



**Papal honour:
back page**

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Shadows of past as school moves into the future

Nuns taught lessons to children using chalk and slate boards when St Patrick's Parish School in Cooma stepped back in time to celebrate the relocation of its infants campus.

In an intimidating costume complete with cane, principal Mr Phil Stubbs said the purpose of the move, following more than 50 years of education in its current location, was to "unite the school on the one campus".

"It's very exciting," he said.

"The building project has been under way for a number of years and we should be ready to move

into what will be a state-of-the-art learning and teaching environment in the next few weeks."

In a demountable building with no furniture, Brigidine Sr Kathleen Keady started the school as principal with one other staff member and about 50 students.

"Sr Henry Carter taught kindergarten and Year 1 and I took Year 2 and Year 3," she said.

"I was here for six years at the peak of the Snowy Mountains scheme and there was a real buzz in the community.

"Everything was very ordinary, I remember it so well. It was very

primitive when we started off. The day we opened we had no furniture and the children had to kneel down.

Despite the lack of equipment, Sr Keady said the school had a "very high standard of education".

"The parents were accepting and the children were very keen students. You had to cater for the different ages because I would be teaching Year 3 and Year 2 students would answer the questions."

As student and staff numbers grew, Sr Keady said the current building was built.

"Gradually we grew in wisdom and age, and football and basketball teams were formed. I left the school in 1962 but I look back with pleasure at all that we achieved."

Former student Ms Emma Hill enjoyed her St Patrick's education so much that she returned as a kindergarten teacher.

"I went to school here from kindy to Year 10 and I loved it," she said.

Despite her fondness of the old building, Ms Hill said it was time for a change. "The new resources

are fantastic and really modern. I can't wait for the move and neither can the kids."

Year 2 student Miranda McGufficke agreed. "We're going to have brand new equipment and a big oval, so it will be much better," she said.

At the auction of the campus last year, a Sydney property investor successfully bid \$675,000. Part of his plan for the site is to build a local art school and centre.

● **More pictures, Page 10.**

Marist denies college 'ring of abuse'

The Marist Brothers have refuted a claim that a ring of pedophile abusers operated at their Canberra college in the 1970s and 1980s.

Responding to a Canberra newspaper article which alleged a ring of abusers existed, Marist provincial Br Jeffrey Crowe said the brothers' own independent investigations had shown there was "never any collusion between the abusers. The testimony of other brothers in the community in that era is that there was not a hint of it. As in any family, people trusted one another."

He said he had apologised to Archbishop Mark Coleridge for the scandal caused by the front page article and wished to apologise to the Catholic community.

"The abuse that happened at Marist in the 1970s and 1980s has had tragic consequences in the lives of the victims and their families," he said. "We unreservedly acknowledge the fact of the abuse and the failure of systems at the time to appropriately care for these students.

"We acknowledge the anger that is held by the victims and ex-students of those days towards the Marist Brothers. We acknowledge that they feel betrayed.

"We have publicly apologised for our individual and corporate failures on many occasions and reiterate that apology now. The brothers also feel anger towards the

abusers and a deep shame. We want justice and healing for the victims."

Br Jeffrey said at least two innocent people were unjustifiably named and pictured in the article as purported offenders.

"Their rights to presumption of innocence were not respected. The brothers concerned were asked to stand down from work in late 2008 as a result of a single allegation in a civil claim that listed many names.

"Official investigations as demanded by child protection legislation cleared both men of any impropriety.

"It should also be noted that the Marist Brothers are supporting financially the settlement process. We do this willingly to address the desire for justice of victims which includes some redress from the brothers themselves."

Br Jeffrey said it was to the Marist Brothers' everlasting shame that over a long involvement in education in Australia they had included members "who through psycho-sexual dysfunction have offended seriously against young men entrusted to our care - contrary to everything we stand for.

"There have been police investigations and prosecutions, and we remain determined to leave no stone unturned to reach out and assist any current or former student who has been adversely affected, either through the Towards Healing program or in any way we can."



Teacher Emma Hill with kindergarten students Jake Galvin, Sami Frazer, Poppy Watson and Tristan Revelant.

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what do you know?

1. This month's mystery man (see picture) probably preferred to be on the other side of the lens. Still, it was the '70s...
 2. August marks a special week in the calendar. What is it?
 3. Ten years ago this month, the Australian bishops issued the results of a landmark study on?
 4. Serra clubs promote vocations to the priesthood and religious life. But who is Serra named after?
 5. The National Council of Churches in Australia has elected Bishop Michael Putney as president, the second Catholic to hold the post. Who was the first?
- Answers: Bottom Page 4.



Vocations on video

Life choices are often difficult to make. To mark National Vocations Awareness Week, Catholic Communications in the Archdiocese has produced a short video featuring local people who speak about their choices and why they made them. The video may be found on the archdiocesan website at www.cg.catholic.org.au

Art at Gunning

Gunning parish is preparing for its 14th annual art show. It will open with drinks and supper at 7pm on Friday, 11 September, in the old Catholic school. The show will continue on Saturday and Sunday from 10am to 4pm. Refreshments will be available.

The show always has support from a wide range of artists. Those interested in exhibiting their work need to get their entries in by 28 August. Inquiries: Maureen, telephone 4845 1308.

'It's our mission'

Catholic Mission has launched an appeal with the theme "Our Salvation is Bound Together: It's Our Mission, Play your Part." Catholic Mission works with communities in 160 countries, including remote communities in Australia. To support Catholic Mission's Church Appeal, telephone 1800 257 296 or visit www.catholic-mission.org.au and donate online.

Living in squalor

What living conditions do you imagine when you hear the words "filthy", "foul" and "slum"? Rubbish heaps in the third world? Such living conditions are not uncommon in NSW where many live in squalor. Catholic Community Services will hold the inaugural National Squalor Conference "Pathway through the Maze" in Sydney on 5-6 November. The conference will focus on sustainable long-term intervention through exploring the experiences of severe domestic squalor. Inquiries: www.nationalsqualorconference.com.au For further information about Catholic Community Services' squalor program telephone 1800 225 474.

There's no time to waste

Climate change and global warming are issues I've always had a vague idea about. Recycle your garbage, have shorter showers, don't leave appliances on - that's about as far as my knowledge extended. Until recently.

My understanding of these problems began with some friends who had give up their time to help sort out the recycling at school and try to make some sustainable changes for our school community. They made me realise that although some people disregard the consequences of global warming, it affects everyone and the way that we live.

"What can I do?" I thought to myself. "What difference can I make?" Then, I heard about a youth conference called Powershift that was bringing young Australians together to share their knowledge about climate change and cause a shift in the way we think about the power we have as young Australians. I couldn't say no to the opportunity. At first, I was worried that I'd be surrounded by young activists who would know about my limited knowledge in this area. Despite my initial concern, it turned out to be a great learning experience for all. It was about fun and positive inspiration.

I found that one of the most important things this experience gave me was a better idea of how others will be affected. We're extremely lucky in Australia and, if there were to be a climate disaster, we would be better prepared to handle the consequences than our neighbours. Have you ever thought of those countries that are not as privileged as us?

What about third world countries where food is already scarce, or islanders who are already being affected by rising water levels? Imagine losing your home, losing your family to a problem that could easily have been prevented simply by you catching a bus instead of driving. And if you think the economy's bad now, what happens when we run out of natural resources to export and when we finally come to realise that we missed the potential for innovation in sustainable energy?

Luckily, as Australians (and especially as Canberrans) we have a voice and we can make our voices heard. That's exactly what 1500 young Australians did in Sydney last month. Even if you don't believe in climate change or global warming, would you really risk the home of six billion people to wait and see who's right?

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Rural homeless are on the rise

Homelessness in rural areas of the Archdiocese is on the rise, despite the fact that much of it is hidden.

Due to the effects of the global financial crisis, rising rent costs and a lack of employment, Goulburn and coastal areas of the Archdiocese have reported an increase in the need for homeless services.

Chief executive officer of Homelessness NSW Ms Sue Cripps said statistics taken from the 2006 census showed "an increase in people sleeping rough and a decrease in people couch surfing in rural areas.

"I think those statistics show that rural communities are under serious stress now," she said.

"The 2006 census was before the global financial crisis, so we can only begin to imagine how that is affecting people.

"New people are hitting the homeless arena who never would have thought they'd end up there and they don't know how to deal with it."

Ms Cripps said there was a lack of services in country NSW.

"And even though there are some services, how do people access those if they don't have a car and they live out of town where the bus only runs once a day? This problem in rural NSW has always been there. I just don't think anyone has been yelling loudly enough about it."

Archdiocesan St Vincent de Paul Society president Mr Evan Brett said homelessness in rural areas was "certainly increasing".

"We have a hostel for men in Goulburn which is a 10-bed facility that we're trying to move to another building in the CBD area which will be a 40-bed facility," he said.

"That facility is turning away each month 30 to 50 people who are homeless and trying to get into our service. In the past month or so we've also helped 22 people gain employment in Goulburn."

Mr Brett said many factors contributed to the increase. "A lot of people come looking for accommodation during the colder months and the current financial crisis is also starting to bite a little harder. In the past month, 25 calls that came through our centre in Phillip were from people who were homeless and 12 had lost their job."

Mr Brett said such problems "could not be fixed overnight".

"We can't just build more hostels to put them in and expect that to fix the problem. People end up homeless because of health and dependency issues, and their general situation in life - it's a multi-faceted problem.

"This is an issue that's getting around the country more and more. I know that the need for services around the NSW south coast and Batemans Bay areas is becoming greater."

Bega parish priest Fr Bernie Patterson said Bega had the "third highest rate of homelessness in NSW, behind East Sydney and Walgett".

"Bega has 130 homeless people in the area," he said. "I have a lot of people coming to the door asking for money but we give them vouchers."

A new shelter for homeless people was "in the pipeline" for the area and Fr Patterson said he would be happy to help out.

Acting coordinator of Eurobodalla Supported Accommodation Service Mrs Gaye Finch said there was a lot of homelessness in the area. "There is a serious lack of affordable housing in the area," she said. "We have a lot of people come to us who are in high need circumstances, but we have problems getting them housing. With a high unemployment rate, there are a lot of people on low incomes here and the cost of rent is going up.

Mrs Finch said homelessness in rural areas was more hidden than in cities. Many people in need of assistance came to Moruya on holiday and stayed.

Unlike in coastal areas, Cootamundra parish priest Fr Kevin Barry-Cotter said during winter he sees fewer homeless people around town.

"We don't tend to see too many of them in the winter because it's too cold. The ones we do see are seasonal fruit pickers in the spring and summer."



This annual collection in support of our Archdiocesan retired clergy will be conducted in all parishes of the Archdiocese over the weekend of 5 and 6 September.

Father's Day Appeal
Sunday, September 6

Donations may be sent to: The Clergy Retirement Foundation
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SOS! - Christianity in the Middle East

DEEPLY saddened by the crisis engulfing Christianity in the Middle East, Pope Benedict XVI has asked the Catholic charity Aid to the Church in Need (ACN) to provide urgent help.

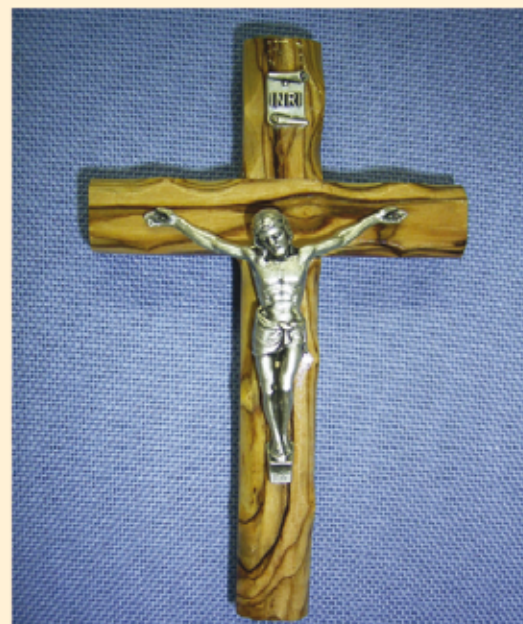
In many parts of the land Our Lord Jesus Christ knew so well, the faithful now live in fear as increasing poverty and growing extremism threaten the survival of these ancient communities.

A mass exodus of Christians from the Middle East is now taking place. For some it is a question of escaping bloody persecution. In the Holy Land for example, the proportion of Christians has plummeted from 20% to as little as 1.4% in the last 40 years.

ACN is helping to keep faith and hope alive throughout the region by providing urgent aid to priests, religious and lay people, offering subsistence help to refugees and building and repairing Churches and convents. Please help us strengthen and rebuild the Church in the land of Christ's birth.

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Pope Benedict XVI



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The need to build a new Christian humanism

Popes rarely if ever speak in the first person singular. Pope John Paul was the first Pope in a very long time to speak of himself as "I". But even he - a dramatically individualised character if ever there was one - really spoke as a "we". That's why the old form of the royal plural was in fact more accurate. The Pope always speaks in the first person plural.

That's why in his new Encyclical Letter to the whole Church, Caritas in Veritate (Charity in Truth), Pope Benedict is keen to place himself within a tradition of papal teaching which stretches back, in the modern era, to Pope Leo XIII who published his epochal Encyclical Letter Rerum Novarum (On Capital and Labour) at the end of the 19th century.

Since then successive Popes have published a series of important Letters applying biblical revelation and the Church's teaching to an array of new social questions. The body of teaching that has emerged has been described as one of the Church's great hidden treasures. The treasure is less hidden than it once was because in recent times the Holy See has published a Compendium of the Social Teaching of the Church which I strongly recommend to all, especially schools, universities and Church agencies.

The Holy Father begins by making the simple but crucial point that "charity is at the heart of the Church's social doctrine" - meaning by "charity" self-sacrificing love. In other words, the Church asks and answers the question: What does a politics or economics of charity look like in the world as we know it? This presumes that charity is more than individual; it has an essentially social dimension.

But we can never answer the question if charity is sundered from truth. Only if charity is tied to truth - especially the truth of the human person - can it

be real charity rather than some cosmetic substitute. As the Pope writes: "A Christianity of charity without truth would be more or less interchangeable with a pool of good sentiments, helpful for social cohesion, but of little relevance" (4).

Good sentiments are never enough faced with the appalling injustices of the world. In addressing them, justice is of course important, but it is not enough, for "charity transcends justice and completes it in the logic of giving and forgiving" (6). This presumes a marriage of "the ardour of charity and the wisdom of truth" (8). As the Pope notes, "intelligence and love are not in separate compartments: love is rich in intelligence and intelligence is full of love" (30).

It is only charity which enables us to make of the process of globalization something truly creative, for the danger is, as the Pope notes, that "as society becomes ever more globalised, it makes us neighbours but does not make us brothers" (19); and what we need is an authentic fraternity if "current economic and social processes [are to] evolve towards fully human outcomes" (20).

These processes - especially in "the new context of international trade and finance, which is characterised by increasing mobility both of financial capital and means of production" (24) - are redefining the political power of nation-states. This means traditional networks of solidarity are increasingly under pressure and that we need "new forms of political participation" (24) and a new "network of economic institutions" (27). We need a new form of economic democracy.

As Pope Benedict says, "economic life undoubtedly requires contracts, in order to regulate relations of exchange



between goods of equivalent value. But it also needs just laws and forms of redistribution governed by politics, and what is more, it needs works redolent of the spirit of gift" (37).

The global economy now privileges the first, the logic of contractual exchange; but "it also demonstrates its need for the other two: political logic and the logic of the unconditional gift" (ibid). A convergence of the three is what it means to speak of a new form of economic democracy in which "alongside profit-oriented private enterprise and the various types of public enterprise, there must be room for commercial entities based on mutualist principles and pursuing social ends" (38).

This will lead to hybrid forms of commercial activity upon which the civilising of the economy will depend, an economy which, "without rejecting profit, aims at a higher goal than the mere logic ... of profit as an end in itself" (ibid).

The current crisis prompts a "deeper reflection on the meaning of the economy and its goals, as well as a profound and far-sighted revision of the current model of development" (32). This will require recognition of what the Pope calls "the principle of gratuitousness" as an expression of fraternity (34). This applies even to the market which "without internal forms of solidarity and mutual trust cannot completely fulfil its proper economic function" (35).

The market can be a negative force, as we have seen, "not because it is so by nature but because a certain ideology can make it so" (36). Against that ideology, "the principle of gratuitousness and the logic of gift as an expression of fraternity can and must find their place within normal economic activity" (36). This is the only way in which there can

be a civilising, indeed a humanising of the economy.

To insist that charity is essential for the proper functioning of the economy is another way of saying that God cannot be excluded from the public realm without serious damage being done.

Both secularism and religious fundamentalism pose a threat - secularism because it excludes God in principle and religious fundamentalism because it excludes the saeculum in principle. Relativism and absolutism are both dead-ends. As the Pope observes, "reason always stands in need of being purified by faith: this holds true for political reason which must not consider itself omnipotent. For its part, religion always needs to be purified by reason in order to show its authentically human face" (56). This mutuality makes it possible for believers and non-believers to work together fruitfully in constructing the new forms of economic, political and social life now needed.

The Holy Father says much more in an Encyclical Letter which is long and at times dense in its thought. But in all that he offers, Pope Benedict pleads for the construction of a new Christian humanism which, he claims, would be "the greatest service to development", since "a humanism which excludes God is an inhuman humanism" (78).

The full text is not perhaps for everyone, but for those interested it can be found at www.vatican.va/phome_en.htm. It's well worth not just a cursory reading but serious study, since it is not just the private wisdom of an aged German scholar but the very public wisdom of the whole Church for whom the Pope always speaks.

Mark Coleridge

ARCHBISHOP MARK COLERIDGE

1 August: Mass, Campbell.
2 August: Confirmation, O'Connor.
7 August: Order of Malta Mass.
9 August: Confirmation, Adelong and Batlow.
11 August: Council of Priests.
13 August: National Marriage Day Breakfast; Serra Club Mass and dinner.
14 August: Ordination Deacon Loorthusamy Irudeyasamy.
16 August: Mass, Amaroo.
22, 23 August: Confirmation, South Woden.
26 August: 10th anniversary Woman and man: One in Christ Jesus.
30 August: Mass, Watson.

AUXILIARY BISHOP PAT POWER

5 August: Anti-Poverty Week planning.
7 August: Confirmation, Watson.
9 August: Interfaith prayers for peace in Middle-East at National Jewish Centre.
14 August: Ordination Deacon Loorthusamy Irudeyasamy.
17-19 August: Catholic Health Australia national conference, Hobart.
21 August: Blessing of extensions, St Matthew's School, Page.
22 August: Confirmation, Moruya.
23 August: Confirmation, Gowrie.
25, 27 August: Confirmation, Queanbeyan.
29-30 August: Visit Pambula parish.

So we called the homeless 'dunnies'

Recently while visiting Melbourne, we dropped into a milk bar near our hotel to buy The Saturday Age. The other customer in the shop - an old-looking man with wild, grey hair and sun-coarsened features - was asking something of the woman behind the counter. I couldn't hear what the request was, but her answer to it was an emphatic "No!"

The man thumped his hands on the sides of his Vinnies suit pants and, screaming a string of expletives and racist slurs, he pushed past me and out of the shop. My 14-year-old daughter, shocked more by the intensity than the content of his outburst, had shuffled behind me as he was leaving. "What was that about?" she asked, his ranting still audible through the front window.

My wife put her hand on my shoulder. "Welcome home", she said to me with a smile. In the 1980s we had both trained at the inner-city hospital around the corner where this sort of interaction was a daily part of our life. Here was a survivor of a population that had been forced to move elsewhere by the invasion of middle-class people like us.

My daughter, though, was having trouble disguising the fact that she could smell something awful. It was the pungent odour of the down-and-outer and its ability to

voices



By Frank Bowden, Professor of Medicine at the Australian National University Medical School. The article was first published on eurekastreet.com.au

linger after its source had moved on that sent me back in time.

A large proportion of our patients were homeless men and women, mainly alcoholic. A few of them were characters who were good fun to interact with. But most were very sad or very mad and essentially unreachable.

They would turn up in the casualty department throughout the day and night and I would sew up their lacerations, bandage sprained limbs, plaster broken ones and, on occasion, get them ready for neurosurgery to remove a clot from around the brain. I became proficient in the management of end-stage liver disease. It was not

until I was rotated to another hospital that I learnt that alcohol-related problems were actually a little exotic in the mainstream medical world.

The homeless were usually brought to the hospital after they had been found in trouble by the police or by the ambulance. They rarely wanted the help we gave nor offered any thanks when it was provided. Their inability to look after themselves was often interpreted by the doctors and nurses as a conscious refusal to do so. The myth that personal responsibility was a panacea ruled in some medical minds, and this belief legitimated their contempt for these patients.

Regardless of their sex, race or poison, one thing was always the same. The rank combination of urine, tobacco and the grime from cobblestones made them smell like a public urinal. So they were called "dunnies". If you asked a colleague what the preceding night shift had been like, the response might be, "Not too bad, just an infarct and a couple of dunnies".

I heard the term the moment I arrived as a student in 1980 and it seemed to be peculiar to our hospital. It was used by most of the resident staff but I never heard any of the consultants use it.

● Cont Page 6.

WHAT DO YOU KNOW?

Answers: 1. Fr Allen Crowe. 2. National Vocations Awareness Week. 3. The participation of women in the Catholic Church in Australia. 4. Fr ("Fray") Junipero Serra, noted Spanish Franciscan missionary. 5. Archbishop John Bathersby, of Brisbane, 1997-1999.



ABOVE LEFT: Simon Dowd from Gungahlin Parish, Hilary Neville from Page and Belinda Milne from Kippax reminisce about WYD. ABOVE RIGHT: The Bear family, Darrin, Jonathon, Timothy and Adele (bottom left) mingle with Catholic Youth Ministry team manager Miss Daniela Kesina and team member Miss Ana Moran.



Energies of WYD get a recharge

Whether it was to reminisce about the events in Sydney or to get a taste of what it would have been like, more than 300 people attended events in Canberra to celebrate the first anniversary of World Youth Day.

"WYD Rebooted" was held at the Isabella Plains campus of MacKillop College with a full day program of Mass, catechesis and fun activities. In the evening "Hope and Devotion" held at Kippax Parish included Mass followed by a barbecue dinner, adoration and prayer.

Archbishop Mark Coleridge celebrated Mass at both events and said it was important to "renew the energies of WYD".

"We now have a chance to look in a more focussed way into the future," he said. "I hope the future holds a new generation of young Catholics who are lively, well-informed and prepared to be the disciples of the future."

catholicLIFE director Mr Shawn van der Linden hoped celebrating the anniversary would boost confidence. "WYD was a real shot in the arm. That experience of being together was a profound experience of the Holy Spirit working in a faith community. We have a great product, we just have to work out how to get it out there."

Senior coordinator of evangelisation and ministry to young people Ms

Rachel Reeves coordinated the Kippax event and said it was about "keeping the journey going".

"It's not just about WYD; our faith is every day," she said. "We want to keep building on the things we have already been doing in youth ministry, and look at planning, listening, praying and working together."

The Bear family enjoyed WYD so much that they travelled from Young to attend both events. Mrs Adele Bear said the family "did not want to miss out. It was an unbelievable event, I just can't believe it was a whole year ago," she said. "And it's really nice to be with other people who feel the same way."

WYD Rebooted event manager Mr Brett Anderson said the program was meant to simulate a day in the life of WYD. "We wanted to push the reboot button," he said.

"It was not so much about a celebration - but it's a continuation of our WYD journey. WYD wasn't just something, it was the start of something that we have to keep going."

South Tuggeranong parishioner Ms Jeanette D'Souza said the day was "refreshing". Year 11 MacKillop College student Danica Tagaza said she enjoyed Archbishop Coleridge's catechesis the most.



LEFT: Jeanette D'Souza and Sandi Sharman paint a banner for South Tuggeranong parishes to celebrate World Indigenous Day on 9 August. ABOVE: The soccer game got competitive: Jess Sorensen kicks the ball as Deacon Loorthusamy Irudeyasamy, Kit Sharman and Brianna Thomas look on.

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Why did you become a nurse?

I just always wanted to help people. Although my father thought I should have been a teacher like my eldest sister. I am the sixth of seven children and my sister was actually my first teacher at school.

What is your nursing background?

I grew up in Bairnsdale, Victoria and started nursing in Traralgon. After that I worked around the Dandenong Ranges area in operating theatres and also in maternity. I moved to Canberra 12 years ago to work in the day surgery oncology and endoscopy unit at Calvary Hospital until three and a half years ago, when I was asked to take on this job.

What do you enjoy most about being a nurse?

At the moment I am enjoying educating staff about infection control and trying to give patients the best health journey they can possibly have.

I think it's a real adrenaline rush to see people leave in a much better state than when they came in. I have a background in trauma nursing, so I enjoyed seeing patients moved out of intensive care, into a ward and being reunited with their families. I have also worked in oncology, which is really fantastic. You see people come in when they are at a very low point in their lives and you travel

Why I do ...

A column in which well known and not so well-known people in our Archdiocese tell us about themselves. This month we speak to registered nurse of 34 years, Carmel Spence, who is the Infection Control and Staff Health Clinical Manager at Calvary Hospital in Bruce.

**what I do**

their journey with them. Often you are there to listen to their inner most secrets and their stories. But then there are the people where we can't do anything for them. You have to sit with their families, sometimes to pray with them and help them say goodbye, which is hard.

What do you find most challenging?

Stopping infections within the hospital is very difficult - especially influenza at this time of year. Swine flu has been our absolute main focus for last six weeks. We set up a clinic where we were seeing up to 150 patients a day, so it was a very busy time, but it was also very interesting and challenging.

If you could achieve something through your job, what would it be?

I would love to achieve zero infection rate and total staff health. I dream high!

What do you do outside of work?

I have a husband and two sons. I am part of Gungahlin parish, where I organise music for Mass and I sing. I was a parish council member but I've taken a step back. Other than that I knit and sew, that's my way to have time out every day.

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**Sisters mark 60 years Golden celebration**

Five Sisters of St Joseph of Goulburn have celebrated 60 years of religious profession.

Srs Mary Hereward, M Christina Keogh, Kathleen Houghton, Lyle Russell and Elizabeth Denson chose Our Lady of Dolours Chapel, North Goulburn, for their Mass of thanks-giving.

The group was the first to be received and professed in the chapel, which was blessed and opened in 1941.

Sisters, families and friends travelled from across the Archdiocese and beyond to share in the prayer and celebration.

Archbishop Mark Coleridge was principal celebrant with Wagga Wagga Bishop Gerard Hanna and clergy of both dioceses concelebrating.

The 2009 jubilarians are acknowledged as a united, vibrant group, generous in giving, and committed to the Josephite way of life. All of them have made significant contributions to

Catholic education over their years of ministry, from Sr Kathleen Houghton teaching her kindergarten class of 100 pupils at St Joseph's, O'Connor, to Sr Lyle Russell's dissertation of 1980 entitled "The Evolution of a Josephite School Principal".

The sisters shared their lives and teaching skills with families in Koorawatha, Ardlethan, Quandiall, Yoogali, Leeton, Yenda, Temora, Batlow, O'Connor, Narrandera, Goulburn, Coolamon, Barellan, Ungarie, Hanwood, Culcairn, Batemans Bay and Tumbarumba. Sr Christina also served in Papua New Guinea.

During Mass, the sisters renewed the vows of their religious profession. Congregational leader Sr Noelene Quinane congratulated them, and affirmed and thanked them for their years of ministry.

Sr Elizabeth responded on behalf of the jubilarians, who then cut the special jubilee cake.



Former Taralga parish priest Fr Stan Sniezek has celebrated the golden anniversary of his ordination. Sr Rita Savage and the Sisters of Mercy in Young organised a get-together of friends and former parishioners. The celebration began with concelebrated Mass where Fr Sniezek was joined by Fr Geoff Lloyd, Fr Paul McGavin, Fr Richard Thompson and Fr Mietek Markowicz. Afterwards the group enjoyed lunch hosted by the sisters.

ABOVE: Fr Stanislaw Sniezek (second from left) on his 50th anniversary with (from left) Cheryl Croker, Luda Kraciuk, Fr Mietek Markowicz, Joan Croker and Joe Croker.

So we called the homeless 'dunnies'**• From Page 4.**

In the beginning I thought that the word was harmless and I probably used it myself a few times.

One day I witnessed a registrar being spoken to by one of the nuns. "I never want to hear you speak of any of our patients in that way," she said in a quiet voice. There was never any dissent when a nun spoke. A reprimand of this nature was uncommon but devastating. Such public admonitions pushed the word further underground but it did not disappear.

What drives those who have chosen a career that is supposed to be about caring to demean some of the recipients of that care? Every medical culture does it - The House of God, a 1970s novel about a Boston intern, popularised the term "gomer", short for "Get Out of My Emergency Room", which described a similar group of hapless and/or obnoxious patients.

But ours was worse: we were not just saying you smell like a toilet (because that was true) but that you are a toilet. The paradox was that our hospital really did reach out to the homeless and prided itself on its equity of access. Other hospitals would probably have been far less tolerant.

What we call people, regardless of our underlying motivation, can determine the way we treat them. Today most of the intolerance that I observe in medical staff is directed at patients who inject drugs: most hold quietly intolerant opinions, and the publicly proffered attitude of some senior colleagues would make you question their right to hold the title doctor.

The injecting drug user is sometimes a junkie or addict but it is the behaviour of the staff that betrays their feelings. Some doctors refuse to take these patients' symptoms seriously, occasionally with the disastrous consequences of delayed and missed diagnoses.

Young doctors always buffer the real stresses of their work with humour that may not be appropriate for the uninitiated. But I think with this one we went too far, and even at this distance I am embarrassed by it. I made a decision never to call anyone a "dunny" after I overheard the registrar's dressing down, and I made sure that no-one who worked under my supervision subsequently did either.

We should not be afraid of trying to change the culture of our workplace. I just needed someone to tell me that I could.

Bishop heads peak churches group

Townsville Bishop Michael Putney has been elected president of the National Council of Churches in Australia. The council has 17 national churches as members, including the Anglican, Catholic and Uniting churches, seven Eastern and Oriental churches, and a range of Protestant

churches, the Salvation Army and the Quakers.

Bishop Putney is the sixth president of the council, which promotes Christian unity and helps the churches to work together on key issues of theology, peace, and justice. He succeeds Anglican Bishop Richard Appleby.

Many years of involvement with the council, as well as in other ecumenical endeavours nationally and internationally, have provided Bishop Putney with a broad understanding of the need for and benefit of the ecumenical movement.



Bishop Putney

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Major step for home project



HOME in Queanbeyan patron Sir William Deane and a Queanbeyan resident turn the first sod watched by Fr Peter Day.

Construction is under way on a project to provide a home in Queanbeyan for people with chronic mental illness.

The first sod has been turned on the site of HOME in Queanbeyan, the dream of Fr Peter Day.

Despite wet weather more than 300 people crowded around the former Anglican Church hall site, on the corner of Crawford and Rutledge Streets in Queanbeyan.

HOME in Queanbeyan co-chair Fr Day said that by mid-2010 the project would be able to provide a "safe and supportive" home for up to 20 people with chronic mental illness.

"When we attend to the dignity of others, we attend to our own dignity," he said.

"This building is heritage listed, which means we cannot knock it down, but inside it will be transformed. I think that is a great metaphor for what HOME is all about."

HOME in Queanbeyan chair Mr Tony Carey said it was "a great day for the Queanbeyan community."

"This highlights what can be done when the community and government come together," he said.

During the ceremony, Mr Carey welcomed an announcement from Emergency Services and Small Business Minister and Member for Monaro Mr Steve Whan that a further \$750,000 would be donated by the State Government to the construction of HOME.

"We can now build HOME in one stage instead of several and we have all the funding we need to build this place," he said.

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Bathurst gets new bishop

More than 1500 people packed the performing arts centre of St Stanislaus College to take part in the Mass of ordination and installation of the eighth bishop of Bathurst.

Bishop Michael Joseph McKenna was the first bishop in 89 years to be ordained for the diocese in the diocese itself.

The Mass was held at the college as it was Bishop McKenna's wish that as many people as possible could attend and space in the Cathedral was limited.

The two-hour Mass was a joyous community celebration, a mixture of the ancient and the modern which created a beautiful liturgy, steeped in tradition.

Among the congregation were members of Bishop McKenna's family and friends from Victoria, heads of other faiths, politi-

cians and representatives from parishes and groups around the diocese.

Cardinal George Pell was principal consecrator, with his predecessor Bishop Patrick Dougherty and Bishop Jeremiah Coffey co-consecrators. Mass was concelebrated by another 21 bishops and 115 priests.

During the reception, the Anglican community of Bathurst honoured Bishop McKenna and Bishop Dougherty by ringing the All Saints' Cathedral bells for the first time since their refurbishment and the building of a new bell tower.

RIGHT: Bishop McKenna receives a blessing from Bishop Pat Power.



Long, tough road to ordination

Four university degrees, 19 years and a change of country later, Deacon Loorthusamy Irudeyasamy will be ordained a priest.

He has spent the past 12 months at South Tuggeranong parish working alongside parish priest Fr John Armstrong and assistant priest Fr Constantine Osuchukwu.

"Fr John and Fr Constantine have become very good friends and I am enjoying my time here so much," he said. "The people in the parish are very lovely and hospitable."

Deacon Irudeyasamy said he was "very excited" about his ordination, which will take place at St Christopher's Cathedral at 6:30pm on Friday, 14 August. He will be ordained by Archbishop Mark Coleridge for the Indian diocese of Ootacamund with a view to his future incorporation into the Archdiocese.

"God is giving me the greatest gift on earth - the priesthood. He is blessing my hands and giving me a grace that not everyone has - only priests. I'm emotionally moved and very grateful to God."

"My parents and two other priests are coming over from India for my ordination, so I'm really looking forward to it. I haven't seen my parents in 18 months."

Deacon Irudeyasamy grew up with three older brothers and a younger sister in a small village in Tamil Nadu, India. "My house was on the bank of the river, so we were all very good swimmers."

Despite his supportive family, Deacon Irudeyasamy said he had had a "very tough" childhood. "Because of my family's bad economic situation, when I was 13 I started working in a workshop, drilling and welding iron. I would go to school from 9am until 4pm and then I would work at the workshop until midnight."

In Year 10 Deacon Irudeyasamy first "heard God's call" to join the priesthood.

"There were 89 of us in one class and I was the only Christian. One day the teacher asked us what we wanted to be and I didn't know what to say. Everyone else was saying they wanted to be a doctor or a farmer or a teacher and I was thinking I might like to be a police officer."

"But when it came to be my turn, all the others turned to point at me and said 'he'll be a samy', which means priest. So I said 'yes, I will'. And that was the first intuition I had."

Deacon Irudeyasamy finished high school at the seminary, which he joined when he was 16. "Since then I've completed degrees in economics, philosophy, theology and a masters in economics."

Later, he met Missionaries of God's Love moderator Fr Ken Barker. "Fr Ken came to India looking for vocations, so I told him about my life and he accepted me as a vocation. The MGLs are an inspiring congregation but, unfortunately, after three months I discerned that was not my call. I was trained to be a diocesan priest and my mind was already set that way."



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Refugee supporters know what it's like to be a 'foreigner'

Despite limited funding and changing times, a group established by Kippax parish 30 years ago has managed to resettle more than 500 refugee families.

Next month St John's Resettlement Committee will celebrate its 30th birthday.

Community liaison officer Mr Bevil Purnell said the committee "survived and adapted to changing times" when other similar groups did not.

"In the early days, the Department of Immigration would recruit and train volunteers and then in the next phase the Government hired contractors to train and work with volunteers," he said.

"During this period a lot of resettlement groups dropped out because they didn't like the changes. Nowadays we work with Centacare and Companion House."

Mr Purnell has been involved with St John's Resettlement Committee for about 24 years and was secretary for almost 20.

"It's a very rewarding job but also very demanding. I'll be 80 next birthday but I'd hope to be able to stay involved for another year or two."

Mr Purnell and wife Marlene joined St John's Resettlement Committee after experiencing what it was like to be "foreigners".

"We spent two years in Germany, where I worked with the Department of Immigration and we remembered how difficult that was for us. We didn't understand the language or the culture, so we sort of understood what it was like."

St John's Resettlement Committee helps refugee families with everyday activities such as reading and writing letters, finding appropriate housing and transport and doing grocery shopping.

"We try to have one or two members linked with a family. That way they have regular contact with them and are able to see their needs. Over the years I'd say the group has helped to settle about 500 families."

"As far as we're concerned, we're ready to help when they need help, but an integral part of what we do is providing friendship and social support."

"We try to help them build trust and introduce them to people who can help them further. Refugees don't necessarily trust people and might have certain phobias about people in uniform."

With no government funding, the committee has had to make do with limited resources.



Mr Bevil Purnell ... "broadens volunteers' minds" to different cultures.

"We get most of our funding from an annual collection at Mass and occasionally people will make a significant donation. Our fundraising has been reasonable but it's fortunate a lot of the volunteers don't worry about being reimbursed for things."

"We just don't have the capacity to assist in the south - there needs to be three or four more groups in Canberra to help with the demand."

"Groups like this are important for both the volunteers and the refugees. It broadens volunteers' minds to different people and cultural ideas and it's one of the best ways refugees can come to trust their community."

Eddies pair tastes success

Eight students from St Edmunds College won gold medals in the Australian Culinary Federation and Student to Industry secondary schools cooking competition.

They competed against 22 teams. Joshua Brown, of year 10, and Brett Waslin, of year 11,

finished first and will represent Canberra in the national competition.

If they win they go on to an international competition in Tahiti.

The winning students prepared mandarin-flavoured smoked lamb rack seated on a lemon grass and orange

marmalade, sided with a mushroom five-spice pie, green tea pesto and served with an Asian medley of vegetables.

RIGHT: Winning cooks ... Joshua Brown and Brett Waslin.



Many sign up for prayer crusade

All who take part in a national prayer crusade for vocations will receive an apostolic blessing from the Pope.

The blessing is available to all who join the third Knights of the Southern Cross prayer crusade, which will run from 6 September to 28 November. More than 7000 people have registered.

The crusade aims to pray for an increase in vocations generally, but more particularly that more priests and deacons will be released to provide badly needed military chaplains for the Australian Defence Force.

Supreme knight of the Knights of the Southern Cross Mr Peter Lewis has called on all Catholics to join. To obtain a registration form, e-mail KSC national executive officer Mr Bob Perkins at neo@ksca.org.au or telephone 6247 2977 Monday, Wednesday and Friday, or go to www.ksca.org.au

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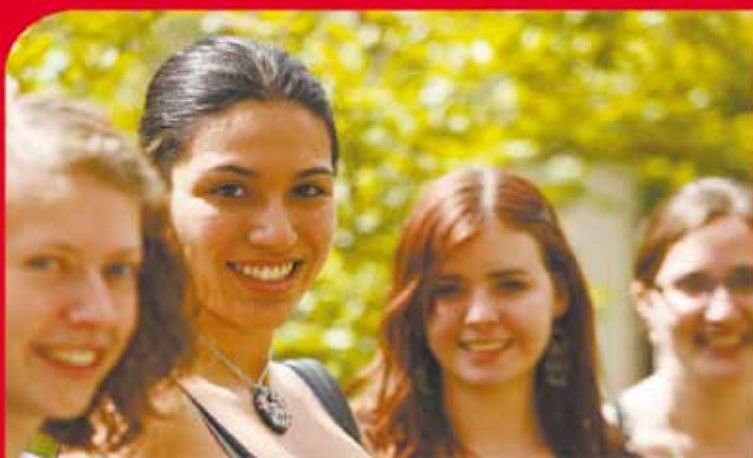
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Qualify for life

By Naomi Fallon

A chance meeting in Tasmania with four members of L'Arche Genesaret has resulted in a 25-year relationship with a community that Claire Lawler calls "home".

L'Arche consists of more than 132 communities in five countries, where people with intellectual disabilities and assistants live together in a family-style atmosphere.

"We are faith communities, not primarily in the Catholic tradition," Ms Lawler said.

"We welcome anyone who wants to be part of our community and it's really people who respect our faith journey who come to be involved."

As the community leader, Ms Lawler helps coordinate L'Arche Genesaret Canberra, which consists of three houses and two flats accommodating 13 core members and three live-in assistants.

"In L'Arche the people with a disability are called core members, because without them, the community would not exist."

Ms Lawler said part of L'Arche's aim was to help people with a disability "know that they are part of society and that they are valued. "It's really important for people with a disability to know that, and I think the people in our community do, but those outside might not necessarily"

As a young woman Ms Lawler had an experience which made her realise "the potential and the gifts that people with a disability have.

"I was invited to help out at a respite weekend and I remember wondering what was going to happen with this 10-year-old boy, Adam, that I was taking care of. I thought, what's going to happen with his life, are people really going to honour him as a person and bring out the gifts that he has?"

Life in a family where all are valued

"There was just something about getting in touch with people who often sit on the margins."

Ms Lawler was a 27-year-old youth worker in Tasmania when she was unexpectedly introduced to L'Arche.

"I first heard of L'Arche during a Faith and Light pilgrimage in early 1984, when four members from Canberra came along.

A core member of L'Arche Genesaret for close to 30 years, Ms Anne Walsh was among the people who introduced Ms Lawler to L'Arche. "I asked her when she was coming to join us," she said. "I told her that L'Arche is my home and I like the people here. Then not long later she turned up in Canberra."

Ms Lawler spent her first month with L'Arche Genesaret living in a community house.

"After the first month I was asked to move to Sydney because L'Arche there needed some help. I was in Sydney until 2006, when I returned to Canberra as community leader."

During her time in Sydney, Ms Lawler decided she needed to "take a step back" from L'Arche, and went to work elsewhere for six years. "I knew something was missing and it was the spirituality element. I believe it was God who called me back to L'Arche."

"When my boss announced that I was leaving he said I was 'going home to L'Arche' - and that's just how I felt.

"Relationships are just so important and that's a primary aim of L'Arche, because communities are built on relationships.

"We all have gifts, regardless of whether people have a disability or not. We just have to bring out that potential and that's what we do at L'Arche."

While the ACT Government provides about 65 per cent of L'Arche's income the rest is provided by community members, donations and fund-raising.

"When I first came here there was an abundance of people living-in, but there's not anymore. Most live-in assistants come from overseas, but due to visa restrictions or study and family, there's always people coming and going, which is hard on core members. We need to focus more on Australian live-in assistants."

Ms Lawler said it would be "wonderful" to see more groups like L'Arche. "We've got a waiting list of people who would really like to be part of our community, but we just don't have the capacity."

Despite lack of funding, Ms Lawler said L'Arche was looking at ways of reaching out to more people with a disability. "Part of our strategic plan is to support people with a disability in their own homes, because people may not necessarily want to live in the community."



L'Arche community leader Claire Lawler (second from left) with core members Anne Walsh, Louise Carrigan and Kerry Lucre.

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Archdiocese of Canberra & Goulburn

Women with faith

Faith in the future is the theme of the national conference of Australian Church Women which will be held in Canberra on 21 to 25 September.

Four members of the Catholic Women's League are on the national executive, Jacqueline Hipwell who is vice-president, Angela Devlin minute secretary, Vonnie Sullivan, adviser and Judith-Ann Sjostedt national social justice convenor.

Keynote speaker will be Cora Tabing-Reyes, international secretary of the Fellowship of the Least Coin, who is coming from the Philippines. The Rev James Haire will preach at the church service which will be held at St Benedict's Church, Narrabundah.



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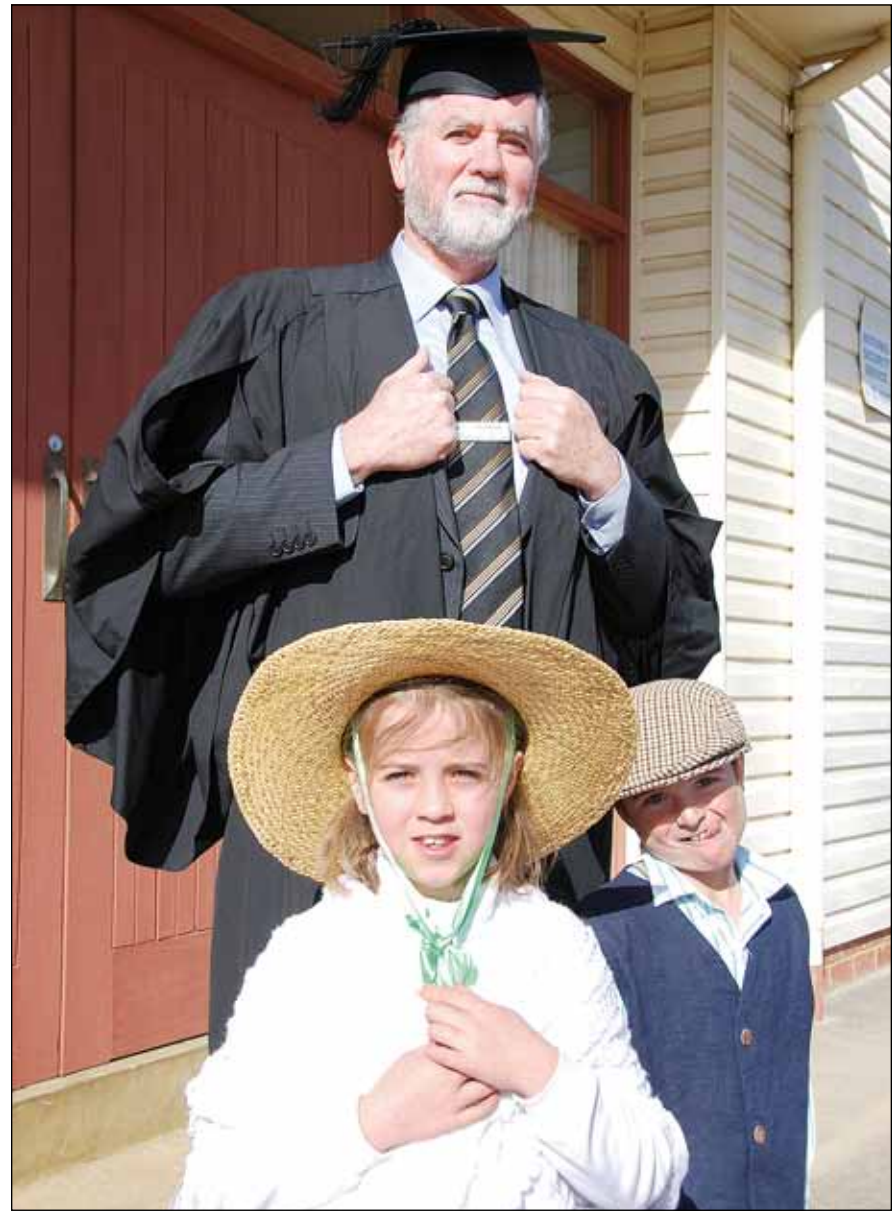
Time's up as school makes its move

Time stood still for a day as the community of St Patrick's Parish School, Cooma, marked the closing of its infants campus (pictured right). After more than 50 years the school has been united into one campus.

FAR RIGHT: Principal Mr Phil Stubbs with Year 2 students Bailey Rogers and Cheynae Hely.



ABOVE: Sisters Ivy and Miranda McGufficke break for lunch.
LEFT: Year 1 student Hamish Bottom shows former principal Sr Kathleen Keady how things have changed.



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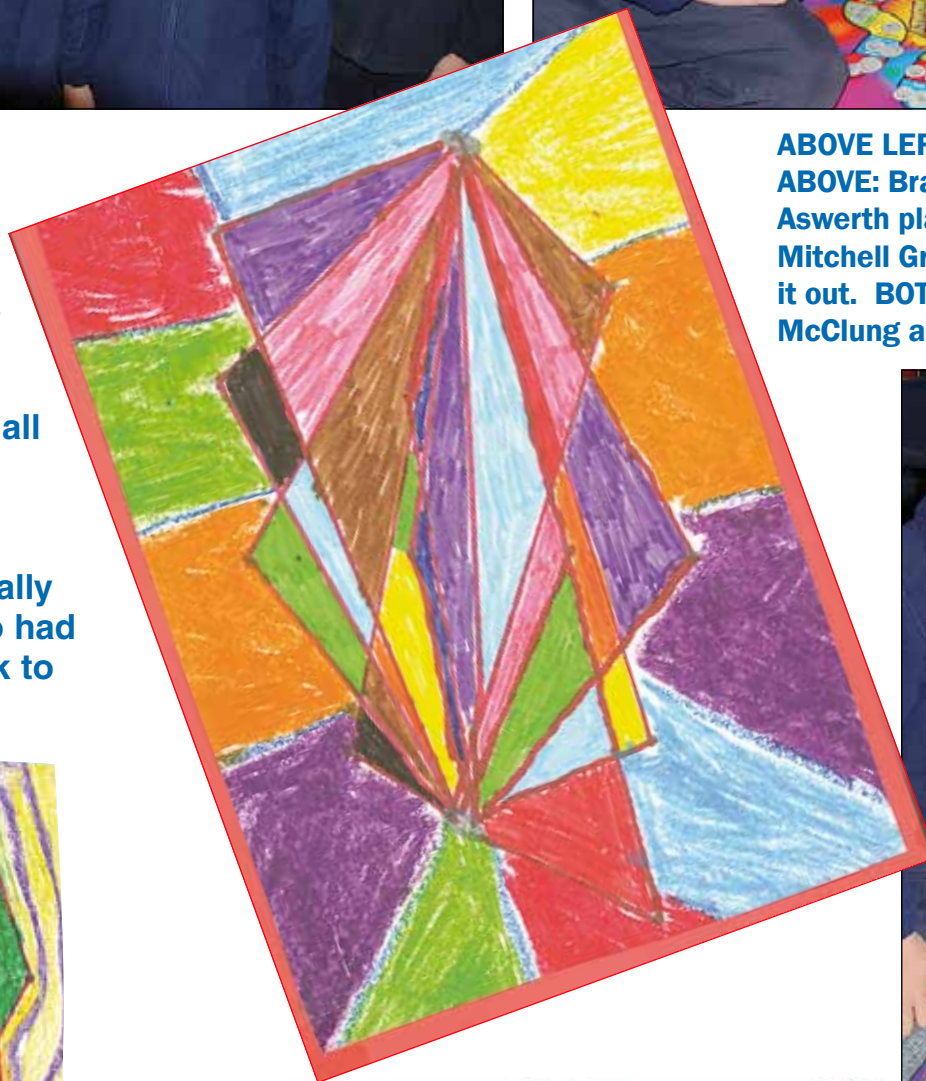
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This month Catholic Voice visited Year 3 Green at Holy Family Primary School in Gowrie, who had decorated their classroom with planets and space shuttles. Teacher Mrs Jeanette Sheather said her class had been learning all about space, including astronauts and space exploration. "We visited Tidbinbilla, which they all really enjoyed," she said. "We also had a guest speaker come to talk to us about NASA."



ABOVE LEFT: Mrs Sheather and Year 3 Green. ABOVE: Brayden Bink, Thomas Knox, Benjamyn Aswerth play a game. BELOW: Who's winning? Mitchell Grady, Mikayla Tyrrell, Hannah Rosin battle it out. BOTTOM Luke Masters (middle) helps Jessica McClung and Hayden McCulloch with their work.



Some beautiful artwork by Year 3 Green.

ABOVE: By Sara Farhad.

LEFT: By Benjamyn Answerth.

BELOW LEFT: By Aidan Rhodes.

RIGHT: The Eleven-Eyed Alien by Mikayla Tyrrell.



LEFT: Imchan Raman, Lochlan Chancellor, Aroha Peri take a break.

National Vocations Awareness Week

Commissioned by the Australian Catholic Bishops' Conference, the week provides an opportunity for the whole Australian Church to reflect on the Christian vocation that arises from our common Baptism, and calls us to service in our small part of the world.

The focuses for the two Sundays of National Vocations Awareness Week, 2 and 9 August, are the baptismal call of all and specifically how it is lived in a call to the single life and the call to marriage, and the specific vocations of consecrated (religious) and ordained life (priesthood and permanent diaconate).

A Permanent Deacon

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 in his ministry. (The majority of 'permanent deacons' are married).
 - Is usually assigned to a parish, and may be employed there — either full-time or part-time.
 - May continue to hold another position part-time to supplement his income.
- with thanks to Catholic Vocations Ministry Australia.

It seemed to be 'most natural path' to take

Daniel, at 22 years of age, has a pretty clear idea of where his future is heading. Herein lies the difference in career paths to those of his high school friends and university colleagues. Daniel has now entered the second of three stages to becoming a Marist Brother.

Born in 1987, Daniel began high school education at Marist College North Shore. His grandmother's faith had a big impact on him and his faith grew stronger as he moved through his high school years.

"The involvement and the presence of the brothers in my education at Marist were very influential as to the young man I became. When I was in Year 11, I was involved in a Solidarity program. In Year 12, 2005 I was involved in the St Vincent de Paul Night Patrol program and voted school vice-captain.

"I was among a handful of fortunate Marist students to get the chance to travel to Cambodia on the College Immersion program. The Cambodian experience was life changing and I



found myself making the decision to defer my uni studies and take a gap year in which I returned to the Marist school, Sala Lavalla outside Phnom Penh, to work as a volunteer for six months.

"I was 18 years old and this was my first real experience of being away from home. I worked in the Maryknoll AIDS hospice as well. I learnt a lot about life and myself during my 12 months gap year.

"There has never been one 'light bulb' moment when I thought I wanted to join the Marist Brothers. It seemed to me to be the most natural path to take, where I could live out my faith day by day and make a difference.

"I have always wanted to teach, and to follow in Marcellin Champagnat's way as a Marist Brother is a most fulfilling way of life for me.

"I suppose it's quite a radical career choice but all my friends and family have been very supportive and encouraging - it certainly wasn't a surprise to those close to me.

Called to total service of God

The calling to the contemplative life is an invitation from God to follow a more constant form of prayer and penance and practice of virtue which one lovingly fulfils through a daily fidelity to the observance of the vows of obedience, chastity and poverty.

The Carmelite nuns at Red Hill ACT 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 the people is most warmly welcomed.

The Carmelites of Compiègne or St Edith Stein gave different witness from 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 lives by the one Spirit - a wholehearted pondering and living the Word because they felt themselves called to a total service of God both for themselves and on behalf of all his people.

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

The nuns work to support themselves by the labour of their hands and undertake remunerative works which in no way intrude on the obligations of the contemplative life. An assortment of cards are designed and printed by the nuns. The garden is kept under cultivation producing necessary vegetables, fruits and a variety of flowers with which to adorn the chapel.

An important aspect is concern for the people who come burdened with diverse problems, and the nuns are available to speak with them and to assure them of their prayers.





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new hearts
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www.maristoz.edu.au

contact br tony leon e: tleon@fms-sydney.org.au



Catholic life choices

Members of the laity

- Are called to live out their Baptismal promises daily and so give witness to Christ by a life lived according to Gospel values

- Are called to nourish their Christian life by prayer (both private and communal) and service to the Body of Christ (normally within a local parish)

- Are called to ongoing formation in their faith

- If single, are called to live an appropriately celibate life

- If married, are called to serve God through the faithful love and partnership with wife or husband, and with them to love and care for their children

- May belong to one of the many forms of Associations of Christ's Faithful which are a support and encouragement in living as a committed Catholic Christian

- Share their resources (both personal and financial) to build up the Body of Christ (this is normally done with in the local parish structure)

- May be called to give time as a missionary at home and overseas

- May be called as a woman to live as a Consecrated Virgin or a Canonical Hermit, or as a man to live as a Canonical Hermit.

- with thanks to Catholic Vocations Ministry Australia

www.catholicovocations.org.au

Welfare of society linked to priests

By Archdiocesan vocations director Fr Emil Milat

When I was approaching ordination, the motto I chose for my ordination card was from Jeremiah 31:14: "The priests I will again feed with plenty and my people shall be filled with my blessings."

It really spoke to me, as I came to realise that God's blessing on all people is directly related to priests and their ministry. This may seem a big claim to some but other scriptures speak of this also. In declaring this the Year of the Priest I think Pope Benedict has this in mind as well.

In fostering vocations I think the greatest thing we could do is to pray and spread the attitude that the welfare of our society is intricately linked to priests and their role.

Young men will give themselves to the radical calling of the gospel if they feel they will be saving themselves, their family and indeed all society. Even if others do not see this or even ridicule their belief.

This is what Christ did, and a priest is called to be another Christ and be the vessel through which this salvation is poured forth.

We could make related comments about religious vocations, the diaconate and indeed the universal participation in the priesthood of Christ of all the baptised.

I see this reflected in the fact that The Canberra Times reported in an article in January that 40 per cent of teachers in NSW are due to retire in the next six years. All vocations are struggling (especially marriage) in our western society for the reasons mentioned above.

To have a call to a vocation is to very much adopt a love for service and the service professions such as education and see all jobs as a call to service - for the mediation of the Divine Life that Christ offers.



Vocations dinner

The next vocations discernment dinner will be held at Archbishop's house on Wednesday, 2 September. The evening will begin with prayer at 6pm, followed by an informal dinner with Archbishop Mark Coleridge.

Any men or women who would like to learn more about and discuss their call to the priesthood or religious life are invited to attend. RSVP by 28 August to Fr Emil Milat, telephone 4474 2024 or email emil.milat@cg.catholic.org.au

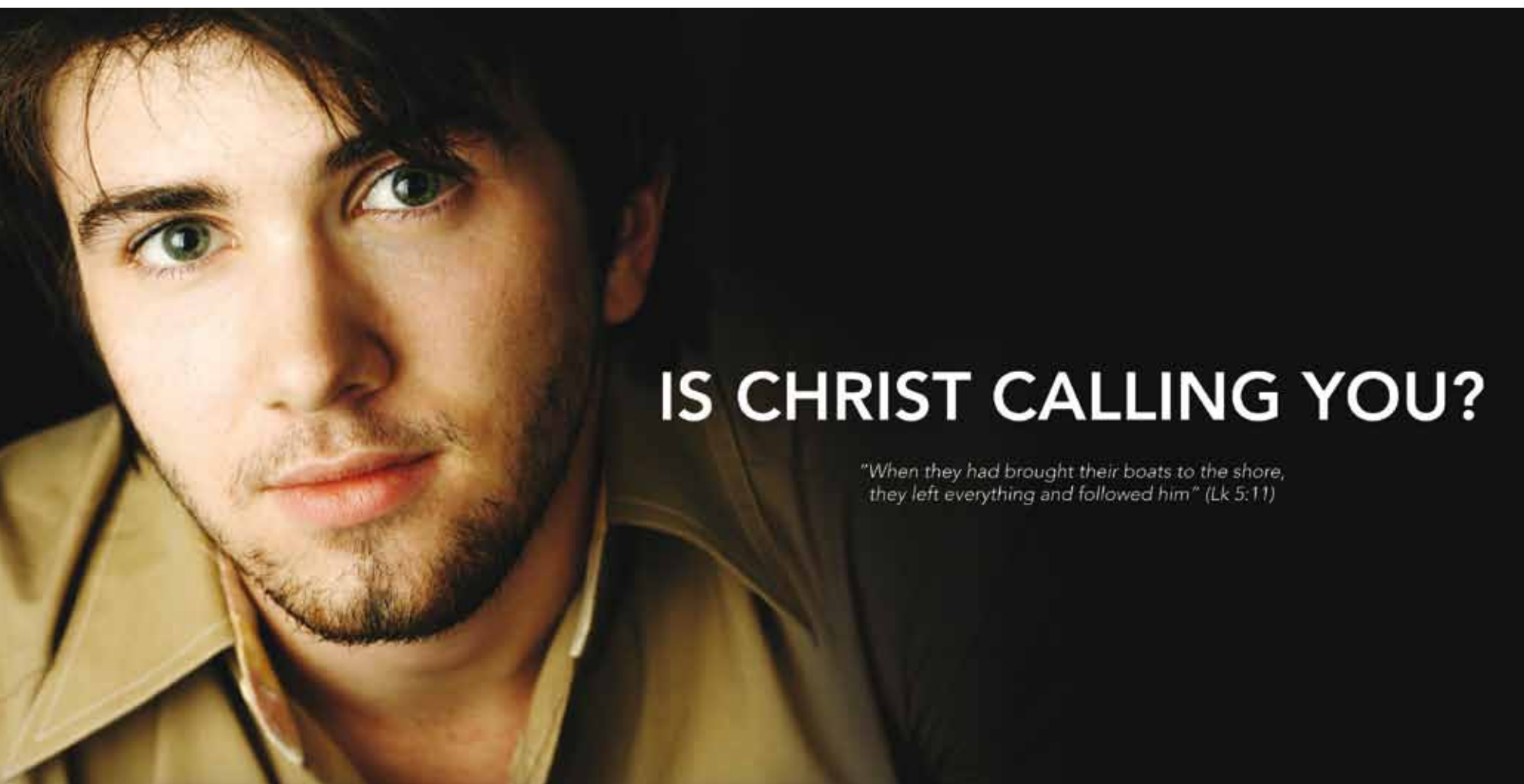
Discernment weekend

A weekend to help single men and women discern their vocation will be held in December.

The relaxing and prayerful weekend is open to all single men and women in Year 11 or later who want to reflect on their direction in life and how they can make God more a central part of it - and have fun in the process.

The key presenter will be Archbishop Coleridge, with another qualified speaker yet to be confirmed. Cost is \$50 (concessions available).

It will be held at St Clement's conference and retreat centre, Galong, from 6pm dinner Friday 4 December, to Sunday lunch 6 December. RSVP 30 November. Inquiries to Fr Milat.



IS CHRIST CALLING YOU?

"When they had brought their boats to the shore, they left everything and followed him" (Lk 5:11)

**VOCATIONS DINNER FOR THOSE MEN AND WOMEN DISCERNING THEIR CALL
WILL BE HELD AT THE ARCHBISHOP'S HOUSE**

WEDNESDAY 2 SEPTEMBER starting with prayer at 6pm

VOCATIONS WEEKEND 4 to 6 DECEMBER at St Clement's, Galong

FOR MORE INFORMATION CONTACT:

Fr Emil Milat on 4474 2024 and email: emil.milat@catholic.org.au

Sisters who 'walk with people'

The Sisters of St Joseph of Goulburn arrived in Goulburn from Bathurst in August 1882, at the invitation of Bishop William J Lanigan.

Initially the Sisters staffed the small parish primary school in Goulburn.

Over time their influence on the growth of Catholic education across three dioceses was considerable.

As Josephite women their mission is to proclaim the Gospel of Jesus.

They are women who nurture and support life: "going where others may not go, reaching out a helping hand, offering a listening ear, and with a gentle heart lifting up others to the fullness of their dignity and destiny in Jesus, while

walking with them in the ordinariness of everyday life" (Mission statement).

Today, Sisters retain their strong commitment to Catholic schools while their ministry focus now is across a range of areas: working with families, with the aged, in parish situations as coordinators and pastoral assistants, in prison ministry to inmates and their families, in pastoral ministry, and with children and adults through various programs.

They are active in advocacy for justice and in lobbying for human rights for all people.

The life of a Josephite is about "walking with people" and endeavouring to reach out in response wherever there is a need.

Offering 'dawn of a new day'



Sarduzai with nurses in the children's ward.

By Sr Helen Kelly

Working in Zimbabwe, I met a young girl named Sarduzai.

She was like any young child you would meet, she loved to dress up and play outside.

However the place she calls home is the children's ward at Masahambanzou, an AIDS crisis centre in Harare, Zimbabwe, run by the Sisters of the Little Company of Mary.

The centre relies on volunteers such as the ambuyas, grandmothers.

They spend a lot of time with the children by accompanying them to their appointments for anti retroviral drugs and check ups.

With the high rate of HIV/AIDS, many grandmothers have buried their own children and their grandchildren, but they now care for those children who have no-one else.

This act of kindness by these grandmothers, being with the sick and dying, is what the Little Company of Mary was founded for so many years ago by Venerable Mary Potter.

Caring for the sick and dying can be difficult. At the AIDS Crisis Centre, one of the hardest things is when a child dies as the children keep life in perspective.

When they are feeling well they love playing, climbing trees and also learning new games and reading interesting books with pictures.

They radiate happiness and life. When they feel unwell it is as if that light of life has been switched off.

But there is hope at Masahambanzou which can even be witnessed in the name itself. Mashamba means "to wash" and Nzou is "an elephant" and elephants go down to wash at the beginning of a new day.

For people suffering from HIV/AIDS and those families affected by it, Mashambanzou aims to offer "the dawn of a new day".

For more information about the works of the Little Company of Mary, contact Sr Helen Kelly at vocations@lcm.org.au or telephone 0418 966 845.



Imagine yourself joining us?

If you wish to have further material sent to you, please visit our vocations web site at

www.jesuitvocation.org.au

'Most natural' path to take

From Page 12.

"The support within the Marist Brothers is tremendous. Living and working among the community with young people is vital to the order and I currently live at Lidcombe with four brothers and one other young man, Gerard Barklmore, 22, who is also a postulant.

"The companionship is important and we live simply doing all our own shopping, cooking and cleaning. I work part time at St Joseph's College, Hunters Hill, as a boarding supervisor and I also

take some private tutoring. On some Saturdays you can also find me at the races as I work as a bookies clerk."

Daniel has moved through life from high school student to volunteer care worker in Cambodia to becoming a dedicated young man with an incredible strong faith, entering the Marist Brothers congregation.

He says: "My sister Georgia, who is 18 months younger than me, now has not one, but close to 200 extra brothers!"

Pioneer sisters are still caring for those in need

An anniversary significant to the Archdiocese occurs in October - the 150th anniversary of a group of six Mercy Sisters arriving from Ireland to the Catholic parish of Goulburn.

A second group of seven arrived soon after in Yass. This was the first Congregation of Sisters of Mercy to arrive in NSW, and the first congregation of religious west of the Great Dividing Range.

In Ireland, Sisters of Mercy had set up refuges for distressed women, established schools, visited the sick, the dying and prisoners in jails, nursed cholera victims, and had sent members to work in the military hospitals at the Crimean War.

In NSW, they answered the call to serve the Catholic community initially in schools but also in a wide variety of ways.

There are schools with a Mercy heritage in Goulburn, Yass, Boorowa, Cootamundra, Tumut, Murrumburrah, Gundagai, Grenfell, West Wyalong, Crookwell and Waramanga.

The Mercy Sisters were part of the inter-congregational staff at Braddon, and Sisters have also served on teaching staffs at Watson, Conder, Florey and Charnwood.

There were also Mercy schools in Murringo, Captains Flat, Barmedman, Gunning and Bethungra, as well as Binda, Galong, Stockinbingal and Gooloogong, which each had its own boarding school for primary and secondary students who lived further than a day's ride from the town.

With population shifts and better transport in the 1960s these schools closed their doors, and the Sisters ran a motor mission providing education in faith for the children in the state schools.

The decision to offer care for families needing assistance following the death of one or both parents led to St John's and St Joseph's Homes in Goulburn.

The Sisters closed the larger institutions in the 1970s and the children lived in cottages in Auburn Street. This work is now under the auspices of Centacare.

Over the years, the sisters were regular visitors to the prisoners in Goulburn jail, and Sr Loretta Corrigan is one of the current chaplains.

In the early years of the Yass foundation the Sisters conducted a school for Aboriginal children, the first of its kind in Australia.

When under government policy the Hollywood mission was set up, the Sisters gave Sunday school lessons to the children. Aboriginal children came to Mount Carmel School and the Sisters provided pastoral care to their families, and continue this ministry today.

In the 1920s the Mercy Sisters took responsibility for aged care and health care in

Young and Cootamundra.

The three Mercy hospitals and nursing homes in Young, Cootamundra and Albury have set standards of excellence in general health care, aged care and palliative care, and before nurse training was transferred to tertiary institutions had their own nurse training schools.

All this is the basis of the celebration on Sunday, 25 October. The Sisters are hoping that friends and co-workers, ex-students and those they have cared for will be able to join them for the day.

Among the guests on the weekend will be Sisters from the Irish Mercy communities of Westport and Rochfortbridge which sent the original Sisters to Goulburn and Yass.



Mercy foundress Catherine McAuley



Year for Priests

150th anniversary of the "*dies natalis*" of John Mary Vianney, the patron saint of parish priests worldwide

Thank you Lord for those who serve us now. Give to the Church wise and holy priests. Guide young people as they discern their vocation.

Serra joins the parishioners of St John Vianney, Waramanga for Mass on Tuesday, 4 August, 2009, followed by adoration of the Blessed Sacrament until noon.

Serra Club of Canberra
www.serracanberra.org



Sisters of St Joseph of Goulburn

are a group of consecrated women on mission who strive to listen to God's call for us today.

We seek to spread God's healing and transforming love especially amongst rural families by walking with God's people, and offering prayer, presence and service to all those in need.

We invite *you* to share our journey.

Learn more about us from our website:
<http://www.ssjgoulburn.org.au>
Phone Sr Colleen Howe 02 6262 6736
or Sr Mary Murphy 02 6922 5708

A hug that still embraces the truth

Be compassionate as your heavenly Father is compassionate. Jesus challenged us with those words and there is more in them than first meets the eye. How is God compassionate?

Jesus defines this for us: God, he says, lets his sun shine on the bad as well as the good. God's love doesn't discriminate, it simply embraces everything.

Like the sun it doesn't shine selectively, shedding its warmth on the vegetables because they are good and refusing its warmth to the weeds because they are bad.

It just shines and everything, irrespective of its condition, receives its warmth.

That's a stunning truth: God loves us when we are good and God loves us when we are bad.

God loves the saints in heaven and God loves the devils in hell equally. They just respond differently.

The father of the prodigal son and the older brother loves both, one in his weakness and the other in his bitterness, and his embrace is not contingent upon their conversion. He loves them even inside their distance from him.

And we are asked to love in the same way.

How do we do that? First of all, it poses this question: If God loves us equally when we are bad and when we are good, then why be good?

This is an interesting question, though not a deep one. Love, understood properly, is never a reward for being good. Instead goodness is always a consequence of having been loved.

We aren't loved because we are good, but hopefully we become good because we experience love.

But how do we, like God, embrace indiscriminately? How do we let our love shine on the bad as well as the good, without saying that nothing matters, that it is okay to live in any way and do anything?

How do we love as God loves and still hold true to who we are and what are values are?

We do so by holding our personal and moral ground in a gracious and loving way.

And, for this, we have Jesus' example. He embraced everyone, sinners and saints alike, without ever suggesting that sin and virtue aren't important. Indeed, a truly loving embrace suggests the reverse.

Let's take an example: Imagine that your college-age daughter comes home for a weekend, along with her boyfriend.

You already know that they are living together, but the awkward question still arises: Do you challenge them to sleep in separate rooms while they are at your house?

Ron Rolheiser

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



You do, and your answer is clear. You tell your daughter, gently but unequivocally, that while they are under your roof and unmarried they will sleep in separate rooms.

She objects: "That's hypocritical, my values aren't the same as yours, and I don't believe this is wrong in any way!"

Your response is the non-discriminating, discriminating embrace of Jesus: You hug your daughter and tell her that you love her, that you know that she is already sleeping with her boyfriend, but that she may not do so in your house, under your roof.

Everything inside of your body language, your embrace, and your person, will clearly tell her two things: "I love you, you're my daughter, I will always love you no matter what. But I don't agree with you on this matter."

Your embrace doesn't say, "I agree with you!", it simply says, "I love you!"

The affirmation of your love, even as you hold your personal and moral ground will, perhaps more than anything else you can offer her, invite her to reflect upon your moral ground and why you hold certain things so deeply.

This kind of embrace which radiates a wide compassion and understanding even as it holds your moral ground is needed not just in families and friendships, but in every area of life - church, moral, ideological, and aesthetic.

Catholics and Protestants, Evangelicals and Unitarians, Christians and Jews, Jews and Muslims, Christians and Muslims, pro-life and pro-choice, liberals and conservatives, people who have different views on marriage and sexuality, people with classical tastes and people with popular tastes, all must find enough compassion and empathy to be able to embrace in a way that expresses love and understanding, even as the embrace does not say that differences are of no importance.

There is a time to stand up for what we believe in, a time to be prophetic, a time to draw a line in the sand, a time to point out differences and the consequences of that, and a time to stand in strong opposition to values and forces that threaten what we hold dear.

But there is also a time to embrace across differences, to recognise that we can love and respect each other even when we don't hold the same values, when what is common to us eclipses our differences.

There is a time to be compassionate as God is compassionate, to let our sun shine indiscriminately, on both the vegetables and the weeds without denying which is which.

The life of Mary



Videos &
DVDs

The Catholic Education Office library collection contains resources, including DVDs, VHS videos and books on the life of Blessed Mary MacKillop and the early Church in Australia.

DVDs

Mary (76 mins, ages 14 to adult)

Actress Lucy Bell stars in this motion picture which follows the life of service of Mary MacKillop. This quality docu-drama includes scenes from Mary's life re-created in drama. Integrated are documentary scenes in which experts comment on aspects of Mary's life and the meaning of sainthood.

MacKillop's Melbourne (24 mins, ages 13 to adult)

This documentary follows the early life of Mary MacKillop. The film focuses on her time in Victoria, and includes scenes from present-day Melbourne, interspersed with b&w historical film footage and still photographs.

VHS VIDEOS

The Cause: The Process to Beatification of Mary MacKillop (60 mins, ages 14 to adult)

Produced with the assistance of the Sisters of St. Joseph and narrated by Noni Hazelhurst, it examines the steps involved in the recognition of saints, and in particular, that of Mary MacKillop. Fr Paul Gardiner, official postulator to the Vatican, explains the investigation he carried out.

Mary MacKillop: Beatification (90 mins, ages 10 to adult)

A video of the beatification ceremony conducted by Pope John Paul II in Sydney in January 1995.

Mary MacKillop (47 mins, ages 11 to adult)

This is a dramatic re-creation of the early years of her ministry. It depicts the establishment of her first school at Penola, and her founding Australia's first religious order, the Sisters of St. Joseph.

CEO library, telephone 6163 4350, e-mail library@cg.catholic.edu.au

- Dennis Granlund (librarian)

Challenges aplenty to make you weary

Seven Secular Challenges Facing 21st Century Catholics by Val J Peter. Paulist Press, 2009, 185pp, rrp \$36.95. Reviewer: Janet Moyle.

According to Val J Peter, there are seven secular challenges that face Catholics in the 21st century.

Seven is a good biblical number. Peter cites lack of respect for authority, uncritical openness, cynicism, ideology, learned helplessness, anti-intellectualism and political correctness as his top seven. Whew!

He moves swiftly into the rationale for his selections. He gives particular attention, ie, three of nine chapters, to authority. He outlines why, in his words, authority is in trouble. Then he moves on to give religious reasons that authority is in trouble.

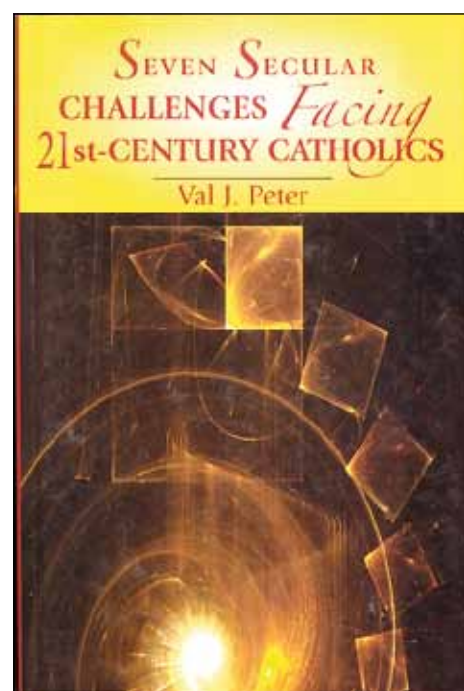
He does not flinch from admitting that scandals have rocked the Church. He laments the lack of loyalty of embittered ex-Catholics and the opportunistic secular press: Catholic-bashing reporters he calls them.

He counsels becoming familiar with Church history and the Catechism to gain some perspective. He talks a good deal about Original Sin. He reiterates that the Church is always in need of reform and that we need to hang in there.

He speaks from a unique point of view in that he worked on the floor during the third and fourth sessions of Vatican II. He has also had decades of experience as director of Boys Town where he says he has seen thousands of young people who live in a post-modern culture and are filled with anger and loss of hope.

Peter is passionate about his thesis that many leaders in the Church in America confused the call to "read the signs of the times" with uncritical acceptance of the values of the prevailing culture.

He claims that this book is a guide about behaviour "going to important places and doing God-centred things". For some this may well be so for he lists many sound



ideas and strategies. I found his forthright style, bordering on hectoring, to be wearisome.

Still, as the author of 26 previous books on spirituality and child-care he is long on experience and tradition and will have an audience.

God who desires all to be saved

What are They Saying About the Universal Salvific Will of God? By Josephine Lombardi. Paulist Press, 2008, 129pp, rrp \$29.95. Reviewer: Michael Jarvis.

This book takes the reader, skilfully and clearly, from the proposition "extra ecclesiam nulla salus" (no salvation outside the Church) which at one time was understood to constitute an absolute exclusion from salvation of anyone who did not belong to the visible Roman Catholic Church, through a sequence of developments.

These involve an increasing perception of the significance of the universal salvific will of God who "desires everyone to be saved and come to the knowledge of the truth" (1 Tim 2:3-4).

Chapters 1 and 2 describe the doctrinal and attitudinal changes which ensued.

These changes involved exceptions being made for what is referred to as baptism of desire, and for the situation termed inculpable ignorance, the Magisterium seeing them as mitigating the absolute exclusivism of the original proposition.

This development culminated at Vatican II which taught: "we must hold that the Holy Spirit offers to all the possi-



bility of being made partners, in a way known to God, in the pascal mystery."

Following on from this is the insistence that it is through Christ alone that men and women are saved and that the Church mediates this salvation, with the assistance of the Holy Spirit.

There is clarification of the role that other religions play and the dangers of relativism are pointed out.

Chapters 3 and 4 summarise clearly the views of recent theological writings by Catholic and other Christian theologians on the issue of the universal salvific will of God. Finally in chapter 5 the author draws all the book's themes together.

The book is well researched and supported by an impressive bibliography and can be recommended to anyone wishing to be informed on this important topic.

Edgy advice for those who have 'strayed'

Ancestral Grace: Meeting God in our Human Story by Diarmuid O'Murchu, Orbis Books, 2008, 270pp, rrp \$34.95. Reviewer: Janet Moyle.

There are many spiritual writers who lament the degradation of the environment and the consequences of this on future generations. They view God's creation as a sacred trust.

The pillage of natural resources is at best thoughtless and at its worst morally reprehensible. Often this view is formed through the prism of scripture and centuries of Church teaching and tradition.

O'Murchu thinks outside this square. He blends history, anthropology and spirituality to reflect on our beginnings in Africa seven million years ago to the present. His theory is that God is, and always will be, with us. God's grace never fails and his grace is our abundance. But do we really live that truth?

O'Murchu argues that ancestral grace names and celebrates the divine in the entire story of all creation and specifically of humankind. Christian faith, while acknowledging God's deep involvement in the creation story, sees this creation as deeply flawed so God had to send his Son to save it from sinful destructibility.

O'Murchu claims we have confused the alleged fundamental flaw with the fundamental paradox. This attitude is the product of anthropocentrism - the notion that patriarchal humans are the supreme species. Jesus, too, he claims, has been distorted by patriarchy. He who embodies what it means to live by ancestral grace must be rescued from those who believe they alone have the whole truth.

Rather startlingly, O'Murchu recommends some selective pruning within the scriptures if a more real Jesus is to come forth. He says we have sanitised and excessively spiritualised the meaning and message of the parables.

He illustrates his central concern with a commentary on the story of the talents (Mt 25:14-30). The conventional wisdom is that God rewards initiative and condemns the lazy. But O'Murchu claims this dishonours the original context of the story, which the listeners would have understood, and conforms it to capitalistic culture.

This is one of his examples of how far we have strayed from what he terms ancestral grace. He believes we need to let go of our addiction to power, dominance and exploitation. Known for cutting-edge books on science and religion, he steers close to that edge in this one.

Homilies for all occasions

In The Footsteps Of Christ: Homilies of Tom O'Donovan SJ edited by Michael M Stevens. Delphian Books, 2006, 628pp, rrp \$34.95. Reviewer: Janet Moyle.

Fr Tom O'Donovan SJ is well-known as a priest, educator and fund-raiser over many decades, mainly in Sydney. According to many, he is also a gifted homilist.

In 1994 he was persuaded to begin recording his homilies for future publication. He agreed in the hope the collection might inspire Catholics to listen carefully to homilies and to apply them to their individual circumstances. That is, indeed, the mind of the Church. It's a big ask in the age of multi-media. This, the first of two planned volumes, comprises homilies for every Sunday and major feasts for each of the Liturgical Years A, B and C. It has been comprehensively edited with meticulous cross-referencing.

I had a couple of issues with the project. First, homilies are an integral part of the Liturgy of the Word. They are meant to be listened to - by these people, in this place, at this time - not read out of context at a later date.

Secondly, the content needs to be fresh and grounded in the concerns of the day. Many of Donovan's examples from the '90s are no longer contemporary and required extensive footnotes. The book is likely to attract readership among his many friends. All proceeds go to his beloved Jesuit Mission.

WODEN CHRISTIAN BOOKSHOP

With the winter nearly over and spring just around the corner, this is a really good time to explore new directions. For a wide range of possible guides and companions (or just for fun or interest), come and check out the books, music, etc. at the Woden Christian Bookshop. We're also happy to place orders if there's something special that you want but that we don't currently have. See you soon!

**Bus Interchange, Woden ACT 2606
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It's Harry's best trick yet

Harry Potter and the Half-Blood Prince

Starring: Daniel Radcliffe, Rupert Grint, Emma Watson, Michael Gambon, Hero Fiennes-Tiffin, Frank Dillane, Jim Broadbent, Bonnie Wright, and Jessie Cave. **Directed by** David Yates. 153 mins. M (fantasy violence). **Reviewer:** Peter W Sheehan*.



Hermione Granger, played by Emma Watson ... grown up.

This is the sixth movie in the Potter series, with another to come. It has to be the longest running series in movie history and the temptation to continue with what has gone before must be enormous. Produced as a film designed to be a movie which combines style with substance, it defies the odds, and is perhaps the best Potter movie in the series so far. It is directed by David Yates, who directed the last one with an obvious desire to please and impress.

But this time around, Yates delivers tighter story-telling that is more measured in pace, and scenes are intermingled with magic and fantasy to dramatic effect. The film starts off erratically with some out-of-genre blockbuster effects, and then it settles down to become a smart, moody piece that maintains its suspense.

Daniel Radcliffe (Harry Potter), Rupert Grint (Ron Weasley), and Emma Watson (Hermione Granger) have grown up, and the story-telling captures surging teenage hormones without apology.

Hogwarts has been pivotal to the Potter films, and features here, but it is no longer safe and hides dangers that Harry has to contend with. Voldemort is marshalling his forces for a showdown with Harry, and Harry spends time exploring his emotional relationship to Dumbledore (Michael Gambon).

The final battle with the evil Voldemort (played well in the film by two child stars,

Hero Fiennes-Tiffin and Frank Dillane) approaches, and vital information is obtained by Harry from the memories of Hogwarts' newly appointed Potions Professor, Horace Slughorn (Jim Broadbent), which give Dumbledore and Harry the final clue to Voldemort's murderous intent.

In the midst of all this intrigue, adolescent urges are ever-present. Harry becomes attracted to Ginny Weasley (Bonnie Wright), and Hermione becomes jealous as Ron succumbs to the charms of his amorous new girl friend, Lavender Brown (Jessie Cave).

The romantic episodes conflict at times with the main plot, but they inject a note of distraction into the film that is perhaps needed to lighten the tone, as Harry's darker side reveals itself. The climactic scene one expects from the film (following the book) doesn't appear, and is obviously part of the forthcoming film adaptation of the final Potter film, "Deathly Hallows" (expected to be released by 2011), but the movie's dramatic final sequence in Hogwarts' astronomy tower, doesn't disappoint.

Sequels to big, expensive movies like this one become darker as they progress, and not surprisingly, this film is no exception; its atmosphere is increasingly intense and moody.

This is a much more grown-up movie than the Potter films before it, and contains

elements that are not at all child-friendly. Even though the movie treads the well-established paths of previous Potter films with familiar characters, this film is scarily different.

However, it is a film where the integration of design, cinematography, and musical score works very well, and the digital and visual effects blend effortlessly into the story-telling, particularly in the second half. The music, design and photography contribute effectively to sustain the sense of ever-present evil that is so important to J K Rowland's imaginative stories.

The expected Quidditch match is included, but it is more restrained than before, and almost unnecessary. The fantasy elements overall have a grimmer reality to them. Scenes have not just been included for their visual effects (which are stunning), but contribute compellingly to the integration of fantasy, adventure and romance. The set designs by Stuart Craig and the cinematography by Bruno Delbonnel are particularly impressive.

The film will entertain Harry Potter fans who will be eager to see how the three stars are handling early adulthood. This is a long movie, and its busy plot at times becomes difficult to follow, but it does join style with substance, and holds its tension and sense of high adventure well. The film's potential for supplying nightmare material makes it unsuitable for young children. This warning is reinforced by the fact that a beloved character in Rowland's book dies in the film, and for some children this will cause emotional hurt.

* Peter W Sheehan is an associate of the Australian Catholic Office for Film and Broadcasting.

A fairy story that has adult appeal

The Fox and the Child (Le Renard et L'Enfant)

Starring: Bertille Noel-Bruneau. **Narrated by** Kate Winslet, **Directed by** Luc Jacquet. 94 mins. G (General). **Reviewer:** Peter W Sheehan*.

From the director who gave us "March of the Penguins", Luc Jacquet directs a film about the love of a small girl, who is only 10 years old, for a wild vixen. The movie was adapted from the French novel, "The Little Prince", written by Antoine de Saint-Exupery.

One day, a girl has an encounter with a fox and she becomes determined to befriend it. The girl tries to tame the fox, but the fox forces the girl to recognize that a wild thing can never be owned. She enters the world of the fox to learn that even though the bond between herself and the fox is strong, the fox can't be domesticated. The fox gets hurt when the girl plays with it as if it is human, and we learn that in the bond between animals and humans there is a barrier that should not be crossed.

There is adult appeal in the personal development of the girl and there are definite emotional overtones with which adults can identify.

The film is narrated by Kate Winslet whose voice distracts a little from the beauty of the landscapes in the film, which was shot in the Jura region of eastern France and the Abruzzo National Park in Italy.

The parents of the girl are never seen and the child is unnamed. There is a strong impressionistic feel to the movie as a whole, and at times reality gives way to



A scene from Luc Jacquet's "The Fox and The Child" starring Bertille Noel-Bruneau.

fantasy as the attachment between the fox and the girl is developed, and the fox learns to trust the girl.

What might have been a Hans Christian Andersen tale takes on a part-documentary feel, as the beauty of the landscapes, and the animals, which inhabit it, become the main focus of the film.

This is a glorious film to watch for the forests and their surrounds, but also for the scenes with the animals that are amazingly intimate. The quality of animal direction behind this movie is astounding as the affection between the fox and her would-be tamer is slowly developed.

The little girl is played by Bertille Noel-Bruneau and the film is intended to be the story of a child who lets her imagination grow in ways that teach her how to

live. The pace is slow, however, and the film projects painstakingly a child's complete patience to nurture her relationship with the fox.

The result is a semi-real fairy story, which irritates because of the naivety of the child, beguiles because of the genuine beauty of the animals and nature, and entertains because of the power of the movie to hold your attention.

There are relatively few G films around these days, and this one is suited to general viewing by parents and their children. However, there are some scenes with scary music, and some scenes that could distress very young children.

* Peter W Sheehan is an associate of the Australian Catholic Office for Film and Broadcasting.

SHORTS

Lucky Country. Starring Aden Young, Toby Wallace, Pip Miller and Hanna Mangan-Lawrence. Directed by Kriv Stenders. 96 mins. M (violence).

Roaming from lyrical moments to scenes of brutal violence, it fluctuates between a serious drama and a cheap horror thriller, and is not very successful at either.

The Burning Season. Documentary narrated by Hugh Jackman, with Dorjee Sun, Lone Droscher-Nielsen, and Achmadi. Directed by Cathy Henkel. 90 mins. PG (infrequent coarse language).

Timely film that helps to clarify contemporary international debate about the control of carbon emissions, and presents current players on the world stage. An important Australian film, which richly deserves to be seen.

Bruno. Starring Sacha Baron Cohen, Gustaf Hammarsten and Clifford Banagale. Directed by Larry Charles. 90 mins. MA 15+.

A ragbag of a film, a lucky dip of jokes, spoofs and critique. It is also, intentionally, a ragbag of a film. Sacha Baron Cohen has made a career of out creating ratbags. Anyone who prides themselves on their good taste or is fastidious should keep as far away as possible. There is plenty to offend. Bruno pushes gay jokes as far as possible.

My Friends, My Loves (Mes Amis, Mes Amours). Starring Vincent Lindon, Pascal Elbé, Virginie Ledoyen and Florence Foresti. Directed by Lorraine Levy. 96 mins. M (sex scenes, coarse language and drug references).

A French film spoken in that language, yet it takes place entirely in London. And it is a French romantic comedy without that staple ingredient, charm. Viewing it is an odd, kind of detached experience.

Ice Age: Dawn of the Dinosaurs. Animation film voiced by Ray Romano, Queen Latifah, Denis Leary, Simon Pegg, John Leguizamo, Chris Wedge, and others. Directed by Carlos Saldanha. 94 mins. PG (mild scary scenes and crude humour).

Often sequels in series disappoint, but this one doesn't. The values behind the movie deal pointedly with protecting friendships, and what caring parents do for their off-spring.

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Prayers

PRAYER to the Holy Spirit. Holy Spirit, you who make me see everything and show me how to reach the ideal. You who give me the divine gift to forgive and forget the wrong that is done to me and who are in all instances in my life with me. I, in this short dialogue, want to thank you for everything and to confirm once more that I never want to separate from you, no matter how great the material desires may be. I want to be with you and my loved one in your perpetual glory. Amen. Thank you Holy Spirit for prayers answered. R.

PRAYER to the Blessed Virgin Mary, (never known to fail): O most beautiful flower of Mt Carmel, fruitful vine, Splendour of Heaven, Blessed Mother of the Son of God, Immaculate Virgin, assist me in my necessity. O Star of the Sea, help me and show me here Thou art my Mother. O Holy Mary, Mother of God, Queen of Heaven and Earth, I humbly beseech Thee from the bottom of my heart to succour me in my necessity (make request). There are none that can withstand Thy power. O Mary, conceived without sin, pray for us who have recourse to Thee (three times). Holy Mother, I place this prayer in Thy hands (three times). This prayer should be said for three days. (Published in this issue of behalf of M P, T P and C P).

MAY the Sacred Heart of Jesus be praised, honoured, adored and glorified throughout the world forever. Amen. Say six times daily for nine days. Your prayer will be answered, no matter how impossible it may seem to you. (Published in this issue on behalf of TP).

Catholic Voice Classifieds cost \$6.60 for the first 30 words, and \$1.65 for each 6 words or less after that.

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Coming Events



AMICUS - Support & friendship/social group for widowed, separated or divorced Catholics regular activities on second and fourth weekends. New members welcome. Inquiries: Len, telephone 6299 6606; Pat 6292 1631, Brian 6291 7402.

CURSILLO - Canberra Women's Cursillo - 10-13 September at Galong. Inquiries: Karen, telephone 6291 7802. Western area Women's Cursillo - 29 October - 1 November at Galong. Alma, telephone 6227 2889. Southside Ultreya - 7.30 pm, Wednesday, 26 August, at Kambah parish. Northside Ultreya - 8pm, Thursday, 27 August, at Page parish. All welcome.

DAY CONFERENCE ON ECUMENISM - International perspective on ecumenism given by Dr Geraldine Smyth OP, of the Irish School of Ecumenics. 10am-4pm, Wednesday, 9 September, Australian Centre for Christianity and Culture, Barton. Theme: Handing on the Vision. Inquiries: Telephone 6272 6201, e-mail jnelson@csu.edu.au

FUND-RAISING CONCERT - By Robert Schmidli for L'Arche Genesaret Canberra, 3pm, 16 August, at Wesley Music Centre. Works by Beethoven, Prokofiev and others. Tickets available at door, \$25, concessions.

HEALING SEMINAR - Afternoon seminar for women on loss, 11.30am-4pm, Saturday, 12 September, at The Rheinberger Centre, Yarralumla. Run by St Benedict's Eucharistic Centre, Narrabundah. Pre-registration \$20 payment by 4 September. Inquiries: St Benedict's office, telephone 6295 7879, Bronnie Schlager 6231 8611, e-mail bronnie.schlager@gmail.com

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

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MIC SUTHERLAND REUNION - 15 November lunch. Looking for those who started at Mary Immaculate College in 1960 in First Year or attended with this class until Leaving Certificate in 1964. Inquiries: Angela Wydeveld, telephone 6288 8949, e-mail awydeveld@hotmail.com.

ORGAN RAMBLE AND RECITAL - 10am, Saturday, 5 September, St Clement's Anglican Church, Yass. Program features organist, singers and congregational involvement with Yass Uniting Singers and St Clement's bellringers. Donation \$5, country-style morning tea. Inquiries: Geoff Wells, telephone 6297 3222, e-mail geodace@yahoo.com.au

RAPHAELS - Singles social group for Catholics and Christian-minded people, aged 24-40. Meet people for social activities every two months. Inquiries: Telephone 0401 918 717, www.catholic-socialgroup.com, e-mail raphsgroup@yahoo.com.au

SERRA CLUB OF CANBERRA - Rosary and Mass at Holy Trinity Church, Curtin, 6.30pm, Thursday, 13 August, followed by dinner. Inquiries: John Malycha, telephone 6251 2912.

WOMEN'S RETREAT AFTERNOON - Saturday, 15 August, celebrating Feast of the Assumption, St Benedict's Eucharistic Centre, Narrabundah, with Fr Ken Barker. Our Hope is in the Lord. 1pm Mass then adoration and talk. Reconciliation. Donation requested. Inquiries: Telephone 6295 7879, e-mail stbenedict@iimetro.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 Monday, 17 August. Entries which are accepted for this section are free, courtesy of sponsorship by the Catholic Development Fund.

A passion for God, social justice and things Irish

Mary Victoria(Maura) O'Hanlon
1915 -2009

Maura O'Hanlon was born on 15 August, 1915, the feast of the Assumption, the second child of Patrick and Catherine McCaffrey.

She said she was born on the shores of the Murray, which conjured up pictures of tents and lanterns; in fact she was born in Melbourne, but at the time the family lived at Pericoota Station, where her father was a dairyman and herdsman.

It must have been especially hard for her mother - not long in Australia from a village in Ireland - to live on a lonely dusty property 10 miles from the nearest town. She would take the children, Patrick and Maura, for a walk up the dirt farm track as far as she could manage: and you can imagine her horror when one day she found a snake in baby Maura's pram, nestled up against the baby.

After the family moved to Melbourne, she started learning piano, and came top in Victoria in fifth grade when she was six. At the time Ireland was fighting for freedom from the British, and the Irish National anthem was forbidden to be played in Australia. When her family and friends gathered they would close the windows and doors and pull the blinds down and gather round the piano and sing it while she played.

Later she attended Mercy Convent at Mornington and finished her schooling at CLC in Melbourne.

Her ambition was to become a trained nurse. After she had finished training, she nursed until World War II, when she joined the Australian Army Nursing Service with the rank of lieutenant. She narrowly missed out being sent to Singapore, as it fell before her shipment left.

She met husband Neil O'Hanlon when she was about 16, but romance was not to follow until the 1940s. They became engaged in 1943 and

married in 1944. The family lived in Melbourne until 1962, when Neil was transferred to Canberra, where they became involved in church, school and community activities. They shared a great love for their daughters, Mary and Catherine, as well as a passion for social justice, a love for things Irish as well as a deep patriotism and a strong faith in God and the Catholic Church.

Neil died suddenly on Christmas Day 1974, at the age of 58, and Maura was widowed for 34 years. She kept active, fueled by working for a better world.

She stayed alert and witty up until a couple of days before her death. A few weeks before she died, she was visibly weaker and spending a lot of time dozing. Her daughter Catherine thought that it might be time to get organised for her funeral. Not wanting to alarm her, she said casually, "What hymns do you like, Mum?" Her eyes, still the same vivid blue they always were, shot open. "Is there an ulterior motive for this question?"

Another role she had was that of political activist. She got involved in ACT politics and in 1974 stood on the Family ticket. The value of the family unit in society and the need for protection of children born and unborn were paramount convictions.

During an anti-American protest in Canberra, she festooned her little green Toyota with pro-American posters. Her aim was to drive into the middle of the demonstration, and she was only dissuaded by the police pointing out that this was possibly not the best way to win hearts and minds.

In the parish, she was involved until her health precluded it. She was a catechist for more than 25 years, received two papal blessings for her work, and was a daily Massgoer. She loved the Holy Hour and the Legion of Mary. Her funeral Mass was celebrated at St Brigid's Church, Dickson.



During July I celebrated the anniversary of my ordination and recalled the joy I felt that night as being similar to the joy I saw in Bougainville, PNG in December 2007 in a local man who was ordained priest. Also, as I recover from recent major surgery, I have reflected on the sheer differences in access to health care between here and Bougainville.

Buka, rather than Bougainville Island, has the only hospital; with some larger villages containing 'clinics': hundreds of people queueing for hours, possibly days, to see a doctor at the hospital or else seeing local nurses in the clinics which have next to no medicines and have simple wooden beds without mattresses or bedding.

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Whilst we are often grateful for what's available at home, the need is still great elsewhere and people's generosity does go a long way in offering hope and opportunity to others. Please help Catholic Mission help others.

God bless
Deacon Joe Blackwell

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With the start of the new financial year, Australia's largest Catholic superannuation fund, the Catholic Superannuation and Retirement Fund has urged Australians to review their superannuation and retirement plans in light of new tax changes.

Chief executive Mr Greg Cantor said the most important Federal budget announcement affecting super for eligible contributors was that concessional contribution caps were significantly reduced in the new financial year.

He said it was important for people to find out how the changes affected them so they got the most out of their super, review their plans and get advice from an expert.

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Papal honour for 'generous years of service'

Goulburn solicitor Kevin Walsh has been honoured with a papal knighthood for his dedicated service to the Archdiocese of Canberra and Goulburn.

Mr Walsh, 85, has been the Archdiocesan solicitor for more than 50 years and Bishop Pat Power awarded him the knighthood in a ceremony in St Peter and Paul's Old Cathedral.

Bishop Power said Mr Walsh has been extraordinarily generous over many years in the service he had given to the Church as Archdiocesan solicitor, as a parishioner in Goulburn and in the wider community.

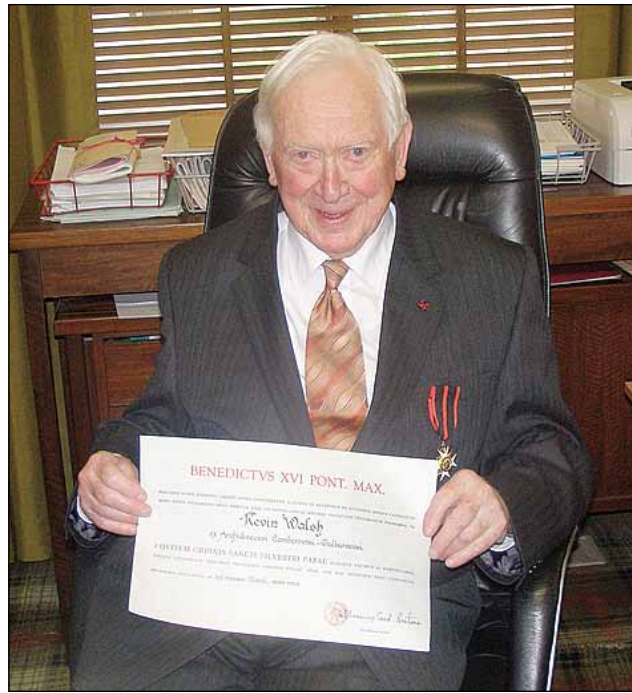
He paid tribute to Mr Walsh's wife and family for the support they had given.

He described Mr Walsh as "a thoroughly Christian gentleman who had been fittingly honoured by the Holy Father".

The knighthood is in the Order of Pope Sylvester, who reigned as Pope from 314 AD to 335. Pope Gregory established the Order in 1841.

It is bestowed as an award for Catholic laymen who by their example in business, the professions, the military, and society have lived exemplary lives.

It is an award to lay men and women actively involved in the life of the Church as exemplified in the exercise of their professional duties. It is also bestowed on non-Catholics.



Long-time Goulburn solicitor Mr Kevin Walsh with the papal knighthood he received.

Mr Walsh comes from a family of solicitors all of whom have been active in the family firm, J C Walsh and Sons for over 100 years.

He has practised in Goulburn since 1949 and his father (John Charles Walsh) practised in Goulburn from 1907 until 1959. His brother, Damer, also practised as a solicitor with the firm until his retirement in 1979. His son, Mark, is carrying on the family tradition.

John Charles Walsh also received a papal knighthood in the Order of Pope Sylvester for services to the Archdiocese.

"There has been a Walsh here in this office for over 100 years. In Goulburn, the Craigs and the Baxters are maybe the only other families that have done that," Mr Walsh said.

"It has a very established clientele. The firm has acted for three generations of families."

He said he was honoured by the award and saw it also as an honour for Goulburn. "I am very much honoured and a bit overwhelmed by it. It is not given out willy nilly," he said. "This is an honour for the city. Goulburn has been very good to me. I'm proud to be a Goulburnian."

"We are real Goulburn people. I was born here and my father was born here. My great-grandfather Charles Thomas built Garoorigang."

He said Goulburn was a great place to live. "It has everything you need and the travelling is easy. It is only five minutes to work and you can go home for lunch."

"You can't compare that to living in a big city. You can also get everything you need here. There are very good medical services and an excellent hospital."

Mr Walsh said the key to being a good lawyer was being able to access information.

"A good lawyer is one who knows where to find the answer," he said. "An old lawyer told me this when I was starting out. It is very true. You don't have to know everything."

He was impressed with how technology had changed his workplace over the years. "My father told me they employed nine men purely writing out deeds in his time."

Then they progressed to the typewriter and then to the computer," he said. "In 1949 we only had one phone in the office. Now we have instantaneous communication from all over the world."

Mr Walsh served in the Air Force 1942 to 1945. He spent six years as an alderman on the Goulburn City Council in the 1950s. One of his great interests is being a member of Goulburn Legacy.

- Picture, story: David Cole, The Goulburn Post.

Bernard shows the way

A new street in Forde will commemorate the life of a former Serran, CSIRO scientist and volunteer at the Australian National Botanic Gardens.

Fennessy Way will be named after former O'Connor parishioner Mr Bernard Fennessy, following in the theme of Forde's street names honouring those who have given community service.

Outgoing president of the Serra Club of Canberra Mr John Malycha said he thought it was fitting that the road be named after Mr Fennessy.

"He was an O'Connor parishioner of great commitment, notable for greeting people at Mass and otherwise caring for them," he said.

"He was well known to everyone in the parish. Everyone at the Serra club is really proud his work has been recognised."

Mr Fennessy was a CSIRO biologist most noted for monitoring myxomatosis, a virus first introduced to Australia in 1950 to control the wild rabbit population.

"We called him 'Bunny'," O'Connor parish priest Fr Bill Kennedy said. "He was a great person and a regular reader here at Mass."

After a friendship spanning more than 40 years Fr Kennedy was the celebrant at Mr Fennessy's funeral in August, 2006.

"I met him in 1961 when he was a parishioner in Braddon. He was a great character who was involved actively in Canberra and in Church circles."

Following his retirement in 1988, Mr Fennessy worked as a volunteer guide and educator at the Australian National Botanic Gardens and during this time he was narrator for more than 100 'talking books' to assist the visually impaired.

Long-time friend Fr Brian Maher described Mr Fennessy as "dedicated, prayerful and generous. He was a wonderful man," he said.

"He was a very popular guide at the botanic gardens because I think he knew the name of every plant in the place."

"My first appointment was in Braddon parish, where he was a very active parish-



Photo: Outgoing president of the Serra Club of Canberra Mr John Malycha in Forde, where Fennessy Way will be built.

ioner. We had mutual interests in science and other things and were friends for many years."

Fr Maher said Mr Fennessy was a great help when writing his book "Planting the Celtic Cross: Foundations of the Archdiocese of Canberra and Goulburn".

"He did all the proof reading for it and made very useful comments."



Mr Bernard Fennessy.



Valley parish celebrates birthday in style

Current and former parishioners of St Thomas the Apostle, Kambah, have celebrated the 25th anniversary of their parish church with Mass, a dinner and displays of memorabilia.

Vicar General Mgr John Woods was principal celebrant at the anniversary Mass. Concelebrants included first parish priest Fr Bill Kennedy, current parish priest Fr Peter My, his brother Fr Joseph Chinh Bu, and former parishioners Fr Peter Cronin and Fr Chris Ryan MGL. Among those who took part

in the Mass were members of the Vietnamese community as well as their choir.

At the Mass, acolytes Nick Strmota, Tom Piper, Kevin Mc Keown and Bryce Ottoway were installed.

LEFT: Tom Piper is installed by Mgr John Woods, watched by Fr Peter My (left) and Deacon John Lim, a former Kambah parishioner. Fr Bill Kennedy is in the background.