



Just being there
– Middle Pages

Amaroo's first shepherd moves on

Only six years ago foundation principal Patrick McGrath opened Good Shepherd Primary at Amaroo with 85 students. When he left the school at the end of last term he was farewelled by more than 600 children.

Mr McGrath, who has worked in education for 26 years and been a principal for 15 years, has taken on a new role as executive director to the Australian Primary Principals Association.

For Mr McGrath, who has taught at several schools around the Archdiocese, establishing Good Shepherd was a real adventure.

"It's been hard work but the staff have been absolutely magnificent. The kids are beautiful and the parents are so busy but always supportive," he said.

Good Shepherd would not be where it is today without the support it had received from the Catholic Education Office, Holy Spirit Primary at Nicholls and the government Amaroo School next door.

"We have had a very good relationship with Amaroo School; we're not in competition, that's not what Catholic schools are about," he said.

Gungahlin Parish has also played a large role in helping the school grow and Mr McGrath said it had provided a lot of important support and energy. "Elizabeth Maroney (principal at Holy Spirit) and I really feel like we're part of the whole parish team. Although I live in Tuggeranong, I sort of feel like I'm a part of two parishes."

Mr McGrath will remain a member of the Catholic Education Commission.

ABOVE RIGHT: To be the heart of God in Amaroo: Good Shepherd Primary School farewells its principal Patrick McGrath.



Youth shake-up

Youth ministries and services in the Archdiocese face a significant shake-up following the release of a wide-ranging review commissioned by Archbishop Mark Coleridge.

A report compiled by consultant Dr Robert Long finds the youth sector in the Archdiocese is "a mix of outstanding ministries and service but is also beleaguered by a history of divisiveness and factionalism."

"This condition constrains the effectiveness of ministry within the Catholic youth sector as a whole and imposes an awkward dynamic on leadership in the youth sector as it endeavours to rise to the challenges of World Youth Day and ongoing opportunities for development and evangelisation."

The review puts forward 14 major recommendations targeting areas of:

Organisation, accountability, gaps in services and ministries, strategies for unity, structural needs to assist healing and forgiveness, opportunities for evangelisation, learning and development, issues specific to Catholic youth ministry, development of a youth framework, and representation.

The report says that the recommendations set out a range of options which, if adopted, imply a significant cultural correction in the sector and a challenge to the Archdiocese's Directorate of Pastoral Support Services in managing change.

A major proposal is that the Archdiocese initiate an annual youth summit to provide vision and develop strategies to address future needs.

The first summit will be held in Canberra on 22 and 23 September, organised by the Archdiocese's Directorate of Pastoral Support Services.

Archbishop Mark Coleridge said the summit would give him an opportunity "to announce and discuss the decisions I have taken in response to the recommendations". He said some of the report's recommendations were straight-forward and would not be difficult to implement. "Others are more complex and will present challenges at the point of implementation," he said. "But I have been thinking long and hard about the recommendations, and the decisions and actions they will require."

"My hope is that the review, and the summit as one of its early fruits, will help young people and those

who minister to them to respond to the voice of the Spirit."

He said when he came to the Archdiocese he had been "struck by the energies in the challenging field of ministry to young people and by how much had been achieved" in the Archdiocese. "I was keen to do whatever I could to build upon that achievement, to stir still greater energies and to consolidate the gains."

In the report, Dr Long says that from the first interview it was apparent that youth ministry and services in the Archdiocese were "scattered", "frustrating", "a lost opportunity", "piecemeal", "disconnected", "patchy and disjointed", "unstable" and "unprofessional" in the words of some respondents.

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You've just got to be there

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The best work of young readers

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EDITOR and ADVERTISING
Geoff Orchison

ADDRESS
Postal - GPO Box 3089, Canberra ACT 2601.
Street - Favier House, 51 Cooyong Street, Braddon ACT 2612.
E-mail - ed.voice@cg.catholic.org.au
Internet - www.cg.catholic.org.au

TELEPHONE
6201 9806 or mobile 0407 008 563.

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What are you doing now?
I am the youth and night patrol co-ordinator for the St Vincent de Paul Society in the Archdiocese.

What made you realise your vocation? Was it sudden?
It was something that grew over time. I first had the thought just after I left school but put it out of my mind until I finished my degree. I became involved with the St Vincent de Paul Society while I was at university and the Vincentian spirit attracted me. Once I started working the sense of being called to religious life grew stronger and although I enjoyed my job I found myself wondering if this was all there was to life. I also enjoyed what I was doing as a volunteer for the society and wanted to be able to do that in a deeper way and give more of myself to it.

What sort of background do you come from? What was your family, education and childhood like?
I am the second of 10 children. My parents are devout Catholics. We moved around in my early childhood because of my father's job. I was born in Grenfell, and then we lived in Batlow, Yass and Goulburn before we settled in Newcastle. I went to Catholic schools all through my education. I did a science degree at Newcastle University.

What are the greatest challenges of your vocation?
Living in community can at times be challenging, because of the differences

my life
Daughter of Charity Sr Therese Haywood talks about her vocation. See more on vocations in our special feature on pages 14 to 17.



between people. Sometimes it can be hard to balance one's individual needs and desires with the needs of the community.

What are the best times for you?
Highlights for me are when I have really been able to help someone or be with them. One experience that stands out is from the time I was working at St Mary's House of Welcome, a day centre for homeless people in Melbourne. I was able to be with an aboriginal woman, who was a regular at the centre and an alcoholic who was at times quite violent, when she was praying and it was very profound. I think that being able to see that there is good in people, to see Christ in them as St Vincent would say, even when they may not see it in themselves, is what is most important for me.

What are your leisure interests?
I enjoy reading literature, movies and listening to music. I also am a keen follower of sport, particularly cricket. I also knit and do tapestry.



Hospitality students from St Edmund's College have once again shown their class. In the annual secondary schools cooking competition hosted by the Australian Culinary Federation, Anthony Magro and Ryan Spiteri took out first place against about 20 other students from the Canberra region. The two prepared Wagyu beef and white truffle oil mushroom mousseline sided with a bone marrow soufflé and mulled wine jelly. To top a great day for Eddies, Daniel Robb and Tyson Garani came second overall with their smoked sesame crusted lamb seated on a green tea pesto, petit five spice lamb pie and coconut flavoured layered potato shaded with a savoury sesame tuille.

ABOVE: Top chefs (from left) Anthony Magro, Ryan Spiteri, Daniel Robb and Tyson Garani.

CANBERRA priest and author Fr John Ryan has found an unlikely venue for the launch of his latest work. The Power of Both/And. Spirituality of Relationships will be launched next month at a dinner to be held at Ainslie Village. Funds raised will go to Fr Peter Day's Home in Queanbeyan project which helps the homeless and mentally ill.

Fr Ryan says the book is "my account of what it has been like living in this sometimes dysfunctional environment for my three score and ten years. It is also a progress report on what I have discovered that could be helpful through my own struggles and my extraordinary exposure to many great people of learning and holiness.

"Basically it is an attempt to add my voice to the call to restore love and life ahead of law and control at the centre of Church activity and to point to how things might begin to change as this is achieved. It is an appeal for open dialogue and consequent action among all who want to see their religious life bear fruit that will grow and flower."

From near and far

YOU could only do it down the coast... St Joseph's Primary School, Eden, celebrated Walk Safely to School day with a fun pyjama theme. The students had a ball dressing up in pjs and walking from the wharf to the break-



fast venue, where Adrian Sandrey donated healthy tucker for the walkers. Among the early birds were principal Mrs Kris Ayres and students Torey Potter, Chris Mitchell, Amber Keft and Mikayla Tyrell.

THE oldest continually used church in the ACT has received a welcome helping hand. With the help of money from the ACT Heritage Grants Program, Sacred Heart Church at Calwell has had its roof restored. The roof of the church had been deteriorating for some time, causing water to leak into the church and allowing birds to nest in the roof. Chief Minister Mr Jon Stanhope, parish priest Fr John Armstrong and assistant Fr Emil Milat gathered with parishioners for a blessing ceremony. The church was consecrated and opened on 29 June, 1902, and extended in 1914.

What would you say to someone considering your vocation?
If religious life is right for you, then it is a most fulfilling and rewarding life.

What are your hopes for yourself, your parish/your work and your Church in the coming year?
I hope to grow in my vocation and to be able to continue to make night patrol and our camp programs more effective and responsive to those that we serve.

What does your vocation mean to you?
My vocation is central to who I am, it is the foundation of my life.

If you hadn't become a sister what do you think you might have gone on to do?
I am not sure if I hadn't become a Daughter if I would still be working as a scientist. It is hard to imagine my life without being a Daughter of Charity.

How do you personally go about developing your relationship with God on a daily basis?
I spend time in meditation each day and I attend Eucharist most days. I also spend time at the end of the day reflecting on where I have felt God's presence.

How positive do you see the future of the religious sisterhood? Will it be quite different in, say, 10 years or 20 years?
I think that religious life is really important for the Church and the world. Religious life is however undergoing a process of change and I don't think anyone knows what it will look like in the future.

AFTER 128 years service to Queanbeyan, the Sisters of the Good Samaritan are being honoured with a rose in their name, unique to Australia and never before released.

Specially cultivated by Swanes Nursery, the deep fuchsia-coloured rose also marks 150 years since the sisters were founded in Sydney by Archbishop John Bede Polding.



Sole Good Samaritan in Queanbeyan Sr Joy Edwards said each sister had endeavoured to live up to her Good Samaritan logo 'That all things in God may be glorified'.

Since their arrival in Queanbeyan in 1879, the Good Samaritan sisters have taught in schools, conducted social and parish work and visited the sick and poor in their homes.

Celebrations paying tribute to the sisters begin at 11am on Sunday, 5 August, with the official opening of the rose garden at the entrance to the Queanbeyan showgrounds by Mayor Frank Pangallo. Although 700 roses had to be ordered for cultivation to go ahead, the number was easily reached with institutions around Australia who had associations with the Good Samaritans happy to buy a rose.

To coincide with the opening of Floriade on 15 September, Queanbeyan parish and community have organised further festivities including tours of Benedict House, where many of the sisters lived and served, a fashion parade and a celebratory dinner. About 30 Good Samaritan Sisters will arrive for the celebrations.

Bishop Pat Power will celebrate Mass in honour of the Good Samaritan sisters in St Raphael's Church at 10am on Sunday, 16 September. For more informations or tickets to the dinner, contact Shirley Bailey on 6297 4014.

THERE are more Catholics in Australia, according to the 2006 Catholic Census - 5,126,844, up from 5,001,624 in 2001, up 2.5 per cent. However, the proportion of Catholics in the Australian population has declined slightly, from 26.6 per cent to 25.8 per cent.

Sadness over abuse claims

Bishop Pat Power has expressed deep sadness over allegations of abuse at two Canberra Catholic colleges.

The Auxiliary Bishop of Canberra and Goulburn said abuse of any kind was damaging. "When it is carried out in a religious environment and one of trust, it is even more reprehensible," he said.

Bishop Power was responding to reports of allegations of sexual abuse of students some years ago at Daramalan and Marist colleges.

"On behalf of the Archdiocese of Canberra and Goulburn, I express my deep sadness concerning the allegations of abuse in two of Canberra's Catholic colleges," Bishop Power said.

"Any report of abuse, physical, sexual or emotional must always be thoroughly investigated with the welfare of the victims uppermost in our concern.

"The damage caused by such abuse can have terrible effects, sometimes lasting for a lifetime.

"It should be borne in mind that in many instances it is only after a number of years that victims are able to bring themselves to report such abuse. When they do, they need to be treated with great sensitivity and care."

Since 1996, the Catholic Church in Australia had operated under Towards Healing, a set of principles

and procedures drawn up to respond to complaints of abuse against personnel of the Catholic Church, he said. Where criminal behaviour was involved, complainants were advised to notify the police.

"I am assured by the authorities of both Daramalan and Marist colleges that they regard these allegations as extremely serious and are doing all in their power to ascertain the full facts and to see that those affected are treated with justice and compassion.

"At the same time they are giving whatever help they can to the current students and staff.

"Daramalan and Marist Colleges have a proud 40-year history in Canberra and I appeal to the public to judge them in the light of the positive contribution they have made to the lives of thousands of students over that time.

"Having said that, even one instance of abuse is to be deplored and I am heartened to know that all schools have in place strict measures to ensure the protection and well-being of their students.

"My sympathy and prayers go out to all touched by these sad events."

Bishop Power encouraged those wanting to access the Towards Healing process to telephone 1300 369 977 or those who wish to register their concern with Daramalan or Marist colleges to contact the colleges.

Focus on liturgy, language

All parish pastoral councils, school boards and staff, archdiocesan groups and organisations are invited to send delegates to an archdiocesan assembly to be held next month.

Archbishop Mark Coleridge has extended the invitation to the assembly, which will be held on 7 and 8 September at St Clare's College, Griffith.

A presentation on World Youth Day will be given on Friday from 7pm to 9pm.

The themes for the Saturday session, which will run from 9am to 2pm, are Renewing our appreciation

of the liturgy, and Preparing for the new language of the Mass.

Secretary of the National Liturgical Commission Fr Peter Williams and its chairman Archbishop Coleridge will lead the assembly on Saturday.

Fr Williams, who is also director of liturgy for World Youth Day, will have much to offer as the Church seeks ways to involve young people in parish liturgical celebrations.

The Archdiocesan Liturgical Commission and the Directorate of Pastoral Support Services will showcase material they have available to parishes.

Keep it simple says Emma

School celebrity and future teacher, Emma Turner, 11, has given a hot tip to all aspiring artists. She says simplicity is best.

Winner of the 2007 Human Rights Senior Primary Student Art Award, the year six student used "respect", the motto of St Monica's Primary School, Evatt, as inspiration for her painting.

Lots of colour, flowers and a butterfly to symbolise freedom gave Emma the look required to be chosen from 130 entries across the ACT. Human Rights and Discrimination Commissioner Ms Helen Watchirs presented the award during school assembly. "All the kids were interested in me for a couple of days after the assembly," Emma said.

With plans to be a teacher one day, Emma believes human rights are very important and all children should be taught about it. "We learnt



about children's rights in school and I think our school motto 'respect' is part of that."

Emma's art work has been turned into a poster and will be on the commission's annual report cover and new publications and pamphlets. "Seeing my pictures up in shopping centres and places like that might be weird because I'm not used to seeing them out of school," she said.

On the move

The offices of Catholic Communications, including Catholic Voice, and the Tribunal of the Catholic Church have moved. Both are now situated on the ground floor of Favier House in Braddon in the former offices of the CDF.

The Tribunal's new telephone number is 6201 9802 and fax 6201 9820. The postal address of GPO Box 89, Canberra 2601 is unchanged. The e-mail address is still tribunal@cg.catholic.org.au Access to parking is via Donaldson Street, Braddon.

Catholic Communications and Catholic Voice contact details are unchanged. Telephone numbers are 6201 9806 and 6201 9872.

HARVEST PILGRIMAGES	
	WAY OF ST JAMES Lourdes(3) Loyola Santo Domingo De Silos (1) Burgos Leon Astorga (1) Sarria (1) Santiago De Compostela (2) Coimbra Fatima / Anniversary (3) Optional Medjugorje Extension (6) A 15 day pilgrimage from \$4595* Departing 2 Oct with Fr Paul Chandler
	PATHWAYS OF ST PAUL Athens (2) Ancient Corinth Samos (1) Patmos (1) Ephesus Day Kusadasi (2) Pergamum Assos (2) Gallipoli Istanbul (2) Optional Malta Extension (3) Why not extend on Graces of Italy? A 14 day pilgrimage from \$4395 Departing 4 Oct with Fr Terry Raj
	GRACES OF ITALY Padua (2) Venice Ravenna Florence (2) Siena Assisi (2) Loreto (1) Lanciano San Giovanni Rotondo (2) Monte Sant Angelo Pietrelcina Optional Rome Extension (3) A 14 day pilgrimage from \$4495* Departing • 29 Sep with Fr Tadeusz Seremet SDS • *17 Oct with Fr Terry Raj
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Qualify for life

Record generosity

Australians, particularly Catholics, have proved themselves more generous than ever in donating a record-breaking \$8.9 million to Caritas Australia's 2007 Project Compassion appeal. Catholic schools and parishes raised more than \$5.5 million.

Treated as spectators

Aboriginal Australians are in danger of being treated as spectators of their own future, Australia's religious nuns, brothers and priests say. Catholic Religious Australia welcomed the recent concern of the Federal Government for children who are harmed by situations of substance abuse, family violence and sexual abuse. However, spokesman for the peak body for Australia's 8000 religious, Fr Tim Brennan MSC said what appeared to be absent from the present strategy was the harnessing of the existing passion of indigenous people for a better future for themselves and their families.

More permanent deacons

There are now estimated to be 100 permanent deacons in Australia working in a huge range of ministries, the newly appointed national deacon coordinator, the Rev Paul Simmons says. There are four permanent deacons in the Archdiocese of Canberra and Goulburn.

New explanation of Mass

The Vatican has approved the General Instruction of the Roman Missal which was submitted by the Australian Catholic Bishops Conference. The approval relates to the General Instruction that accompanies the third Latin edition of the Roman Missal published in 2002 and translated into English. It explains how the Mass is to be celebrated in a number of different scenarios and states the liturgical principles which guide the celebration of Mass in the Latin Rite.

New bishop for Darwin

Bishop of Port Pirie Eugene Hurley has been named the new Bishop of Darwin. Bishop Hurley, 67, who was ordained in 1964, succeeds Bishop Ted Collins MSC, who has reached retirement age. He is the first Bishop of Darwin not to belong to a religious order.

FACTS ON FUNERALS

What does a Coroner do?

In Australia the Coroner's role is a very public one.

Apart from the fact that they are there to determine the identity of the person who has died, they will also inquire into the date, time and place, cause and manner of death. Once they've determined the facts, they will then explain their investigations, and if possible, will make recommendations on how to prevent death or injury by the same means in the future.

If in the course of their investigation, the Coroner discovers that a known person has committed an indictable offence in connection with a death, they then refer it to the Director of Public Prosecutions.

A little known fact is that Coroners also inquire into fires where property has been destroyed or damaged.

For more information please call 6297 1052.



M . H . O' R O U R K E
F U N E R A L D I R E C T O R S

**PROUDLY AUSTRALIAN AND FAMILY
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I've almost completed one year in the Archdiocese, even though it feels like much longer. A lot has happened in a short time, or so at least it seems to me. As it turns out, I'm yet again overseas at Missal meetings - this time meeting in Leeds and Newry with a few days in Rome in between. I may have escaped the chill of Canberra, but I certainly haven't escaped the relentless damp of the British Isles or the belting sun of the Mediterranean. As a friend of mine once said, "I can be unhappy anywhere".

As I take stock of my first year as Archbishop, distance lends a certain perspective. One of the things I've been keen to stress in my first 12 months is the importance of vocations to the priesthood. On a few occasions, I've stated the obvious that you can't have the Catholic Church without some form of the ministerial priesthood, and that it's up to all of us to work and pray hard to ensure that we have enough priests to meet the needs of the Church in a time of both threat and promise.

Some seem to think that we've lost the battle to recruit excellent candidates for the male celibate priesthood. I'm not one of those. I think the battle is far from lost and that there's a shift in the religious culture of the young which bodes well for future vocations to the priesthood. One sign of that shift was the recent national conference of the Australian Catholic Students' Association in Canberra.

If it's true that you can't have the Catholic Church without the priesthood, it's also true that you can't have the Catholic Church in good health unless you have the flourishing of religious life. Consecrated religious life in some form or other has been part of the Church's life from the very beginning, and its flourishing has always been a sign of a Church which is full of fresh vim and vigour. So one of things I would like to put at the heart of my second year as Archbishop is a focus on the renewal of religious life in the Archdiocese and beyond.

In this part of the world, religious - especially religious women - have made an extraordinary contribution. You have only to think of the heroic pioneering work done by the Goulburn Sisters of St Joseph and the Goulburn Sisters of Mercy to see what I mean. The Church in this part of the world owes those women an unpayable debt of gratitude. And if I speak of a renewal of religious life in the Archdiocese, I mean a new surge that builds upon the heritage of women like the Goulburn Joeys and Mercies and that therefore builds upon the insights of women like Mary MacKillop and Catherine McAuley.

I have never felt called to religious life, but I have been mightily enriched by religious almost since the day I was born. I had an uncle who was for many years a memorable De La Salle Brother, and he was a great influence on me. I was taught by the Josephite Sisters and the Christian Brothers. I was formed for the priesthood by the Jesuits, who also led me into and through the labyrinth of biblical scholarship in Rome and Jerusalem. In Rome, I have been a chaplain to the Christian Brothers who gave me the crozier I carry as Bishop. I have also lived with the Marist Brothers as a chaplain and been a friend to them in various parts of the world. I am writing this in the Roman house of the Carmelite Friars where I'm staying with an Australian friar who's an old friend of mine. So you can see how much religious have been part of my journey through life.

Yet one of the signs of the Holy Spirit among us seems to be the emergence of new forms of religious life, as young people go in search of a life and a community which responds to their desire to follow Christ more radically. This has always been so through history, as religious life has passed through changes of every kind. I saw evidence of it in Chicago just after Easter when I was there for a meeting.

At the same meeting-place, there was a gathering of what is called the Institute for Religious Life. Many newer communities were represented, as were older communities which have experienced a new surge of vocations in recent times. It was quite something to see so many young religious women and men in one place at the one time.

In our own part of the world, the Missionaries of God's Love have been one new form of religious consecration that has brought new energy to the Church. The MGL Brothers and Sisters have attracted some of our finest young people to give themselves to a wholehearted life of discipleship and mission, attesting to the endless and overwhelming attractiveness of Christ and the power of the Holy Spirit.

Through the past year, a few young women have spoken to me of what they feel to be the stirrings of divine vocation in their life. They feel called by God to consecrate their lives in a special way, but none of the existing reli-



Join me in listening

... so that the Church can speak of Jesus in new and more powerful ways

religious communities corresponds to their sense of vocation. They feel called to something different, even while respecting deeply the forms of religious life they now see. As a bishop, I have to take these conversations seriously and discern what it is that the Holy Spirit may be saying to the Church in these young women. And on the basis of that discernment, I have to act in order to allow the Spirit more space in which to move. In that sense, I have to get out of God's way and let God act.

What these young women are looking for is a way of religious life which is both traditional and contemporary, both contemplative and missionary. It's not a throwback to anything; it's not an exercise in reactionary nostalgia. It wants to draw out of the treasures of the Church things both old and new. By this I mean these women want a form of religious consecration which takes some traditional elements of religious life and reconfigures them in a way geared to the needs of today and in particular to the needs of the new evangelisation. They want a life of prayer, community and mission, all lived with a new kind of intensity. They want a religious habit that offers a sign of their vocation and mission. They want joyfully and simply to live a life which is centred on Christ and which is therefore a genuine alternative to the one-dimensional and ultimately soul-destroying secular liberalism they have known. They want more.

What does this mean in practice? It may mean that I invite into the Archdiocese experienced women from communities elsewhere who may be able to nurture the seed here in creative and sustaining ways. It will certainly mean providing some kind of accommodation and support for the community, in its early stages. It will also mean accompanying these women on their journey of discernment. Part of this will be a discernment of the mission which would best suit their divine calling and the needs of the Church here. This will require a combination of realism and imagination, but in the end the sky is the limit.

One of the reasons this has struck a chord in me is that it's women who are taking the initiative. This is a crucial aspect of the new evangelisation, as it was at other threshold moments in the past. The Church has said clearly that we don't have the freedom to ordain women to the ministerial priesthood. But we certainly do have the freedom, indeed the duty, to involve women in every other way imaginable in the life and leadership of the Church.

Through history, women have exercised many kinds of charismatic leadership in the Church, even if they haven't exercised hierarchical leadership. But hierarchical leadership is only one aspect of the mystery of the Spirit-filled leadership in the Church, and in these young women we're seeing the emergence of yet another new form of charismatic leadership in the Church - and not just in the Church, because religious men and women have always been at the cutting-edge of the Church's witness in the world.

It has been said to me that the Vocations section on the Archdiocesan website is incomplete because it mentions only the priesthood. That's absolutely right. It happened because the writing was left to me and the priesthood was what was uppermost in my mind through my first year.

But now is the time for other voices and insights to enter that section of the website, so that together we can speak of all the vocations with which Christ enriches the Church. But let's speak with a special focus and conviction of the flourishing of religious life in the Church, so that communities of consecrated women and men can speak to us all of what we are called to be as the Church in the world.

I invite all of you to join me in praying and thinking about what the Holy Spirit is saying to the Church at this time. I invite all of you to join me in listening....so that the Church can speak of Jesus in new and more powerful ways.

+Bishop Mark



Mr Tim Moore, Ms Mary Porter, Dr Morag McArthur and Ms Debbie Noble-Carr at the report launch.

Homeless take up challenge

A study into homeless children by Australian Catholic University has found children often manage to come out of such a problematic experience with a positive outlook.

The report *Finding their way home: Children's experiences of homelessness* was conducted by Mr Tim Moore, Ms Debbie Noble-Carr and Dr Morag MacArthur from ACU's Institute of Child Protection Studies for the ACT Department of Disability Housing and Community Services.

Funded by the Supported Accommodation Assistance Program and the ACT Government, the research aimed to explore and understand experiences of homelessness by interviewing 25 children.

"Children reported that during periods of homelessness they felt connected and supported by their families and that their parents mitigated some of its negative affects," the report said.

"They believed that having lived through difficult times they and their families had developed an appreciation for life and a sense that they could overcome future challenges."

During the study, a 21 year old woman reflected on being homeless and said the experience had made her more ambitious to be a good mother to her own children.

"I want to give them everything and keep them from going through anything tough," she said.

Ms Noble-Carr said the research found children and adults had very different ways of defining homelessness.

"Some children who had permanent and stable accommodation didn't see themselves as being at home because it wasn't a stable environment," she said.

Mr Moore said the research found workers in crisis accommodation, child protection services and in schools needed to communicate better with children. "It became really clear really quickly that kids have an incredible amount to say," he said.

The full report can be accessed at www.acu.edu.au/icps

Goulburn update

Work is continuing on Sts Peter and Paul's Old Cathedral, Goulburn. While Mr. Claude Bagnaro continues work on the sub-floor area to alleviate the water problems which have created rising damp, other projects are being reviewed.

A new sound system is being considered and will be installed on a two week trial. It is expected the system will provide better sound throughout the church using the latest in sound technology.

News from the restorers in Melbourne is that the Pugin lectern has been restored. It is likely to be returned to the sanctuary soon.

The grant from the Federal Government received in May has enabled the restoration committee to make further plans for external structural work in the next 12 months.

Parishioners and friends of the restoration can access details on the history of the Old Cathedral, its heritage and the progress on restoration at www.stspeterandpaulsoldcathedral.org

Personal tours to see the restoration work may be organised by telephoning a member of the committee on 0419 414 212 or 0438 210 321.

Mary inspires Bombala's outreach

What has a small mountainous village in Peru got to do with Bombala?

It's got everything to do with Bombala's branch of Josephite Associates, who promote the understanding and work of Blessed Mary MacKillop, co-founder, with Julian Tenison Woods, of the Sisters of St Joseph.

In Bombala and Delegate, the sisters are most remembered for the schools they conducted, and, through them, the outreach they gave to people in need.

Peru, South America, is a mission of the Australian Sisters of St Joseph. One of them, Irene Mc Cormack was murdered by Marxists in 1992 in a mountain village because she was helping locals to live the Gospel virtue of justice.

This year marks the first Peruvian to become a Sister of St Joseph.

The Josephite Associates in Bombala are collecting used postage stamps, which are sold to provide much-needed funds to the mission.

Mary MacKillop visited Bombala in 1899 and stayed at the Old Convent, which is now Lavender House. The house on the Monaro Highway has been chosen for an early morning stopover of the WYD cross and icon planned for Friday, 22 February, next year.

The associates recently joined members of the youth of the parish to carry out a mailout to all young people in the district telling them of WYD.



Some of the associates (from left): Therese Rumph, Nola Bedingfield, Betty Lomas, Moira Tindale, Ros Hood, Barbara Brownlie, Ellen Atkins, Jan Farrell, Val Perkins, Sr Helen Madden RSJ and pastoral associate of Bombala-Delegate, Anna Vincent and Nola White.

The associates have also set about making 400 cross cards to hand out at the ecumenical service planned to greet the cross and icon.

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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.

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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.

Vinnies needs hand - of any age

Vinnies is desperate for another 100 volunteers in the ACT and is calling on young people in particular to come forward. The St Vincent de Paul Society never has a shortage of work and winter months see volunteer numbers diminish even more.

Archdiocesan chief executive officer Mr Bob Wilson said with 500 volunteers working to capacity in Canberra, the charity needed an additional 100 and young people are always appreciated.

"Older volunteers are still very valuable although they can't do everything young people can do," he said.

Mr Wilson said Vinnies wants to change the perception it is an organisation for older people with no challenging roles for people under 30.

Mr Wilson stressed opportunities in retail, central sorting, night patrol, children's activities, the emergency welfare call centre, administration, fund raising, home visitation, homeless shelters and disaster recovery ensures the society has a volunteer activity for every day of the week and at a time and place to suit people of any age.

At present there is a particular need for people to assist with the direct delivery of assistance as part of parish-based home visitation teams and to join the new central sorting centre in Mitchell.

For more information contact the society on 6282 2722.



We together with many parents thank **Paddy McGrath** for his efforts in building the Good Shepherd School, Amaroo from small beginnings to a school of which the whole community can be proud.

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We at Personally Yours are very thankful for the opportunity to have been able to work with Paddy and the school community and for having contributed through a worthwhile uniform rebate system for the benefit of the school. Why not find out more about how your school and parents can benefit from our great service

We at Personally Yours wish him all the best in his new venture.

Parishioner ordained 'at home'

St Raphael's Church, Queanbeyan, was full to capacity when local parishioner, Thomas Renshaw was ordained a Jesuit priest, by another Queanbeyan parishioner, Bishop Pat Power.

Concelebrating the ordination Mass were Bishop Greg O'Kelly SJ, Fr Renshaw's headmaster from his days as a high school student at St Ignatius College, Riverview, more than 40 of his Jesuit colleagues and a number of priests of the Archdiocese of Canberra and Goulburn, notably those who had served in Queanbeyan parish.

All were welcomed at the beginning of Mass by the current parish priest, Fr Dermid McDermott.

Thomas Renshaw was born in Leeton in 1972 and moved to Queanbeyan with his parents, Peter and Judy, when he was six months old. He has three brothers, Peter, Hugh and Patrick and two sisters, Alyssa and Mary. He did his primary schooling in Queanbeyan and at Mass paid special tribute to the Good Samaritan Sisters and the Marist Brothers. The Renshaw family are well known in Queanbeyan where his father, Peter, is a GP, with his mother, Judy, managing the medical practice.

After leaving school, Fr Renshaw graduated as a Bachelor of Arts/Law from the Australian National University. He then embarked on a successful career as a lawyer before responding to a call as a Jesuit priest, a vocation which he had reflected on since his school days.

He entered the Jesuits in 1999. Throughout the course of his studies, he had a number of pastoral experiences: in a home for homeless alcoholic men in Melbourne, in a remote Aboriginal



desert community, at a high school in Sydney and in St Canice's Parish in Kings Cross.

Bishop Power spoke of the ordination being a family celebration: for the Renshaw family, for the parish family of Queanbeyan and the wider diocesan family of Canberra and Goulburn, and finally for Thomas Renshaw's Jesuit family.

The newly-ordained Fr Renshaw spoke movingly of all the people who had played an important part in his life: from his mother teaching him to pray as a child, his teachers at school, the Jesuit priests at Riverview and the local priests in Queanbeyan.



"There is peace, harmony and all things that are good in Australia... I am in the last place I am going to be - here, forever," he said.

Mr John Reech, who arrived from Sudan in August, was one of two young people who told their stories when refugees, their friends and supporters came together at Centacare's celebrations for World Refugee Day.

Centacare director Mr Neil Harrigan said it was "a chance for us to reflect on the massive gift we get from interacting with such magnificent people from all over the world."

New arrivals program manager Gerard Lillicrap said refugees enhanced Australian life economically and culturally. Although she grew up in refugee camps, Korean Miss Paw-Gay Ler said originally it was difficult to leave her family behind. "I feel at home in Australia because Australia is a lovely country and I am free here," she said.

ABOVE: John Reech and Paw-Gay Ler with Centacare new arrivals program workers Gayle Caragh, Simin Farzan and Colleen Brown.

New model for ministry

A pilot project has been launched for Catholic youth ministry in the Tuggeranong Valley.

The project, which will pilot a new model for regional ministry, will run for six months and involve a number of parties including the Archdiocese through the Directorate of Pastoral Support Services, the Catholic Education Office, South Tuggeranong, Kambah and Wanniasa parishes and MacKillop Catholic College.

At the project's launch at MacKillop College, pastoral support services director Mr Shawn van der Linden said the project aimed to enhance the capacity of youth ministry. "In the context of World Youth Day, it is very exciting to pilot this model and to see what work is sustainable for youth ministers. We hope to provide a model for many youth ministers across the Archdiocese in the country as well as the city."

Archbishop Mark Coleridge said he was determined to consolidate the gains made in youth ministry in the Archdiocese and to "build on the energies there long into the future".



The pilot project was one of the first fruits of the youth review. "We hope to achieve a strategic framework for youth ministry. We want a more collaborative approach to youth ministry."

The regional youth co-ordinator role was formed last year through an agreement between the three Tuggeranong parishes, and developed further through a funding commitment from the CEO.

ABOVE: Archbishop Mark Coleridge signs the agreement. With him are (from left): Kambah parish priest Fr Peter My, regional youth co-ordinator Ms Kathleen O'Keefe, MacKillop College chaplain Fr John Armstrong, pastoral support services director Mr Shawn van der Linden, college acting principal Ms Rita Daniels and students Katarine Slavich and Jordan Whittaker.


Plan in the pipeline

The Archdiocese's Directorate of Pastoral Support Services is seeking a new name.

Director Mr Shawn van der Linden said he hoped an archdiocesan pastoral plan would be developed by the end of the year.


"The information gained from the Pastoral Development Project, which was conducted through focus groups in June and July, will provide a firm foundation for our future pastoral planning and for the development of the new 'Pastoral Directorate' which brings together a range of ministry areas in the Archdiocese including children, youth and young adults, families and general faith formation education and training.

"The title Directorate of Pastoral Support Services is being used during this interim transition period. It is envisaged that later in the year it will be launched with new name and strategic direction."



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Calvary...

creating the future of retirement living

Calvary Haydon Village welcomed its first residents to Bruce in December 2006. The 48 luxury villas were occupied quickly with the 'no vacancy' sign put out in June 2007. In May 2007, the first residents moved into the Lewisham apartment complex and its occupation by excited residents continues.

The village population continues to grow and almost 100 residents now call Calvary Haydon Village home. The club house and the 100-place low and high-care residential facility are set to open in spring.

The ongoing commitment to care makes Calvary Retirement Community a popular choice for retirees of Canberra and the surrounding regions.

Nestled in the tranquil bushland setting of South Bruce, the village is a

natural haven to reside in. The interior design and layout of the club house is exceptional, making it feel as if you are enjoying the facilities of a tourist resort.

Contained in the club house is a large library, a business centre with internet, a meeting/craft room, a billiard table, a multi-faith chapel and a large auditorium. The auditorium will be a great venue for aerobics, dancing and indoor bowls or to watch the latest movie in the theatrette.

A café will service the village and local residents, providing indoor and outdoor dining which is bound to become a popular meeting place.

The 25-seat air-conditioned bus runs twice weekly to the local shopping centres, the markets and the Canberra International Sports and Aquatic Centre.

The residents of the village enjoy regular entertainment and social activities including trips to Bateman's Bay and lunch at the Canberra Yacht Club, with upcoming trips to cruise on the Clyde River and visit the Tulip Farm. There is never any time to be bored, although you may just choose the quiet life knowing that you no longer have the worry of maintaining a big house with gardens.

Calvary Retirement Community Canberra is now offering for sale the last remaining apartments. These are luxuriously appointed and have two bedrooms plus a study or third bedroom. All apartments have ensuite bathrooms, large light-filled kitchens and north-facing lounge and entertaining area with large balconies to make outdoor entertaining easy.

The Lewisham apartments are in a security building with common lounge

areas on each level where you can meet with friends or just enjoy reading the paper.

Secure basement car parking is available and two cars per apartment can be accommodated if necessary. Easy lift access ensures you never have to worry about stairs and all apartments have emergency call monitoring.

Applications are also being accepted for the Residential Care Facility which will offer low and high-care places and a purpose built extra service wing offering five-star accommodation to high-care residents.

For more information call 6201 6201.

They are also keen to hear from anyone interested in joining the Calvary Retirement Community team.



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Hi-tech rewards for walkers

Digital cameras, data projectors and webcams are just a few of the ICT resources on the shopping list for St Clare of Assisi Primary School after it raised close to \$20,000 with its annual walkathon.

Staff, students and parents raised the money by walking laps around Gordon Ponds. Age determined how many laps the children walked and years five and six students covered almost 10km each.

Once over the finish line all enjoyed a sausage sizzle and had some fun on the adventure playground. Assistant principal Mr



Gerard Galvin said although the day was particularly cold everyone had a good time.

ABOVE: Rebecca Kinnane, Cassandra Madrid and Claire Terry head this group of walkers.

Small school, big future

New beginnings were celebrated by staff and children of St Vincent's Primary, Aranda, when newly refurbished and water wise areas were declared up and running.

Through music and liturgy students demonstrated the school's new beginnings.

"We're a school in transition moving confidently into the future," school board chair Mr Andrew Higginson said. "We're a small Catholic school with a big smile and we're very proud of our reputation."

Archbishop Coleridge walked through the refurbishments, blessing the new sick room, five classrooms and a covered courtyard.

St Vincent's has also received a government water grant which funded a 9000-litre tank to be used by all school toilets.

Senator Gary Humphries opened



the refurbishments and told students the best gift they would ever receive was the education their teachers gave them. Fitting in with the day's theme of "new beginnings", religious education co-ordinator Mr David Sheldrick launched the new school song. "It was time, in this time of new beginnings, to come up with a new song," he said.

Composer Mr Phil Murray created "Caritas- hearts of love" by collecting ideas from parents and children.

ABOVE: Callum Higginson takes part in the ceremony.



Top honour for CWL stalwart

Mrs Joyce Purcell has been presented with Catholic Women's League life membership in recognition of her 61 years of service in the organisation. This is one of only 10 CWL life memberships available in the Archdiocese at any one time. Mrs Purcell served as archdiocesan president from 1956 to 1957 and archdiocesan secretary from 1963 to 1964.

She first joined the St Patrick's branch of the then Catholic Women's Association in 1947, when she returned to Canberra with her husband after World War 2. She transferred to the St Christopher's branch in 1952, where she later served as president.

Mrs Purcell has given much to the CWL and archdiocese throughout her membership from volunteering in the then St Christopher's parish school tuckshop and producing plays for the annual Christmas party, to attending the World Union of Catholic Women's Organisations in Rome in 1961.

Mrs Purcell is also a recipient of an Order of Australia Medal awarded in 1992 for community service and a Pope Leo XIII Medal, "Pro Ecclesia et Pontifice" awarded in 1995.

ABOVE: Mrs Joyce Purcell (fourth from left) with her CWL life membership badge. With her are (from left): Mrs Veronica (Ronnie) Howell, Mrs Mineke Peerboom (treasurer, St Christopher's CWL), Ms Kerrie Purcell, Archbishop Mark Coleridge, Mrs Jacqueline Hipwell (archdiocesan president and secretary, St Christopher's CWL), Mrs Dianne Purcell, Mrs Mary Smith (president, St Benedict's CWL, Narrabundah).

Grand celebration

Wanniasa parish priest Fr Mietek Markowicz has celebrated the 25th anniversary of his priesthood in grand style.

Parishioners arranged a celebration at which he was praised for dedication to his vocation and a strong commitment to his parish. He was joined by priests and nuns from Sydney, friends from as far away as Perth, and members of the Canberra Polish community.

Even more impressively, he visited fellow priests in South America with whom he had trained. He then went on to Poland, where he celebrated his jubilee with his parents and attended celebrations for six priests with whom he had trained in Krakow, Poland, where he spent his childhood.

Fr Markowicz trained in an archdiocesan seminary when Pope John Paul II was Archbishop of Krakow, before being ordained as a Missionary of the Divine Word. He spent 17 years in Papua New Guinea working in remote highlands areas.

After he became aware of the shortage of priests in Australia, he sought a position in the Archdiocese of Canberra and Goulburn.

He worked as an assistant priest in Young from 2000 to 2003 before being appointed parish priest of Wanniasa.



Serving the west

After serving parishioners in the far west of the Archdiocese for the past 17 years, Fr Mayne Murphy is celebrating his silver jubilee as a priest.

Fr Murphy, parish priest of Lake Cargelligo, which also serves Tullibigeal, will mark 25 years since his ordination on Monday, 13 August. A celebrated Mass will be held in Our Lady of Lourdes Church, Lake Cargelligo, followed by a smorgasbord dinner.

Fr Murphy studied at St Paul's Seminary, Kensington, and was ordained in St Mary's Church, Young, by Archbishop Edward Clancy. He served in the parishes of North Goulburn for three years and Adaminaby for five years before going to Lake Cargelligo.

Before studying for the priesthood, Fr Murphy worked as a surveyor travelling throughout NSW.

Current and former parishioners, friends and community are expected to attend his celebrations. Inquiries should be directed to Annette McFadyen, telephone 6898 1088, or St Francis Xavier's School, telephone 6898 1611, e-mail the.principal@sfxlake.cg.catholic.edu.au

70 dedicated years

After 70 years service with the Sisters of St Joseph, Sr M. Celsus O'Grady is still being praised for her contribution and dedication.



Sr Celsus celebrated her 70th anniversary of religious profession with a Mass at Our Lady of Dolours Chapel at St Joseph's convent in Goulburn.

Archbishop Mark Coleridge, priests from the Archdiocese of Canberra and Goulburn and Wagga Wagga Diocese, many religious sisters, brothers, relatives, friends and ex students were present to give thanks for the contribution she has made to the Josephites.

Congregational leader Sr Noelene Quinane commended Sr Celsus for her dedication to teaching in school and tertiary levels, her musical talent and many years in leadership. Sr Noelene said it was Sr Celsus' deep love of the congregation, family and friends which endeared her to so many.

Archbishop Coleridge said 70 years of dedicated service to her congregation and church was a visible sign of the presence of God's abiding love.

Renowned for her ability with words and a great sense of humour, Sr Celsus expressed gratitude to Archbishop Coleridge and Sr Noelene, to God who sustained her through the journey, and to the sisters, family and friends who shared with her many moments of happiness and joy.

ABOVE: Sr Celsus with her sisters, Mrs Bobbie Beecher (left) and Mrs Mary McCotter.

College's new head

Tuggeranong's MacKillop Catholic College is to get a new principal next year. He is Mr Michael Lee, principal of Hennessy Catholic College, Young.

Mr Lee will take over from Ms Rita Daniels, who has been acting principal at MacKillop and will return to her position as principal of St Clare's College.

Mr Lee's previous position in the Archdiocese was principal of Mt Carmel Central School, Yass. Before that he worked as liaison officer with the Office of the Board of Studies NSW, and was an assistant principal at St Stanislaus' College, Bathurst, and head of English at Moriah War Memorial College, Sydney.

He holds a Masters of Education, Bachelor of Arts, graduate diploma of education and graduate diploma of religious education (Catholic studies).

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In my first year as Archbishop I have seen what an extraordinary contribution the priests make to the life of the Archdiocese – not only the priests still assigned to parishes and other ministries, but also the so-called “retired” priests. It has been said to me that we need a word other than “retired” to describe these priests, given the immense contribution they continue to make. These are men who worked for many years in parishes and who helped to build the Archdiocese. But they help out still in ways that are indispensable.

So I've been wracking my brain for another word, but I haven't come up with one yet. So if you can think of something better than "retired", let me know.

However difficult we may find it to describe them, it is certain that we have a solemn duty to support the “retired” priests at this stage of their journey. The Priests’ Retirement Foundation and in particular the Father’s Day Appeal gives the family of the Archdiocese a chance to see the “retired” priests with the eye of God and to respond with a generosity which matches the mystery of their priestly service. The Catholic people have never failed in their love of their priests, and I am sure that all in the Archdiocese will now show that love in a special way for the priests who may have laid down the burden of responsibility in one way, but who remain a precious part of our life together in Christ.

+ Washburn

+ Mark Coleridge
Archbishop of Canberra and Goulburn

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Father's Day Appeal

Sunday, September
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Thank you for your help in providing for the care of our sick and retired priests of the Archdiocese of Canberra & Goulburn

Youth ministry shake-up

● From Front Page.

"The history of grievances, issues and conflict and the way in which these were managed demonstrated: a general lack of accountability and process; significant role confusion; unprofessional conduct of key people; a spirit of fragmentation, and undisclosed levels of animosity which purvey the current climate of youth ministry in the Archdiocese," the report says.

"It was a dominant feature of interviewee testimony for this review that bitterness, rivalrous, factional and destructive relationships are characteristic of the current climate in the youth sector in the Archdiocese. Whilst some of this condition is the result of key events in the past there is also evidence in current approaches of a lack of capacity for collaborative engagement and professionalism.

"Interviewees also discussed current concerns about 'empire building' and ego-centric approaches to ministry, which cement in place rather than heal past divisions.

"Such a climate does not auger well for open and transparent management of the complexities of young people and the dilemmas of role conflict in various youth centred models of ministry in the Church.

"In fairness to many of the youth leaders and ministers who have provided sacrificial service to the Church through their ministry, there has been a lack of training and support from the Archdiocese in matters of definition and accountability in lay leadership.

"It is one thing to have a high level of energy and devotion to youth ministry, but another to be provided with clear parameters, expertise, ethical framework and support in carrying out that mission.

"This criticism is not intended to be targeting any one person or era of the past, but more to say that times have changed in both society and the Church, and past models of youth ministry that were more 'casual' in

development are no longer appropriate in 2007."

The review recommended that "the wrongs of the past be acknowledged and identified, and that a process of carefully managed healing, mediation, listening and

forgiveness be undertaken with key people affected by this history".

It also proposed that training models be investigated to better equip people in youth ministry, and the feasibility of a diploma qualification in youth leadership be investigated.

Referring to Catholic Youth Ministry, the review urges that a risk assessment be made of the current CYM youth team model from an occupational health and safety perspective. "This includes as assessment of current extended working hours, philosophy of sacrificial service, fatigue on the road, administrative and service double-handling due to separation between the team's home in Goulburn and its other base at the Rheinberger Centre in Yarralumla, country travel and driver training."

The report says the appointment of employees had been made under a history of employment that had "minimal planning, accountability and clarity".

The review recommends a youth framework be developed applying to all youth ministry activities in the Archdiocese in CYM, parish, agencies, movements and societies.

This would include a strategic plan, clarification of staff roles and duties, training, succession planning, policies and procedures, performance indicators, processes of accountability, reporting and record keeping.

Referring to youth ministries across the Archdiocese, the review says very few keep appropriate records or have any framework for conduct and practice.

It recommended that record-keeping be maintained as a priority and that an assessment be made of ethical practice and an archdiocesan code of conduct be developed.

"Training of youth leaders in such matters as role conflict, power imbalance, respect and understanding for stages of youth development, psychological abuse, vulnerability of youth and manipulation ought to be considered."

The youth framework should include a process of conflict resolution, mediation and resolution.

Recent initiatives in youth ministry had

been premised on an "us and them" attitude and a lack of accessibility to resources due to previous history and factionalism.

"the fallout from this factionalism has had ongoing and lasting effects, even to the development of a language and culture of ongoing divisiveness in the Catholic youth sector.

...it is clear that the personification of programs and language of ego fuels unfortunate incomes across the whole archdiocesan youth sector Those who have been part of previous unpleasant histories and relationships articulate significant unresolved anxiety, confusion and psychological scarring".

The review identifies "very poor communication" between youth leaders, the archdiocesan executive and youth groups, and a general lack of management skills and coordination of events.

It recommends that the Archdiocese's Directorate of Pastoral Support Services undertake a stronger role in coordination and communication of youth events across the Archdiocese, including maintenance of a coordinated youth calendar.

The review says that despite "some negative critique" there is much being done well in the Archdiocese in youth ministry.

It recommends that a Bishop's Youth Leadership Advisory Council be formed representing all key stakeholders. It would provide recognition for youth leaders, direct advice to the bishop on all youth matters and cohesion in youth affairs.

The review identifies country youth as one of the most disadvantaged groups.

Just as country regions are suffering a general move of youth to the cities, so is the Catholic Church experiencing a decline in youth numbers in country regions.

The creation of Project West in Catholic Youth Ministry serving the western deanery was a good start in addressing the disadvantage.

"It was raised by some interviewees that country regions must be resourced and given self-competence to minister to young people in country regions," the report says.

● For the full report, go to http://www.cg.catholic.org.au/faith_education/default.cfm?loadref=175



Young Cody touches hearts at St Mary's

A Canberra family has been overwhelmed by the generosity, compassion and initiative shown by six young girls from St Mary's Primary School, Crookwell.

Three-year-old Cody Sheppard suffers the developmental disorder Cerebellar Hypoplasia, cerebral palsy and vision impairment, which means he will never be able to walk, talk or feed himself. On meeting Cody, the year five students discovered the Sheppard family were fundraising to buy a wheelchair for Cody, which would cost around \$12,000.

The girls raised \$330 by selling home-made bracelets and paintings and walking the streets of Crookwell requesting donations.

Cody's mother Mrs Sonia Sheppard said the girls at St Mary's will never be forgotten by the Sheppard family. "I promised them as soon as we get the wheelchair we're going to go down to Crookwell and see them."

ABOVE: St Mary's fundraisers Elizabeth O'Keefe, Kate Hunter, Nadine Corcoran, Isabelle McGeechan, Cody Sheppard, Olivia Branson & Bernadette Croatto.

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Students go back in time

St Anthony's Parish School in Wanniasa celebrates its 25th anniversary next year and to mark the occasion they are turning back time by creating a DVD about the school.

School librarian Kathy Simpson started the DVD project because she is afraid people will forget the history of St Anthony's. "Next year marks the 25th anniversary for when the school first moved here. There's so many old things around the school and no-one knows," she said.

Started in 1978 in the buildings of Padua Catholic High School and also with an annexe at Erindale College, St Anthony's was officially opened in May 1983 at the Wanniasa site. On behalf of the school, Mrs Simpson applied for a Commonwealth Bank E-learning grant of \$5000, to improve student's technology and literature skills.

The funding enabled the school to buy a computer and video camera to make their DVD. The funding was also enough for Mrs Simpson to take three students to a three-day film making course. Committee members have learnt



skills including filming, script writing, interviewing and photo scanning. Manraj Johal is excited about the DVD and said being on the committee has taught him a lot. "It's great, we come here every lunchtime," he said.

St Anthony's would like to hear from anyone with information about its history. Contact Mrs Simpson on Kathy@stanthonys.cg.catholic.edu.au

ABOVE: Working on the DVD (from left) standing, Emily Hesling, Jane Galvin, Mrs Kathy Simpson, (librarian), Manraj Johal. Front: Amelia Boulton, Jayden Dickman.

Getting to know you

Canberra's Faith and Light community is combining its two groups on Saturday, 4 August, for an ecumenical service and afternoon tea, giving new comers the chance to come along and get involved. Beginning at 2pm, the service will be held at St Benedict's Church, Narrabundah, followed by a gathering to get to know the community's 50 members in the parish hall. Community leader Mrs Pam Barker said the main aim of Faith and Light was to help people with an intellectual disability, their family, friends and carers to find a place in the Church and in society.

"Faith and Light gives people with an intellectual disability the opportunity to show their gifts and express their spirituality," she said.

Inquiries: Mrs Barker, telephone 6236 9012.

Pope Benedict XVI has issued a formal direction on the use of the 1962 Roman Missal in which he clarifies the place of the pre-Vatican II Mass in the life of the Church. Fr Kenneth Webb, Traditional Latin Mass chaplain in Canberra, explains what he sees as the implications for the Church locally and around the world.

Why is Traditional Latin Mass being restored now?

On 7 July, Pope Benedict XVI issued the Apostolic Letter *Summorum Pontificum* given *motu proprio* to the Church throughout the world. In this letter, the Pope made more widely available to all the faithful who might request it the traditional Latin Liturgy of the Church, often referred to as the Tridentine Mass (after the council of Trent) or the Missal of St Pius V, the Pope who promulgated the Missal.

This rite of Mass was the norm throughout the Latin Church for many centuries, until a new rite of Mass was promulgated by Pope Paul VI in 1970.

The Pope makes clear that the Missal of Paul VI is to remain the ordinary expression of the *Lex*

orandi (the Law of prayer) of the Catholic Church of the Latin Rite. "Nonetheless, the Roman Missal promulgated by St Pius V and reissued by Bl John XXIII is to be considered as an extraordinary expression of that same *Lex orandi*, and must be given due honour for its venerable and ancient usage."

The Pope rejects that these two expressions of the one Roman rite will lead to division in the Church's *Lex credendi* (Law of belief) because they are "in fact two usages of the one Roman Rite."

The key change in *Summorum Pontificum* lies in the Pope's decision that "It is, therefore, permissible to celebrate the Sacrifice of the Mass following the typical edition

of the Roman Missal promulgated by Bl John XXIII in 1962 and never abrogated, as an extraordinary form of the Liturgy of the Church."

In his accompanying letter to the bishops of the world, the Holy Father relates to his brother bishops that the 1962 Missal "was never juridically abrogated and, consequently, in principle, was always permitted."

With the promulgation of *Summorum Pontificum*, the Pope declares that any priest of the Latin Rite who wishes to do so may celebrate Mass without the people according to the 1962 Missal, with no further permission required. Such Masses may be attended by any of the faithful who ask to be admitted.

In parishes where there is a stable group of the faithful who adhere to the extraordinary liturgy of the Roman Rite, the pastor "should willingly accept their requests to celebrate the Mass according to the rite of the Roman Missal published in 1962," ensuring that such faithful are a part of the parish, avoiding discord and favouring the unity of the whole Church.

Masses using the 1962 Missal may take place on working days, Sundays and feast days. The 1962 Missal may also be used for celebrations of weddings or funerals. The earlier ritual may also be used for the administration of the sacraments of Baptism, Penance, and the Anointing of the Sick.

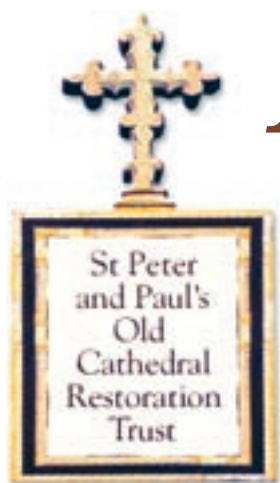
Some might ask, "Why is the Holy Father restoring the use of the Traditional Latin Mass now?" In the *motu proprio* and in the letter accompanying it he gives an indication of his motives for restoring access to the traditional liturgy of the Church.

The Pope notes that there are many people who have remained attached to the Traditional Latin Mass, but in addition, "it has clearly been demonstrated that young persons too have discovered this liturgical form, felt its attraction and found in it a form of encounter with the Mystery of the Most Holy Eucharist, particularly suited to them."

Indeed, contrary to what some might expect, around the world those communities and religious institutes which are devoted to the extraordinary form of the Roman Rite have clearly demonstrated that this is a movement filled with young people stirred by zeal and love for the Church and Her rich liturgical traditions, rather than a mere holdover of nostalgic curmudgeons who simply dislike change.

The remarkable growth of religious institutes whose members are devoted to the extraordinary use of the Roman rite since the issue of *Ecclesia Dei* by Pope John Paul II in 1988 is well documented. The Priestly Fraternity of St Peter (FSSP), a Society of Apostolic Life of Pontifical Right, was founded in 1988.

● Cont Page 23.



Recently I was delighted to visit for the first time the old Cathedral of Sts Peter and Paul in Goulburn, which stands as a monument to a great story of missionary energy and deep faith.

As the green of the stone flashes in the sun, the Cathedral speaks of the Irish in the Antipodes who built it.

May the planned restoration give new life not only to a grand old church but also to the community of faith that gathers there still to celebrate the mysteries of Christ.

May the restoration work be a way of saying thanks for the past and saying yes to the future.

Mark Coleridge

Archbishop Mark Coleridge,
Archbishop of Canberra and Goulburn.

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You've just got to be there

I am going to be honest and say I was unsure about the whole World Youth Day thing. Over the past few months a major part of my job has been to make sure I know what is going on with World Youth Day, but I was finding it difficult to understand.

It's not that I haven't made the effort to learn. I went to the World Youth Day school's rally at St Edmunds College, an information session at the Rheinberger Centre and I really thought I was starting to get the gist of what was going on. Although I have to admit after all of the research I had done, I still was having trouble understanding what all the fuss was about. The Pope is coming and Guy Sebastian is singing - but why and what does it all mean?

On a cold Sunday morning I dragged myself out of bed to catch a bus to Sydney for the arrival of the World Youth Day cross and icon. The Archdiocese of Canberra and Goulburn sent three buses packed with people young and old, all with something in common - they were all extremely excited about whatever we were going to see.

The next three hours were spent singing, cheering and chatting about the arrival of the cross and icon.

We arrived at Tumbalong Park in Darling Harbour where thousands of people were singing and dancing to Brisbane rock band Emmanuel. Guy Sebastian and Paulini were also part of the line up, premiering the World Youth Day song Receive the Power.

It wasn't until the cross and icon arrived I identified the main attraction. What was until then a well organised and fairly tame music concert had become a scene of chaos and hysteria. The star of the show had arrived. An aisle dividing the crowd became swamped with people throwing themselves at the cross, mobbing the New Zealand ambassadors, who were carrying it to hand over to the Australians. Realising there was no

chance I would get a decent photo while being trampled, I put my hand out to do what everyone else was trying so hard to do. I touched the cross.

After it was officially handed over to Australia, the crowd was given a chance to venerate the cross. As the crowd filtered out I was able to creep closer to the cross, where I thought would take better photos. Whilst taking photos I found myself distracted by the people touching, hugging and kissing the cross with tears in their eyes. They brought their fears, hopes and dreams to the cross, praying for themselves and for the world. It was like nothing I had seen before.

Over the past couple of years the cross and icon have visited countries such as Rwanda, Korea, the Solomon Islands and East Timor when they were most in need of hope.

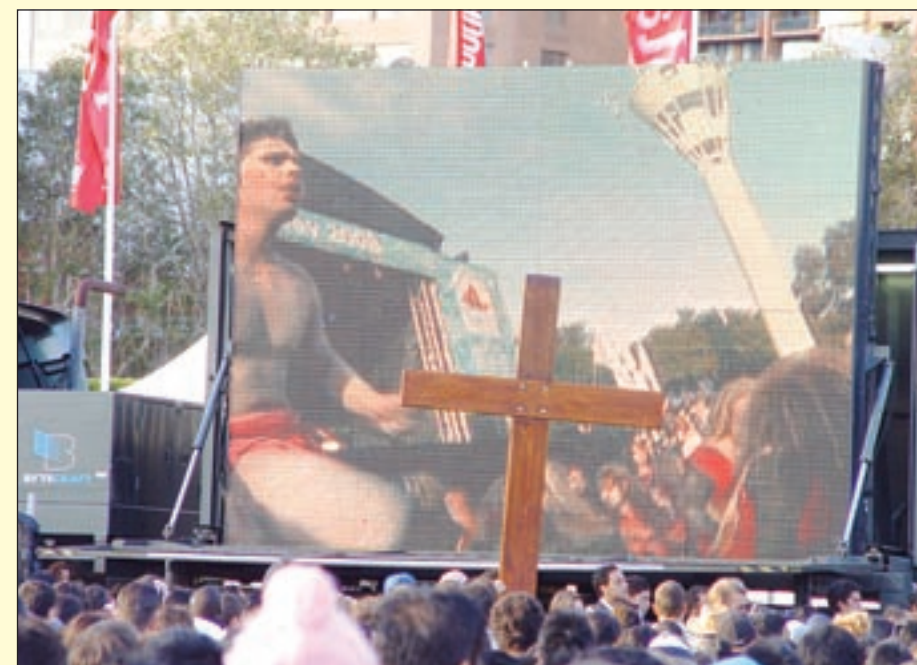
All of this awe and emotion directed at an inanimate object might seem silly if you were anywhere else, but that day at Darling Harbour and later at the Mass in St Mary's Cathedral, it was special. It made me understand what the cross brought to those in need.

The presence of this cross seemed to make it okay to do things that may seem odd anywhere else. It made it okay to go up to complete strangers and ask for help with your heavy bags. It made it okay for priests to conduct the sacrament of reconciliation in the middle of a pathway in Darling Harbour. And it made it completely acceptable to hug and kiss a wooden cross.

Witnessing the effects of the cross made me realise I don't have to understand World Youth Day, I have to experience it. It is something that can't be explained but only felt. It is for anyone looking for hope, peace and reconciliation and the cross symbolises this. I felt a bit of it on 1 July at Darling Harbour and I think the only way for anyone to understand World Youth Day is to be there and feel it for themselves.



After four months working at Catholic Voice journalist Naomi Fallon (left) wasn't sure what to expect when she boarded the bus for Sydney with scores of others to welcome the WYD cross and icon. Here she recounts what happened for her.



ABOVE: The cross arrives to the delight of the big crowd.

LEFT: Francisco Lopez waves the flag for a group from the Archdiocese.

BELOW: Some famous faces ... Guy Sebastian and Paulini sing up a storm with Receive the Power.

RIGHT: Veneration of the cross at the Darling Harbour gathering.



LEFT: The big group from the Archdiocese of Canberra and Goulburn come together with the city of Sydney skyline in the background.

BELOW: The cross makes its way through the crowd.

BOTTOM: Members of the youth team from Cootamundra parish in Sydney (from left): Louisa Booth, Brooklyn Thompson, Jemma Witenden and Will Leak.



background

on National Vocations Awareness Week 5-12 August

The real meaning of the word

Initiated by Catholic Vocations Ministry Australia in 1996, National Vocations Awareness Week is designed to heighten awareness of the real meaning of the word "vocation".

It aims to spread the good news that everybody has a vocation ~ a calling from God to seek and find fullness of life through discipleship ~ as a married or single person, a priest or religious.

The week, which runs from 5 to 12 August this year, an opportunity for all Australian dioceses, parishes, schools, religious communities, youth and campus ministers, and other Catholic organisations, to focus at the same time on the "call to holiness" (i.e. the Christian vocation) that arises from our Baptism, and thus to further foster a vocations culture across Australia. Many useful resources may be accessed through the ministry's website at www.catholicovocations.org.au

A new approach for priests may offer much

By West Wyalong parish priest Fr Troy Bobbin

A new approach to diocesan priesthood needs to be discovered. More options are required. It's in the being, the working and, more importantly, the living out that a fresh look is needed. After 11 years of being a priest in this diocese I believe we need to reflect on giving choices in situations if we are serious about seeking vocations to this particular way of life.

A vocation to diocesan priesthood affords us so many opportunities. It allows us to enter into the lives of people in so many different ways and circumstances. The variety of activities that occupy a priest's day is amazing, it is in the notion of just "being there" that you never know what is going to happen when you pick up the phone or answer the door.

The opportunity has arrived for us to consider new ways of living out a diocesan understanding of priesthood.

In fact we are long past "the opportunity"; we are at the stage that if we don't do something we ...

Everyone in the Archdiocese of Canberra and Goulburn needs to be part of this process and we all need to be people of action and vision not people who only react. This is not a new message; it's been around for some-time, however I see it as being imperative that we take a long critical look because it is affecting many characteristics not the least the way young men view a vocation to the diocesan priesthood.

Many diocesan priests were told that their parish was their community where they would be supported, nurtured and able to live out their vocation. The role of the diocesan priesthood is to make what already exists in the lay faithful the "presence of God" a link between Church and the lay faithful. So they can go



about living out the kingdom of God by loving God and neighbour and by living the spirit of the gospel. Diocesan priesthood connects the local church with the universal Church around the one table where we all are supported and nourished.

The aspect of priesthood that I believe will go a long way to addressing some of our needs is the choice of living arrangements for the priests. A priest should be able to have a choice of living alone or in a community house with other priests.

It is not always going to be possible but we have to have options. I have come to the realisation that I work best when there are like-minded people around me living with me and living out the same ministry as I am. I seem to draw strength from that. It's not going to be for everyone, nor should it. That's the good thing about the structure of diocesan priesthood it doesn't have to be a one in all in approach.

It's not about turning priests who work predominantly in a parish into a religious community. The priorities between religious communities and diocesan priesthood are different. The commitment for a religious community is their community comes first and the ministry (work) they undertake is second

to that. The primary focus of the diocesan priest is to the people he ministers to. And this would not alter. Diocesan priests who choose to live in community would be doing so only so they can support and be supported by their brother priests who chose the same.

A major commitment would need to be undertaken, a dedicated building would need to be built or found and refurbished that allows for the individual to have their space as well a place for living in common. This is where we can learn from our religious brothers on a style that would suit our needs.

My vision for the "rule" of the house is simple, guys would go about their regular parish ministry but commit to one night set aside where they dedicate themselves to pray, share a meal and discuss issues in common. The general living arrangement would be carried out by the community.

This style of community living, I believe, could benefit the diocese as a whole. The community houses are not just for parish priests but for others who work in different ministries, such as industrial chaplaincies, who live within the diocese. It could be for visiting priests, both diocesan and religious, coming into our areas for work or study for short periods of time.

It is a new vision that holds many opportunities. We know we have to move from where we are at so let us move. Let us have courage to step out. We can afford to take calculated risks and trust that God will help those who help themselves.

In my view it better to step out with a positive approach. I believe there are many men out there who would or are considering a vocation to diocesan priesthood. If we were to give a choice of the living concept we would as a diocese stand to gain much from new vocations and from guys like myself who would be energised by the experience.

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A MARRIED PERSON is a woman or man who:

Is called by God, through the Sacrament of Marriage, to vow faithful love to a husband or wife.

Shares a relationship with a wife or husband. This, ideally, is self-giving, and life-giving- for both.

Is committed to helping the spouse grow to human and Christian maturity.

Nourishes and fosters his/her relationship with Jesus Christ through prayer and service.

Models and teaches Christian faith and values to the children of the family.

Wherever time, personal talents, resources and family responsibilities allow-lives the Christian call to serve, in a variety of roles. in both the local parish community, and within the wider community.

A SINGLE PERSON is a woman or man who:

Has come to the realisation that the single life is the best way for them to live out their baptismal call, and that this vocation gives them the unique opportunities to love God and serve others.

Nourishes and fosters his/her relationship with Jesus Christ through prayer and service.

Has unique, graced opportunities for personal and spiritual growth.

Lives Christian values, sharing Jesus' love with family members, friends, co-workers, neighbours, in a variety of ways.

Wherever time, personal talents, resources and personal responsibilities allow, lives the Christian call to serve, in a variety of roles in both the local parish community, and/or within the wider community.

A PERMANENT DEACON is a man who:

Is called to be an ordained minister of the Church.

Serves the bishop, priests and people of his parish and diocese through a variety of ministries: assisting at Eucharist, preaching, baptising, presiding at funerals, witnessing marriages, and providing pastoral care for the elderly, prisoners, the disadvantaged, or wherever the needs of the Church or people are greatest.

Nourishes and fosters his relationship with Jesus Christ through prayer and service.

May be married, or single and celibate. If married, is assisted by his wife.

Is usually assigned to a parish, and may be employed there - full-time or part-time.

Turning from bright lights

What is it to enter monastic life? How can one ever explain it to one's mystified family and friends... some of whom really thought that people stopped doing that sort of thing in the Middle Ages.

For what it is but a turning away from the bright flickering lights of the world, a softening of its tensions and demands - dying to the world only so that one can reawaken to the greater reality, the unseen Truth that stands at the centre of human existence.

The radiant splendour of this reality, God, is revealed to us through our participation in the work of God.

With the Holy Sacrifice of the Mass at its centre, the choral celebration of the Liturgy of the

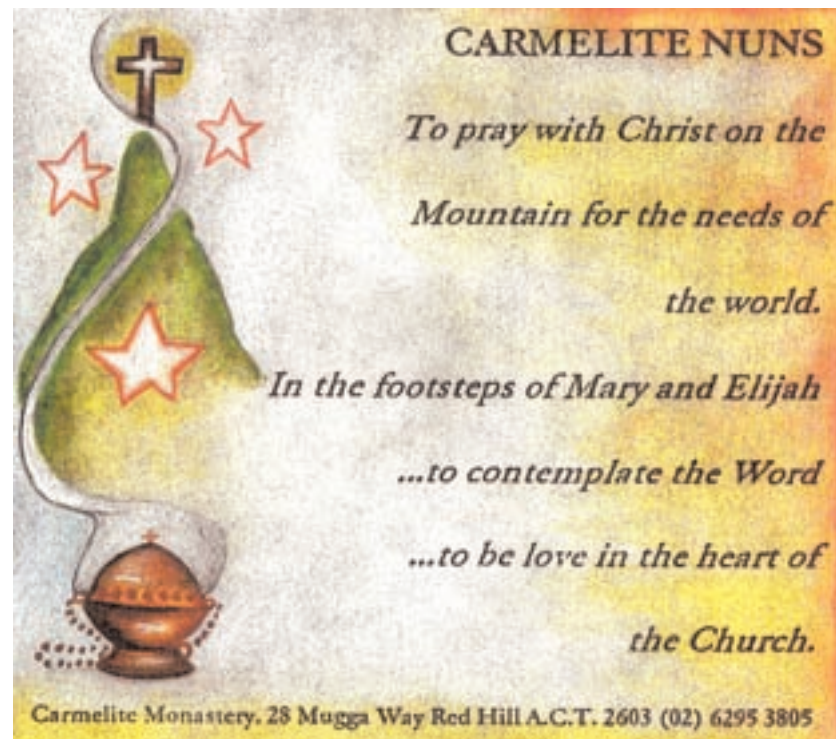


Hours and Eucharistic Adoration, the work of God moves us through sanctified time and the liturgical seasons, unfolding before our wondering, awe-filled gaze the deep mysteries of our Faith, leading us to the first and highest expression of our vocation: our total consecration to the worship and praise the Most Blessed Trinity, through and in union with the Eucharist Heart of our Redeemer: Jesus, Love Incarnate.

Glory be to God in the Highest! - before Him in prayer we bring the needs of humanity - to Him we belong. Come and share our joy.

Contact: The Tyburn Nuns - Rev Mother Cyril OSB, 325 Garfield Rd East, Riverstone, NSW 2765. Telephone 9627 5171.

LEFT: Mother Macarina prepares for the Divine Office at Tyburn Priory.



'I had been helping hands of Christ'

By Salesian of Don Bosco Fr John Prest

At an early age I decided I wanted to be Christ's true friend and serve him. As a result my prayer life deepened, but here I will tell a story about me which resonates with the prison work of Don Bosco, the founder of the Salesians.

As a young priest I was sent to work in an institutional setting. One aspect of my role there was to work with 16 youngsters ranging in age from 12 to 15. This group had one thing in common - they were all inept physically.

If they played chasey they were caught immediately, but then were unable to catch anyone. They could not bowl at the cricket net because the ball would not

only not go anywhere near the batsman, it would not go anywhere near the net. They could not hit a tennis ball, not even if I gently lobbed it to them by hand. I designed a series of special exercises for them which over time did improve their physical capabilities.

It was not only useless expecting this group to join in with the others for sport, it further damaged their self image. Not long after the Christmas holidays I gathered this group by themselves for sport. I chose two games, both of which give plenty of success to each individual.

We played continuous cricket (tippety run) with a big soft ball. The only way a batsman could go out was to be bowled. In effect

this meant that the batsman only went out when he puffed out from running to score runs. Every boy made a goodly number of runs, every boy was the centre of attention while at the wicket, every boys bowled up the big soft ball.

When sport time was up the boys all spontaneously gathered around me in a big happy smiling group. One boy piped up, "You know Father I had more fun here this afternoon than I had in the whole Christmas holidays." The other lads nodded their assent; what was true for one was true for all. I thought how sad that he had more fun in an institution in one afternoon than he had at "home" over seven weeks.

● Cont Page 17.

"Each and everyone of us has a mission from God"

Venerable Mary Potter



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- Friday November 9, St Patrick's, Boorowa, 8:30AM to 5:00PM
- Tuesday November 27, St Mary's, West Wyalong, 8:30AM to 5:00PM

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"The Church needs you now"

'A little more faith and trust...'

A reflection by Little Company of Mary Sr Brigid Gleeson

The words "Life is beautiful as an LCM member" were spoken to me by an 80-year-old man whose life is spent on reflection of the scriptures and it made me reflect on my own journey as a Sister of the Little Company of Mary (LCM).

The last 48 years I have lived in the company of members of LCM and the greater company of Mary. This is a privilege because I was able to respond to my original call to consecrate my life through Mary and Jesus and spend it praying and caring for the sick and dying together with all these prophets.

In today's society where suffering can



take many forms, the Little Company of Mary Sisters are there as a healing presence in the spirit of Mary on Calvary. To meet the needs of the wider community they work together with the Greater Company of Mary, which is comprised of

associates, affiliates, Mary Potter's Volunteers and all those who are associated with us in the variety of LCM ministries.

A recent extension is also YAPS (Young Adult Potter Spirituality) which is a group where young people can come together to discern their own spirituality and their particular path in life.

The inspirational words of Venerable Mary Potter still ring true in today's society: "A little more faith and trust in the Lord and you may be able to do more than you now dream is possible."

ABOVE: Sisters (from left) Sr Cecilia Mulcare, Sr Tess de Dassel and Sr Brigid Gleeson.



New thing is happening

The Sisters of St Joseph of Goulburn celebrate 125 years of life and mission this month.

From a small beginning on 13 August, 1882, marked by the arrival of four Sisters from Perthville near Bathurst, big things have happened and continue to occur.

Bishop William J Lanigan invited the Sisters into the Diocese in 1882. Initially they staffed the small parish primary school in Goulburn. Over time their involvement in and influence on the growth of Catholic education across three dioceses has been considerable.

Today a new thing is happening. Sisters are now engaged less in formal education but retain their strong commitment to families and to connecting with people from all walks of life, offering prayer, presence and service to those in need. They are committed to working with families, with the aged, in parish situations as coordinators and pastoral assistants, in jail ministry to inmates and their families, with youth in retreat experiences and pastoral ministry, with children through support programs 'Seasons for Growth and others), and in advocacy for justice (supporting indigenous people, lobbying for affordable housing, advocacy against the traf-

ficking of people).

In recent years the "blacks" and the "brown" Josephites have sought closer partnerships for mission. As well they have begun to develop connections with the global Josephite family. In April two Sisters of St Joseph of Goulburn travelled to France where they met with Sisters of St Joseph from Algeria, Mexico, France, Argentina, Senegal, India, Canada, Italy, and the US to reflect on the possibility of a global Josephite stance for justice. The life of a Josephite is all about connecting with people and about being there, journeying with people, wherever there is a need.

A BROTHER is a man who:

Is called and committed to sharing in the life and mission of his religious congregation.

Nourishes and fosters his relationship with God through personal and communal prayer, and service.

Lives a vow of chastity, living celibately, which means choosing a different way of loving ~ which allows him to be available to many people, loving and caring for them deeply, but non-exclusively.

Lives a vow of poverty, living simply and sharing his personal gifts, time and resources with his community, and those with whom he ministers.

Lives a vow of obedience, listening attentively for God's call to respond to the needs of our world, which he discerns through prayer, through dialogue with his community and with other people.

May serve as a missionary to people of other cultures.

May serve in education, health care, parish or youth ministry, social work, spirituality, media, aged care. Some brothers choose to live as contemplatives.

May be commissioned by his community to serve wherever there is any need, especially among those who are the most disadvantaged.

'Try and see' if God is calling you

Christian Brothers - alive and well. Not only that but actively, and in a number of areas, successfully looking for new brothers.

Anyone interested can "try and see". An interested young man can join up and take vows after an initial training period, on a yearly basis one year at a

time to see if it is the vocation to which he is called by God.

You just need a sense of wanting to do something in a particular way with your life -that God may be calling you to - not exceptional "holiness", just a desire to commit to the service of others.

The community life

of the brothers is a central feature with meals, social life and prayers together. It is a life that looks outwards to working for and with those who can gain from what the brothers have to offer. With a change of emphasis in their mission the brothers have moved into a number of social justice areas.

They are involved in and responsible for 36 schools in Australia.

Among the many cutting edge ministries that brothers are involved in are refuges, behavioural schools, justice centres with the emphasis on education, action and advocacy, indigenous areas, nursing, social work, counselling and others. Your skills, interests and experience would be important factors in a choice of ministry.

There are many ministries in overseas countries such as PNG, the Philippines, Pacific Islands, and in Africa and South America.

A brother takes three vows - poverty to free him up from the worries of worldly possessions, chastity to enable him to offer his love and care to as many as possible, and obedience to work as part of a team, the Congregation of Christian Brothers.

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men of faith & prayer

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A Passion for Christ and A Passion for Humanity

'Garden of God'

Mount Carmel, meaning "Garden of God", has always been seen as a symbol of God's beauty and transcendence rising above the plain of our everyday existence.

Here, where the prophet Elijah "stood before God", the first Carmelites, who sought to live lives of holiness in the spirit and power of the same Elijah, laid the foundation of the Carmelite Order, taking God's most beautiful creature, his own Blessed Mother, as the inspiration and Queen of their lives.

Generations of Carmelites have been fired by these two loves - for the surpassing holiness of God and a tender reverence for his Virgin Mother.

Different ages have made different demands and, for example, the Carmelite Martyrs of Compiegne or St. Teresa Benedicta (Edith Stein) gave different witness to that of the Mystical Doctors, St. Teresa of Avila or St. John of the Cross, or to the hidden lives of countless others.

However, all were called to live by the one spirit - a whole-hearted pondering and living the Word because they felt themselves called to total service of God both for themselves and on behalf of all his people.

As St Therese of Lisieux put it, "To be love in the heart of the Church".

This is the spirit in which the Carmel of Canberra was established when it was founded from the Carmelite Monastery, Melbourne, in 1974.

The nuns carry out their apostolate primarily through dedicated lives of prayer and penance.

This finds liturgical expression in the Eucharist and Divine Office celebrated in the chapel of the monastery, where the participation of people is most warmly welcomed.

By means of the parLOUR, correspondence or by telephone, many people ask the prayers of the nuns, whose concern reaches out particularly to situations where today's problems press so heavily upon so many.

Helping hands of Christ

● From Page 15.

On the other hand it reinforced my vocation as a Salesian caring for youth.

The fun those boys had while in my care, and the quite marked difference I was able to make to their physical skill level, so that they were eventually able to join in normal games with other boys, meant I had been the friendship and the helping hands of Christ for them, Christ's true priest for them.

E-mail ed.voice@cgcatholic.org.au

Just 'follow your heart's call'

During Vocations Week the Loreto Sisters highlight the fulfillment and enrichment that comes from choosing your vocation in life - a vocation where you can put your gifts to greatest use.

Sr Janet Palafox, 42, feels she has done just that by choosing a religious life with the Loreto Sisters. Janet feels that her gifts are being put to greatest use - she can make a difference to the lives of others while being close with God.

"I thought I'd seen hardship and battle for justice before. But the places I have been to as a Loreto Sister, the people I have met, the stories I have shared have enriched and changed my life forever."

Joining the Loreto Sisters has allowed her to pursue her passion for social justice. Her first role was parish pastoral associate working with people mostly from disadvantaged backgrounds. She was humbled by their openness and trust. "They allowed me to journey with them



and share their experiences. Their trust and acceptance of me was gracious."

In her next role at Good Shepherd Youth and Family Services she worked on project that involved loaning money to people on low income. She was amazed at what the loans did for people's self worth. "Paying back the loans made them feel empowered and have belief in themselves."

Janet is a member of the Loreto Sisters Justice Committee. "This is my passion" she says with a glimmer in her eye. She has so much going on in her life right now that she says a challenge of religious life is not to get caught up with being too busy in life that you miss out on time with God and with person.

One of her greatest experiences is her recent trip to Africa to meet fellow Loreto Sisters and to attend the World Social Forum. Janet entered the Loreto Sisters in 2002 and has this advice for others considering a religious life,

"If the thought keeps coming back, just do it - follow your heart's call. The moment of absolute certainty might never come. There will be doubts but I feel that if this is not where God calls you to be, you or someone around you will know."

ABOVE: Sr Janet with Sr Pauline (East Africa).

From banker to priest

At 27 Chris McPhee was the youngest bank manager working for NAB, Melbourne. It was an unlikely ascent:

"After leaving a troubled school life behind at the end of Year 11, having been told earlier that I was unable to complete my HSC, and entering the bank, there I discovered men and women who saw in me gifts I thought I never had."

However, success at work still left him asking "what's a life for?"

In his mid-20s, his uncle, a priest, gave him a medieval mystic's writing on prayer.

"I struggled to read it without much luck.



"However, with some friends we started a meditation group." I prayed daily. After about three years, something "was stirring within me."

Following a retreat he entered the MSCs, taking vows in 1993 with four other men.

Today, Chris is formator of novices: "With what God has done in me, my hope and desire today as novice director is to give that same freedom, trust, confidence and love I received to any young man who might also make a choice and leave the corporate or work world, to seek and discover the God of love."



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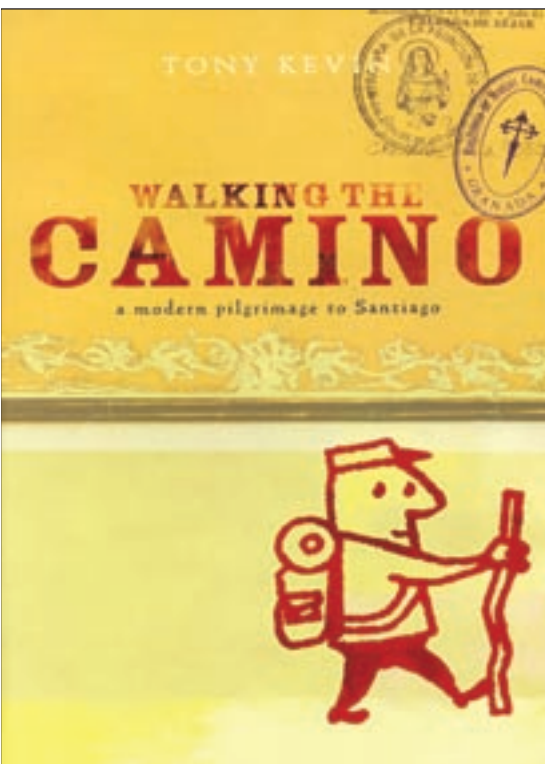


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A living faith out on the Spanish camino



Walking the Camino. A Modern Pilgrimage to Santiago. Tony Kevin, Scribe Paperback, Melbourne 2007 301 pages; rrp \$32-95. Reviewer: Bishop Pat Power.

"In May 2006, armed only with a small rucksack and a staff, Tony Kevin, an overweight, sedentary 63-year-old former diplomat, set off on an eight week trek across Spain. This was not just a very long walk - it was a pilgrimage." So the author and his book are introduced to the reader.

The pilgrimage to Santiago de Compostela is becoming extremely popular with about 100,000 people a year undertaking the arduous journey to what is revered as the burial place of the Apostle James (the brother of John). James was the first of the apostles to be martyred, in Jerusalem.

But legend has it that having evangelized in Spain before his death, his body was miraculously transferred to what is now the city of Santiago (St James). Pilgrims can travel by horse or bicycle, but most make their journey on foot.

The most popular route is the Camino Frances (French way) where many people begin either at the foot of the Pyrenees at St Jean-Pied de Port or at Roncesvalles on the Spanish side of the border. These pilgrims travel between 750 and 800km.

Tony Kevin chose to begin his pilgrimage in Granada in the south of Spain, travelling 1200km on the Via Mozarabe and the Via de la Plata. His book is an enthralling account of his journey including very revealing insights into his motivation and the joys and the agonies of a great adventure.

In many ways, the pilgrimage begins here in Canberra where this parishioner of St Christopher's Cathedral parish with a background of Jesuit schooling is blessed by Fr John Eddy SJ in the presence of and with the support of his family.

As the account of the pilgrimage unfolds it is obvious that Kevin has his family in his heart; he carries too the



Books

painful memories of the 353 people drowned in the sinking of the SIEV X, the asylum-seeker boat which went down in October 2001. It was his book exposing many of the dark secrets around this event which propelled the author to undertake this journey into the unknown.

Beginning his pilgrimage in Granada and tramping up through Cordoba gave Kevin the opportunity to reflect on Spain as a country which had been home to Muslims and Jews as well as Christians. "I wanted to get some insights into this great multicultural civilisation."

His exposition of that history gives the reader some valuable insights into many of the issues with which the world is trying to come to terms today.

His analysis of modern Spanish politics draws on his own experience as a foreign diplomat (he was Australia's ambassador to Poland and Cambodia) and throws light on some of the conflicts which are bedeviling the world at the moment.

But it is not a book which is heavy going. The successful pilgrim gives some valuable hints on what to take, what to wear, how to prepare in the first place and very importantly how to avoid blisters (the bane of so many pilgrims) and how to treat them if they do appear.

I envied his ability to converse easily with locals and other pilgrims and his sheer delight in the company of others while still embracing at times the solitude necessary to reflect on what was happening both within and without.

He shares the delights of good food and drink always, it seems, enjoyed in pleasant company. He is even seen joining the locals in singing and dancing.

He gives an accurate account of the refugios which are a unique aspect of the pilgrimage and the little yellow arrows which serve as such valuable way-markers.

His description of the countryside, of little villages and big cities, of the wonderful bridges and, most of all, of the people encountered makes for fascinating reading.

Every pilgrim who undertakes the camino will have his/her own personal motivation, some more spiritual than others. Much of this unfolds in the course of the pilgrim walk. One of the things which most touched me throughout the book emerged quite explicitly in the final pages where Kevin very honestly and very movingly writes of his own spiritual journey as a Catholic.

"In Spain, on the Camino I was living my religion rather than thinking about it at an intellectual level." This man with such a passion for justice shows how his relationship with Jesus in the context of the Trinity has had a determining influence on his life.

He returned to Canberra not long before the installation of our new Archbishop, Mark Coleridge, and quotes a lengthy part of his homily which resonated with much of what he had experienced in Spain.

It would have served to remind him, too, of the Pilgrim Mass at Santiago Cathedral which invariably provides a prayerful and often emotional end to the long pilgrimage.

At that Mass, the author was lucky enough to see in action the botafumeiro, the giant censer swung into action by eight trusty handlers.

The Camino is a metaphor for life itself and particularly of our journey of faith. Tony Kevin describes it in language which will arouse the mind and heart of his readers. His very readable book will serve as a fond reminder for those who have experienced the journey and whet the appetite of those contemplating such an adventure.

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Rehabilitating Judas ...

The Gospel according to Judas. Benjamin Iscariot. Jeffrey Archer and Francis Moloney. Macmillan Australia, 2007, 101 page, rrp \$24.95 hardcover. Reviewer: Bishop Pat Power.

This beautifully produced book is not to be confused with the apocryphal Gospel of Judas which has received some recent publicity. This is the work of English novelist, Jeffrey Archer and Prof Francis Moloney, arguably Australia's leading biblical scholar.

Jeffrey Archer, like many others, had a soft spot for Judas and sought to show him in a better light, even to justify his behaviour. He recognised the need for help from someone well versed in the scriptures and eventually came upon Fr Moloney on the recommendation of Cardinal Carlo Martini, the retired Archbishop of Milan. Moloney agreed to collaborate with Archer provided the book contained nothing that could never have happened. Reading the final text Prof Moloney stated: "Not every-

thing in this book can be regarded as probable. But everything must be possible".

It is supposedly written by Judas' son Benjamin Iscariot who as an eight year old bade farewell to his father when Judas set off to Jerusalem to become a disciple of Jesus.

It draws on the four canonical Gospels (of Matthew, Mark, Luke and John) but tells the story of Jesus through the words of Judas. Naturally, Judas occupies a much more prominent place in the narrative than he does in the canonical gospels. He is presented as loyal and protective of Jesus, even if at times he was unsure that Jesus was the messiah. Understandably, this "gospel" also provides extra plausible details of the life of Jesus, in a similar fashion to the classic "Lives of Christ" which embellish and amplify the Gospel texts.

The crucial part of Judas' rehabilitation must hinge around some explanation of his betrayal of Jesus. It would be unfair to reveal how this unfolds. Suffice to say that in his attempt to look

after Jesus, things went horribly wrong for Judas. He too became the victim of the machinations of others whom he misguidedly trusted. He was devastated by the death of Jesus. He did not commit suicide but joined the Essenes at Qumran on the shores of the Dead Sea.

It was here that through a series of circumstances, his son Benjamin Iscariot caught up with Judas. After listening to his version of events, Benjamin resolved to clear his father's name by writing his account of what had taken place. From this emerged The Gospel according to Judas.

Not surprisingly it has been somewhat controversial, but I believe that if read with an open mind it can challenge the reader to look more closely at the traditional Gospel story in the light of modern biblical scholarship. The imagination of a highly gifted novelist provides a very readable story which could well have an impact on people hitherto untouched by the message of Jesus.

Not one to boost the tourism trade

Some tourist bureaus must be getting alarmed. After *Them and Blood and Chocolate*, who would dare go to Bucharest?

After *Wolf Creek*, who would want to go to the outback of Australia?

Apparently, Alex and Sophie, the two central backpackers in *Gone* have not heard about *Wolf Creek*. The title, *Gone*, indicates that not everyone is going to survive this story.

Actually, it is something like a B picture of the past, a hitchhiker story, not so much with horror, as a drama which builds up suspicion and ends in death and terror.

While it finishes in the outback of central Queensland, it treats the audience to glimpses of Sydney, northern coast beaches and Byron Bay and some coastal Queensland settings before our travelling trio make for Longreach.

Brit Alex (Shaun Evans) gets off the plane in Sydney intending to catch up with his girlfriend Sophie (Amelia Warner) who is already in Byron Bay. A chance

Gone.

Starring Shaun Evans, Scott Mechlowicz and Yvonne Strzechowski. Directed by Ringan Ledwidge. 88 minutes. M (moderate violence, moderate coarse language). Reviewer: Fr Peter Malone MSC*.

encounter on his first night in Sydney with a nice young American man called Taylor (Scott Meklowicz who was mean in *Mean Creek* but heroic in *Peaceful Warrior*) leads to Taylor offering him a lift, doing kind things (though he has a bad habit of snapping compromising photos) and then suggesting that they travel together.

As expected, bad idea. Not that Taylor is so obvious or blatant. He is able to persuade people to give him the benefit of the doubt. But, he is bad news, deep down malevolent.

We see a lot of Australian scenery but practically no Australians. They are in bars drink-



ing or performing in a local band and dancing - or a dead kangaroo on the highway. Acting and directing are not going to win any awards.

It's another of those threatening tales that provides a movie pastime.

* Fr Peter Malone MSC directs the film desk of *SIGNIS: the World*

Association of Catholic Communicators, and is an associate of the Australian Catholic Office for Film & Broadcasting.

Thriller brings best out in Bullock

We all know what a premonition is, a sense of the future and, generally, a dread of what will or could happen. There are plenty of premonitions here. And it is a challenge to the audience to try to work out what is premonition and what is real in the experiences of Linda Hanson (Sandra Bullock), pictured above.

She is married with two daughters, has a husband with a good job, a comfortable house, friends and a congenial way of life that has become routine. When she wakes up one day and is informed by police that her husband has been killed in a car accident, she is grief-stricken, trying to console her daughters.

The only (only!) trouble is that she wakes up next day to find her husband is downstairs having breakfast - nothing has happened.

Then she wakes up again and he is dead again... and then...

So, what is real and what is premonition? Even though Linda does a diagram trying to work out what is the chronological order to her experiences, it is not easy to come up with a clear and logical synopsis of what has happened - and what is about to happen in the following week.

Now we know where we stand, but are still confused as to what is happening around this point. We see Linda going to a psychiatrist and getting medication that she had previously found mysteriously in her bathroom cabinet.



Premonition.

Starring Sandra Bullock, Julian McMahon and Nia Long. Directed by Mennan Yappa. 92 minutes. M (moderate themes, infrequent moderate coarse language). Reviewer: Fr Peter Malone*.

We see the funeral and her mother's care for her as well as the presence of her husband's business associate. Then she meets the assistant in real life. Her older daughter's face is disfigured with cuts - and is then healed. How and when?

Eventually, the fatal day built up from the premonitions of death arrives and Linda intervenes to change what might happen. Can she? Does she? Is there a happy Hollywood ending as expected? Should there be?

This is a Sandra Bullock vehicle. We see her as the ordinary housewife and mother which makes her dreams more strange but plausible. She is a strong screen presence and keeps us involved in her bewildering premonitions and reality. Her husband is played by a suave Julian McMahon.

This is a PG thriller, avoiding the problems of explicit language, sexuality and violence, so that most audiences can become involved and experience the suspense and general eeriness of such premonition happenings.

* Fr Peter Malone MSC directs the film desk of *SIGNIS: the World Association of Catholic Communicators, and is an associate of the Australian Catholic Office for Film & Broadcasting.*

Behind legend of saint

DVDs

Reluctant Saint: Francis of Assisi. (2006, 60 mins, ages 12-adult).

Reluctant Saint examines the life of St Francis of Assisi via dramatisation and voiceover. Filmed on location in Italy, the film provides new insights into the life of St Francis.

The viewer is taken behind the legend to discover a man who played many roles, and who never hesitated to speak the truth.

Hearts and Hands: Andrew Chin and Friends in Concert. (2005, 45 mins, ages 5-11).

This DVD features the music of Australian singer/songwriter Andrew Chin who appears in concert with children from various Catholic schools around Australia.

Andrew and the children sing and perform 14 religious songs for children.

To Share or Not to Share. (60 mins, ages 4-8).

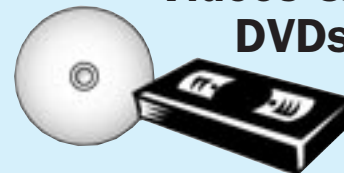
This animated program, created by Max Lucado, follows Hermie the caterpillar and his friends as they find a shortage of nuts in the garden.

Friends turn into enemies as they all try to claim the last nut. To remain friends the bugs must learn to share.

The History of Orthodox Christianity. (1994, 90 mins, ages 16-adult).

This documentary production is a detailed presentation of the Orthodox

Videos & DVDs



Church, Her traditions, and Her sacramental life.

The program serves as an educational tool that helps to make Orthodoxy better understood among those who are unfamiliar with this ancient Christian Church.

Managing Shame, Preventing Violence (67 mins, adult).

This documentary analyses the characteristics of shame and discusses the link between shame and violence.

Film clips are used throughout the program to illustrate how the different types of emotions that result from shame are manifested through behaviour.

The presenter suggests strategies for managing

shame and associated behaviour. Suitable for counsellors, parents and clergy.

SOUND RECORDINGS

Spirit Streams: Meditating in the Spirit. [CD, 60 mins, ages 15-adult].

This CD was recorded live in the Church of the Presentation of Our Lord in the Temple at the Benedictine Abbey, Jamberoo, NSW. It includes three extensive guided meditations with the Holy Spirit.

Where we are

The Catholic Education Office Resource Library is located at the Rheinberger Centre in Weston Street, Yarralumla, on the site of St. Peter Chanel's Church.

How to contact us

Library telephone: 6163 4350.

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Hours are weekdays 9am-5pm.

The online catalogue is located as a link on the CEO's website: <http://ceo.cg.catholic.edu.au/> and option: CG Online.

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, DVD's, sound recordings and books for all ages.

- Dennis Granlund, librarian.

Garden brings people together

Students from Lumen Christi Catholic College and Eden Marine High have completed the planting and paths at their reconciliation garden at the Monaroo-Bobberer-Gudu Keeping Place.

Twenty seven students, education assistants, teachers and parents worked hard all day to complete the project, despite cold winds and showers. The garden was begun last year with a grant obtained through the Parent School Partnership Initiative. Students have planted more than 300 plants that were used by indigenous people for medicine, food and tools.



ABOVE: Jordan Reyneke, Andrew Philistin-Dick, Mr Travis Clayton, John Aldridge and Hamish Luck take a break.

Dressing up as something starting with B was the theme of Lumen Christ's mufti day to raise money for Palms Australia, which has sent skilled volunteers overseas to Africa, Asia and the Pacific for the past 46 years. The fund-raiser,



organised by the student representative council, raised \$450. ABOVE: Dress-up winners Melissa Watkin, Abby Clarke and Jack 'Borat' Biilmann.

SFX success

Six St Francis Xavier College students have recently been selected to represent the ACT in various sports.

Year 12 student Mat Byatt was selected as part of the under 19 NSW and ACT Rams AFL team. Year 10 students Lachlan Trevaskis and Jordan Phillips were selected in the ACTPSSA AFL and basketball teams.

This month, Brennan O'Sullivan will travel to Sydney with the rugby league team and year 10 student Christopher Martin will play for the secondary boys hockey team in Melbourne. Later this year Brett Robinson from year 10 will travel to Perth as part of the ACT school cross country team.

The students (from left) back: Brennan O'Sullivan, Brett Robinson, Jordan Phillips, Chris Martin. Front: Lachlan Trevaskis.

Pray and play

Seminarians from across Australia will gather in Canberra in August to pray and play.

About 180 students making up



five teams from Melbourne, Sydney, Redemptoris Mater, Missionaries of God's Love and Wagga/Brisbane will take part in the ninth annual inter-seminary soccer tournament.

Tournament coordinator Dominic Thorsen said the games began as a way for seminarians to come together and develop relationships. This is the first time the Archdiocese of Canberra and Goulburn has hosted the tournament.

The weekend will begin on Friday, 3 August, with evening prayer, with the soccer starting the next day at 9.45am at Hackett ovals. The tournament will end with Mass in St Christopher's Cathedral followed by a dinner and trophy presentation.

Printers have really made their mark

You've been to the shop or you've bought online your new computer. You've taken it home or it has been delivered. You unpack the box or boxes and put your desktop computer together.

The standard computer desktop package comes with a monitor, a tower or box, a keyboard and a mouse. You may also have a modem in the box, but chances are that your new computer comes with a modem already installed inside it. After you put your computer together, you may notice you are missing some things that you really want that do not come with the standard computer package, such as a printer, webcam, external hard-drive, external speakers, a multi-card reader, microphone, headphones and a scanner.

These pieces of computer hardware are commonly called computer peripherals, as they are not essential for making your computer operate at a basic level. They are however necessary for the extra things you want to do on your computer such as printing, scanning, storing back-up files, listening to really loud music, talking to and watching people from around

Living with the net



Paul Jenkins

the world, and viewing photos from a digital camera.

This month I will look at printers. Printers have advanced in sophistication at a tremendous rate since they were first invented. Older (more experienced) computer users may remember dot matrix printers that used a series of dots (usually black) to print text and pictures. Dot matrix printers used a ribbon soaked in ink similar to typewriters.

These printers were commonly used in the 1970s. You had to have a separate colour ribbon installed to print in colour. Since those early printers, the most commonly used printers are inkjet and laser printers. These

types of printers are commonly available for home, school and office use.

Inkjet printers are probably the most common as they are cheap to produce and cheaper to buy compared to laser printers. Inkjet printers as the name suggests, use ink to print text and pictures.

Cheaper printers usually have a black cartridge and a colour cartridge containing three main colours. More expensive printers come with a black cartridge and separate colour cartridges. They come in all manner of variations from simple printers that will only print to multi-function printers that will print, copy and scan in the same unit.

Inkjet printers range in price from less than \$100 to several hundred dollars depending on the quality of the printer and the functions you want included. These printers can be bought in shops and online.

Laser printers are more common than they once were. They use toner which is applied to the paper using heat.

Unlike a photocopier, laser printers do not need to scan the image that they are copying, as the image or text

is sent directly from the computer. Some newer photocopiers can now be attached to a computer network, so that images and documents can be printed directly from a computer.

It is also possible to buy printers that will print onto mediums other than paper. Laser printers can print to plastic transparencies and some inkjet printers can print onto special CD-ROMs.

When buying a computer printer, shop around as the same printer can vary in price from online stores to retail shops. Some shops will price match printers as long as it is the exact model as in another store.

Also when buying a computer printer, make sure it comes with all the necessary connecting cables, as some manufacturers sell the USB printer cable separately. For more general information about how computer printers work, try these websites: 1) Computer Hope.com www.computerhope.com/help/printers.htm; How Stuff Works <http://computer.howstuffworks.com/inkjet-printer.htm>; and the Wikipedia http://en.wikipedia.org/wiki/Computer_printer.

insites

Catholic Religious Australia

www.catholicreligiousaustralia.org

Catholic Religious Australia has launched a new website and a new e-journal to draw attention to the Gospel-inspired work of thousands of religious ministering in Australia and overseas.

The site, at www.catholicreligiousaustralia.org, and the free, monthly e-journal, *pathways*, went live during the CRA national assembly in Perth. Both the website and *pathways* carry the focus "promoting the contemplative and prophetic service of Australian religious". The website will provide links to the 180 religious congregations based in Australia.

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In Albania, Children's Mission is working with and through local dioceses, supporting nursery school access for over 200 extremely poor children, enabling both education and meals for the students.

In Indonesia, Fr Ignatius Swasono Suprpto SJ has been enabled to undertake a social welfare program for 965 children living in slums; providing daily food and play group activities for younger children and study group activities and elementary school fees for older children from Lembaga Daya Dharma.

In Lumajang, East Java, Sr Mary Angelina has run the St Joseph's Orphanage, feeding and offering overall care of an extra 52 abandoned and orphaned children.

Help us to continue helping others.

God bless,
Deacon Joe Blackwell

The Rheinberger Centre,
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Twenty-six Josephite Associates met for their annual retreat weekend at St Clement's, Galong. The theme for the weekend, directed by Fr Leo Coffey assisted by Sr Carmel Clear, was patron saint St Joseph. The talks were enlightening and helped to deepen the associates' appreciation and devotion to St Joseph.

ABOVE: From left, standing, Shirley Wilkinson (Batlow), Jan Murrihy (Huskisson), Pat Reardon (Temora), Betty Guymer (Gordon), Vicki Wigg (Yenda), Miriam Millgate (Cootamundra), Mary Sutcliffe (Narrandera), Irene Kefford (Leeton), Ann Bodkin (Wagga)

Wagga), Grace Corbitt (Fisher), Elsie McIver (Griffith NSW), Irene Schmidt (West Wyalong), Irene Dempsey (Bonython), Noelene Pursehouse (West Wyalong), Eileen Conlon (Binya), Mary Godde (Culcairn), Fr Leo Coffey.

Second row: Mavis Williamson (Batemans Bay), Mary Collins (Griffith NSW), Kath Mott (Yenda), Therese Conlon (Binya), Pattie Gaynor (Temora), Sr Carmel Clear. Front: Dulcie Ridley (Ungarie), Bev Dunn (Ariah Park), Evelyn Brown (Binya), Marie Jones (Leeton), Fay Martin (Yarrawonga, Vic).



All students at Sacred Heart Primary School, Pearce, gathered in the hall where the Australian, Aboriginal and Torres Strait Islander flags shared centre stage to commemorate National Sorry Day. They reflected on the children of the Stolen Generation as they listened to the Prayer of the Four Directions, which follows the movement of the sun starting in the east. Johnny Huckle

brought along his guitar, his wonderful voice and great enthusiasm as he shared his culture and songs. Kirrilaa Johnstone (5/6B) shared the story of her Nana King, a stolen child, who unlike many others was reunited with her family. ABOVE: A group of children dance the Wombat Wobble as Destiny Batman, of kindergarten, shows how to move like the animals.

Latin Mass choir program

The program for this month for St Caecilia's Choir, which sings at the Traditional Roman Rite Mass at 11.30am on Sundays at Sts Peter's and Paul's Church in Garran is:

Sunday, 5 August, 10th Sunday after Pentecost: propers of the day, Ordinary: chant mass: Missa Orbis Factor, Motet: Benedic Anima Mea (Sermisy), Processional: Praise to the Lord, Recessional: Immortal, Invisible, God Only Wise. Sunday, 12 August, 11th Sunday after Pentecost: propers of the day, Ordinary: Chants ad libitum, Motet: Salvator Mundi (Blow), Hymns: Processional: Praise to the Lord Processional: God, Whose Almighty Word. Wednesday, 15 August, Assumption of the B.M.: Sung Mass 7pm. Sunday, 19 August, 12th Sunday after Pentecost: propers of the day, Ordinary: Missa Orbis Factor, Motet Sicut Cervus (Palestrina), Processional: Praise to the Lord, Recessional: Immortal, Invisible, God Only Wise. Sunday, 26 August: 13th Sunday after Pentecost: propers of the day, Ordinary: Missa De Angelis, Motet: Ego Sum Panis Vivus (Palestrina), Processional: Sing All Creation, Recessional: Be Thou My Vision.

Inquiries: Maria Henry, telephone 6249 6278 (h) e-mail mariamhenry@bigpond.com

You're just going to be disappointed

In many of her novels, Anita Brookner, almost as a signature to her work, will make this comment: The first task of a couple in marriage is to console each other for the fact that they cannot not disappoint each other. That's an important insight. Why?

When we are young and hear sadness in love songs, we think that the sadness and disappointment are a prelude to the experience of love.

Later we come to realize that the sadness and disappointment ultimately originate not from the fact that love has not taken place, but from the finite, limited character of human love itself.

Brookner has it right: The first task in any love is for us to console each other for the limits of our love, for the fact that we cannot not disappoint each other.

Why can't two persons ever be enough for each other? Why is disappointment part of the experience of every relationship, friendship, and marriage?

Because the very way that we are made precludes ever having, in this life, a oneness of mind, heart, and body that fulfils us in such a way that there is no disappointment.

Our longing is simply too wide. We long for the infinite and are built for it and so we wake to life and consciousness with longings as deep as a Grand Canyon without a bottom.

In this life then, outside of rare and very transitory mystical experiences, there is no consummation (sexual, emotional, psychological, or even spiritual) with another person that is so deep and all-embracing so as exclude all distance, shadow, and emptiness.

No matter how deep a friendship or a marriage and no matter how good, rich in personality, and deep the other person may be, we always find ourselves somewhat disappointed.

In this life, there is no union that fills every emptiness inside of us. Somewhere, we always sleep alone.

In essence, there is no union which fulfils perfectly the Genesis prescription that "two become one flesh."

No matter how close a marriage or a friendship, two can never ultimately become one.

No matter how deep a union, we always remain separate, two persons who cannot really ever, in this life, make just one heart, one mind, and one body. No love or friendship ever fully takes away our separateness.

Sometimes sexual electricity or emotional or spiritual affinity can promise such a oneness. But, in the end, it cannot fully deliver it. No matter how deep and powerful a union, ultimately, we remain, and need to remain, captains of our own hearts, minds, and bodies.

This needs to be recognized, not just to help us deal with the disappointment, but especially so that we do not violate each other. What's implied here?

In this life we are always, to some degree, in exile from each other. We stand alone in some way. Where we feel this most deeply is not in our sexual isolation, but in our moral separateness.

What we crave even more deeply than sexual unity is moral affinity, to be truly one heart with

Ron Rolheiser

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



another. More than we desire a lover, we desire a kindred spirit, a soul mate. If this is true, then the deepest violations of each other are also not sexual but moral.

It's when we try to be captain of somebody else's soul (more so even than of his or her body) that we rape someone.

And it is our failure to accept that we will always be somehow separate from each other that creates the pressure inside of us to unhealthily try to be captain of someone else's soul.

We violate another's separateness precisely because we cannot accept the disappointment of love.

Finally, beyond even this, we cannot not be disappointed in love because, in the end, we are all, in some way, limited, inadequate, blemished, dull, and boring.

Don't travel with someone who expects you to be exciting all the time!

None of us is God. No matter how rich our personalities or attractive our bodies, none of us can indefinitely excite and generate novelty, sexual electricity, and emotional pleasure, within a relationship.

A relationship is like a long trip and, as Dan Berrigan puts it, "there's bound to be some long dull stretches. Don't travel with someone who expects you to be exciting all the time!"

What's the lesson in this? Stoicism and cynicism about love and romance? To the contrary:

The recognition that, in love, we cannot not disappoint each other is what makes it possible for us to remain inside of marriage, friendship, celibacy, and respect.

It's when we demand not to be disappointed that we grow angry, make unrealistic demands, and put pressure on each other's moral and sexual integrity.

Conversely, when we recognize the limits of love, when we accept an inevitable separateness, moral loneliness, and disappointment, we can begin to console each other in our friendships and our marriages.

In that consolation, since it touches so deeply the core of our souls, we can, in fact, begin to find the threads that can bind us into a oneness of heart beyond disappointment.

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Prayers

PRAYER to the Blessed Virgin. O Most beautiful flower of Mount 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 herein you are my mother. O Holy Mary, Mother of God, Queen of Heaven and Earth, I humbly beseech you from the bottom of my heart to help me in my necessity (make your request). There are none that can withstand your power. 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). Say this prayer for 3 days. E M B.

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CONTEMPLATIVE PRAYER RETREAT - Two weekends 1-2 September and 22-23 September, 10.15am to 4.30pm, St Benedict's, Tallara Parkway, Narrabundah. Conducted by Fr Greg Burke OCD. Retreat has been organised in response to Archbishop's call to foster a contemplative stance in our lives. Cost: donation. Suitable for all levels of experience. Inquiries: St Benedict's Parish office, telephone 6295 7879, Tuesday to Friday 9am-1pm.

COURAGE CANBERRA - Group for those experiencing same-sex attraction and desiring to live sacramental life of the Church. Meetings 8 and 22 August. Confidentiality assured. Inquiries: Telephone 6254 9540, e-mail couragecanberra@hotmail.com

CURSILLO - Canberra men's Cursillo weekend, 7.30pm, Thursday, 23 August, to 5pm, Sunday, 26 August, Greenhills Conference Centre, Cotter Road. Inquiries: Joe Jambor, telephone 6242 7332 (h) 6240 5010 (w), e-mail jja19144@bigpond.net.au

GALONG RETREAT - Weekend 7-9 September, at St Clement's Monastery, Galong, conducted by Fr Peter Ryan CSSR on theme "The Holy Spirit - Rediscovering the Forgotten God". Bookings: Sr Frances McAleer, telephone 6380 5222, Jacqueline Donohue 6251 3950.

GOOD SAMARITAN CELEBRATIONS - Sesquicentenary Committee of the Sisters of the Good Samaritan Queanbeyan celebratory dinner and Eucharistic celebration by Bishop Pat Power, weekend 15-16 September. Dinner \$50, concession \$40. RSVP Shirley Bailey, 12 Malcolm Street, Queanbeyan, NSW 2620. Inquiries: Telephone 6297 4014. Cheques to Good Samaritan Sesquicentenary Celebrations.

GOULBURN HOMES REUNION - Saturday, 6 October, for former St. John's Boys Home, Goulburn and St Joseph's Girls Home, Kenmore. BYO picnic in the park, Belmore Park, Goulburn, from 11am. Inquiries: Lindsay and Maria Chesworth, telephone 6297 7815.

MARIAN MOVEMENT OF PRIESTS - First Saturday devotions, Saturday, 1 September, St John the Apostle Church, Kippax. Devotions begin with Mass 12.15pm, followed by a cenacle with exposition of the Blessed Sacrament and Confession.

Devotions conclude with Benediction. Afternoon tea in parish centre. Inquiries: Fr Emil Milat, telephone 6291 6688.

MARYMEAD REUNION - Marymead Child and Family Centre reunion for former clients, staff, residents and foster parents, early November. If your life has been affected by Marymead over the last 40 years, register your interest at programs@marymead.org.au telephone 6162 5800 or www.marymead.org.au Reunion by invitation only due to confidentiality.

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

NEW BEGINNING WEEK-END - 10-12 August for those who have experienced the loss of a partner through death, separation or divorce. Inquiries: Jennifer, telephone 6286 8403 or leave a message on 0419 210 543, e-mail be_canberra@yahoo.com.au or website www.geocities.com/be_canberra/index.htm

ORIANA CHORALE CONCERT - Performance of Rautavaara's Vigilia, Wesley Uniting Church, 3pm, Sunday, 12 August. Soloists Louise Page, Christina Wilson. Tickets \$25 (concessions avail) at the door. Inquiries: Liz McKenzie, telephone 0417 44 22 32, Brendan O'Loughlin 0438 44 33 99.

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.catholic-socialgroup.com, e-mail raphs-group@yahoo.com.au

SECOND ANNUAL ST VINCENT DE PAUL CHARITY BALL - 7pm, Saturday, 25 August, The Auditorium, Erindale. All funds to St Vincent de Paul Youth. Three course meal, entertainment. MC radio presenter Ross Solly. Charity auction. Booking form www.stvincanb.com.au/ball.html Inquiries: Telephone 6282 2722, e-mail therese.haywood@stvincanb.com.au

SERRA CLUB OF CANBERRA - Thursday, 9 August, 6.15pm Rosary and Mass at Holy Trinity Church, Curtin; dinner afterwards at Canberra Southern Cross Club, Phillip.

VINNIES ART SHOW - St Vincent de Paul Society's first charity cocktail party and art show, Great Hall, Parliament House, Thursday, 20 September, with renowned Australian artists The Blood Brothers, Howard Steer and Paul Blahuta. Main event 7pm-10pm. Ticket information svdp@stvincanb.com.au.

Written entries are invited for the September issue to: Catholic Voice, GPO Box 3089, Canberra ACT 2601, or e-mail ed.voice@cg.catholic.org.au by Wednesday, 15 August.

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Restoring the Latin Mass

● From Page 11.

It has two international seminaries, 180 priests and 107 seminarians. Over the past seven years, ordinations to the priesthood (in the traditional Latin rite using the liturgical books of 1962) have averaged one every three weeks.

From January to March this year, there have been 153 requests for application forms to the seminary in America by young men wishing to join the fraternity. The maximum intake for a first year class at the seminary is 20. The average age of fraternity members is 33.

It is also the hope of Pope Benedict XVI that his lifting the restrictions on the traditional Latin Mass and other liturgical books in use in 1962 will draw the clergy and faithful associated with the Society of St Pius X (SSPX) back to fullness of unity within the Church.

In his letter the Pope gives as a reason for issuing the motu proprio that, "It is a matter of coming to an interior reconciliation in the heart of the Church." He views the existence of both the ordinary and extraordinary uses of the one Roman Rite as a sign of unity, a source of harmony, and a safeguard against division in the heart of the Church.

The Pope intends that the Missal of Paul VI is to remain the normal, ordinary usage in most places. He notes that with the Missal of St Pius V, "The use of the old Missal presupposes a certain degree of liturgical formation and some knowledge of the Latin language; neither of these is found very often."

Put simply, most priests are not trained to say the Old Mass, with its demanding and disciplined rubrics. The lack of training in Latin characteristic of most priestly formation in the past three decades

is alone a factor which will for some time limit the use of the Missal of St Pius V.

What is clear, however, is that in the case of liturgy as with doctrine, the Holy Father insists that one cannot look at Vatican II as creating a rupture with the past, where all that went before is to be discarded and a brand new construct set up in its place.

Rather, Pope Benedict XVI teaches that we must perceive the continuity in the Church's 2000-year history. Organic growth and development, yes; rupture, severing any connection with the Church in the past, most certainly no.

Those who might be inclined to view Vatican II as a decisive break in the history of the Church, with the "pre-Vatican II Church" dismissed as "triumphalist" or "reactionary" and of no interest or relevance in the "post-Vatican II Church" are clearly not in accord with the mind of the Holy Father or the mind of the Church.

As Pope Benedict XVI explained: "What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful. It behoves all of us to preserve the riches which have developed in the Church's faith and prayer, and to give them their proper place."

● In the Archdiocese of Canberra and Goulburn, Archbishop Mark Coleridge has continued the policy of his predecessor and provided for the daily celebration of Mass according to the extraordinary rite using the 1962 Missal. The traditional Latin Mass is offered daily at Ss Peter and Paul Church, Garran, Monday to Thursday at 7am, Friday 6pm, Saturday 9am and Sunday 11.30am. The Latin Mass chaplain is Fr Kenneth R Webb FSSP (telephone 0410 838 882).

Parish recalls devastating blaze

One year after St Mary's was burnt to the ground, Adaminaby parishioners gathered for Mass to mark the anniversary despite being without a church. Twenty people braved miserable weather to attend the service, celebrated by Cooma parish priest Fr Joe Tran in St. John's Anglican Church.

Since the fire, Adaminaby parishioners have been loaned St John's church, where Mass has been celebrated fortnightly.

Several well-attended community working bees have been held to clean and stack reusable bricks and granite from the old church. Plans



are being drawn up for a replacement church.

"The burning down of the church was a bad thing, but the community spirit that has come about since the fire is a

good thing," a parishioner said.

Fr Tran said fundraising may be undertaken this year.

"It's a way of bringing the community

together," he said.

ABOVE: The group of about 20 parishioners who attended the Mass at Adaminaby.

Reviving history

Parishioners of Ss Peter and Paul's, Hoskinstown, have celebrated the 15th anniversary of the re-opening of the historic church. It was built in 1886 and was closed due to falling numbers in the 1960s. In 1992, Fr Brian Maher arranged for restoration of the derelict building to allow it to be re-opened for special masses. Soon after the arrival of Sr Margaret Watson to St Mary's Parish the church had regular services with Mass on the first Sunday of the month and Liturgy of the World with Holy Communion on the third Sunday. This continues today.

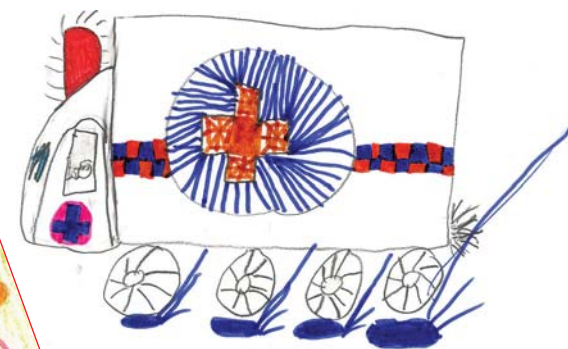
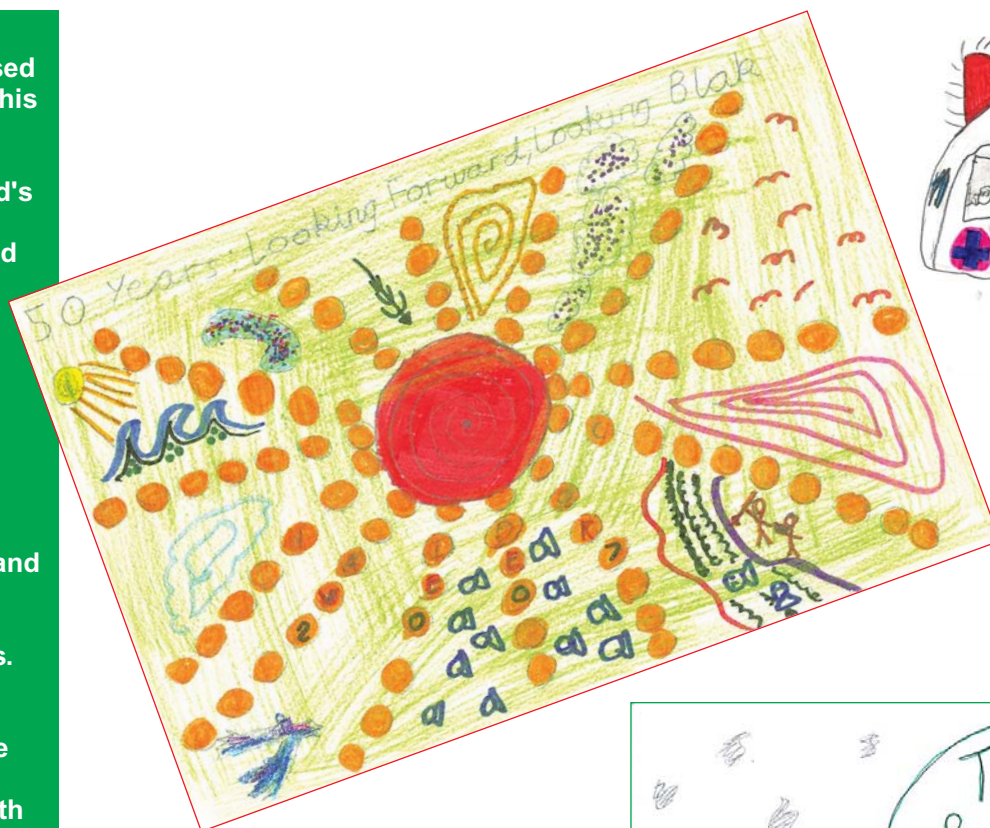
The celebration Mass also marked First Holy Communion for local boys Joseph de Rota and Luke Lindley. Parish priest Fr Mark Croker led a congregation of around 100, including Fr Maher, Fr Ron Flack, Sr Margaret and Br John O'Shea who attended the Mass and saw the ongoing restorations to the church. The latest major improvement is the restoration of three front 121-year-old stained glass win-



dows, undertaken by Mr Alois Mikula. The parish needs advice on reviving the outside stonework. Any stonemason willing to share his expertise should contact Kevin, telephone 0428 622 777.

ABOVE: Teresa Phillips cuts the anniversary cake watched by Fr Brian Maher, parish priest Fr Mark Croker, Br John O'Shea, a Hoskinstown resident and Fr Ron Flack.

Dear Children
I never stop being amazed and surprised by God. I think I must be the apple of his eye because he never stops "doing stuff" in my life, in little and big ways. But each one of us is the apple of God's eye, we are all the "King's Kids". Deuteronomy 32:10 says, "He shielded him and cared for him; he guarded him as the apple of his eye." God works in your life just as much as mine. I think we just have to fine tune our reception so we can actually see God's hand in our daily lives. We can think "boy, that was lucky" - but I have turned my reception to see God, not luck, at work. The angels and saints are also ready and willing to give us a helping hand. So remember children, we are not alone, and we have got friends in high places. Talk to Jesus often, to Mary and the saints they all want to be part of your life, to surprise you each day with little signs of their love. Children, as we prepare for World Youth Day in 2008 become involved in your parish. You may be able to be readers, altar servers or even welcomers. It is wonderful to be part our parishes, to be an active member of the team. Thank you all for your beautiful pictures and writings. Please continue to send them in to the Children's Page; we give \$5 prizes for each item published. God bless you. Sue.

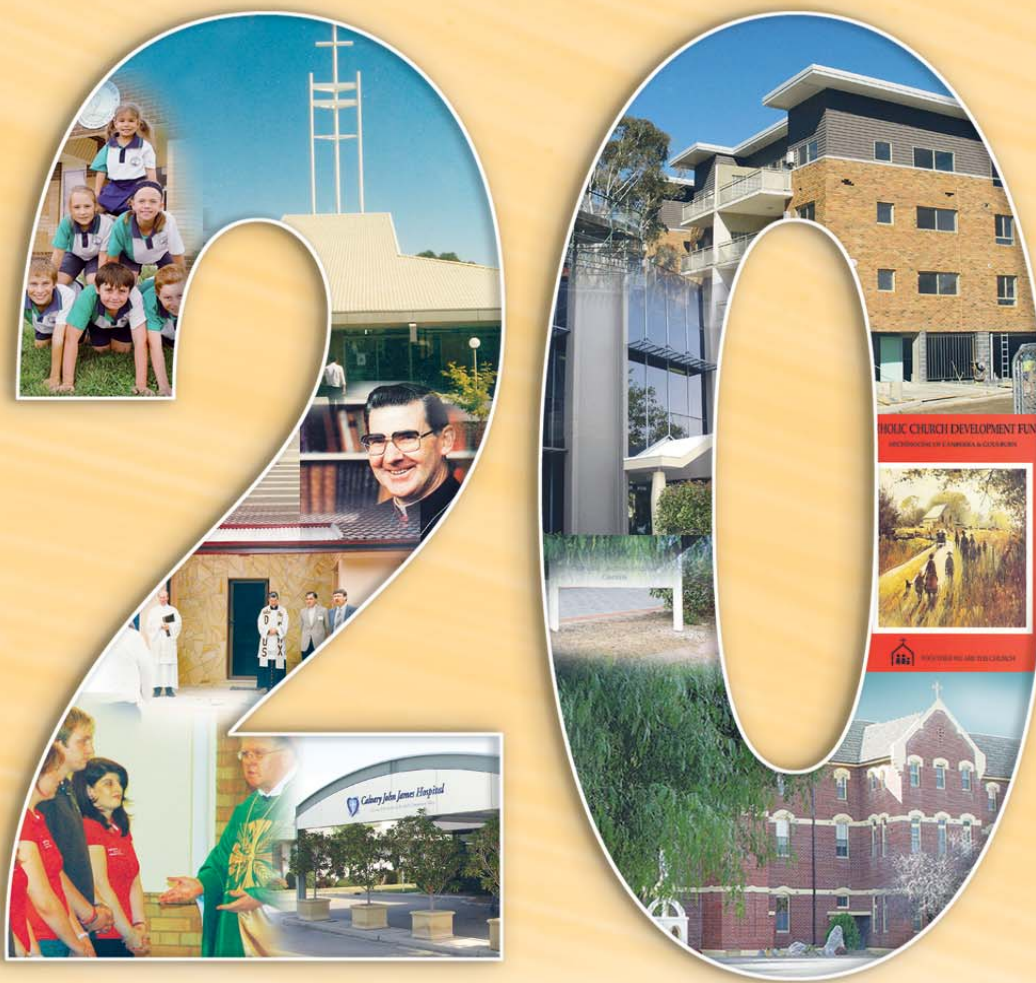


LEFT: Jeffrey Ashworth, of St Francis of Assisi School, Calwell, looks forward and 'blak'. ABOVE: A terrific drawing of an ambulance by Harrison Baker, aged 7, of St Joseph's. Eden.

RIGHT: Jenessa O'Connell, of St Francis of Assisi, Calwell, obviously loves the cold winter weather!
BELOW RIGHT: Lewis Haskew, of St Francis of Assisi School, looks at NAIDOC Week.



ABOVE: Nature welcomes the first sunny day of winter, the cat, birds and fish, says Sophie Hickman, of St Joseph's School, Eden.



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