coleridge, who blessed the new unit, said Catholic health care was, and needed to be, different. "Our understanding of a human being is tied to our vision of Jesus Christ risen from the dead," he said. Calvary Hospital did not exist just to avert death or prepare people for death, but rather it stood as a monument to a life that was bigger than death. "Here Christ lives and here Christ ministers to those who are sick," he said.



TOP RIGHT: Senator Gary Humphries and Ms Katy Gallagher open the new older persons unit.

ABOVE: Archbishop Mark Coleridge prays over water he used to bless the facility. Mrs Susan Sullivan holds the water.

RIGHT: Dr Margaret Keaney prays one of the prayers of the faithful at the liturgy.



## Helping break the chains

### A new life for Johnnie

Wanted: Ordinary men and women with a heart for helping people.

With the opening of Canberra's jail next year, volunteers are needed to take part in a mission to the 350 who will eventually live there at any one time and their families through Kairos Prison Ministry Australia.

Kairos is an interdenominational Christian ministry run in prisons by lay people. It originated in the US and has been running in Australia, including Goulburn jail, since 1995.

The ways the community can take part range from training to go into the jail to help run a weekend course, to being part of a prayer roster, to baking cookies to be enjoyed by prison officers and inmates.

Kairos spokesman Mr Ian Pavletich said negotiations were under way with prison authorities to run weekends for men and women inmates of the Alexander Maconochie Centre being built in Hume.

"It has been said that Kairos is the most effective program available to positively change basic attitudes of the incarcerated, and re-establish self-belief in affected family members," Mr Pavletich said.

"In a nutshell, Kairos reaches out to men and women in prison to say 'you have a choice', to women family members and friends outside to say 'you are not alone', and to juvenile offenders to say 'there can be a better way ahead'."

Mr Pavletich said there were many other ways for the community to support Kairos. These included prayer for team members and the inmates who attend the

Johnnie is 19 with a rat's tail down to his lower back ("cause its longer than me dad's"), tattoos over most of his body, a wiry physique. He is anti-authority anything, walks with a swagger, never looks you straight in the eye, swears almost every second word.

Johnnie is doing six months for being caught the third time driving without a licence.

Johnnie doesn't have a licence because he can't read - and neither can his brother, sister, father (much), and mother (a bit more than the father).

Johnnie is driving a car because he is delivering drugs for his family drug business - he has been forced to be the runner for mum and dad's drug business since he was five.

Johnnie is not strong mentally or spiritually nor has he a lot of self-respect.

The only time he did try to change, his brother beat him up so badly (on his mother's orders) he was in hospital for three days.

Johnnie's brother, father and mother have all done time inside while he has been growing up - as have most of the family friends.

The only choice Johnnie has to break the cycle is to separate himself

from his family and get lost (because if they found him after he deserted them, he would be dead).

Johnnie got invited to a Kairos Inside Courses at one of the correctional institutions. For three days he sat there, said nothing and rejected any approaches, but was allowed to stay.

On the third day he approached one of the team and the chaplain and said he wanted to change, but he needed help to get away from his life and family.

After some discussion, he continued on the course and started opening up and joining in.

A week later Johnnie was transferred by the correctional services, without warning, to a different correctional centre and given a pseudonym.

When he got out five weeks later, people had been working within the network to find him accommodation with a family and some labouring work. Six months later he began English lessons at a local TAFE and is doing well.

He has made a positive change for the future, and a number of mature Christians are supporting him and walking with him - just because they care.

course, committing to a 24-hour prayer vigil roster during the short course and writing letters of encouragement to the Kairos "guests". These letters were sometimes the first time anyone had communicated from the outside with some inmates.

A feature of a Kairos weekend is the gift of home-made cookies that is sent into the prison. "At the last course in Goulburn, more than 770 dozen biscuits went in for the residents and that had an effect throughout the whole centre," he said.

Inquiries: kairos.pr@optusnet.com.au

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**Session 1: 7.30pm 20th March at The Wesley Centre Forrest.**

*"Social Justice: An Optional Extra for Christians?"*

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Rev Prof Thorwald Lorenzen

**Session 2: 7.30pm 29th March at The Rheinberger Centre, Weston St, Yarralumla**

*"Australia: A Just and Compassionate Society?"*

Presenters: Prof William Maley, ANU and Mr John Wicks, SVDP

**Session 3: 7.30pm 19th April at The Baptist Church, Currie St, Kingston.**

*"Our Stewardship and Obligation for God's Creation - The Environment"*

**Session 4: 7.30pm 2nd or 3rd May at TBA**

*"Justice, Peace and Compassion For The Whole World"*

Suggested Donation: \$10 (\$5 for supporters) per session or \$30 (\$15) for the course.

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## The bricks were made on the site from local red clay

# A century on, the Michelago tradition continues

Today, the parish of Michelago, still covers much of the same area as outlined by its first parish priest in 1890, although the population is somewhat smaller than it was in those days. Next month, parishioners will celebrate the centenary of the church with Mass at 11am on 29 April followed by lunch in the church grounds.

RIGHT: The original Michelago church and BELOW opening day of the current St Patrick's.



At Fr Power's suggestion, the boundaries of the parish were defined: "in Queanbeyan direction a line through Rob Roy Platform (near present day Royalla) to Murrumbidgee and Queanbeyan Rivers, Queanbeyan River to its junction with Sherlock's River; then the latter to its source near the source of the Big Badger, Big Badger to its junction with the Numeralla, the Numeralla at its junction with the Murrumbidgee. From the junction a line to Alum Creek, taking in Mr W. Cosgroves.

"I suppose there is no use drawing any further lines across there but simply attend to all the poor people to be found through the hills across the Murrumbidgee..."

Fr Thomas Ryan served the parish of Michelago from October 1891 until April 1895.

The register shows 79 baptisms administered by him through the districts of Jinjera, Slap Up, Little Plains, Whinstone Valley, Cowra Creek, Numeralla, Rose Valley, Murrumbucca, Bredbo, Colinton, Naas Forest, Michelago, Williamsdale, Burra, Urialia,

and Tinderry Mountains.

On 29 April 1895, Fr James Hugh O'Gorman took charge of the parish and by the end of February 1904 when he handed over to Fr Patrick Kerwick, he had officiated at 218 baptisms.

The first six years of the life of the parish was a time of great development with Fr Power listing the Catholic population of the area as about 380 in 1891.

The presbytery at Michelago was built in 1897 by Fr O'Gorman and was described as "a four roomed cottage with kitchen to the back, bathroom etc..." According to his report, "a presbytery was built for 282 pounds; furniture and extra work: 58 pounds".

Fr Patrick Kerwick came to the parish in 1904 and it was about that time that the old stone church proved to be too small for the congregation.

The building of a new church had been one of Fr O'Gorman's dreams, but he died in Queanbeyan in 1906 at an early age.

The architect for the church was Mr Nangle and the builder Mr. Taylor. The foundation stone for the church was laid by the co-adjutor Archbishop

of Sydney Michael Kelly, on 21 October 1906.

The building is brick and it is said the bricks were made on the site from local red clay. The original roof was of slate.

The church was to have been opened by Sydney Archbishop Cardinal Moran. At the last moment he was delayed through sickness, and as everything had been prepared for the opening on 28 April 1907 including the plaque beside the altar, Mgr John O'Gorman performed the opening ceremony.

St. Patrick's Church is 55ft by 28ft in dimensions and the total cost of construction was 1134 pounds and six shillings, of which 50 pounds was the architect's fee.

Fr Kerwick in his report of 30 July 1907 gives the Catholic population as 675 made up of 250 at Michelago, (including Naas), 225 at Jerangle and 200 at Bredbo.

In 1909, Fr Denis Patrick Conaghan took up care of the parish. He was followed by Fr Bernard O'Farrell in 1915 and Fr Matthew O'Donoghue (later Mgr O'Donoghue) in 1917.

The administration of Fr O'Donoghue marked a turning point in the parish of Michelago. In 1918 the southern most parishes of the Archdiocese of Sydney were transferred to the Diocese of Goulburn and Michelago was one of these parishes.

Fr O'Donoghue stayed on under the Bishop of Goulburn until 1926 when he returned to Sydney where he cherished fond memories of Michelago. Fr O'Donoghue was the last of the horse and sulky priests and the first priest in the parish to have a motor car - a T-Model Ford.

Under the care of the priests of Goulburn, which became the Archdiocese of Canberra and Goulburn in 1948, parish activities continued.

The stained glass windows in the Michelago church were completed to depict the joyful and sorrowful mysteries of the Rosary. The original slate roof was eventually replaced by a tiled roof. Current parish priest is Fr Adrian Cork.



## Dear children

What is important to me and to God today? Lent gives us a time to spring clean. Did you know that when a mother is about to give birth to a new little baby she has a prompting within her telling her it is time to get ready, to make every thing neat and clean for the new life ^ it is time to spring clean! I know before I had my babies I was very busy cleaning, washing, getting everything ready for the new little one.

Lent is a time when we are preparing to celebrate the new life of Jesus in the resurrection. Jesus died and rose to new life, symbolised by the Pascal candle. So during the weeks of Lent we can ask ourselves the question, „what is important to me and to God today?% Then we can sort out the things we need in our lives and get rid of the stuff we have collected and put in the bottom drawer ^ things like putting off doing what mum asks, like putting the dishes away, or are we slow at doing our homework, or are we a bit grumpier than we should be?

Jesus says I have come that you might have life and have it to the full. Spring cleaning our lives lets us live our lives fresh and new. Lent is a wonderful time for renewing ourselves each year. So children, don't miss this golden opportunity.

Love  
Sue

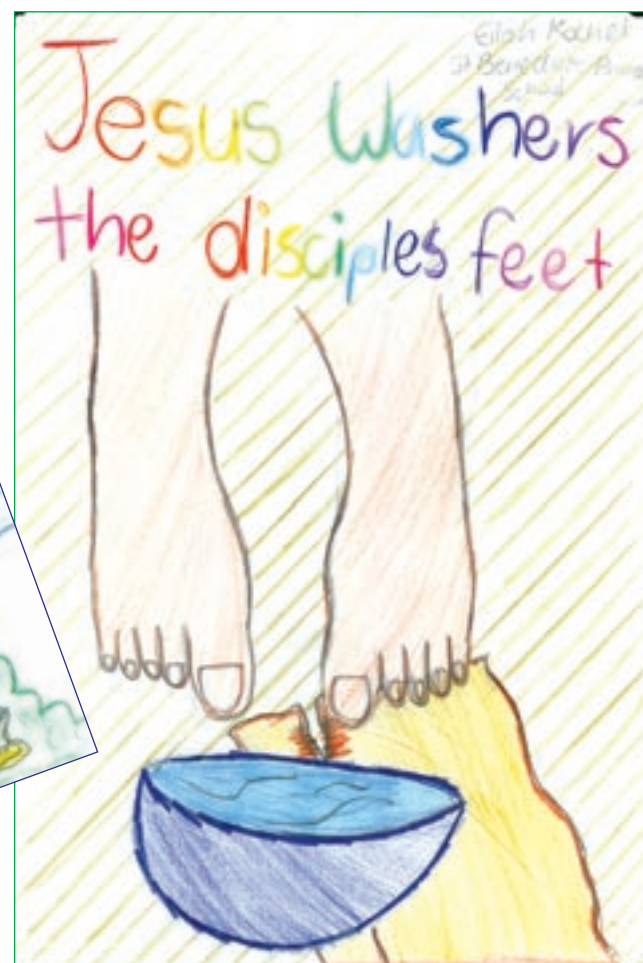
**RIGHT: Jessie Barancewicz, 11, of St Benedict's Primary School, Narrabundah, writes that this is a picture of Adam when the world was first created. This is Jessica's favourite Bible story.**

**BELOW: Matthew, aged 9, of Sacred Heart children's liturgy Sunday school at Moruya, sent us this beautiful prayer to the Sacred Heart of Jesus.**



**LEFT: Ash Wednesday marks the beginning of the season of Lent. Cassie Leader, of 4B/N at St Francis of Assisi Primary School, Calwell, reminds us that we got ash put on our foreheads on that day.**

**BELOW: Eilish Kochel drew this picture of Jesus washing the feet of his disciples. Eilish comes from St Benedict's Primary School, Narrabundah.**



**LEFT: Erin Grimes, aged 8, drew this self portrait. Erin attends St Joseph's School, Eden.**

**ABOVE: What a beautiful colourful picture with a wonderful message of peace from Douglas Schofield, aged 11, of St Joseph's School, Eden.**





# ‘It’s what you do with the money...’

Ellen is taking part in the Manage Your Income, Manage Your Life program launched in February 2004 by Centacare Wilcannia-Forbes and supported by Caritas Australia.

Ellen is a Wiradjuri woman and lives in Dubbo with her husband, four children and four siblings.

Wilcannia-Forbes Centacare's Manage Your Income, Manage Your Life program is a financial management program designed specifically for indigenous communities.

The program promotes leadership and aims to create community role models who in turn teach income management skills to others within the community.

Many Aboriginal communities face major social problems including widespread poverty, low self-esteem, substance abuse and unemployment of young and middle aged adults.

The key goal of the Manage Your Income, Manage Your Life program is to teach basic skills in budgeting.

The program focuses on building self-esteem, supporting individuals to set goals and providing training in budgeting.

The program highlights the need to prepare for the uncertainties and pressures of life and emphasises the importance of savings.

Ellen is a leader in her community and she acts as a mentor and nurturer to help women and children reach their potential.

She is a voluntary community worker at

Apollo House, a community centre in Dubbo where she assists with a literacy program that encourages students to read. She also serves as a grief counsellor, business counsellor and child supervisor during the school holidays.

The Manage Your Income, Manage Your Life program has helped Ellen to create structure in her life by teaching her how to set goals and prioritise how she spends her time and money.

"People in the community indicated they wanted to learn to budget because when you have little money your whole life gets turned upside down if you have any financial problem," Ellen said.

"In the program we all feel safe enough to talk openly about money.

"We learn how to write a shopping list and we now understand that we should avoid making impulse purchases. I've learned it's not how much money you earn, it's what you do with it."

Ellen now plans the weekly meals and there is no impulse buying.

She is very organised and plans for pay day, looking at what bills need to be paid and how much money she has to work with.

When asked about the benefits of being involved in Manage Your Income, Manage Your Life, Ellen says, "It has empowered us to look after ourselves.

"It has helped me to look at the way I'm handling things in my life and to see



"We now understand that we should avoid making impulse purchases," says Ellen (above). Picture: Danielle Lyonne.

where I need to make changes to go forward."

The Manage Your Income program in East Dubbo is coordinated by indigenous woman Lynda Edwards from Narromine, who with Caritas Australia's support is studying to become an accredited financial counsellor.

The program has provided participants with new skills and increased confidence. It has helped them to make better decisions about their lives and, according to Ellen, has opened their minds to new ways of thinking.

Donations to Project Compassion will support the development of indigenous communities such as the one Ellen lives in.



Lenten visitor Graeme Mundine (left) with Caritas director for the Archdiocese Deacon Joe Blackwell.

## Aid also needed at home

Australians helped the communities of third and fourth world countries, but they needed to also address similar conditions among some of the people of their own nation, this year's Caritas Lenten visitor to the Archdiocese said.

Mr Graeme Mundine, a leading advocate for indigenous people and head of the Make Indigenous Poverty History campaign, said Caritas was helping to alleviate problems at home as well as overseas.

This year Caritas Australia aims to raise more than \$8.5 million to help communities across Asia, Africa, Latin America and Australia have more sustainable livelihoods.

Mr Mundine said education and health were among the areas where indigenous Australians lagged.

"For example, an indigenous Australian has the same life expectancy as someone in Guatemala or Bangladesh."

Caritas runs a program in the Kimberly region to educate the local community about diabetes and how to counter it.

The organisation is helping a group of men in Bourke to organise their finances so they can pay off their debts and fines and get their driver's licences back.

Mr Mundine said governments of all persuasions needed to bite the bullet and adopt a long-term plan for indigenous people. "We've had 200 years of quick fix solutions and they just don't work," he said.

Mr Mundine is executive secretary of the National Aboriginal and Torres Strait Islander Ecumenical Council, which is calling on state and federal governments to make a commitment to adopting the Millennium Development Goals to ensure that by 2015 the living standards and levels of health and wellbeing of indigenous people was comparable to those of the rest of Australia.



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# Missal, one of West's greatest

In early 2004 I was invited to be the Chair of the Roman Missal Editorial Committee. In accepting the invitation, I had no idea of what I was in for. I had been involved in liturgical translation for some years, and I had a vague notion of the shape of the new Missal project. But I had no idea that I would be thrust on to a very steep learning-curve as I came to grips with the riches of the Roman Missal. I have had to become a student once again, and that has been a great grace.

My seminary studies were done at a time of upheaval in the Church, and the liturgical training we received was negligible. It was a time of great liturgical ferment, as "the new Mass" in English appeared and took hold. Certainly we never looked at the Latin prayers. Latin was out and English was in: that was the long and short of it.

But in my work with the Editorial Committee, I have been forced to go back to the Latin again and again and again. As a result, I have come to see that the translations I grew up with were often not really translations at all.

Archbishop Mark Coleridge, who is playing a leading role in bringing to fruition a new translation of the Missal from Latin into English, looks at the reform from his unique, informed position.

They were paraphrases that bounced off the Latin original and which in the process lost much of the Latin richness. As I discovered more of what the Latin contained, the Roman Missal stirred in me a sense of awe. Not everything in it is a masterpiece by any means, but I now think the Missal is one of the greatest cultural artefacts the West has ever produced.

The Missal is not some lifeless book of perplexing and irrelevant prayers from other times. It is a great mosaic of the Church's journey through two thousand years. It even draws upon elements which go much further back than that. We hear, for instance, the voice of the Bible at every turn.

As a student and teacher of the Bible, I have been surprised to see just how drenched in Scripture the Missal is.

In the translations we have known, many of the biblical references, echoes and allusions have

been obscured or even omitted. But when you look at the Latin closely, the many voices of the Old and New Testaments sound at every turn. It is now clear to me that in many ways the Missal is the Bible turned into prayer, or even a prayer-book which is a "How to Read the Bible". The new project of which my Committee is a small part is trying to allow the voice of Scripture to sound more clearly in the English texts we use at Mass, and in that sense to make our worship more biblical.

As well as Scripture, we find in the Missal pre-Christian elements which the Church has made part of her repertoire. We hear, for instance, the voice of ancient Roman religion. The way the Opening Prayers are structured is drawn from ancient Rome. Christianity simply took over the Roman prayer-form and, as it were, baptised it.

One of the most striking fea-



tures of the Missal is that it can take elements from here, there and everywhere and meld them into a deeply coherent whole. It is like symphonic or polyphonic music: many different sounds or voices are brought together to make a single sound or voice.

In that sense, the Missal embodies an understanding of the Church where, though we are many, we are one body. It gives voice to the universality of the Church.

Beyond the Scripture, the

many voices of Catholic tradition are heard. The Fathers of the Church from East and West are there.

Not surprisingly, the great Doctor of the West, St Augustine, is there. In the translations that we have known, Augustine's voice is somewhat muffled, and as a result the theology of grace of which he was the great proponent is obscured.

At times, there is a semi-Pelagian sense that we need God's grace only to a certain point as a

## What all kids need: the love of a dad

By Tony Wallace, men's groups coordinator, Marymead Child and Family Centre

My telephone rings; it's our receptionist. A gentleman wants some information about our men's groups. I grab some pamphlets and head out front.

A young man in his late 20s is in the waiting room. He has a pleasant open face with the hint of a cheeky smile, but the rest of his demeanour speaks of someone who is worn out from carrying a heavy burden for too long.

He tells me his name (we'll call him John). I ask him to tell me a little about his situation so I can assess which group might be best for him. He starts to talk.

John's story is typical of many others in his socio-economic group; he left school after year 10 and got a job in retail, dated a girl he had been sweet on in school.

She became pregnant and they married while they were both still in their teens.

It was cool to smoke marijuana, so they did. Alcohol was another stimulant present in their relationship, but they were in love and emotionally things were under control.

However, after the baby was born his wife had less time for him and he started to find more enjoyment in the company of his mates.

A second child arrived and as the kids grew into demanding toddlers his wife began to resent what she saw as his freedom; then the bills began to mount up and he began to resent the feeling of being trapped by his responsibilities.

Their passion cooled and the disagreements started. Once the kids were at pre-school she got a job, reconnected with some of her old girlfriends and they began to go out at night.

He spent more time with his mates after work and at weekends. She got into speed and he was rapidly becoming an alcoholic.



One evening while they were yelling and swearing at each other, the police arrived. She was stoned, he was drunk, so Child Protection came and took the children.

When they sobered up they blamed each other.

She took out a Domestic Violence Order, because he had hit her during the fight, and he had to move out of the house.

After a rehabilitation course, she got custody of the children and he was allowed supervised access to them once a fortnight.

John has come to see me because his lawyer has advised him that doing a parenting course might help him get unsupervised access to his children.

I feel privileged that John has opened up to me and my heart goes out to him. There is no doubt he loves his kids.

He is one of the new breed of fathers who grew up believing that dads have a role in nurturing.

John bonded with his children before they were born; he felt them kicking and found it stimulating.

He was at their birth; he held them before his wife; he cut the cords.

He was proud of his kids and before he started to hit the bottle, he took them to the park, he took them to

the footy, he took them camping, he gave them everything he could afford and he felt bad when he and his wife had rows in front of them.

What really went wrong in John's relationship?

Unfortunately, John was also a child of post-war baby-boomer parents who gave him everything he wanted. John was never taught to self-regulate.

If he wanted something, he wanted it now, and he usually got it. He never learned to weigh up his needs against the value of a relationship.

His authoritarian father got his way at home by losing his temper and/or storming out.

He also pushed John into competitive sports where physical contact was acceptable and the losers hung their heads in shame.

So, John never developed good communication skills; he has only two skills for solving an argument, become abusive or walk away and sulk.

John also never learned to self-affirm. If he did something good, he was praised; if he did something bad, he was belted.

When there was no one to tell him if he had been good or bad, he felt insecure and his inner critic gave him the belting his father used to dish out.

Consequently; his self-esteem is really very low; only alcohol makes him feel better.

John and I talk on for a while, actually John talks and I listen. I am probably the first person who has really listened to his story.

When he finally comes to the end we are both emotionally exhausted; we have cried a bit along the way but we have also started to bond.

I know that John is going to come to a group and I know that he is going to change as a result.

It will not be easy, John has to face lots of his demons, but in the group he will have emotional support and he will meet other men facing similar demons and they will draw off each other's strengths.

I also know that John will eventually get more access to his kids.

There is little chance that he will get back together with his wife, but he will learn to communicate with her on issues that affect their children.

All kids need the love of a dad, and if John is true to himself and develops his relationship and communication skills he will have a full and rich involvement in the raising of his children and be a great role model for them as they grow into adulthood.

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# cultural artefacts

help, but that beyond that point we can go it alone.

This is not Augustine's theology of grace. He insists that there is never a time when we do not depend totally upon God's grace. We can never go it alone; we certainly cannot save ourselves, as the heretic monk Pelagius claimed. This sense of grace is something which the new Missal project wants to show forth more clearly, allowing Augustine's voice to sound in the chorus as mightily as it should.

Then beyond the Church Fathers, we hear the voices of Saints of every age. We also hear voices rising from the great moments of the Church's life like the General Councils - not just the Councils of long ago, but also the Second Vatican Council.

It is surprising how many traces of Vatican II are found in the Latin texts as they were revised after the Council. New touches were added to old texts and new texts were written, which goes to show that the Roman Missal is always a work in progress. It is never a finished product but bears all the marks of the Church's ongoing journey

through time. It will be finished only when the Lord returns in glory at the end of time.

Just as there are many different voices in the Missal, so too there are many different idioms. But for all their differences, these idioms have one thing in common: they are not the language of everyday speech.

The language of Christian worship was always more complex and elevated than what was spoken in the streets. Therefore, in attempting to produce an English which is accessible to people, we are not trying to reproduce the English of everyday speech, especially given that we are producing a Missal for the entire English-speaking world where the language is spoken in a bewildering variety of ways.

Yet this does not mean that the language of the new Missal will be hopelessly formal or incomprehensible. It does mean, however, that it will have an elevated quality which may sound strange at first.

My hope is that, like Shakespeare's verse, the language of the Missal will have its roots in common speech but will take common speech to far distant realms. It

will be a language attuned to all the nuances of the Latin, yet deploying all the rich resources of English. But it will be above all the language of the Church's prayer.

When the work of my Committee becomes tedious and hard, or when I am weary of all the travel it involves, I sometimes remind myself that what we are doing is preparing words to place on the lips of the Bride of Christ as she speaks to the Bridegroom.

These must be words of earth but also words that reach to heaven. They cannot be banal or one-dimensional; they cannot be the plain speech of everyday life. They must be worthy of the marriage bond between Christ and the Church, words that unite heaven and earth.

I also think of Christ instructing his disciples to prepare a place where they could eat the Passover.

In working on the Missal at these long and distant meetings, I like to think of myself as one of the disciples who is simply doing what he was told - preparing an appropriate place where we may sit down with the Lord to eat the Passover.

## Finding art the easy way

There are many types of pictures in the world for you to see. Paintings created by the Masters, photographs of real-life and imaginary subjects and drawings in pen and pencil, to name some.

While surfing the web, you will view these types of pictures as well as a wide variety of artistic pictures called clipart. Clipart or Clip Art is defined as graphic images that are non-photographic.

Clipart was once found in books and the user would cut out or clip it from the book to use in their own work, be it a school assignment or a graphic design.

As computers and the Internet became more accessible, these types of pictures were scanned into the computer for use in programs such as Microsoft Word and PowerPoint. Now many of these images are created by computers for computer users and can be found on CD-ROMs or downloaded directly from the Internet.

There are many different styles and types of clipart available for use on computers. Clipart can come in many different formats including Gif, Jpeg, Bitmap and Vector.

The benefit of these types of clipart is that they can be used on both PCs and Apple computers, in most cases without anything needing to be converted for use.

There are literally millions of clipart images available to buy and download. Some are found on a single CD-ROM with a few thousand images, while others come in sets of CD-ROMs containing hundreds of thousands of images.

They cover a very wide range of subjects including everything from aardvarks to zoology. There are many sources for clipart on the Internet.

Here are some Catholic clipart sites that you may find useful:

1) Silk Net is a Resource for Catholic educators ([www.silk.net/RelEd/clipart.htm](http://www.silk.net/RelEd/clipart.htm)). The Silk Net webpage is a selection of links to Catholic and Christian

### Living with the net



Paul Jenkins

### insites

Vatican Philatelic Society  
[www.vaticanphilately.org](http://www.vaticanphilately.org)

The Vatican reportedly reaped a whopping \$7.5 million profit on the sale of postage stamps in 2005. With members in Europe and the US, this group promotes the collection and study of the Vatican's stamps, covers, and postal history. The site details the history of these stamps and helps explain why they have become so popular with collectors. (Courtesy CathNews.)

clipart pages. It contains over 20 links to a wide variety of clipart picture libraries. For example, it links to the Hermanoleon Clipart site ([www.cruzblanca.org/hermanoleon/](http://www.cruzblanca.org/hermanoleon/)), that contains both colour and black and white images.

Some of the images include pictures of Jesus, Mary, the sacraments, and Christian symbols. The site is in Spanish, however it is easy to navigate.

2) CatholicLinks.Org ([www.catholiclinks.org](http://www.catholiclinks.org)) includes a page called Christian ClipArts & Graphics, Images Wallpapers ([www.catholiclinks.org/cliparts-ingles.htm](http://www.catholiclinks.org/cliparts-ingles.htm)) that contains at least 75 links to different Catholic and Christian clipart pages.

Here you can find pages of clipart on topics such as saints, the Rosary, Jesus, Mary, and the Nativity.

3) Watton on the Web Christian Clipart section ([www.watton.org/clipart/index.shtml](http://www.watton.org/clipart/index.shtml)) has 300+ clipart pictures available to download. This site has been providing clipart since 1996.

Some of the images are for use free of charge to churches and for personal use. This image collection includes pictures relating to Christmas, churches, crosses, Jesus, prayer, weddings and symbols.

It is important to know and remember that some clipart is public domain, which means that it has no copyright restrictions and is free for use.

Most clipart, however, contains some form of copyright, thus limiting how it can be used.

When you are using clipart read the copyright information on the webpage to see how the image can be used. You will need to acknowledge the source of the clipart in your work before you can use it. Some restrictions may also include only being able to use certain clipart for educational use only or non-profit use only.

Till next month, happy surfing.



Special religious education teachers and helpers from Narooma parish in 1994 with then parish priest Fr Michael O'Brien and CCD co-ordinator Jan Cooney.

## 50 years of evangelising our young

By archdiocesan CCD coordinator Sabina Van Rooy

The Confraternity of Christian Doctrine - an association of the faithful devoted to the work of Catholic religious education - this year celebrates its golden jubilee in the Archdiocese.

Archbishop Eris O'Brien established the confraternity as part of the educational mission of the Archdiocese in the late 1950s.

With its origins in the counter-reformation of the 16th century, this parish-based, lay organisation was established to provide religious education to all who were deprived of such education.

Both internationally and nationally the CCD has operated in various ways from home mission work by missionaries who visited isolated areas to weekly special religious education classes in state schools.

The broad vision of CCD throughout the universal church is to offer an alternative to religious education in Catholic parish schools.

Until the 1950s the official policy of the Catholic Church in Australia was against providing religious education for Catholic children in government schools, and the sacraments could be refused to parents who chose to send their children to government schools. However from 1950 CCD began to be provided in response to a dramatic and unexpected increase in the enrolment of Catholic children in government schools.

The ministry of the catechist lies at the heart of the parish and the Church's ministry. It is not easy work. But like the cross that Jesus bore for us, it can bring salvation to those with whom the catechists work.

The Archdiocese needs people from each parish to embrace this evangelising ministry to children and young people, and carry on the saving work of Jesus.

In NSW, religious education takes place in state primary and secondary schools as a result of the Education Act (1990). The Department of Education and Training has issued guidelines about training, program and legal requirements to assist schools, parents and the providers of Special religious education.

The CCD ministry depends on the generosity of people in local parishes who volunteer to teach religious education to Catholic children in local State Schools in NSW and parish schools of religion in the ACT. The archdiocesan CCD team of two provides support for local parish CCD coordinators and special religious educators (catechists) in all deaneries. Key aspects of this support are organisation and presentation of training and formation programs and networking within and beyond the Archdiocese with other churches and education authorities.

Volunteers working in CCD ministry come from many different backgrounds, but share three common characteristics:

- \* A strong love of and commitment to their faith;
  - \* The desire to share that faith with Catholic children in their local parish
  - \* A commitment to the growth of their parish community.
- Last year there were almost 500 volunteers in the Archdiocese teaching 4500 catholic students from kindergarten to Year 10. This year those involved in the CCD ministry team will:
- \* Celebrate the jubilee of the ministry with reflection days, retreats and annual Masses in the five deaneries;
  - \* Participate in formation programs;

● Cont Page 19.



Archdiocesan CCD co-ordinator Sabina Van Rooy (left) with CCD religious education officer Helen Druett.



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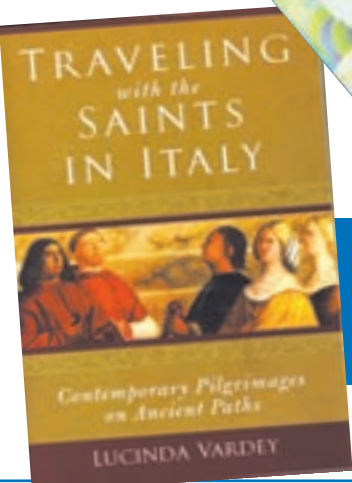


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# The practice of Penance

The Future of the Sacrament of Penance. Frank O'Loughlin. Strathfield: St Pauls, 2007. 208pp. paperback, rrp \$29.95. Reviewer Margaret Ryan.



## Books

Hanrahan thought we were all doomed, and many since Vatican II have drawn dire conclusions from what they see as the decimation (or worse) of those attending the one-on-one form (Rite I) of the Sacrament of Penance.

But is this view accurate? How does recent theology and practice of this sacrament mesh with its history? Enter Fr O'Loughlin.

Dr Frank O'Loughlin is a Melbourne priest with admirable qualifications in theology and liturgy.

He directed the Diocesan Liturgy Centre in Melbourne for some years and has lectured widely in sacramental theology and liturgy. This particular book about the Sacrament of Penance evolved because of the urging of priests at a recent Conference of the Australian National Council of Priests.

O'Loughlin examines the rich and diverse history of the sacrament and draws out broad findings for the educated, but not necessarily, academic reader.

He lists the various shifts in its sacramental usage: its relationship to Baptism and Eucharist, the nature of the sins for which it was used (mortal, venial), the length of time it took to complete the sacrament (years, minutes), the emphasis placed on the various elements (penances, contrition, absolution), the frequency of its use (once only, often) and the understanding of conversion.

In his review of its long history, the author records the great variation in its underlying theology, spirit, liturgical and other practices, and shows its adaptability in "response to historically significant changes in

circumstances."

Various forces have shaped this sacrament. What emerges over the history of the sacrament are both its differences and discontinuities, as well as its historical continuities.

The author reminds readers that Vatican II was blunt about the sacrament's need for a new rite that would give better expression to the nature of the sacrament.

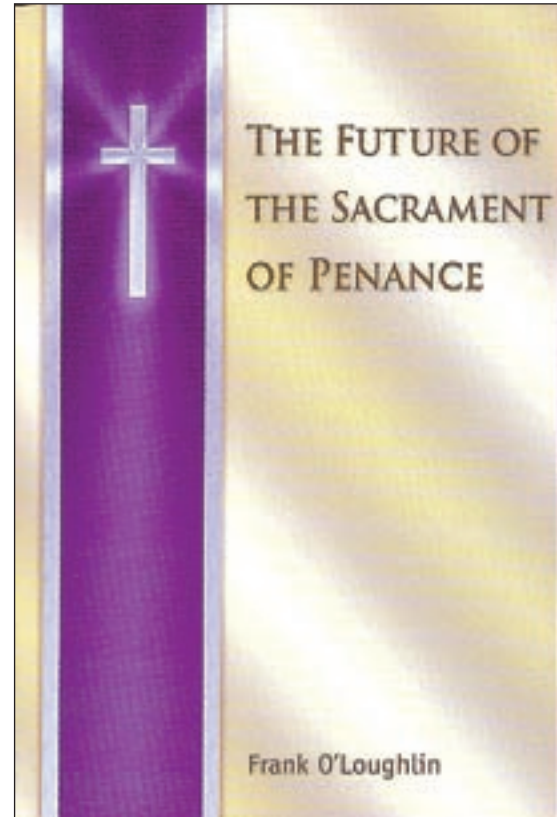
He believes that the recent (1973) rites seem not to have lodged in the Church's culture. At the same time, new rites or practices always take time to be enculturated.

Taking into account recent social and church cultural change, some of O'Loughlin's proposals include that we:

View Penance primarily as a sacrament of conversion (not just forgiveness), based on its relationship with the paschal mystery and the celebration of God's Word; review its core metaphor of the law and courtroom (an impediment to the sacrament in our time); attend the sacrament for serious sin; rethink this sacrament's relationship to Baptism and Eucharist, including its images and perhaps sequence of reception of the sacraments; and its link with new and ongoing evangelisation.

The book is stimulating, informative, readable and perhaps challenging.

O'Loughlin is hopeful, critiquing the sacrament with a view to reviewing its theology and finding "practices which are effective in our culture and time."



## Decline? Not so

Australian Soul: Religion and Spirituality in the Twenty-first Century. Gary Bouma. Cambridge University Press, 2006, rrp \$ 34.95. Reviewer: Janet Moyle.

Religious and spiritual life in Australia is in decline, right? Not so, according to Gary Bouma. He argues that, far from petering out, religion and spirituality are thriving in our secular, post-modern and post-Christendom society.

Prof Bouma is head of the School of Political and Social Inquiry at Monash University. His is a serious study intended for students of sociology and theology as well as for clergy and anyone who seeks to shape, nurture or develop Australian religiosity. He describes the nature of our religion and spirituality as "a shy hope in the heart". Not for us the noisy evangelism of tele-marketers. We hold the spiritual gently and speak about it tentatively but it is no less real for us.

Bouma explores cultural change, social policy, the rise of mega-churches, the growth of Buddhism and Islam and the creation of civic rites such as those for Anzac Day and for the Bali bombings.

And what of the future? Bouma lists three core drivers. The maintenance and celebration of hope, increasing diversity which promotes religious vitality, and the rise and influence of faith-based education. Bouma believes that we are undergoing a period of religious revitalisation in the 21st century. Now isn't that good news?

## Racy recipes, good cause

Jesuit Co-missionaries in the parish of Hawthorn, Victoria, have recently published a cookbook, "Racy Recipes, Memorable Meals", as a fundraiser for a medical clinic in East Timor. The cookbook contains 220 recipes of easy to cook meals with not too many ingredients. Cost is \$15 plus \$5 postage and handling. Orders may be sent to Jesuit Mission, PO Box 6149 Hawthorn West, Victoria 3122. Enquiries to (03) 9818 1382



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## THIS MONTH'S MOVIES

## The Good Shepherd:

Ambitious, successful. M.

Music and Lyrics: A Pleasure. PG.

Archived reviews may be read at  
[www.catholicvoice.com.au](http://www.catholicvoice.com.au)

## Entertaining romance

Filmed in Manhattan, Music and Lyrics is a charming, low-key film that will give audiences much viewing pleasure.

Hugh Grant plays Alex Fletcher, a once charismatic '80s pop star, who maintains a measure of retro fame by appearing at nearby theme parks and fairs, where matronly fans swoon and sway in unison to his upbeat lyrics, and still-energetic pelvis thrusting, and bopping around the stage.

Back in the good old days, Alex was in partnership with a talented lyricist who at the peak of the group's fame, went solo.

Since then, Alex, a talented musician, hasn't written a song for years, and is reduced to considering an appearance on a TV show for has-beens. Then comes Alex's big break. Current pop diva Cora Corman (Haley Bennett), whose older sister Rhonda (Kirsten Johnston) was one of Alex's biggest fans, invites Alex to write a song for her within a week, which Alex is delighted to do, if only he could find a decent lyricist.

Enter Sophie Fisher (Drew Barrymore), an ex-college student with a knack for words, still suffering pain and humiliation from a failed relationship with her writing professor (Campbell Scott), whose job watering Alex's indoor plants leads to the unlikely pair teaming up in a race against time to write the

words and music to Cora's song.

Mark Lawrence's clever script is delightfully anachronistic, an entertaining love story reminiscent of the fast paced, wittily romantic movies of the '40s and '50s, which sheds light on the creative process of collaborative song-writing with a sure touch.

Music and Lyrics is also perfectly cast. The part of Alex, jolted from personal and professional slumber by Sophie's sudden entry into his life, is a role tailor-made for Grant, who plays it with great charm, and his customary wry self-deprecation.

What is new on screen, however, is his display of musical prowess. Grant sings, dances, and piano plays as if he's been doing it all his life, which maybe he has. The same goes for Barrymore, who does her own singing, and whose instinct for understated, '40s-style comedy is also strong. Her deftness of portrayal makes the idiosyncratic Sophie very warm and believable.

Music and Lyrics is a pleasure because it doesn't pretend to be more than it is. Lawrence co-wrote Miss Congeniality for Sandra Bullock, which was a hit for the same reason. Sometimes witty and deft with the heart in the right place is enough. But for those wanting something more relevant and contemporary, there's plenty of that too.

## Films

## Fascinating focus on the CIA

Film reviewing often boils down to a matter of taste, whatever the gloss put on it by reviewers themselves, and this is nowhere more evident than in the critical reception to Robert De Niro's epic spy story, The Good Shepherd.

Touted as a history of the CIA, American critics have been the most savage in condemning the film, which has preoccupied De Niro for nearly 10 years. It has been called plodding, long-winded, and dreary. But for this reviewer, it is unreservedly recommended as informative, fascinating, multi-layered, and moving. Scripted by Eric Roth (Forrest Gump, The Insider, Munich), The Good Shepherd moves backwards and forwards in time, beginning with the Bay of Pigs invasion in 1961.

However, the film's object is not to become mired in the politics of the time. Rather it draws the veil on the clandestine activities of the United States' counter-intelligence agency (CIA), and charts its birth and development during World War 2 as the US Office of Strategic Services (OSS), an intelligence organisation that was active overseas.

This history, loosely based on facts and real people, is chronicled through the intricate weaving of a John Le Carre-style spy story, which has Matt Damon playing Edward Bell Wilson, a buttoned-up but principled and clever Yale undergraduate, recruited by the OSS. Concurrent with this dense layering of fact and fiction are two on-going mysteries. The first concerns a grainy photograph of a man and woman in bed together, and a reel to reel tape recording which has too much background noise to make out clearly what is being said.

Wilson's job is to help decipher the tape, and establish where it was recorded. As he tells his sec-

## The Good Shepherd

Starring Matt Damon, Angelina Jolie, William Hurt, Alec Baldwin, Robert De Niro and Billy Crudup. Directed by Robert De Niro. 167 mins. M. Reviewer: Jan Epstein\*.



Angelina Jolie is socialite Clover in the espionage thriller The Good Shepherd, directed by Robert De Niro. Picture: Andy Schwartz. Copyright: © 2006 Universal Studios.

ond-in-command, Ray Brocco (John Turturro), "There is a stranger (traitor) in the house."

The second mystery concerns Edward himself. Half in love with Laura (Tammy Blanchard) who is deaf, but obliged to marry Clover (Angelina Jolie), a member of Yale's privileged set, because she becomes pregnant, Edward leaves immediately after their wedding to serve six years overseas in the OSS. On his return, he is a stranger to both his wife and son.

The Good Shepherd is an ambitious project which succeeds. Although the storyline cuts backwards and forwards, there is no sense of discontinuity or confusion. Emotionally too, the film succeeds, building to a powerful denouement that rings true, and is all the more affecting because of the film's overall coolness and restraint. It provides an engrossing, in many ways sympathetic lens through which to view America's CIA.

\* Mrs Jan Epstein is an associate of the Australian Catholic Office for Film & Broadcasting.

## The Lenten journey towards Easter

VHS VIDEOS  
LENT RESOURCES

A number of videos and books suitable for reflection during Lent are available for loan from the Catholic Education Office Library. Please contact the library for availability.

**Gospels for Lent Cycle C** (10-15 mins each, ages 10-adult)

A series of six videos that present the Gospel stories used during Lent.

Titles of the six videos are 1) The Transfiguration; 2) The Temptation; 3) The Trial; 4) The Prodigal; 5) The Adulteress; 6) The Fig Tree.

**Lent: a Time of Renewal** (105 mins, ages 12 - adult)

This is a seven-part program focused on the Sunday gospels of Lent, that aims to show what baptismal commitment really means.

Using stories, drama, music and visual meditations Fr Anthony Scannell explores the different themes of Lent. The sessions are designed to be watched one a week during Lent.

**Becoming Catholic: An Adult's Faith Journey.** (Catholic Update series) (33 mins, ages 16 - adult).

This video explores the Catholic Church's Rite of Christian Initiation of Adults, (RCIA), by reflecting on the personal faith experiences of individuals.

The program contains four segments: 1. Story segment; 2. Witness segment; 3. Teaching segment; and 4. Music video reflection.

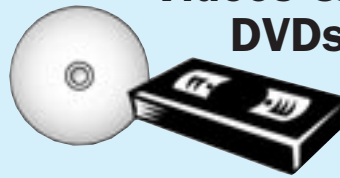
**This is the Night: A Parish Welcomes New Catholics** (Adults)

Follows the faith journey of a group of catechumens from celebration of the third scrutiny during Lent to their reception as members of the Catholic Church at the Easter vigil.

Candidates and members of the Parish community describe their experiences of Christian initiation and the spirit of celebration and welcome that is present in the parish.

**Lenny Learns about Lent** (20 mins, ages 8 - 11)

## Videos &amp; DVDs



An introduction for children to the rich Lenten tradition of the Catholic Church. Aims to restore to children and to families some of the penitential practices of Lent.

## DVDs

**Project Compassion Story.** (8 mins primary, 13 min. secondary, ages 8 - adult).

Caritas Australia produced this DVD that features the efforts of Caritas to provide assistance to people in developing countries.

The program uses an example of support provided to a Cambodian village to help the people become self-reliant.

**SOUND RECORDINGS**  
**A Lenten Journey: The Stories And Scriptures Of Lent In Song** by Bob Hurd. (CD, ages 10 - adult).



A collection of songs that reflect the Lenten Sunday readings. Songs cover topics such as Ash Wednesday, the temptation, the transfiguration, Jesus and the Samaritan woman, the man born blind, Lazarus, and Jesus in the temple.

Several songs use texts from the seasonal psalms such as Psalm 51 and 91.

## CEO Resource Library re-locates

The Catholic Education Office Resource Library has been re-located to the Rheinberger Centre in Weston Street, Yarralumla, on the site of St. Peter Chanel's Church.

Telephone: 6163 4350.

Fax: 6163 4351.

E-mail:

[library@ceo.cg.catholic.edu.au](mailto:library@ceo.cg.catholic.edu.au)

Hours weekdays 9am - 5pm.

The online catalogue is located as a link on the CEO website: <http://ceo.cg.catholic.edu.au/> and option: CG Online. A direct link to the Library's website and catalogue may be found at: <http://vision.cg.catholic.edu.au/teaching/library/about.htm>

All parishioners may borrow resources from the Catholic Education Office Resource Library for a small annual membership fee. The library holds an extensive collection of VHS videos, DVDs, sound recordings and books for all ages. - **by Librarian Dennis Granlund.**



# MISSION TALK



Each year, Lent offers each of us an opportunity to journey to the core of our faith to encounter anew and strengthen our embrace of Jesus' life-giving gift: a gift we are given to enjoy and to share. There is a part in this mission with each of our names on it.

In daring to embrace our faith and share it in our world, Catholic Mission seeks to provide support to faith communities in developing countries and remote areas of Australia so they can enflesh the helping hand of Jesus to the wider community. Work that is reliant on the prayers and generosity of people in our community.

In sharing the gifts of love and life we become new missionaries, enabling others to experience such an encounter themselves. 'The New Missionaries' is the theme of Catholic Mission's school resource 'children first!' and highlights the impact receiving such help has those who are assisted though our support. Many express an ultimate desire to use their gift to the benefit of their community, becoming 'new missionaries'.

Help us help others enjoy the promises of Lent and Easter everyday - new missionaries together sharing life. To support the life giving works of Catholic Mission and enable our endeavours, call us on 6163 4321.

God Bless  
Deacon  
Joe Blackwell

The Rheinberger Centre,  
P O Box 7174,  
Yarralumla 2600.  
e-mail:  
asst.missions@cg.catholic.org.au  
Telephone 6163 4321

## Vocations weekend

A vocations discernment weekend will be run this month as part of the Archdiocese's move to raise the profile of the priesthood as an option for young men.

The weekend, which will include talks by Archbishop Mark Coleridge, Fr Simon Falk and Fr Emil Milat, will be held at the Redemptorist Monastery, Galong, on 23-25 March. Another vocations weekend will be run in November. Inquiries should be directed to Fr Milat at telephone 6291 8866 or e-mail [emil@corpuschristi.insitec.com.au](mailto:emil@corpuschristi.insitec.com.au)

## Sisters take first vows

Family, friends and members of Disciples of Jesus Community from Canberra and beyond gathered at St Benedict's, Narrabundah, to celebrate as Rachel Fleurant and Rosemary Drum professed initial vows and Melanie Edwards made promises with the Missionaries of God's Love Sisters.

The Missionaries of God's Love Sisters is a new work within the Church, flowing from the grace of the Catholic Charismatic renewal and from the life of the Disciples of Jesus Covenant Community in Australia. The MGL Sisters are a group of women, who, touched by the love of God, feel called to belong entirely to Him. They express their response of love to God through life vows of poverty, chastity and obedience in a lifestyle of prayer, sisterhood and evangelisation. Their mission is to bring the love of God to others and their call is to the young, and those who are marginalised in society.



Year 7 students from Jugiong parish were given a blessing when Harden-Murrumburrah parish priest Fr Simon Falk celebrated Mass at Jugiong. Jim Honner and James Wallis have started at St Ignatius, Riverview, in Sydney and Charlie Butt is attending Murrumburrah High. Kindergarten starters Katie Butt, who is at Trinity Harden, and Jugiong Public School student Anna McGuirk were also blessed by Fr Falk. With Fr Falk are (from left) back: Jim Honner, Ella McGuirk, James Wallis, Charlie Butt, William Wallis. Middle: Alex Honner, Anna McGuirk, Loui Polimeni. Front: Georgie, Tom, Eliza and Katie Butt, Joey Polimeni and Ben Wallis.



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## Rebecca's big day

Rebecca Sherry celebrated her First Communion day at St Joseph's Church, Stockingbingal. Rebecca, who was the only child receiving her First Communion, is pictured with Cootamundra parish priest Fr Kevin Barry-Cotter.



## A meeting of the west



Those working in parish ministry throughout the western deanery of the Archdiocese have gathered at Cootamundra. Clergy, parish co-ordinators, pastoral associates and parish workers who met at the Sacred Heart presbytery to have lunch with Archbishop Mark Coleridge. The western deanery covers a large area so meetings are usually scheduled for the morning and end with lunch provided by the host parish.

Gathered at Cootamundra were (from left) back: Fr Mayne Murphy (Lake Cargelligo), Fr Kevin Barry-Cotter (Cootamundra), Fr Pat Corbett CSsR and Fr Leo Coffey CSsR (Galong) and Fr Troy Bobbin (West Wyalong). Middle: Sr Bernadette

Mary Walsh RSJ (Adelong-Batlow), Sr Frances McAleer RSJ (Galong), Fr Paul Tarpey (Canberra), Sr Mary Murphy RSJ (Temora), Archbishop Mark Coleridge, Sr Marie Jean Butler RSM (West Wyalong), Sr Geraldine Agnew RSJ (Galong), Mr Han De Grave (Boorowa), Fr Geoff Lloyd (Young), Sr Augustine Ryan RSM (West Wyalong). Front: Fr Greg Beath (Boorowa), Fr Ben Macajes (Ardlethan Barellan), Sr Carmel Piffero (Ardlethan Barellan), Br Tony Callan CSsR (Galong), Fr Bernie Hennessy (Gundagai), Fr Pat Kenna (Harden-Murrumburrah), Fr Allen Crowe (Grenfell Bribbaree), Sr Cathy Hodge RSM (Cootamundra) and Fr Simon Falk (Harden-Murrumburrah).



It was a gala occasion at St Francis Xavier College, Florey, for the blessing and opening of new and refurbished buildings and grounds. The college marked the opening of the middle school, refurbished food and fabric facilities, classrooms, offices and staffrooms, junior and senior shade sails and refurbished basketball and tennis courts. ABOVE: Archbishop Mark Coleridge with new Catholic Education director Mrs Moira Najdecki, former director Mr Geoff Joy attending his last official opening and principal Mr Angus Tulley.

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## Seeking understanding

A workshop for people seeking a greater understanding of the gift God has given them through Baptism will be held in Canberra this month. The fourth Called and Gifted workshop, hosted by the parishes of Corpus Christi, South Tuggeranong, and St Benedict's, Narrabundah, will be held from 7pm to 9.30pm on Friday, 9 March, and continue from 9am to 4.30pm on Saturday, 10 March, at Holy Family School hall, Gowrie. The program looks at the mission of the laity in the world. Inquiries: South Tuggeranong parish office, telephone 6291 6688.

## Help at hand

Dads, help is at hand. Marymead Child and Family Centre is running a support group for fathers who are finding the going tough. The group will meet over four weeks at Marymead in Goyder Street, Narrabundah, on Thursday evenings from 8 March. Inquiries: Tony Wallace, telephone 6162 5851, e-mail [tony.wallace@marymead.org.au](mailto:tony.wallace@marymead.org.au)

## Freedom

The development and philosophy of Christian freedom is the topic this month for the St Robert Bellarmine Young Adults' Theology and Philosophy discussion group. Next month, Fr Warrick Tonkin will address The Theological Basis and Responsibilities of Baptism. Inquiries: Nathan Kenney, telephone 0401 661 451, e-mail [bellarmine\\_discussion\\_group@hotmail.com](mailto:bellarmine_discussion_group@hotmail.com)

## Peace activist here

A leading US religious peace activist will speak in Canberra this month. Pace e Bene Australia, a small national organising promoting the spirituality and practice of active non-violence, is hosting an Australian tour by Jesuit Fr John Dear. He has written and edited more than 20 books and given thousands of lectures and retreats. He been arrested over 75 times in peace protests and led Nobel Peace laureates to Iraq during the sanctions era. Fr Dear will give a public lecture at Australian Catholic University at 6pm on Thursday, 15 March.

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# John Paul II's legacy to humanity



Pope John Paul II was always popular with young people.

By John Smith

Forming relationships is natural. Friendships and relationships arise because we human beings deeply desire love. We long to love and we long to be loved.

Marriage is a unique relationship arising from friendship between a man and a woman. Pope Benedict XVI noted in his first encyclical letter that this type of relationship is neither planned nor willed. This love between a man and a woman involves an irresistible promise of happiness and somehow, in a mysterious fashion, imposes itself upon us with forceful freedom.

And yet, as we know in our modern culture, marriages are not without challenges, disappointments, and unfortunate demises. How can this special form of relationship once again become "a rock" for our Church, and for our world?

Pope John Paul II was always popular with young people. During his years of service as a young university chaplain he began a work that developed over several decades for young people who wanted to learn from him "how to live."

Throughout his life, Pope John Paul II proved to be deeply consistent in his thought, writings and spoken words.

At the same time, however, he was daring, not afraid to express the truth in contemporary language.

For instance, the character Anna in his play *The Jewelers Shop*, says of her friend, Adam: "Love is, according to him, a synthesis of two people's existence which converges, as it were, at a certain point, and makes them into one."

Again, in a letter Pope John Paul II wrote as chaplain to a young woman student as he was leaving the university: "Authentic love leads us outside ourselves to affirming others: devoting oneself to the cause of man, to people, and, above all, to God.

"Marriage makes sense ... if it gives one the opportunity for such love, if it evokes the ability and necessity of such loving, if it draws one out of the shell of individualism (various kinds) and egocentrism."

Between 1979 and 1984 Pope John Paul II developed a major work called the *Theology of the Body*.

He explained what the body means as a sign of the person and the person's call to be a gift, and how it reveals the nature of God and His plan for mankind.

He demonstrates the great importance of the physical body and human sexuality, and battles the heresies which, valuing only the spiritual, would proclaim the body unimportant, evil, or both.

Goulburn parish priest Fr Tony Percy between 1999 and 2003 studied the thought of the late Pope at the John Paul II Institute for Studies in Marriage and Family, in Washington, DC, where he was awarded his doctorate in sacred theology.

Fr Percy will lead several seminars this year to present these themes. The intended audience is anyone interested in a fresh approach to the meaning life and human relationships, and how human sexuality - expressed by marriage or celibacy - fits into our human relationships.

In the seminars, Fr Percy will present the *Theology of the Body* in simple fashion.

This will be followed by time for questions, and dialogue through a panel discussion.

The first seminar will be held at The Rheinberger Centre, Weston Street, Yarralumla at 7.30pm on Friday, 23 March. Inquiries: John Smith, telephone 6286 1720, e-mail [jlsmith@apex.net.au](mailto:jlsmith@apex.net.au)

Thirty years ago, Philip Rieff wrote a book entitled, *The Triumph of the Therapeutic*.

In essence, he argued that today, in the Western world, so many people need psychological therapy mainly because our family structure has grown weak and many community structures have broken down.

In societies where there are still strong families and strong communities, he contends, there is little need for private therapy, people can more easily work out their problems inside of family and community.

Conversely, where family and community are weak, we are very much left on our own to deal with our own problems and a therapist, rather than a family, has to help us.

If Rieff is right, and I suspect he is, then it follows that the answers to many of the issues that drive us to the counselling couch lie as much, and perhaps more, in a fuller and healthier participation within public life, including church life, than in private therapy.

We need, as Parker Palmer brilliantly suggests, the therapy of a public life.

What is meant by this? How does public life heal and strengthen us?

In brief, public life (life within family and community, beyond our private selves and beyond our private intimacies) is therapeutic because it draws us beyond ourselves into the lives of others, gives us a certain rhythm, and connects us with resources beyond the poverty of our own limitations.

To participate healthily in other peoples' lives takes us beyond our own obsessions. It also steadies us.

Most public life has a certain rhythm and regularity to it that helps calm the chaotic whirl of our private lives which are often racked with disorientation, depression, restlessness, and an almost infinite variety of obsessions.

Participation in public life gives us clearly defined things to do, regular stopping places, regular events of structure and steadiness, a rhythm, commodities no psychiatric couch can provide. Public life links us to resources beyond ourselves.

Let me try to illustrate this with an example: While doing studies in Belgium, I was privileged to attend the lectures of Antoine Vergote, a renowned doctor of both psychology and the soul.

I asked him one day how one should handle paralyzing emotional obsessions, both within oneself and when trying to help others.

His answer surprised me. In essence, he said this: "The temptation you might have, as a priest, is to too simplistically follow the religious edict: 'Take your troubles to the chapel! Pray it all through. God will help you.'

"It's not that this is wrong. God and prayer can and do help. But obsessional problems are mainly problems of over-concentration, and over-concentration is broken largely by getting outside of yourself, outside of your own mind, heart, life ... and room! And so my advice is: Get involved in public things, from entertainment, to politics, to work. Get outside of your closed world. Enter more into public life!"

He went on, of course, to qualify this so that

# The therapy of a public life

## Ron Rolheiser

Oblate Fr Ron Rolheiser, theologian, teacher and award-winning author, is president of the Oblate School of Theology in San Antonio, Texas.



it differs considerably from any simplistic temptation to simply bury oneself in distractions and work.

His advice here is not that one should run away from doing painful inner work, but that solving one's inner private problems is dependent upon outside relationships, both of intimacy and of a more public nature.

In support of this, I offer another example: For more than a dozen years I taught theology at a theological college.

Many is the emotionally unstable student, fraught with every kind of inner pain and unsteadiness, who would show up at our college and slowly get emotionally steadier and stronger.

That strength and steadiness came not so much from the theology courses, but from the rhythm and health of the community life.

These students got well not so much from what they learned in the classrooms as they did by participating in the life outside of them. The therapy of a public life is what helped heal them.

And for us as Christians, the therapy of public life also means the therapy of church life. We become emotionally better, steadier, less obsessed, less a slave to our own restlessness, and more able to become what we want to be by participating fully and healthily within the public life of the church.

Monks, with their monastic rhythm, have long understood this and have a secret worth knowing, namely, a regular program, a daily rhythm, participation in community, the demand that we show up, and the discipline of the monastic bell that calls us to activities not when we want them but when they are set for us, have kept many a man and woman sane, and relatively happy besides.

Regular Eucharist, regular prayer with others, regular meetings with others, regular duties, and regular responsibilities within ministry not only nurture our spiritual lives, they keep us sane and steady.

Private therapy can sometimes be helpful in supplementing this, but public, ecclesial life, with its peculiar rhythms and demands, is what, first of all and most of all, keeps us steady on our feet.

**'Solving one's inner private problems is dependent upon outside relationships, both of intimacy and of a more public nature'**



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### Prayer

O MOST beautiful flower of Mount Carmel, fruit of the vine, splendorous of Heaven, Blessed Mother of the Son of God, Immaculate Virgin, assist me in this my necessity. O Star of the Sea, help me and show me you are my mother. O Holy Mary, Mother of God, Queen of Heaven and earth, I humbly beseech you from the bottom of my heart to succour me in my necessity. There are none that can withstand your power. O show me here you are my mother. O Mary conceived without sin, pray for us who have recourse to you (3 times). Holy Mary I place this cause in your hands (3 times). E B.

PRAYER to the Blessed Virgin Mary: O most beautiful flower of Mt Carmel, fruitful vine, Splendour of Heaven, Blessed Mother of the Son of God, Immaculate Virgin, assist me in my necessity. O Star of the Sea, help me and show me here thou art my Mother. O Holy Mary, Mother of God, Queen of Heaven and Earth, I humbly beseech thee from the bottom of my heart to succour me in my necessity (make request). There are none that can withstand thy power. O Mary, conceived without sin, pray for us who have recourse to thee (three times). Holy Mary, I place this prayer in thy hands (three times). Published on behalf of CP, DP, MP, RP and TP.

PRAYER to Saint Jude: May the Sacred Heart of Jesus be adored and glorified now and forever. Sacred Heart of Jesus pray for us. St Jude Helper of the Helpless pray for us. St Jude Patron Saint of the Impossible pray for us. Amen. Say this prayer for 3 days. Thank you Our Lady of Mount Carmel, Holy Spirit for prayers answered.

THOU O Mary, Help of Christians, who once experienced the hardship and difficulties of acquiring the temporal necessities of life, look with compassion upon me now faced with the same difficulties and help me to find suitable employment. I am anxious, dear Mother, to be gainfully engaged in work that will relieve my temporal needs, without in any way endangering the spiritual wellbeing of my soul. Direct me to employment that will enable me fittingly to provide for myself and my family. I am confident that thou will heed my prayer. O Immaculate Mother grant my request. In return I shall publish thy goodness that others may know the favours thou enjoyest with Almighty God unto His greatest honour and glory. Amen. J G.

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# Coming Events



**CATHOLICS RETURNING HOME** - Our Lady Queen of Apostles Parish, Goulburn, each Wednesday, 7.30pm- 9pm. Inquiries: Telephone 4821 4754 after 5pm.. St Anthony's Parish, Wanniasassa, each Monday, 7.30pm-9pm 23 April to 4 June. Inquiries: Parish office, telephone 6231 7310, e-mail sta.wanniasassa@cg.catholic.org.au, website www.users.bigpond.com/stanthony-nys.wanniasassa

**CENTRING PRAYER** - Expanding the mind and heart through centring prayer, suitable for newcomers and those familiar with centring; presented by Sr Lorraine Cupitt RSM, 10am-4pm, 14-15 April, Marian Hall, St Matthew's parish, Page. Inquiries: Peter Ahern, telephone 6254 7168.

**COMMONWEALTH DAY** - Multi-faith celebration, chapel Australian Centre for Christianity and Culture, 10am, Monday, 12 March. Featuring combined Pacific choir; representatives of major religions will take part.

**COURAGE CANBERRA** - Group for those experiencing same-sex attraction and desiring to live sacramental life of the Church. Meeting 14 and 28 March. Confidentiality assured. Inquiries: Telephone 6254 2408, e-mail couragecanberra@hotmail.com

**CURSILLO** - Ultreyas: Southside at Corpus Christi Parish Centre, Gowrie, 8pm, Tuesday, 27 March. Northside at Marian Hall, St Matthew's Church, Page, 8pm, Thursday, 22 March. All welcome.

**DAY OF PRAYER AND FORMATION** - Josephite Associates of ACT/NSW. Led by Sr Bridie O'Connell, RSJ, subject Hoping for Heaven. St Joseph's parish, O'Connor, 10am-3.30pm, Saturday, 3 March. \$15 each, including lunch and morning, afternoon tea. All welcome. Inquiries: Maureen Carey, telephone 6254 1645, Sr Helen Saunders, RSJ 8741 2334.

**GOOD SAMARITAN SISTERS 150TH ANNIVERSARY** - Thanksgiving Mass, 2pm, Sunday, 18 March, St Christopher's Cathedral, followed by afternoon tea at St Clare's College, Griffith. Ex-students and their families, colleagues and parishioners welcome.

**LENTEN RETREAT DAY** - 9.30am-4pm, Thursday, 1 March, St Benedict's Eucharistic Centre, Narrabundah. Theme "I will give you a new heart", with Fr Ken Barker. Inquiries: Telephone 6295 7879.

**LIGHT TO THE NATIONS** - Youth Easter pilgrimage to Redemptorist Monastery, Galong, Thursday, 5 April to Sunday, 8 April. Inquiries: Daniel Foster, telephone 6297 7922; 0402 033 074; info@ltn.org.au or rego@ltn.org.au website www.ltn.org.au

**MARRIAGE ENCOUNTER** - Weekend for married couples, 30 March - 1 April: Opportunity to recharge relationship batteries, refocus on each other and fall in love again. Merroo Christian Centre, Kurrajong. Bookings:

Telephone 9345 5402.

**MEDITATION ON JESUS** - In style of Fr Gilbert Carlo, meets Thursdays 7.30pm, St Thomas the Apostle, Kambah. Inquiries: Trish Jarzynski, telephone 6231 8468.

**NEW BEGINNING** - Two week-ends 9-11 March, 10-12 August 2007. The Beginning Experience is a weekend program for those who have experienced loss of a partner through death, separation or divorce. The aim is to help participants deal with grief, then work towards a new beginning. Inquiries: Kath, telephone 6292 6195 or leave a message on 0419 210 543, e-mail be\_canberra@yahoo.com.au

**ORGAN RAMBLE** - RSCM Australia (ACT branch) first ramble of year, 10am, Saturday, 24 March, at historic St Andrew's Anglican Church, Braidwood. Members free, non-members \$5. Inspect also St. Bede's Catholic Church and other delightful aspects of Braidwood.

**PEACE LECTURE** - Leading peace activist, author and speaker Fr John Dear SJ, lecture 6pm, 15 March, at Australian Catholic University. Organised by Pace e Bene Australia, a small national organising promoting the spirituality and practice of active non-violence.

**PRAYER IN THE CRYPT** - Lectio Divina, a contemplative praying of Scriptures, 2.30pm-3.30pm each Thursday, in crypt of St Christopher's Cathedral. Inquiries: Parish Office, telephone 6295 9555 or e-mail stchris@velocitynet.com.au

**PRAYER IN THE SPIRIT OF TAIZE** - Group meets 8pm 1st Friday of month, St Alban's Anglican Church, Lyons. Ecumenical gathering. Inquiries: Annemarie Nicol, telephone 6232 7173(bh).

**RAPHAELS** - Singles social group for Catholics and Christian-minded people, aged 24-40. Meet people for social activities, including dinner, movie, social sport, coffee and Mass every two months. Inquiries: Telephone 0401 918 717, www.catholicsocialgroup.com, e-mail raphsgroup@yahoo.com.au

**SERRA CLUB OF CANBERRA** - Parents lunch, Sunday, 4 March.

**ST PATRICK'S DAY SERVICE** - Annual ecumenical service, Australian Centre for Christianity and Culture, Barton, 12.30pm-1.30pm, Friday 16 March. All welcome. Inquiries: Angela Devlin, telephone 6231 9104.

**YASS GIANT MARKET DAY** - 9am, Saturday, 31 March, at Riverbank Park under the bridge; presented by Yass Scouts. Inquiries: Telephone 6226 4443.

*Written entries are invited for the April issue to: Catholic Voice, GPO Box 3089, Canberra ACT 2601, or e-mail ed.voice@cg.catholic.org.au by Thursday, 15 March. Entries which are accepted for this section are free, courtesy of sponsorship by the Catholic Development Fund.*



Archbishop Mark Coleridge chats with the Thompson family, Katie, Simon and children Emily, Lucy and Juliette on his first visit to Sacred Heart parish, Cootamundra.



Mercy sisters Margaret Watson and Rita Savage have celebrated the golden jubilee of their religious profession.

Both sisters have a rural background. Sr Rita grew up in the Riverina where her parents were pioneers in the Murrumbidgee Irrigation Area from 1918. Sr Margaret grew up mostly in Tumut where her family has long been known.

They received their education from the Sisters of Mercy and after completing their initial training at St Michael's Novitiate, Goulburn, have spent the greater part of their lives in teaching, holding various positions of authority.

At the time of her birth Sr Margaret's family lived in Tumut. As her father was required to run the family property, they moved to Armidale. Later they moved to Junee then back to Tumut where the family is well known. It was from Tumut that she entered the Goulburn Sisters of Mercy.

After retiring from teaching Sr Margaret worked as pastoral associate in Holy Family Parish, Gowrie, then for five years as parish coordinator of St Mary's Parish, Bungendore. She has been pastoral associate for the past four years in the parish of Ss Jude and John Vianney at Weston Creek.

Sr Rita, after her retirement from the school apostolate, spent six years in Wagga Wagga, working at the diocesan level in adult education, social justice and liturgy. After four years as pastoral associate in the parish of the Transfiguration, North Woden, in 1998 she became coordinator of the Sisters of Mercy retirement community in Young, a position she still holds.

## 50 years of evangelising

### ● From Page 13.

\* Trial the CCD curriculum from the Diocese of Broken Bay; and

\* Work with parish communities in supporting parish-based sacramental preparation.

The annual CCD Masses will be celebrated by Archbishop Mark Coleridge at St Monica's Church, Evatt, on 19 October and St Mary's, Crookwell, on 16 November. Bishop Pat Power will celebrate Mass at St Joseph's, Pambula, on 26 October, St Joseph's, Delegate, on 9 November, and Sacred Heart, Cootamundra, on 23 November.

Past catechists across the Archdiocese are welcome to attend the Mass in their region. Catechists who have given 30-plus years of service will be acknowledged with new appreciation awards.

Parish SRE teams are recruiting interested people who would be prepared to give a few hours a week to teaching religious education to Catholic students in their parishes. Anyone interested should contact archdiocesan CCD coordinator Sabina Van Rooy, telephone 6234 5402, e-mail sabina.van-rooy@ceo.cg.catholic.edu.au

## CWL elects leaders

St Christopher's branch of Catholic Women's League has elected the following office-bearers at its 61st annual meeting: President Angela M Devlin, senior vice-president Evonne Sullivan, vice-president Gabrielle Wright, secretary Jacqueline Hipwell and treasurer Mineke Peerboom.

Country region will hold its annual meeting on Sunday, 4 March, at Galong and central region on Saturday, 10 March, at St John Vianney's parish meeting rooms, Waramanga. All are welcome to attend. For further information contact Angela Devlin, telephone 6231 9104. The archdiocesan annual meeting and conference will be held over the weekend of 19-20 May at Galong. Archbishop Mark Coleridge will be guest speaker.



The fresh sea air at Batemans Bay helps build a healthy appetite for the men of St Bernard's parish. On the first Saturday of each month, the men gather at the church at 7.30am to enjoy fellowship - and a huge breakfast of eggs, bacon, toast and tea. Men's group organiser Phil Simpson draws up a roster of cooks from the group, and Peter Green leads the washing up crew. To celebrate Christmas, three women parishioners Jan Simpson, June Bowditch and Jill Walker surprised the men by providing a gourmet breakfast.

## FACTS ON FUNERALS

## Commonly asked questions about cremations.

**Q.** Does the cremation take place immediately, or are the coffins stored up until a number are ready to be cremated?

**A.** The cremation will follow as soon as possible after the service. Coffins are cremated one at a time.

**Q.** Is the coffin cremated with the body?

**A.** Yes.

**Q.** What happens to the handles and other fittings?

**A.** The coffin along with its handles and fittings are placed in the cremation chamber intact.

**Q.** What about precious and other metals?

**A.** The temperature at which the modern cremator operates (between 800° and 1000° C) is such that metals are fused together with other materials so that they are not recognisable and have no salvage value. Any metallic material resulting from a cremation is disposed of in accordance with the instructions of the cremation authority, usually burial within the crematorium grounds.

*For more information please call 6297 1052.*



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# Generosity found in a crowded shack

Clockwise from left: Fr Frank Jones with some young parishioners; Bec Bromhead with baby Rebecca and her family; the parish truck, bought with help from Canberrans; looking out over the community; the medical clinic in mid construction.

Bec Bromhead recently took up the position of World Youth Day coordinator for the National Council of the St Vincent de Paul Society in Deakin. Before starting she spent six months travelling in South America, Europe and South Africa. One of the highlights of her trip was spending three weeks with archdiocesan priest Fr Frank Jones in his new parish in Ecuador.

Imagine 15 people, spanning three generations, sharing a one-room cane shack with three dogs. The home has only three walls so is open to the elements, and the floor is bare earth.

These images and situations were frequent and my time in San Francisco was challenging and confronting, and yet this far from the first image that comes to mind when I think of my visit to Fr Frank Jones' new parish.

The first picture is that of the most generous, humble and welcoming community I have had the pleasure of spending time with.

San Francisco is on the outskirts of Guayaquil, a large, dangerous, industrial city on the western coast of Ecuador, which is in north western South America.

It is a relatively new neighbourhood, formed when a large group of homeless people from the inner city organised themselves and set up their shacks on government land outside the city limits before anyone could stop them.

It is now a bustling community with a few small shops and even electricity, however services that we take for granted, such as schools and health clinics, are few and the quality of those that are available is very poor.

In the short time that Fr Jones has been there, there have been vast improvements. A registered nurse, Padre Francisco, as the locals call him, first set about securing some land and building a medical clinic.

This was being built when I visited. Now it has been completed, Fr Jones has moved into one of the back rooms until a presbytery can be built.

First there are a few other projects that have priority. In the past few months work has started on a day care centre and nutrition centre.

These simple services will make a huge difference to the lives of many families in San Francisco. A school, new church and an HIV/AIDS hospice are planned further down the track.

In the first weeks Fr Jones spent in the community, about 20 people attended Mass. Over the following months, members of the parish came together and built their own church, a simple but beautiful testimony to the spirit of this community.

At Christmas Mass more than 400 people crammed into the little church and spilled outside.

There are weekly bingo nights in a neighbouring yard, sometimes raising as much as \$100 for the parish. The spirit and determination of this community is inspiring.

Now I'm home and settling back into work and normal life, I sometimes catch myself falling into the traps that are all too easy in our lucky country: desiring and caring about things that will never provide the fulfilment that at first they seem to offer. I thank San Francisco for teaching me so much about friendship, community, compassion and life.

● A mission group in Canberra set up to support Fr Jones' work has raised funds for a new vehicle and is helping with various projects and needs in San Francisco. In recent news from Fr Jones there has been serious flooding in Guayaquil, which has set back the opening of the nearly completed nutrition centre. He has



asked for prayers of our archdiocesan community in getting through this difficult and frustrating time. For more information on Fr Jones'

San Francisco parish or how you can support the Canberra mission group, go to the website at [www.frfrankmission.org.au](http://www.frfrankmission.org.au)



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