

C A T H O L I C
VOICE

ARCHDIOCESE OF CANBERRA AND GOULBURN

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Reach out and give
 - Page 11

FREE

No. 249 November 2009

Circulation 21,000

Close call as tsunami hits



Two Canberra members of an Australian Cursillo team had to run for safety as the tsunami struck the American Samoan capital of Pago Pago.

Mr Joe Jambor and Mrs Merran Martin recalled the tragedy as a wall of water washed houses off their foundations and dumped vehicles on rooftops killing at least 30 people in the US South Pacific territory.

The photographs on this page were taken by members of the Cursillo group. The first (above) is a view from near the local cannery looking towards the other side of the bay just before the tsunami hit. The second (above right) was taken from the hill where the group had fled. The water at this stage was nearing its first peak flood. The two pictures were taken three minutes apart. Pictures below show more scenes of devastation in Pago Pago.

● Story and picture, Page 8.



Calvary: 'many are watching'

A sale of Calvary Public Hospital to the ACT Government would give the impression that, with the right kind of pressure over time, "you can wear the Catholics down and more generally push religion further from the public square", Archbishop Mark Coleridge said.

In a statement detailing his stand on the controversial issue, Archbishop Coleridge said many eyes around Australia were watching the proposed takeover as Calvary and the Little Company of Mary were part of the national network of Catholic health care.

"Whatever the peculiarities of the ACT, what happens at Calvary will inevitably have some effect on other Catholic health care institutions," he said.

The loss of Calvary would also diminish the Catholic voice in the ethics debate which was crucial at this time and to which the Church had a unique contribution to make.

"That contribution is vitally linked to institutional presence which will be diminished if the Catholic public hospital in the national capital is lost to the Church."

Archbishop Coleridge said while the ACT Government's strategies or tactics might be open to question, it was making a serious attempt to plan for the future. There had to be greater coordination and streamlining in the interests not only of cost-saving but also patient care. Things had to change.

"What I fail to understand is why the need for change should mean a totalitarian approach to provision which would exclude in principle any provider other than the ACT Government.

"Such an approach has never been Labor Party policy. For Federal Labor, an appropriate public-private mix of provision seems to be the best way forward for health care.

"Perhaps there is in the ACT Government an ideological bias not found elsewhere - a bias which claims that private providers, let alone Catholic providers, have no place in public hospitals. This may relate to a larger pressure pushing religion of any kind from the public square.

"Why could not the necessary changes be made to Calvary with LCM

remaining as a private provider working in a new kind of cooperation with the ACT Government?"

Archbishop Coleridge said there was no evidence to suggest government bureaucracies ran better hospitals than private providers.

The national president of the Australian Medical Association had bluntly said in a television interview that "governments aren't up to the task".

"What sense does it make in such a situation for the ACT Government to want to assume total control of public hospital care?"

Archbishop Coleridge said it was often claimed that the ACT Government could not invest major capital funds in a facility such as Calvary which it did not own. "The truth is that the ACT Government will not invest capital funds in Calvary, and it seems to be using this as a kind of threat to drive LCM or any other provider from the hospital.

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- Full statement at www.cg.catholic.org.au

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DEADLINE: Editorial and advertising 15th of the month before publication.
 Catholic Voice is published by the Archdiocese of Canberra and Goulburn and printed by Capital Fine Print, Fyshwick. It is a member of the Australasian Catholic Press Association and the Australasian Religious Press Association. Every month 21,000 copies distributed.
 Print Post Publication No. 238684/00009

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Have we switched off to all those in trouble around us?

I watch the television news almost every night. For me, the information is carefully filed in my mind; what happened, who was present, when it happened.

And aside from the AST, that information stays there, simply as facts.

Recently, I've become more aware that while it's important to know about these things, I find it difficult to deal with them as real events that affect real people.

Natural disasters, the economic crisis, climate change, political tensions, racially charged violence and school yard bullying have all been hot topics in the news this year, but do we feel all

of the highs and lows with the people who are affected?

I certainly don't. Perhaps for a fleeting moment, but just as quickly my mind switches back to what I have to do.

The never-ending lists of assessment, applications for university and social commitments merely seem to disconnect me from really feeling empathy towards those immediately outside the group of people I spend most of my time with.

I wonder if everyone else feels the same, just as disconnected.

When you think about it, we are called now more than ever to do something about the injustices

in our world. To stand up to those in charge and make our voices heard. But we can't.

Are we too caught up in our own lives to feel as if there's anything beyond it?

Have we been conditioned and desensitised towards these issues?

Maybe it's time to take a step back, and take a look at the wider world and where our place is.

In Australia we have a great capacity to help those in need. Despite an economic downturn, we're still well equipped to donate our time or our money.

There are hundreds of organizations in Australia dedicated to easing

the misfortunes of others, for rebuilding lost communities, for animals, for the environment, for almost anything that you can think of.

They're out there every day, really making a difference in our community.

As the year draws to a close, I'm wondering if now is the time to reassess how I'm contributing to those less fortunate and so become more connected with the world around me.

I'd like to think that if one day I was involved in a tragedy (either personal or community wide), someone out there would be thinking of me.

emma's year



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Written applications to GPO Box 89, ACT 2601 no later than **Friday 6 November 2009**.

Well managed

The Archdiocese has won a national award for project management for its delivery of the Days in the Diocese project in the lead-up to World Youth Day. The win at the national conference in Adelaide of the Australian Institute of Project Management follows success in the ACT category.

The institute acknowledged the Archdiocese for the successful delivery of its 18-month preparation programs, pastoral care and related logistics such as food, shelter, entertainment and travel to more than 4000 international pilgrims.

Mr Shawn van der Linden, director of CatholicLIFE, the pastoral support agency which ran the archdiocesan WYD office, received the award.

Jugiong art display

The third Jugiong art exhibition in aid of the local historic St John the Evangelist Catholic church will be held this month. The exhibition in the Jugiong Memorial Hall will offer a variety of paintings, sculptures, ceramics, etchings and drawings. Feature artist is Willy Sheather from Wagga Wagga, whose contemporary works have been widely acclaimed. Ken Knight, who has visited

Jugiong many times to paint landscapes, will join local artists in exhibiting. The opening cocktail party will begin at 7pm on Friday, 27 November; \$25 cost per person includes supper and drinks. Bookings: Jackie Honner, telephone 6945 4244. The exhibition runs from 10am to 4pm on Saturday and Sunday.

A casual winner

Year 10 student at St Francis Xavier College Cassandra Matthews entered an individual creation in the casual wear category of the Apex Australia Teenage Fashion Awards. Her talent brought her from the state qualifying heat to the nationals in Sydney where she took out the title. Designers in previous years have gone on to make their mark in the fashion world and Cassandra would love to follow in their footsteps. "This competition has allowed me just a glimpse of what goes on behind the scenes in fashion shows, it was a fantastic experience".



what do you know?

1. Sedes Sapientiae is Latin for...
2. In the 19th century, who was known as the "emigrant's friend"?
3. The young man pictured below looked a model student in year 7 with his neat haircut and smart smile. Just as well.
4. She's often called the "Little Flower". Who is she?
5. The Australian Cursillo team visiting Samoa had an adventure (see Page 1), but what does "cursillo" mean?
6. How many Catholics in Diocese of Samoa-Pago Pago? 2000, 4000, 12,000?

Answers:
 Bottom Page 4.



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Cut emissions: we owe it to the poor

Australia could give more than \$4 billion a year in additional overseas aid by 2013 if it took its climate change responsibilities seriously, according to Australia's 8000 religious.

In a letter to Prime Minister Mr Rudd, president of Catholic Religious Australia Sr Clare Condon SGS called on the Government to take strong action to reduce global greenhouse gas emissions and to support serious funding considerations.

"We, in the developed world, have disproportionately used the earth's atmospheric space," she wrote.

In a three-pronged approach to reduce global greenhouse gas emissions, she urged the Government to adopt emissions reduction targets of 25-40 per cent of 1990 levels by 2020; to phase out the use of coal and to increase domestic financial incentives for the expansion of energy generated from renewable sources such as solar and wind.

"As Australians specifically are among those with the highest per capita carbon emissions, we owe it to the poor of the world to radically reduce our emissions and to assist them to adapt a new approach."

Use new media: Pope

Pope Benedict XVI is encouraging priests to make use of new communications media in their efforts to promulgate the word of God. He has given next year's 44th World Day of Communication the theme: "The priest and pastoral ministry in a digital world: new media at the service of the word." The Australian Catholic Bishops Conference is making available again its Parish Media Kit and Pastoral Statement available for download at www.catholic.org.au.

E-conference focus on Luke

After the success of the Catholic Church's first e-conference to mark the end of the Year of Paul, a second focusing on St Luke will be held this month.

Archbishop Mark Coleridge and Mercy sister and ACU lecturer Dr Elizabeth Dowling will present St Luke: Come to the table from 10.30am to 3.30pm on Wednesday, 4 November.

The first e-conference in June attracted an estimated 30,000 participants in 16 countries, including many from the Archdiocese.

Organisers say the second e-conference, organised by the Broken Bay Institute and the Australian Catholic Bishops Conference through its Commission for Mission and Faith Formation, is an opportunity to join others across Australia and the world to learn from experts on the life and mission of St Luke.

The e-conference format has been designed to simplify sharing knowledge across communities that are separated by distance. By combining

34,000 sign up for prayer

More than 34,000 people around Australia have signed up in the first five weeks of a national prayer crusade for vocations organised by the Knights of the Southern Cross.

The crusade, which ends on 28 November, is focussed on an increase in vocations generally, but more particularly that more priests and deacons will be released to provide badly needed military chaplains for the 40,000 Catholic members and their families in the Australian Defence Force.

National co-ordinator for the crusade Mr Bob Perkins encourages all Catholics to be part of the effort to

E-mail ed.voice@cg.catholic.org.au

Project 'a gift to city'

The Archdiocese wants to develop its planned Cathedral precinct as a gift to the city.

In launching the project, Archbishop Mark Coleridge said he would like to see a "beautiful and functional" building erected on the prime site on Canberra Avenue in Manuka.

"We want to develop something that is not only functional for church purposes but a gift to the city," he said.

The multi-million dollar redevelopment is intended to be completed in time for Canberra's centenary in 2013.

Mr Rodney Moss, of Cox Humphries Moss Architects, was contracted to produce schematic plans for the site.

The first stage will provide church offices on the site of the Haydon Centre.

In the second stage, the Archdiocese will seek to provide aged care accommodation on the sites of the existing Cathedral presbytery and CatholicCare buildings.

Archbishop Coleridge said the Cathedral precinct project could not move forward unless there was progress on the future of Favier House which stands on part of land the ACT Government wants to develop on the



Archbishop Mark Coleridge explains aspects of the Cathedral precinct redevelopment at the project launch at Archbishop's House.

edge of Civic, between Ainslie Avenue and Donaldson Street, Braddon.

As this was not an asset-rich diocese, it was important to make the most of the assets it did have, Archbishop Coleridge said.

The new project reflected a substantial commitment on behalf of the Archdiocese, "a serious investment in the future and, therefore, a statement of hope".

Among those who attended the launch were deputy chief executive of the ACT Chief Minister's Department Mr David Dawes, congregational leader of the Sisters of Mercy Sr Marie Duffy, architect Mr Rodney Moss, member of the archdiocesan property advisory committee Mr Tony Carey, chair of the Catholic Education Commission Mr Darryl Smeaton and archdiocesan agency heads.



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Time to encourage homes of 'the burning heart'

The proposal to sell Calvary Public Hospital contains a larger question about the future direction of Catholic health care in this country and elsewhere. The great institutions of Catholic health care in this country were set up by the religious congregations - chiefly the Little Company of Mary, the Mercy Sisters, the Sisters of Charity and Sisters of St John of God.

With extraordinary devotion, tenacity and skill, the sisters established the public hospitals at a time when the Government was unable or unwilling to assume responsibility for health care. They were often led by remarkable women who, it seemed, could have run the world if they weren't running hospitals. At a time when the sisters are not there in the numbers of the past, it's important to recognise that the whole nation owes them an immense debt of gratitude.

Because the sisters were so effective in their ministry, the bishops simply left health care to them. There was no need for bishops to get involved in health care as they did in education. The bishops of Australia intervened decisively in education at a time when the Government was determined to assume control of all schools. Schools were to be "free, compulsory and secular".

At that point, the bishops took the brave and successful decision to establish an independent Catholic school system which was self-funded until state aid was eventually conceded. Again, however, the decision of the bishops would have been unthinkable were it not for the availability and generosity of the religious, chiefly the sisters. I think of the recent sesquicentenary of the Goulburn Sisters of Mercy as I say this. What an outpouring not just of blood, sweat and tears but also of grace those 150 years have been in this part of the world.

But our hospitals were always different from our schools. The schools origi-

nally were intended only for Catholic children. The hospitals by contrast were always at the service of the community as a whole. Mind you, the difference was not as clear-cut as it seems. In fact, Catholic schools were always at the service of the community, as we see in the contributions made by the products of Catholic schools to the making of Australia.

The social capital of the nation would have been hugely diminished were it not for the contribution of Catholic schools.

In more recent times, both schools and hospitals have become very much more costly and complex. Running them is not the comparatively simple affair it once was, and both health care and education have seen bureaucracies mushroom in order to deal with the cost and complexity of the ministry. This has not been without its ambivalence.

At the same time, the number of religious has dwindled, so that responsibility for both our educational and health care institutions has passed increasingly to lay people. This too has not been without its ambivalence. One of the challenges now is to find and train appropriately qualified and able Catholic lay professionals who can assume responsibility for the conduct of our institutions. In this, we have been more energetic in education than in health care.

Given the flux that we face and the need to secure the future, one of the strategies adopted by the religious congregations has been what are called Public Juridic Persons (PJPs). The term is strange but the concept is relatively simple. The religious are not there as they once were, and their numbers will, it seems, diminish as we move into the future.



How then is the mission to continue? PJPs are one way of answering that question. A body composed largely of lay people is established under Church law, and this body works closely with and under the supervision of the religious congregation which founded the ministry. The PJP also works cooperatively with the local churches and the bishops, though the

nature of this cooperation varies from place to place. Eventually it may be that the PJP will assume full responsibility for the ministry.

In this process, boards become more powerful, and the question of the proper formation of people who serve on boards and in senior management becomes more pressing. The people making the big decisions in Catholic health care need to be properly equipped for the task. They bring great expertise and experience in professional life; they also bring great generosity, since they are all very busy people who could be doing other things; and many of them bring deep Catholic faith.

In the past, religious life involved a kind of osmosis where the sisters imbibed almost instinctively and very deeply the distinctive ethos of Catholic health care. They had in their bones a love of Christ and the Church. How might these same things be consolidated in those who must now assume responsibility for the ministry? And how might that be done in a way that is realistic, given the many other commitments board members and senior managers have? These are important questions.

Given the challenges we now face in health care and the historic threshold we are crossing, it may be time for the Australian bishops to become more engaged in the mission of Catholic health care than they have been in the

past. That's one of the reasons the Australian Bishops Conference recently established a new Commission for Health and Community Services. This does not mean unwarranted or unhelpful interference. It simply means that a truly ecclesial approach to the mission of health care may involve something other than it did in the past, a new kind of cooperation.

A still larger question concerns the relationship between our great institutions and evangelisation now. Christianity at its heart is the encounter with Jesus crucified and risen, and evangelisation is the process by which we lead people to that encounter with him.

Our educational and health care institutions have been prime arenas of evangelisation. In their different ways, they have led people to that experience of Jesus. That's why we've poured resources into them. But do they perform that task now in the same way as they did in the past?

Some would say that we should get out of schools and hospitals because they are no longer places where people meet Jesus, no longer arenas of evangelisation. Some would argue that these days we need a simpler, less costly, less bureaucratically controlled kind of witness - more in the Franciscan mode.

As one university student asked recently: "Do people walk away (from our institutions) with 'burning hearts', feeling that they have encountered something which they would otherwise not have?" Now is not the time to be abandoning the great evangelising institutions of the past; on the contrary. But it is a time to ask how they might become more and more homes of "the burning heart".

Mark Coleridge

ARCHBISHOP MARK COLERIDGE

- 1 Nov:** Mass, Batemans Bay.
- 4 Nov:** E-conference on St Luke.
- 5 Nov:** Catholic bishops NSW and ACT meeting.
- 6 Nov:** CCD Mass, Temora.
- 7 Nov:** Confirmation, Grenfell.
- 8 Nov:** Confirmation, Quandialla.
- 8-13 Nov:** Clergy retreat, Galong.
- 14 Nov:** Archdiocesan youth forum.
- 15 Nov:** Mass, Aranda.
- 16 Nov:** National prayer breakfast, Parliament House.
- 20 Nov:** Mary Potter feast day Mass.
- 21 Nov:** Christ the King feast, Taralga.
- 23-27 Nov:** Australian Catholic Bishops Conference, Sydney.
- 28 Nov:** Catholic Youth Ministry team farewell Mass.
- 29 Nov:** Mass, Queanbeyan.

AUXILIARY BISHOP PAT POWER

- 1 Nov:** Social justice forum.
- 4 Nov:** Meeting NSW Anglican bishops, Sydney.
- 5 Nov:** Catholic bishops NSW and ACT meeting.
- 8-13 Nov:** Tasmanian priests retreat, Hobart.
- 18 Nov:** Meeting Pastoral Care board.
- 19-20 Nov:** Reflections with secondary school principals, Galong.
- 22-27 Nov:** Australian Catholic Bishops Conference, Sydney.
- 30 Nov:** Year 10 graduation Mass, St Clare's College.

Shock, horror: what if FaceBook died?

What if it stopped working? What if, one day, FaceBook suddenly and irrevocably ceased to exist?

Every morning now, when I boot up my computer and begin my ritual of Facebook, email and game culture news blogs, I ask myself that question. And, if it did die, how many people in my office would be immediately overwhelmed by a giant sense of loss and confusion?

Furthermore, how many people on my Friends List would I no longer have contact details for? How many would I continue to see "outside of the computer"? Or, would I hope to catch them again on Xbox Live, or meet up with them in SecondLife, World of Warcraft, or in PlayStation's virtual construct, Home?

Just how many of my day's meaningful interactions would I lose?

I blame the Digital Distribution Summit: Small Games, Big Market for my recent musings. Held in Melbourne over three days, the event brought together game studios, developers and business investors to discuss the big business opportunities presented by the rapidly growing digital game distribution market.

voices

Drew Taylor is a reviewer and features writer with The Salvation Army's national editorial department. He has worked in the marketing department of an international video game publisher and has been widely involved in the development of game culture in Australia. This article was first published on line at www.eurekastreet.com.au You can subscribe free to Eureka Street as either a daily or weekly email.

The summit examined recently released statistics that indicate that the Australian game industry will increase from \$1.5 billion to \$2.2 billion over the next five years, and that online and wireless games will constitute 60 per cent of the market by 2013.

The numbers aren't surprising, particularly for avid gamers and music lovers. For years, companies have been training us to accept and embrace digital goods over physical ones. Most notably, Apple turned the music world on its head

when downloadable iTunes became the desirable alternative to shop-bought CDs and DVDs.

Then Microsoft unveiled the Xbox 360 and introduced gamers to the notion of "microtransactions": small online purchases of game content, bought directly from Microsoft. At first it was just avatar pics, dashboard themes and additional DLC (downloadable content) for the game you'd just bought from EB Games.

Now, however, all of the major devices and companies are cashing in, selling everything from Tokidoki-branded avatar clothing to video and TV content, experimental apps, premium DLC and entire games.

Of more interest to the Facebook addict is the integration of social networks. Photos taken with a Nintendo DSi can be directly uploaded to Facebook from any wireless hotspot. Xbox Live is soon to include Twitter, Facebook and Last.FM. Soon-to-be-released PS3 game Uncharted 2 will have options that allow the game to automatically update a Twitter account whenever a player earns a trophy, connects to a multiplayer game or finishes a level.

● Cont Page 12.

WHAT DO YOU KNOW?

Answers: 1. Seat of wisdom, the name given the icon of Our Lady visiting Canberra. 2. Caroline Chisholm (see page 16). 3. St Francis Xavier College principal Angus Tulley. 4. St Therese of Liseux. 5. Spanish for "little course". 6. 12,000.

Bill changes would 'alter marriage'

Catholics are being urged by the Australian Family Association to fight against a bill which it says will alter the definition of marriage.

It is calling on people to sign a petition calling on Federal parliamentarians to oppose the Marriage Equality Amendment Bill 2009.

The petition says: "To alter the definition of marriage to include same-sex 'marriage', as proposed by the Marriage Equality Amendment Bill, would be to change the very structure of society to the detriment of all, especially children."

National vice-president of the Australian Family Association Mrs Mary-Louise Fowler said even if the bill did not succeed "this will give us no reason for comfort. We believe a protracted campaign of stealth by deception is under way.

"We must, therefore, steel ourselves to defend the institution of marriage and at the same time promote a renewed culture of marriage."

A petition of more than 10,000 signatures to dedicate 13 August as National Marriage Day had been presented in Parliament and had been referred to the Attorney-General.

"Even if 13h August is not officially gazetted as National Marriage Day, it is important that it be celebrated by popular consensus," Mrs Fowler said. "To this end, planning is under way for next year, so please keep the date free."

She said nearly 500 people had attended the National Marriage Day Breakfast, which had become "a litmus test measuring community support for traditional marriage between man and woman".

The petition is available at www.family.org.au, or from Mrs Fowler, telephone 6383 4242 or Mr Paul Monagle, telephone 0418 627 692. If they wish, people may post petitions directly to their Federal MP, Parliament House, Canberra 2600.

Croatians welcome new chaplain

Croatian Catholics from far and wide came to St Augustine's Church, Farrer, to welcome their new chaplain, Fr Miroslav Mandic.

Archbishop Mark Coleridge presided over Mass and the installation of the Croatian Catholic mission's new chaplain. Mr Drago Turcic extended greetings on behalf of the pastoral council.

Josepe Rover and Olivia Lemezina, dressed in traditional Croatian costumes, presented Archbishop Coleridge with a bouquet. Young folkloric dancers entertained at a picnic in the church grounds after Mass.



The Croatian Catholic mission's new chaplain Fr Miroslav Mandic is installed by Archbishop Mark Coleridge in a ceremony at St Augustine's Church, Farrer.

Nine years on, Chris takes final vows

After nine years with the Missionaries of God's Love Br Chris Kerwick (pictured right) professed his final vows before a large congregation at St Benedict's Church, Narrabundah.

The celebration was conducted by MGL moderator Fr Ken Barker, assisted by eight MGL priests and 30 brothers in training.

Br Chris' parents, Bernadette and Terry, travelled from Miles in Queensland, together with his sisters Joan and Cathy, and a dozen members of the extended family.

In his homily Fr Barker alluded to "the three mothers" present who were rejoicing with Chris on his special day.

They were "the mother who bore him in her womb, who was so glad to see this day, our heavenly mother Mary who rejoices with Chris together with the angels and saints, and Mother Church who rejoices when one of her sons who has been cradled in her arms of faith steps forward to give his life to the Lord".

Br Chris spent two years in the MGL Darwin mission.

He was instrumental in organising WYD preparations for the Darwin Diocese and pulling together the large number of indigenous young people who came to WYD.

Br Chris will continue studies towards an honours degree in theology at the Catholic Theological College in Melbourne.

He has opted to minister as a consecrated brother and hopes to be able to access those



alienated from the Church and to reach out to these marginalised in society.

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Beat that, say boys from west

The men of the Archdiocese's western deanery are throwing out a challenge to any group anywhere to beat this feat. In March next year, they will hold their 25th anniversary annual retreat at the same venue, St Clement's, Galong, and with the same retreat master, Fr James Collins.

A spokesman for the group, Mr Graham Walker, said the retreat on 5 to 7 March would be a great reunion for many regulars and newcomers were also welcome.

Mr Bill Dunn, from Aria Park, started the retreat "many years prior to 25 years ago" and is still the convenor. "The men of the western deanery would like to top congratulate Bill and thank him for his effort, phone calls, out-of-pocket expenses and late4 nights in organising these retreats."

Fr Collins was a professional TV and stage entertainer before becoming a priest and is an exceptional musician, Mr Walker said.

Inquiries: Mr Dunn, telephone 6975 2604, or Mr Walker, telephone 6978 0071.

Join the CYM team

A new archdiocesan Catholic Youth Ministry team is being formed for next year.

The team is a group of young people who spend a year traveling to schools and parishes across the Archdiocese running retreats for students in years 7 to 12 and working with young people in parishes.

Anyone wanting to know more about the team should contact Daniela Kesina, telephone 6163 4311 or e-mail daniela.kesina@catholiclife.org.au

Carmelite Fete 2009

Saturday 14th November

at 28 Mugga Way, Red Hill
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GAREMA CENTRE UPSTAIRS

How long have you been a parish secretary and why did you take it on?

I have been parish secretary at St Anthony of Padua Parish, Wanniasa for 16 years. I took it on because my then parish priest, Fr Peter Quirk, rang me one day and asked me if I could type. When I said "yes", he said "that's good because I want you to be my parish secretary". What could I say? I have never looked back!

What does the role involve?

Being aware of parishioners and their needs. Being the first point of contact for the parish is my main role. Other duties involve typical secretarial work, keeping the parish data system updated, creating Power Point presentations for the audio-visual system used at Sunday Masses; updating the parish sacramental registers, maintaining the finances for the parish, arranging maintenance of the church building, organizing rosters and much more. Working with the parish priest is another aspect of the position. The diversity of the job lends itself to many roles from the professional administrator to the basic domestic jobs. You never know from one day to the next what you might be called on to do. This all adds to the challenge and the call to service.

What do you enjoy most about it?

Over the past 16 years I have seen many changes in our local parish and it has been my privilege to meet many inspiring and appreciative parishioners. I consider this role of

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 Wanniasa parish secretary Lyn Mexon



what I do

doing business online relying on the computer not going down or playing up.

When you are not working for the church or going to church, what do you do to relax?

I have two children one of whom has four boisterous but loveable children who keep me pleasantly occupied. I like reading, doing crosswords, sudokus, and crochet. I enjoy having coffee with friends and walking.

service to be a humbling and a rewarding ministry. Interaction with members of the parish and working with those parishioners whom I find are very willing to help you at all times. There is also a sense of satisfaction that I am helping in God's work. There is element of self esteem. Getting to know, network and liaise with the other secretaries in the Archdiocese is a rewarding aspect.

What parts of the job are most challenging?

Encouraging parishioners to become more involved in parish life amid the business of their own lives. Engaging with parishioners when they approach the office for various reasons, listening to them and assisting them. Being responsible for the administration of the office, business, financial, pastoral and other.

In what particular ways have parishes (or has your role) changed since you began?

Initially the work was very basic but now there is a greater need to keep your computer skills updated,

New ACU social work degree

Australian Catholic University's Canberra campus has launched a new postgraduate degree, the Master of Social Work.

The degree focuses on the professional values and practices of the social work profession, with a strong commitment to ethical practice, human rights and social justice.

The course prepares students to practice in a wide range of social work roles in both direct and indirect practice.

These include counselling casework and case management, social policy and planning, research and evaluation, community development and administration.

"There is a growing trend in the social work industry for universities to offer Master of Social Work as a qualification to enter the social work profession and become members of the Australian Association of Social Workers," head of the School of Social Work Dr Patricia Hansen said.

"Some students will come into the course with more life and work experience before being exposed to the sometimes confronting circumstances a career in social work can bring."

The two-year program includes 1000 hours of practical experience in the form of two block placements.



At the launch, Vice-Chancellor Prof Greg Craven (second from left) with MLA Mr Steve Doszpot, Dr Pat Hansen, Dr Joanna Zubrzycki and campus dean Prof Patrick McArdle.

Through supervised practice, students will be introduced to agency work and procedures, effective practice and the dilemmas facing social workers.

ACU National will continue to offer undergraduate courses in social work including a Bachelor of Social Work, Bachelor of Social Work/Bachelor of Theology and the Bachelor of Social Work/Bachelor of Arts.

The Master of Social Work will be available from 2010 at ACU National's Canberra, Brisbane and Strathfield campuses.



St Francis Xavier College student Joel Byatt was a winner at the ACT Vocational Excellence Awards. Joel, who is completing an automotive Australian School-Based Apprenticeship and also takes furniture as a vocational course at college, won the award for ACT Australian School Based Apprentice of the Year Certificate II. His hallway unit won second prize in the Royal Canberra Show this year. Joel plays Australian Rules football and has captained a number of ACT teams at national carnivals. He has coached teams and been involved in a range of charity fund-raising events.

Two SFX students, Allysa Bullman and Jessica McCarthy, gained places in the finals for ACT Vocational

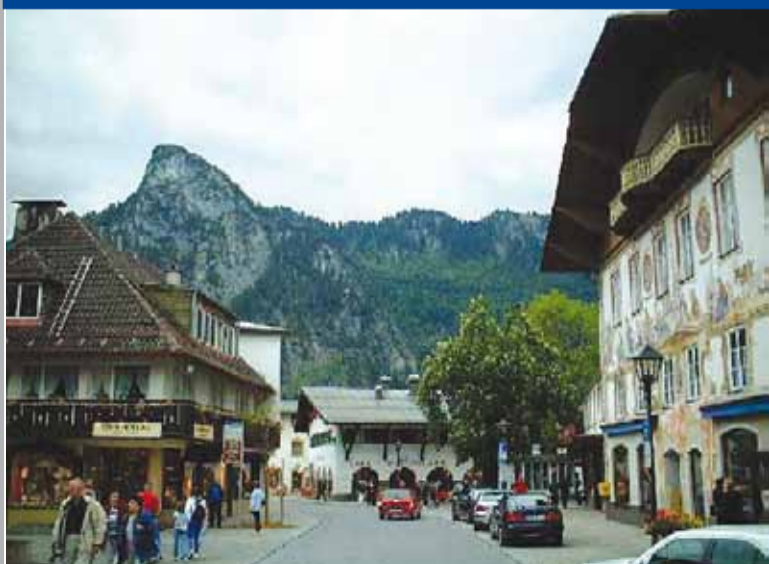
Excellent vocation for Joel

School Student of the Year. Jack Taylor was a finalist in the category of ACT Australian School Based Apprentice of the Year Certificate III.

ABOVE: Joel Byatt, Jessica McCarthy, teacher assistant Karyn Hunter, VET and careers co-ordinator Margaret McLaughlan, Alyssa Bullman and Jack Taylor.

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Icon an inspiration for uni students



An icon of Our Lady that has visited universities across the globe has spent two weeks among Canberra's students. The icon of Our Lady Seat of Wisdom (Sedes Sapientiae) was displayed by the Australian National University Catholic Society on campus in John the Evangelist chapel.

Mass was celebrated daily in the presence of the icon and a holy hour and rite of solemn reception was conducted by Archbishop Mark Coleridge.

The icon has travelled the world since it was commissioned in 2000 by Pope John Paul II. During World Youth Day, the Vatican announced it would visit Australia for 12 months. It has also visited universities and educational institutions in Greece, Ecuador, Peru, Ireland, England, Poland, Bulgaria, Chile, Spain, Russia and Romania.

President of the ANU Catholic Society Ms Jessica Wilson said students preparing for their final exams welcomed the chance to pray before the icon and to see how it spoke to them. "The visit also joins us with students from universities around the world," she said.

"Archbishop Coleridge said young Catholics attending university should see the time as a gift and should use the opportunity to give our all. Meditating in front of the icon can help us to think about how this could be the case." The icon previously visited ADFA students at Royal Military College Duntroon.

ABOVE: ANU students Jessica Wilson and Christopher Bhalla admire the beauty of the icon of Our Lady Seat of Wisdom in the university chapel.

Conversion on road to priesthood

Singaporean Michael Lim, who has finished seminary studies and is on a "come and see" experience in the Archdiocese, is impressed with what he has seen so far.

Mr Lim is spending time at St Christopher's Cathedral before moving to a parish for pastoral experience.

A former real estate business owner, Mr Lim, who turns 50 in January, compares the 600sq km of his homeland to the 88,000sq km archdiocese he has come to. However, he has managed to find his way by road from Canberra to West Wyalong already as part of his familiarization and is impressed by the beauty of the landscape.

"Singapore is very urbanized, even more than Sydney and Melbourne," he said

"It is a pleasant difference here and the pace of life is more leisurely, which is a beautiful thing about Australia.

"You have time to appreciate the little things. Over here people are friendly and they help you if you ask."

Mr Lim was a Buddhist who converted to Catholicism 14 years ago after what he describes as the miraculous healing of his sister.



"It was the turning point of my life," he said. It was in effect "a family conversion", as his sister and their parents also became Catholics.

Mr Lim's next step in his journey to priesthood would be ordination to the diaconate.

ABOVE: Mr Michael Lim ... outside St Christopher's Cathedral presbytery.

Help keep Christianity alive in the Holy Land and 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.

Sadly, due to ongoing violence and oppression, the proportion of Christians in the Holy Land has plummeted from 20 percent to as little as 1.4 percent 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.

A beautiful, handcrafted crib, made of olive wood in Bethlehem, will be sent to all those who give a donation of \$20.00 or more to help this campaign.

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FACTS ON FUNERALS

“What do I say to my grieving friend?”

If you are giving support to a bereaved friend, don't worry if you can't find the "right" words to take away the pain – there simply aren't any. A grieving person needs to feel and express the loss physically and emotionally before moving on to make new beginnings. Your friend might feel angry, depressed, guilty, relieved, empty, low self esteem, fearful, confused, numb, yearning... even lonely.

During this time of upheaval, it's important to know that you don't need special qualifications to provide genuine assistance. Just being there without judging, preaching or feeling uncomfortable can help your friend come to terms with their grief.

Helping a grieving friend often means that you too will share some of the pain. This takes courage and a special type of friendship. Your friend will want to talk, cry, share, reminisce or even just sit in silence with you.

A good time to visit a bereaved friend is "After the flowers have died", that is after about a week or two after the funeral. It's also important to maintain regular contact with your friend six to eight weeks after the death.

If you would like more information, or would like to speak to someone please call 6297 1052.



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Cursillo team's close call

Two Canberra members of an Australian Cursillo team had to run for safety as the tsunami struck the American Samoan capital of Pago Pago.

On their return home, Mr Joe Jambor and Mrs Merran Martin recalled the tragedy as a wall of water washed houses off their foundations and dumped vehicles on rooftops killing at least 30 people in the US South Pacific territory.

The quick thinking of the driver of a mini-bus in which they were traveling saved the group.

On their way to a feast put on by a village chief Mrs Martin said she looked across the harbour and noticed what seemed like "a very low tide, and there was a strong smell of sewage, fish and diesel.

"The driver kept saying 'strange'. When we got to the cannery we thought there was a protest or a riot as we saw people running.

"Then, when water started to come across the road, he turned the bus around and we went back the way we had come.

"As I was sitting on the water side, I could see water bubbling and moving over the road.

"The driver had his foot to the floor. When he found a steep driveway, a bush track, to higher ground he took it. When he couldn't go any further he said, 'jump out and run'. We took off through the back yards of houses.

"Locals were distressed; they were crying, carrying babies. We all got up the hill as far as we could."

The group stayed up the hillside for two hours. When they came down, they found the house whose driveway had provided the escape route had been destroyed.

But for a later-than-planned start, the group may have been further along the road and cut off by the water.

"If we had been swimming, which we intended to do, it doesn't bear thinking about," she said.

Mr Jambor said if it had not been for the quick thinking of the driver who



The Australian Cursillo team with Samoa-Pago Pago Bishop J Quinn Weitzel. Merran Martin is fourth from the left in the middle row and Joe Jambour is in the blue shirt in the back row.

"turned the bus around and gunned it" the result may have been quite different. "We later saw buses similar to ours in ditches and severely damaged."

After the group had clambered up the hillside to safety they watched as "ocean-going boats were bobbing around like corks, utes were washed around and dumped on rooftops and houses were washed off their foundations.

"The water was sufficient to lift a truck and put it on the roof of a house.

"We were shocked at being close to such tragedy and relieved that we escaped.

"For me the most shocking thing was the personal tragedy of people who didn't have a lot and lost the little they had."

Mr Jambor said it was particularly hard to watch local people surveying the destruction as the bus picked its way through the debris on the way back to their accommodation at the cathedral complex.

"The Samoans are remarkable people who, despite the destruction, showed great openness and friendliness."

With the encouragement of Samoa-Pago Pago Bishop J Quinn Weitzel, the team decided to continue with the women's Cursillo retreat which started that night.

Of the 30 women who were due to take part, four were able to go ahead for what Mrs Martin described as "an amazing experience". Twelve candidates attended the men's Cursillo which was held before the tsunami struck the territory.

"The bishop came to the closing of both the men's and women's Cursillo and was impressed with how we dealt with the tragedy. We weren't outsiders but part of the events."

Bishop Weitzel wants to support a continuing outreach to the diocese and is ready to welcome an Australia Cursillo team again next year.

Hair today ...

Merici senior school coordinator Brendan Sullivan (right) is getting used to a new hair do. He had his head shaved by Virginia McLeod after he lost a bet about students' fund-raising in the World Vision 40 Hour Famine. Each year group at the school had a staff member volunteer a forfeit.

If senior students raised the most money, PE staff were going to wash their cars and if Year 9 students had won, long-time Merici teacher Mr Andrew Blakey was to wear a dress for the day.

"I thought the seniors would come through for me but the Year 10 students really stepped up to the plate raising nearly \$3000," a bald Mr Sullivan said. In all, 342 Merici students raised more than \$10,200.

Some students gave up food for the weekend, others gave up technol-



ogy, furniture or talking. Alice Johnson, a Year 12 student, gave up food. "Everything seemed unreal by end of the weekend and I felt really faint," she said. "I just kept on thinking it would be so bad to be hungry all the time."

Students on song



Blue sky and sun broke through despite a wet forecast as the St Francis Xavier College band and choir performance (above) among the flowers of Floriade. Head of performing arts Mr Ron Bennett said the band was performing much more demanding pieces and its rendition of "Lord of the Rings" demonstrated its musicianship. This augured well for the proposed tour of Tasmania next year.



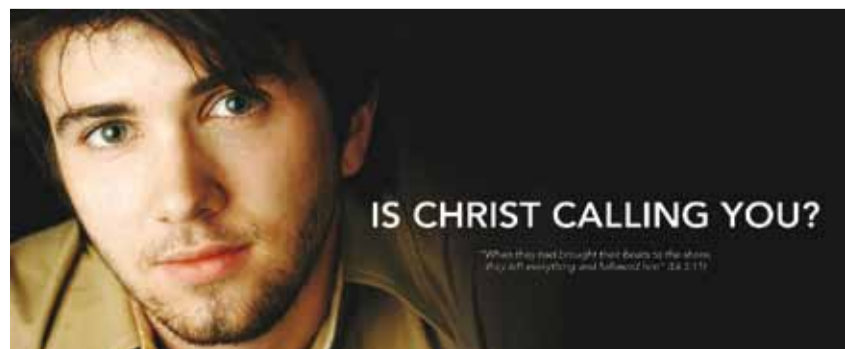
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Reaching beyond the everyday



Cathedral musical director Jaki Kane wants people to touch on something more than the mundane when they come to church

Jaki Kane believes there should be some moments in church where you feel beyond your everyday banal existence.

With that in mind, the musical director of St Christopher's Cathedral started to introduce more Gregorian chant into the repertoire

Not everybody liked it at first.

"When I started introducing chant into the choir it was sometimes less well received, but I think the choir has come to like it and people in the congregation have responded well. I firmly believe there needs to be a balance between chant and modern repertoire," she said.

"Gregorian chant is a collection of melodies used in the rites of the Catholic Church that were handed down orally over many years, and were then notated between the 10th and the 14th centuries. It's an older kind of music set to a Latin text, which is basically sung prayer."

Ms Kane said Gregorian chant has significance because it has a long cultural tradition of use, and has been passed from generation to generation.

"We are connected through history by those melodies. We are singing something that our ancestors sang.

"There's other beautiful music as well, but because the chant is a sound which modern ears are unused to hearing, it automatically gives you a sense of something elevated, beyond the everyday and mundane, which I think is the feeling you should touch upon when you're present at Church."

After several years of persistence, Ms Kane said more people were starting to appreciate the chant.

Ms Kane's 23-year musical career began when she was 17 years old, playing the organ for Mass in Braddon parish.

Her love of sacred music continued as she completed an honours degree in musicology at the Canberra School of Music and then as she worked at the Australian National University for five more years as a research assistant in the musicology department.

"During that time I saw the advertisement for a musical director with the cathedral choir and I thought my skills could be used in that position."

For the past 13 years Ms Kane has combined her work at the Cathedral with private piano tuition.

"The choir has a weekly two-hour rehearsal and then we sing at Mass on Sunday, but fairly regularly we have special Masses, weddings, funerals, and other services.

"Beyond the regular three hours a week there is a lot of preparation for me to do, like organising music and finding repertoire."

The choir consists of about 30 members, including two regular and long-time organists, sisters Mary-Anne Nielsen and Carmel Walshe.

Mrs Nielsen is a legal researcher in the parliamentary library and is also a professionally trained pianist and organist. She maintains her interest in the organ having been an organist at the Cathedral for about 35 years.

"My weekends are busy with music," she said.

"Apart from the Cathedral, I also play at the Royal Military College chapel every Sunday and sometimes play at other churches around Canberra. I do it because I love it and it's a way of keeping up with my music. I particularly love church music."

Although challenging at times, Mrs Nielsen said she thinks the introduction of chant has created a balance of music styles in the choir.

"Whether it be chant or the more modern styles, the music is always chosen to complement the Church's liturgical calendar. I think the congregation at the 11am Mass also appreciate the choir and the choice of music.

"I've also noticed that the choir's blend of sound had improved in recent years and that may be partly due to the musical discipline of singing chant."

Ms Kane said she sees the choir as a part of the congregation, but with a special role.

"Sometimes people resent having a choir singing because they think Vatican II documents say that the congregation should be singing everything on their own, but I see the choir as part of the congregation.

"They are just a group of people who maybe have more advanced musical skills, and because they rehearse and coordinate together, they can make the Mass a more elevated experience for the rest of the congregation. They can take us somewhere we can't get to without them being there."

Ms Kane has found another side of the music industry she enjoys. Some of her compositions were used in this year's Christ Mass and archdiocesan jubilee Mass, with more to be used in the future.



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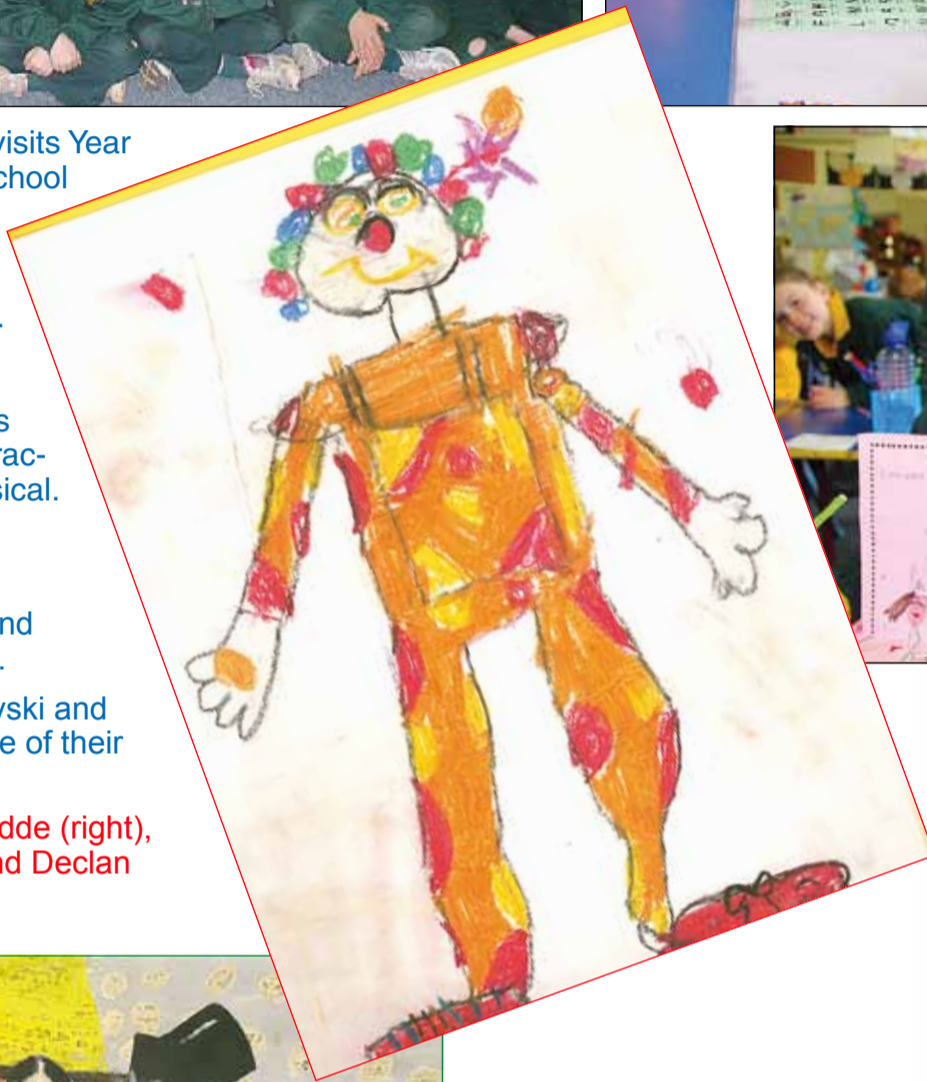
This month Catholic Voice visits Year 1 at St Joseph's Primary School in O'Connor. Teacher Miss Bronwen Elliot has been teaching Year 1 about maths, religion and English. Elizabeth Adams says her favourite subject is guided reading, while Joshua Davis prefers playing sport and practicing for the upcoming musical.

TOP LEFT: Miss Elliot and Year 1.

TOP RIGHT: Luke Zovac and Elizabeth Adams work hard.

FAR RIGHT: Ashley Starkovski and Joshua Davis show off some of their work.

Drawings are by Alessia Zedde (right), Christine Chau (far right) and Declan Jackson (below).



BELOW LEFT: Ewan Phillips-Higham, Alessia Zedde, Christine Chau and Joseph Baxter take a break.

BELOW RIGHT: Keely Blackburn, Natalia Zielinski and Lewis Choy are all smiles.



Challenge to youth: reach out

The Catholic Church was at the forefront of bringing about a better world, about 400 students and teachers were told at the annual Mission Mass.

Speaking in St Peter Chanel's Church, Yarralumla, Yass parish priest Fr Michael Burke said being Catholic meant being a missionary - "it's not an optional extra".

No matter what part of the world, the Church had in place a network "where we can reach out and give life to people", he said.

He said he had seen the work of Catholic Mission on the ground in a number of countries, most recently in Timor Leste, and it "made me more proud of my faith".

Last year, Catholic Mission had supported young people ranging from Aboriginals to those living in Samoa, Papua-New Guinea and the Pacific region, to

come and share the experience of World Youth Day in Sydney.

Because God reached out to give us life, he was, in a sense, the first missionary. "Our challenge is to follow that example," Fr Burke said.

St Damien of Molokai, known as the friend of lepers, was "a real example of what we are called to do, to imitate Christ".

Students who attended the annual Mass came from St Vincent's, Aranda, St Bede's, Braidwood, St Francis of Assisi, Calwell, St Clare of Assisi, Conder, Holy Trinity, Curtin, Holy Family, Gowrie, St Jude's, Holder, St Michael's, Kaleen, Trinity Murrumburrah, St Joseph's, O'Connor, St Matthew's, Page, Marist Primary, St Gregory's, Queanbeyan, St Anthony's, Wanniasa, Mt Carmel Central, Yass, and Merici, St Francis Xavier and St Clare's colleges.



TOP: Students from many schools attended the Mission Mass

ABOVE: Fr Michael Burke talks of the importance of imitating Christ.

LEFT: Music and singing at the Mass were led by students from St Clare's College.

ABOVE: Patrick Dodd, from Mt Carmel Central School, Yass, proclaimed the first reading.



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Director of Catholic Mission Deacon Joe Blackwell receives the book at the end of the gospel procession from students of Holy Trinity Primary School, Curtin.

Calvary sale: 'many are watching'

• From Page 1.

"So why will the Government not provide proper capital funding to Calvary either now or into the future, despite its legal obligations set out in the various agreements which regulate dealings between the ACT Government and LCM?"

"The answer seems to be that the Government want bureaucratic control, because they believe that any other provider than themselves is incapable of working in the way required by planning for the future."

"But why couldn't LCM or some other provider cooperate in the way required if they really had the good of the ACT community at heart?"

Archbishop Coleridge also challenged the ACT Health Minister's claim that the character of Calvary would remain intact.

"The character of the Calvary is largely the fruit of the distinctive Catholic ethos of health care brought to the hospital by LCM, and therefore it's hard to see how this will continue."

'After 12 months of grappling, I remain unconvinced that a takeover of Calvary would be in the best interests of either the Church's health care mission or the ACT community'

"The Minister seems to think that it's a question of pastoral care."

"But the character of a Catholic hospital is about more than pastoral care, however important that is. It involves a whole approach to health care which embodies a distinctive view of the human person and looks ultimately to the healing ministry of Jesus Christ."

"Some would say, we should get out of large health care institutions and confine ourselves to smaller institutions over which we have more control. Not in my view."

"It may have become more difficult to maintain a genuinely Catholic identity in our hospitals. But the difficulty doesn't

mean that we withdraw to a smaller, safer world which we ourselves can control."

Archbishop Coleridge questioned why there could not be a new service agreement in light of changed circumstances - "a thoroughly revised and updated service agreement which dealt explicitly with the points of tension and forged a new level of cooperation within the context of the ACT Government's 2020 health care plan?"

"Such a new agreement would have at least as much chance of producing the synergies and savings of which the Health Minister has spoken as would a takeover of the hospital."

"The Minister has spoken as if a takeover will inevitably bring these synergies and savings. But are they inevitable? They may be possible, even probable, but they are not certain."

"What is certain is that if LCM were to retain ownership of Calvary and the ACT Government continued to address their health care responsibilities in line with their State counterparts, it would save the ACT Government \$77 million."

Archbishop Coleridge said he was surprised that LCM Health Care had seemed "so willing to accept the claims and arguments of the ACT Government."

"But, they clearly felt and still feel that they face a stark choice: either to accept the offer on the table or lose everything in the ACT eventually."

"In the end, I find it hard to believe that LCM Health Care's willingness to sell Calvary is driven primarily by a sense of mission."

"It may have been driven by an understandable desire to save

the mission in the middle of 2008 when disaster loomed."

"But now that the moment of crisis has passed, it's not easy to know why exactly LCM Health Care is still so keen to sell. Various reasons have been given, but none of them quite convinces."

"LCM Health Care certainly don't have to sell. They have a choice, though they have seemed reluctant to consider seriously other options or to devise a Plan B."

Archbishop Coleridge said after "12 months of grappling, I remain unconvinced that a takeover of Calvary would be in the best interests of either the Church's health care mission or the ACT community."

"Whatever the fate of Calvary, all parties will need to work more cooperatively to build a new future for Catholic health care in the ACT and beyond."

• **For Archbishop Coleridge's full statement, go to www.cg.catholic.org.au**

A Christmas gift for yourself or someone else?

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Horror: what if FaceBook died?

• From Page 4.

Economically and logistically, the trend towards the digital distribution of content is an obvious strategy. Doing away with physical goods drastically lowers production costs, eliminates the retail middleman and provides direct access to consumers. For us, the end users, this translates into a lower price point, an international scope and (hopefully) an improved, faster service.

But the change towards a greater reliance on digital distribution comes with a number of hidden price tags. One of these is the impact on our social networks and interactions.

To embrace the advantages of the digital age, we've had to create proxies of ourselves; virtual constructs, complete with profiles, gamertags, avatars and "homes". We've become transients, creating and recreating our likeness with each new technology.

Now, we're living web pages, uploading and downloading our experiences. People don't interact with us, they interact with our digital selves; updated daily with profile status changes and ever-evolving avatars.

Our Friends List is our new sense of community, as open or as closed as we choose it to be. Indeed, many of the digital goods we purchase serve only to recreate and supplicate our virtual identities. We've traded-in our IKEA-furnished brick and mortar homes for IKEA-furnished dwellings in SecondLife and Home.

In a sense, we've fundamentally shifted the space we occupy, handing over our lives and a large number of our social interactions to the devices and companies that provide them. Our proxies become dependent on a server on the other side of the world; our social networks on the proprietary-driven device we hold in our hand.

Of more portent, though, is the fact that, often, we don't own those identities, and they can be wiped at the whim of the provider. (Don't believe me? Just check that disclaimer you scroll over without reading when you sign up!)

Have we taken the first step towards "trusting the computer" too much? And once we're adept at living through a proxy, will our flesh-and-blood friends and colleagues one day give way to new relationships with other "slightly less human" constructs?

Or, is this a brave new arena, with a new set of rules and a new (possibly, exciting) definition for the phrase "meaningful interaction"?

I suspect the answers lie in the number of ones and zeroes we continue to ingest, what we're willing to trade.

But, wait, give me a moment to post the questions up on my Facebook profile, and I'll let you know what my friends think ...



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Faith my parents gave me is now truly mine

Goulburn man David Galea looks back on a year spent with the Emmanuel School of Mission in Rome.

This wonderful experience came to me through the youth forum held in Goulburn before World Youth Day in Sydney.

I felt for the first time in my life the love and mercy of Jesus as I received a blessing from a priest then went to confession, which I hadn't been to for quite a while.

The love and mercy I experienced is hard to describe, but I could feel love and joy in my heart and it felt like Our Lord was standing beside me.

The next day we went to Canberra where I met the team from the Emmanuel School of Mission. Claire told me about the school and it sounded like something I would like to do.

It left me thinking, what a great experience it would be for me and of course I still had the special blessing that I had received that was making me want to know more about my God and build my relationship with him.

So, when I went to Sydney for World Youth Day I asked more questions of community members.

It really seemed like a good idea to do the nine months course in Rome. I am a plumber by trade and had been working with my father Angelo since I left school at 16. I am now 27.

I felt it would be nice to do something different and it would

be a great way to meet some wonderful young people with a strong faith from all over the world.

When I got back from WYD I spoke to my parents and I did a lot of praying before I decided to do the course in Rome. Now I had to be accepted into the school.

I was on my way to work and said to God, "if it's your will please let me be accepted". Seconds later I received a call saying that I had been accepted. So that was a great confirmation that God wanted me to do it.

I had a great flight to Rome and Claire was there to pick me up and take me to the Domus Aurelia where I was to spend the next nine months when we were not on mission.

We spent our first week in Assisi on retreat, which was an amazing way to get to know the other students, 20 of us from 12 countries. It was also a time to get to know St Francis of Assisi much better and experience where this wonderful saint had lived a lot of his life.

A normal day at the school of mission began with 7.15am breakfast and included praise, eucharistic adoration, lessons and Mass.

The teachers we had were from different countries and they were only in Rome for a few days, so we had to make the most of their time.

The average week would also involve street evangelisation near St Peter's Square where half of us would sing praise songs while the



David Galea (third from right) with school of mission team members.

other half would approach people and speak to them about who we are and our faith. This was very challenging because I had never spoke about my faith in public before. My faith was only for me! We would also invite people to say the Rosary and attend Mass with us.

A great thing we did two days a week was to animate Mass at the Centro San Lorenzo Church (the church Pope John Paul II gave to the youth of the world and which holds the WYD cross and icon). Each week we would have a priest, bishop or cardinal celebrate Mass for us.

Compassion services were a fortnightly session and we would help the Missionaries of Charity in Rome (founded by Mother Teresa) in doing odd jobs at a homeless men's shelter and help prepare food. It really grew on me to be able to help in this special way.

We went on mission three times, to Warsaw, Dublin and Regensburg, Germany.

Missions meant being in a parish for about eight days going to high schools and having classes with students, sharing our testimony of faith, answering questions as best we could and inviting students to events we organized.

We would also do street evangelising, speak in universities, and go door-to-door sharing our faith and inviting people back to church. We also went to primary schools to talk to children who were about to be confirmed.

Mercy night was always special because it was wonderful to see people come to church, knowing that they hadn't been in a long time, and have them be touched deeply by Our Lord.

We were asked to do challenging tasks, but it was worth it. I realise now how it is up to lay

people to share our faith and we can do it in many different ways in our communities.

The community life that we lived was special, living, eating, praying, working on mission projects, having lessons and different daily services, and celebrating Mass with 19 other students. You get to know the community very well; we became like brothers and sisters to each other and learned to love each other just the way we were.

The year I spent at Emmanuel School of Mission was an incredible experience, not only learning so much more about my faith and making wonderful friends.

What is most important is that the faith my parents gave me is well and truly mine now.

My relationship with God is alive and all I want is to praise God every day for choosing me as his adopted child.

Opportunity knocks for Laura

Laura Canning (right), followed a different pathway into university than other students in her school year.

Laura, who is studying for a Bachelor of Education (Primary) at ACU Canberra campus, was accepted into the Early Achievers' Program at the end of her year 12 studies at Merici College.

The popular program, now in its second year, offers places to students who demonstrate a commitment to their communities as well as their studies.

In her final years of school, Laura was heavily involved in doorknocks to raise money for the St Vincent de Paul Society Christmas and winter appeals, and was part of the St Joseph's Youth Conference, helping run activities for underprivileged children in Canberra.

She also raised funds and awareness for Amnesty International and Doctors without Borders by helping to organise concerts at school.

"The Early Achievers' Program relieves a lot of the pressures placed on college students to achieve academically," she said. "It was nice to know that I received a place at university based not only on my

academic record, but my extra-curricular activities as well."

Laura chose to study at ACU because of the skills and qualifications it provides for teachers looking to work in the Catholic sector.

Since beginning at ACU, Laura has continued to be involved with community causes by joining the social justice committee and participating in Relay for Life and a bed-race fundraiser for Epilepsy ACT.

She is completing her first unit of practical experience at Good Shepherd Primary School, Amaroo.



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Our hearts harden as we live with lies

In the movie, *City Slickers*, there's a scene that sheds light on the importance of private integrity: Three men, New Yorkers, close friends, have gone off together for a summer to help on a cattle drive in the hope that this experience will help them sort through their respective mid-life issues.

At one point, riding along on the trail, they are discussing the morality of sexual affairs and the dangers inherent in them.

Initially their conversation focuses mostly on the fear of getting caught and two of them agree that an affair isn't worth the risk. You are too likely to get caught.

But their friend poses the question again, this time asking them if they would have an affair if there was the absolute assurance that they wouldn't be caught:

"Imagine," he says, "that a space ship touches down. A beautiful woman emerges from the space ship. You make love and she returns to Mars. There are no consequences. Nobody can possibly know. Would you do it?"

Billy Crystal, who plays the lead role, answers that he doubts that this is ever possible. "You

always get caught," he submits, "people smell dishonesty on you."

"But," his friend protests, "what if it was really possible to have an affair and not get caught. Would you do it? What if nobody would ever know?" Billy Crystal's answer: "But I'd know, and I'd hate myself for it!"

His answer highlights an important truth. What we do in private, in secret, has consequences that are not dependent upon whether or not our secret leaks out. The damage is the same.

What we do in secret helps mould our persons and influences how we relate to others in much deeper ways than we suspect. There is no such a thing as a secret act. The most critical person of all always knows. We know. And we hate ourselves for it, hate ourselves for having to lie, and this colours how we relate in general.

What we do in secret ultimately shapes the person whom we present in public. Dishonesty changes the very way we look because it changes who we are.

That's the reason so often those around us will intuit the truth about us, smell the lie, even when

Ron Rolheiser

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



they don't have any hard evidence on which to suspect us.

Doing something in secret that we can't admit in public is the very definition of hypocrisy and hypocrisy forces us to lie. And lying, among all sins, is perhaps the most dangerous.

Why? Because we hate ourselves for it and we stop respecting ourselves.

When we stop respecting ourselves we will, all too soon, notice that other people stop respecting us too. That's the intuitive place where we "smell" each others' lies.

Moreover, lying forces us to harden ourselves so that we can live with our lie. Sin doesn't always make us humble and repentant. We have the all-too-

easy, popular image of the honest sinner, someone like the repentant woman who anoints Jesus' feet.

That is sometimes the case and is the case for certain sinners who accept Christ more easily than do many moral, church-goers.

But it doesn't always work that way. The biblical image of the honest sinner humbly turning towards God is predicated precisely on honesty, on the sinner not hiding or lying about his or her sin.

When we don't honestly admit our sin we move in the opposite direction, namely, towards rationalization, hardness of attitude, and cynicism. Moreover, it's the lying, not the original weakness, that then becomes the real canker and constitutes the greater danger.

When we hide a sin, we are forced to lie, and with that lie we immediately begin to harden and reshape our souls. You can do anything, as long as you don't have to lie about it. That's very different than saying that you can do anything as long as nobody finds out about it.

The quality of our persons depends upon the quality of our private integrity. We are as sick as

our sickest secret and we are as healthy as our most private virtue.

We cannot be doing one thing in private and radiating and professing something else in public. It doesn't matter whether others know our secrets or not. We know and, when those secrets are unhealthy, we hate ourselves for them and our hearts harden as we live with our lie.

We should never delude ourselves into thinking that the things we do in private, including very small actions of infidelity, of self-indulgence, of bigotry, of jealousy, or of slander, are of no consequence since no one knows about them.

Inside the mystery of our interconnectedness as a human family and as a family of faith and trust, even our most private actions, good or bad, like invisible bacteria inside the blood stream, affect the whole. Everything is known, felt, in one way or another.

Others know us, even when they don't exactly know everything about us. They smell our vices just as they smell our virtues.

The scriptures are full of warnings about the dangers of riches. They also describe the poor as "blessed". How easily do these principles sit inside modern culture? The Archdiocese's Catholic Social Justice Commission briefly explores this issue.

Jesus famously said that "it is easier for a camel to pass through the eye of a needle than it is for the rich to enter the kingdom of God". In his Sermon on the Mount, Jesus said that the poor are "happy" (or, in some translations, "blessed").

Richard Tawney was a well-known economic historian and fervent Christian who wrote and taught in the last century. He may well have had the same idea in his mind when he said that "what thoughtful rich people call the problem of poverty more thoughtful poor people call the problem of riches".

Writers with a more secular perspective have also recognised the point. John K Galbraith said cynically that "wealth is not without its advantages and the case to the contrary, although it has often been made, has never proved widely persuasive".

He then added, however, that "beyond doubt wealth is the relentless enemy of understanding".

The Catholic Church in its social teaching echoes this wisdom. Time and again it refers to the continuing scandal of conspicuous consumption in the midst of abject poverty.

We also now know, and the Church has much to say, about the tremendous and urgent threat that wasteful lifestyles pose to the Earth..

It is easy, of course, to accept all this in principle. It is quite another thing to live it. When all is said and done, it is difficult to remain connected with our society if we do not participate to some extent in its lifestyle. What can we do?

justice matters



We can work for an Australia that is inclusive and shares its resources more justly - for many of us, this means advocating changes that reduce our own economic privileges.

We can stand for justice and peace in our workplaces, families and communities. We can work for a world in which power and wealth are distributed more fairly.

We can directly assist those in need through personal service - sometimes within our families, sometimes outside them, and often both.

We can contribute a genuinely substantial share of our financial resources to people in need, either directly or through organisations that serve them. We can reduce our levels of consumption and increase our recycling effort.

In short, while we cannot all do everything, each of us has some role to play in making God's world a better place.

The opportunities are all around us. We need only to look for what is open to us and suits our gifts.

We know we are not alone. As St Paul said in his letter to the Romans (12:4-5) "though not all parts have the same functions, we are one body in Christ".

God's gift: we respond

Q: When I was young, I was taught that Jesus came to earth to die for us, to save us and restore peace with God whom we had greatly offended. Is that still our belief?

Teachers of good will explained things as best they could with the knowledge available at the time. We still sing in "How Great Thou Art": 'And when I think that God, his Son not sparing, sent him to die, I scarce can take it in...' We certainly speak of "the sacrifice of the Mass".

What does that phrase mean? One way of explanation is to look at the scriptures and reflect on two celebrations, one Jewish and one Catholic. Religious celebrations (liturgies) by their nature include symbolic actions, words and clothes.

The ritual on the Jewish feast of Yom Kippur (the annual Day of Atonement or reparation for sin) at the time of the First Temple in Jerusalem can teach us much.

The high priest, on behalf of the people, sacrificed a bull or calf in expiation for his own sins within the temple (understood as a microcosm of creation).

He put on a seamless white robe (representing the garment of an angel or cherub), phylacteries (little boxes containing verses from scripture), at which point he ceased to be a mere human being, but was understood symbolically as "angel of" or "Son of" God, a physical presence of God on earth.

He entered the holy of holies, sacrificed what was called "the Lord's goat or lamb" and sprinkled "the Lord's blood" on the sacred symbols there: the mercy seat, the ark of the covenant, representations of angels /cherubim... "Blessed is he [the high priest] who comes in the name of the Lord" was said of him on that day.

As the high priest emerged from the holy of holies, he passed through the temple veil and donned a robe made from the same rich material that the temple veil was made of: it symbolised God's creation, the rich and beautiful material world.

In the liturgy

Chair of the Archdiocese's Liturgy Commission Margaret Ryan answers a question posed by a reader. Send your questions to Catholic Voice, GPO Box 3089, Canberra 2601.

By moving from the holy of holies, the place of the Creator, to the rest of the temple (the world), and sprinkling it with 'the Lord's blood', he symbolised God moving to and through the rest of creation, to purify it of sinfulness, to make reparation for the sins of humanity who had messed up God's plan for people, and to set people free.

The high priest, representing the physical presence of God, who had symbolically taken the sins upon himself, placed his hands on "the devil's" goat or lamb ("the scapegoat"), which would then be driven outside of the city boundaries and killed, taking the people's sins to its grave.

In this liturgy, the high priest was not a priest attempting to appease an angry God. He symbolised God, who was doing the work of restoring creation to its pristine beginning. Through the high priest, God, out of great love for "his" people, was taking the initiative to reconnect with humanity.

You can probably see the connections with the Mass, where we memorialise Christ's death and resurrection. (We often look closely at John's gospel, which is filled with symbols that the Church has used in our celebration of the Mass.)

Jesus was called "the lamb of God" (Jn 1: 29) whose blood was spilled during his passion and death, at the same time (in John's gospel) as the lambs were being killed for the Passover feast.

● Cont Page 19.

Internet www.cg.catholic.org.au

Stroke of genius in Ledger's fantasy swansong

Few filmmakers have a richer, more anarchic visual imagination than Terry Gilliam. Schooled in the BBC television series Monty Python's Flying Circus, which broke all boundaries in spinning non-narrative stream-of-consciousness stories in the early 1970s, Gilliam went on to make Monty Python and the Holy Grail and Jabberwocky, before coming into his own with the subterranean fantasies Brazil and The Adventures of Baron Munchhausen.

Imaginatively lush and rich, The Imaginarium of Doctor Parnassus is in similar vein, with a storyline that makes sense on a number of levels if you dig hard enough to find them.

Drawn partly from Goethe's Faust, eastern philosophy, and Lewis Carol's Through the Looking-Glass, Gilliam's latest fantasy begins with

the Imaginarium of Doctor Parnassus (Christopher Plummer) being trundled at night into modern-day London on the back of a horse-drawn gypsy wagon.

Driven by the midget Percy (Verne Troyer) and the Doctor's young, personable assistant Anton (Andrew Garfield), who is secretly in love with his daughter Valentina, (Lily Cole), the Imaginarium is a travelling theatre. It offers Londoners the chance of exploring their fantasies by passing through the doctor's mirror on stage, which catapults them into the phantasmagoria of their own imaginations.

This is only possible because of the doctor's secret powers, which are rooted in the pact he made with the devil, Mr Nick (Tom Waits), a thousand years ago. But time is running out for Doctor Parnassus as



The Imaginarium of Doctor Parnassus.

Starring Heath Ledger, Johnny Depp, Colin Farrell, Jude Law and Christopher Plummer. Directed, produced and written by Terry Gilliam. 122 min. PG (menacing themes, violence and coarse language). Reviewer: Jan Epstein*.

Mr Nick returns in the new century to claim his dues.

Such an account belies the baroque, kaleidoscopic beauty of Gilliam's imagery, and the baffling complexity of his seemingly simple plot.

What begins as a Faustian pact (Parnassus is in danger of not only losing his soul to the devil but his daughter Valentina as well) is more complex. For while Mr Nick has all the trappings of Satan, Parnassus, despite his name, is clearly no god. Rather he is all too human.

At a fundamental level, all the characters are in some sense a reflection of Parnassus and Nick, who can be seen in Gilliam's universe as primordial forces within human nature split into two. Thus Anton, who is motivated chiefly by good (which means saving Valentina from Mr Nick's clutches)

is in both name and character the reverse of the charismatic newcomer to the troupe, Tony (Heath Ledger, Johnny Depp, Colin Farrell and Jude Law), who is devious, multi-faced, and untrustworthy.

Also shown as a mirror-image is Percy, and how he appears in the world. Despite being a midget, Percy, who is full of pragmatism and good sense, is not a little man at all but large in character.

Gilliam's "looking-glass" then is akin in some ways to the Hindu notion of the world as maya or illusion. Whether his characters when they step through Doctor Parnassus' mirror are experiencing exhilaration or fear, they are all (as are we) to some extent lost in the landscapes of their own minds.

Whether the viewer is driven or not to make rational sense of Gilliam's fable, the film is

immensely enjoyable. Much of the reason for this is Gilliam's original production design and hallucinogenic special effects, brought to magnificent realisation by cinematographer Nicola Pecorini and others. London by night has never looked so strangely familiar and dangerously beautiful.

But it is the performances, all of them finely calibrated, that give the surreal fantasy believability and depth. Christopher Plummer is perfectly cast as Parnassus, the inscrutable, somewhat bumbling demiurge/circus-master who plays dice with the universe, as is singer-songwriter Tom Waits as Mr Nick. But the stroke of genius is Gilliam's solution to the tragic death of Heath Ledger as Tony half-way through filming.

Ledger's Tony is a hair's-breadth away from The Joker, his swansong. But the decision to multifacet this character and allow the role to be played consecutively by Depp, Farrell and Law, all icons of male screen beauty and acting ability, increases the sense of illusion and gives added power and mystery to the story.

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

Whatever, it does work ...

When Woody Allen was not quite so venerable, he was able to make much comic capital out of playing the older man involved with a younger woman.

But the march of time has stomped all over this perennial Allen scenario. He is now 74 and any credibility he had as a roué, even a comical one, ran out some time ago.

How lucky that he has found an ideal successor in Larry David, the writer/producer of the TV series Seinfeld. After that series folded, David created a rich comic persona for himself as the grouchy star of Curb Your Enthusiasm, which he also wrote and produced. Now he steps easily into Woody Allen territory as an archetypal Manhattan misanthrope, Boris Yellnikoff, tossing off Woody Allen oneliners as if they were written for him

As it happens, they weren't. They were originally written by Woody for himself in the 1970s. But now he has dusted off the old script and updated it and cast David, a mere 62, in the Woody role.

David is drolly funny as the one-time physicist who dropped out after his marriage broke up and spends his time dispensing to anyone within earshot his caustic views on religion, politics, relationships, you name it, and the meaninglessness of life generally.

His conclusion is that notions of love and morality are an illusion; relationships occur only because of random fate, they are invariably transient and his one rule for conducting them is "whatever works".

And thus it transpires. Boris's self-centred existence is invaded by a perky but naïve 20-year-old girl with a cute Southern accent. Melodie Celestine (Evan Rachel Wood) has just arrived in New York and has nowhere to stay until Boris, in an uncharacteristic moment of charity, lets her doss down on his sofa for a few nights.



Archetypal Manhattan misanthrope Boris Yellnikoff (Larry David) dispenses wisdom to naive 20-year-old Melodie Celestine (Evan Rachel Wood).

Whatever Works

Starring Larry David, Evan Rachel Wood, Patricia Clarkson and Ed Begley Jr. Written & directed by Woody Allen. 91 min. M (sexual references). Reviewer: Jim Murphy*.

Melodie has fled her oppressive fundamentalist upbringing in Mississippi and responds well to the freedom of life in Greenwich Village. She uncritically accepts everything Boris spouts, and doesn't bridle when he describes her as "a sweet kid but stupid beyond comprehension". As one of Boris's friends remarks, "she mistakes his pessimistic despair for genius".

As her stay in his apartment lengthens, she soaks up all Boris's attitudes and prejudices and finds herself attracted to him. Boris, won over by such a personable disciple who also cleans and cooks, finds himself marrying her.

The unlikely pairing seems to be successful (whatever works) until Melodie's mother, Marietta (Patricia Clarkson), arrives at the apartment. Marietta too has fled the South because life there collapsed after her husband ditched her for her best friend.

Alcohol proves her undoing and she casts off religious convictions and begins a

career as a photographer, staging a near-pornographic exhibition and living in a ménage à trois (whatever works).

Marietta, appalled that her daughter has committed matrimony with an ageing curmudgeon, also plots to subvert Melodie and Boris's marriage by encouraging a handsome young actor (Henry Cavill) to pursue her ardently.

Melodie's father (Ed Begley Jr) then appears on the scene, intent on trying to win Marietta back. But when he sees how she has changed, he takes refuge in a homosexual relationship with a man he meets in a bar (whatever works).

It is clear that this is not a screenplay that cares much for conventional morality. But it is typical Woody Allen fare, poking sly fun at the human condition and enjoyable in its own quirky fashion.

Particularly amusing is Boris's habit of addressing the cinema audience direct, looking into the camera as if he can see them. It's a joke that Woody used in his wonderful The Purple Rose of Cairo.

It is good to have Woody Allen back in wisecracking mode, just having fun with a bunch of oddball humans and delivering yet another valentine to his beloved New York.

* Jim Murphy is an associate of the Australian Catholic Office for Film & Broadcasting.

SHORTS

The Private Lives of Pippa Lee. Starring Robin Wright Penn, Maria Bello, Alan Arkin, Keanu Reeves and Julianne Moore. Directed by Rebecca Miller. 98 min. M (mature themes, coarse language, sexual references, drug references and nudity).

A small-scale story with a top cast beyond expectations. It is also a star vehicle for Robin Wright Penn as the adult Pippa. She gives a fine, dignified performance in the present.

Balibo. Starring: Anthony LaPaglia, Oscar Isaac, Damon Gameau, Mark Leonard Winter, Gyton Grantley, Nathan Phillips, Thomas Wright, and Bea Viegas. Directed by Robert Connolly. 111 mins. M (violence and coarse language).

Presents the deaths of five journalists in the fashion of a thrillertly and intelligently, and in a highly involving way.

The Damned United. Starring Michael Sheen, Jim Broadbent, Colm Meaney, Timothy Spall. Directed by Tom Hooper. 98 min. M (coarse language).

No problems for English audiences as long as they have a good knowledge of football and football history (which they tend to). A first problem for a non-English audience is wondering who is the United team, anyway. No, not Manchester.

Julie & Julia. Starring: Meryl Steep, Amy Adams, Stanley Tucci, and Chris Messina. Directed by Nora Ephron. 123 min. M (infrequent coarse language)

Offers delightful and cheerful entertainment. It is a little sentimental at times, but Meryl Streep's masterful performance resurrects a famous food icon in a very special way.

A Bunch of Amateurs. Starring Burt Reynolds, Imelda Staunton and Derek Jacobi. Directed by Andy Cadif. 86 min. M (coarse language).

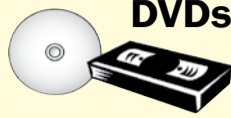
If anyone had told Burt Reynolds when he first appeared on television in 1959 that in half a century, he would be starring in a British comedy as an actor portraying King Lear, they would have had an enormous gift of prophecy. Brits putting on amateur theatricals has been a popular movie theme. This is a pleasant addition.



The promise of Advent

The Catholic Education Office Library collection contains a number of resources, including DVDs, VHS videos and books that follow the theme of Advent. Listings of all resources may be found in the library's online catalogue via <http://ceo.cg.catholic.edu.au/>

Videos & DVDs



examines how Advent is made up of waiting, kindness, joy and peace. Children tell how they find these qualities in their lives, as well as in the people

they remember from the Scriptures.

Other Advent activities are also shown, including the Jesse Tree, making a crib, and Advent calendars.

Advent : A Time To Hope (20 min, adults).

Invites parents to discover the ways they celebrate Advent in everyday life. Encourages them to develop a different mindset for the activities they are already doing.

Explores the spirituality present in such actions as Christmas shopping and card writing, and the "hoping" that is inherent to parenthood, while encouraging families to focus their attention on the coming of Christ in the world today.

SOUND RECORDINGS

Carey Landry & Carol Jean Kinghorn. How Beautiful is the Child: Music for Advent and Christmas (CD and music book, ages 7 to 11).

A compilation of 14 songs for children to suit the themes of Advent and Christmas for children.

The Catholic Education Office Resource Library is in the Rheinberger Centre, corner of Weston and Loch Streets, Yarralumla. Library telephone number: 6163 4350, e-mail library@cg.catholic.edu.au

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

- Dennis Granlund (librarian)

DVDs

The Promise of Advent (Two DVDs, 15 min each, ages 8 to adult).

This Australian series includes two titles: Hope & Joy and Making Memories.

The first is an inspiring film that helps the viewer to develop a deeper appreciation of Advent as a time to direct us towards the coming of Jesus.

Making Memories is a visually striking film that recognises Advent as a sacred time that enriches our lives. The meaning and origin of traditions and customs are explained as occasions to connect us with our faith.

Jesus of Nazareth Part 1: The Awaited Messiah (30 min, ages 10 to adult).

Presents the early gospel incidents based on Luke's account - the betrothal of Mary and Joseph, the Annunciation, the Visitation to Elizabeth, the birth of John, and Joseph's dream.

Discover the Church Year: A Year with the Lord, Film 2. (15 min, ages 8 to 13).

Student narrators outline the various events of the Church year, in this Australian-produced program as depicted in the life of Jesus.

The narrator explains each phase, eg. Advent, Christmas, Ordinary Time etc.

VHS VIDEOS

Advent (Celebrating the season series, 12 min, notes, ages 6 to 12).

Using the four candles of the Advent wreath as the focus, it

Emigrant's friend no shrinking violet

Unfeigned Love: Historical Accounts of Caroline Chisholm and Her Work by Rodney Stinson. Yorkcross Pty Ltd, 2008, 192 pp, rrp \$ 28.95.

See, Judge, Act: Caroline Chisholm's Lay Apostolate by Rodney Stinson. Yorkcross, 2009, 50pp, rrp \$14.95. Reviewer: Janet Moyle.

Caroline Chisholm, known in the 19th century as the "Emigrant's Friend" is the subject of a book about her life and work.

There is a growing groundswell of interest in promoting the cause of Mrs Chisholm for sainthood.

Indeed there is a prayer for Caroline Chisholm's intercession right at the book's beginning so this must be one of the author's aims.

Although she was born and died in England, the bulk of her self-sacrificing work in settling newly-arrived emigrants, particularly vulnerable young women, was done in Australia.

We're told that there were more than 11,000 of these so Australia has every right to claim her.

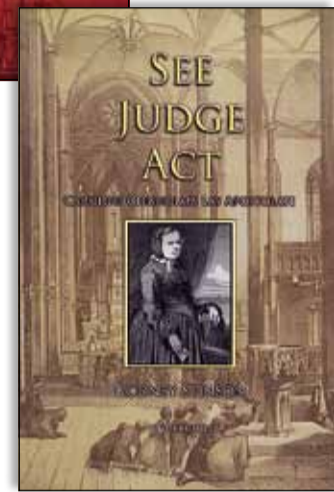
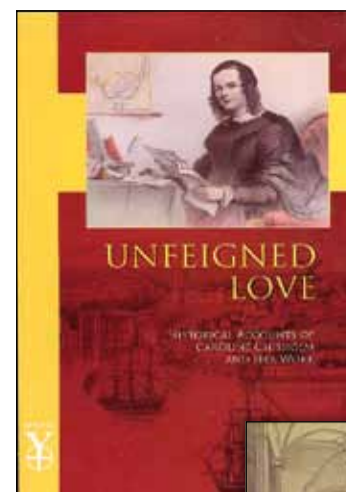
With her husband's support, Caroline made a solemn promise on Easter Sunday 1841 "to know neither country or creed, but to try to serve all justly and impartially".

This she did to an extraordinary degree, spearheading social reform with energy and discernment.

Rodney Stinson has collated a series of letters, articles and memoirs about Caroline.

These include short biographical details, Caroline's own book *Female Immigration Considered*, addresses by politicians of the day, letters to newspapers and contemporary and post-humorous reflections.

John Dunmore Lang's sectarian attack is given in full, together with Caroline's spirited response.



This feisty, well-informed and influential lady was no shrinking violet!

Stinson wrote *Unfeigned Love* in 2008, the bicentennial of Caroline Chisholm's birth. Since then he has followed up with a sequel called *See Judge Act*.

Those familiar with the 20th century movement Young Christian Workers [YCW] will recognise the terminology instantly.

Stinson argues with conviction that the principles of see, judge, act, although codified decades later, can reasonably be applied to Caroline.

He gives examples of her decision-making which involve a similar process. He repeats a number of excerpts from his previous book to illustrate his premise.

Stinson calls for a re-discovery of the see, judge, act method particularly for young people. There are listed web sites for those who want more.

While acknowledging Stinson's scholarship and dedication to the cause I couldn't help thinking that the presentation looks like that for a tertiary assignment.

I wished also that both books had been printed in a larger font. Perhaps the target audience has younger eyes.

Need to look into our own hearts

Taking God to Heart. A Living Spirituality, by Brian Gallagher, MSC. St Paul's Publications, 2008, pb, 80pp, rrp \$14.95. Reviewer: Margaret Ryan.

What's the most important and precious thing in the world for you?

If prayer rates in your top 10 Fr Gallagher's book might be worth a read. Brian Gallagher, an MSC priest, has had over 25 years' experience as a spiritual director and leader of a house of spirituality in Melbourne.

"Heart spirituality" is a priority with the Missionaries of the Sacred Heart, and it focuses on the reality of God's love lived among us in the human heart of Jesus.

The book is a reflection on how God seems to work in people, and aims to provide a context for deeper appreciation of our experience with God.

The author encourages us to believe that God has no favourites, that we need: to look into our own hearts; to explore our "unfreedoms"; accept our vulnerabilities; to be patient with, trustful of and open to what God is doing in us; to attempt to pray incarnationally and contemplatively; and to be the heart of God on earth.

Taking God to Heart is a serious but not heavy text from a passionate writer.

Gallagher draws on the writings of Australian and overseas mystics and others, primarily from Catholic Christian, but occasionally from the Jewish and Buddhist, traditions. Each of the five chapters has a coda of poetry or story.

Gallagher's explanations and reflections are God-focused, though he is conscious of the ordinary human realities.



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The story of a faithful man

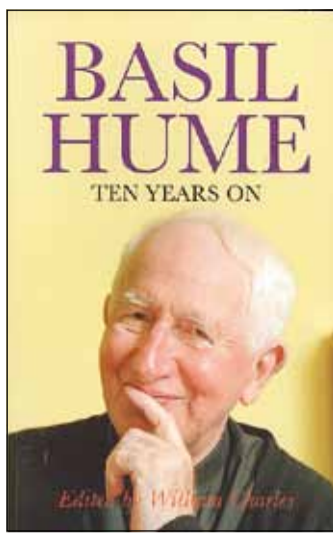
Basil Hume: Ten Years On by William Charles [ed]. Burns & Oates, 2009, 217pp, \$29.95. Reviewer: Janet Moyle.

It is a salutary reminder of how swiftly time passes that a decade has elapsed since the death of Cardinal Basil Hume.

This influential English churchman was first and foremost a Benedictine monk who left his beloved Ampleforth Monastery, where he was abbot, to become Archbishop of Westminster in 1976.

He was a much loved man. He regularly received sacks of mail, much of it from non-believers who had been touched by his words. His influence extended beyond Great Britain to Europe where, for some years, he was president of the Council of European Bishops' Conferences.

Cardinal Hume was deeply engaged in fostering ecumenism, with evangelization, where he consistently preached the love of God and with matters of peace and justice. His was a practical concern for the poor and homeless in the environs of Westminster in London and an abiding involvement



in Ethiopia since his visit there in 1984. He had a generosity of spirit and a willingness always to see the best in people.

His nephew, William Charles, has edited this book called simply Basil Hume. Charles has contributed his own and family recollections and photographs.

Other tributes are from Basil Hume's secretary of many years, from several bishops, from a former abbot and from a number of lay people. Perhaps the most surprising of these is the chapter from a South American couple who write of the inspiration that their lay movement in Chile has received from the wisdom in Basil Hume's book Searching For God. Hume never visited Chile but his teaching, his Benedictine spirituality and his down-to-earth advice for community living continues to resonate for them today.

Charles' book does not hide the character foibles of, and the difficulties faced by, Cardinal Hume in his life-time. Rather it sums up and paraphrases his attitude to prayer. "[I] may not have been successful always but I have been faithful".

For those seeking to go deeper

One of the major problems facing young Catholics today is that they tend to be caught in a maze of materialistic values that blot out the real meaning and purpose of their existence and are led along a path which ends in deep unhappiness.

That great apostle of youth, Pope John Paul II, was fully aware of this unhappy situation when he instigated the first World Youth Day on Palm Sunday, 1985.

During his far reaching pontificate, young men and women always held a special place in his heart. Few who were present would forget when he joyfully sang along with our youth at the Melbourne Cricket Ground.

Pope Benedict XVI shares his great love for the young as was shown in his visit to Sydney.

A great deal of good has come from world youth days and associated activities. To his credit, former Goulburn parish priest Fr Tony Percy has fed the ongoing interest kindled in the hearts and minds of thousands of Australians with his latest offering.

Many of us, young and old, have a working knowledge of the Catholic Church, but it needs to be built into a growth in knowledge and a greater and deeper understanding.

Fr Percy, who is rector of the Seminary of the Good Shepherd in Sydney, sets about this task in

such a frank manner that the result is a comprehensive coverage of the place of Christ in our lives and in the Catholic Church.

Through Fr Percy's skill and deep spirituality, this book introduces the person of Jesus to each one of us. In a simple fashion we are shown Jesus and his Mother, Mary, as well as the specially chosen friends of Jesus.

Those people who witnessed the deep rebirth of their faith in Sydney in 2008 will discover the information they need to become better men and women, brothers and sisters of Jesus Christ.

By the skilful use of the scriptures, Fr Percy builds on the work of Pope John Paul II and Pope Benedict XVI. The captivating skill of this work is its direct simplicity in bringing out the role of the Holy Spirit as we strive in our daily lives to become "other Christs".

Young people who are searching for a deeper understanding of what it really means to be a Catholic, will benefit greatly from Fr Percy's simple, direct and easy-to-follow style.

Essential reading for those who have already been touched by the graces of World Youth Day and other areas of a growth in the understanding of Christ's Church.



Jesus Christ: Yesterday - Today - Forever, by Fr Tony Percy, rrp \$19.95 plus \$3 postage and handling, available from book stores or www.connorcourt.com
Reviewer: Br Michael McMurray CCS

The life and times of Redfern's Fr Ted

Ted Kennedy Priest of Redfern by Edmund Campion. David Lovell Publishing, 2009, 201pp, rrp \$29.95. Reviewer: Janet Moyle.

In August Ted Kennedy died. The last of the famed Kennedy brothers he was known as the Lion of the US Senate. Often a controversial figure, Senator Kennedy fought tirelessly to the end for the disadvantaged.

Another Ted Kennedy, priest of Redfern, did the same. Fr Ted's ultimate ministry was to the Aboriginal people at St. Vincent's for over three decades. He committed his life to their cause and became a legend in Australia and overseas.

Edmund Campion, acknowledged historian, writer and friend, explores the influences that shaped Fr Ted's life. This was no easy task as Ted wrote no personal letters and did not keep a diary. Indeed two of Ted's closest friends described him as an enigma. Ted kept in touch by telephone. Campion terms him a telephone addict.

When he was appointed to Redfern, the originals moved on but Ted stayed to be with the increasing number of Aboriginal people. He was assisted, among others, by the legendary "Mum" Shirl. Ted never tried to change them. He just loved them as he believed Christ did. Increasingly eccentric in his later years Ted was respectful of the Aboriginal culture and outspoken on their behalf.

Campion expertly brings to life the work of this extraordinary self-sacrificing priest.

Gentle rain on soul

Peace of Heart: Francis of Assisi. John Kirvan (ed.) Ave Maria press, 2009, 108 pp, rrp \$9.95. Reviewer: Janet Moyle.

How many times do we hear or use the expression "I don't have time"? This might be time to cook a meal, time to take an exercise class or time to pray. Peace of Heart will help with the last one, and no excuses accepted.

One of the 30 Days with a Great Spiritual Teacher series, it focuses on St Francis of Assisi. Each day begins with a little anecdote from the saint's life. These five to six paragraphs are laid out in phrases to be read and pondered slowly. Then follows a line from scripture, like a mantra, to stay with through the day. At the end of the day is a night prayer asking for blessing. Each of these ends, "Look kindly upon us, grant us a quiet night and lasting peace."

These carefully chosen reflections fall like gentle rain upon one's soul. Lovely.

Sense of eco-direction

Eco-Theology by Celia Deane-Drummond. Darton Longman & Todd, 2008, 240pp, rrp \$59.95. Reviewer: Janet Moyle.

Concern for the environment has developed and intensified over the past few decades. It is now at the forefront of much of our political landscape and secular contemporary culture.

The Holy Father himself has released an encyclical on the same topic. How then are we to understand the rise of religious environmentalism and to seek a potential solution to environmental understanding?

Celia Deane-Drummond is Professor of Theology and the Biological Sciences at the University of Chester.

Well grounded in both disciplines she has authored a scholarly resource book which provides a clear sense of direction for further reflection.

She has woven together varied themes among them eco-feminism, eco-eschatology and biblical eco-theology to highlight the pressing need for responsible decision-making in science and in society. There are extensive endnotes, discussion questions for each chapter and a veritable goldmine in the bibliography.

Eco-Theology is an essential resource for those serious students in this field.

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Prayers

PRAYER to the Blessed Virgin. 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 herein you are my Mother. O Holy Mary, Mother of God, Queen of Heaven and Earth, I humbly beseech you from the bottom of my heart to help me in my necessity (make your request). There are none that can withstand your power. O Mary, conceived without sin, pray for us who have recourse to you (three times). Holy Mary, I place this cause in your hands (three times). Say this prayer for three days. E M B.

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Engagement

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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.

CHRISTMAS CAROL SERVICE - Led by St Caecilia's Choir, 7.30pm, Sunday, 6 December, at Chapel of St John the Evangelist, Daley Road, ANU. Featuring carols for choir and congregation accompanied by organ, brass, and timpani as well as Gregorian chant, renaissance polyphony and mediaeval carols. Inquiries: Maria Henry, telephone 6249 6278, e-mail mariamhenry@bigpond.com

CURSILLO - Men's Cursillo at Galong on 5-8 November, contact Rod Gardiner, telephone 6251 1331. Combined Christmas Ultreya at Kambah parish, 7.30pm, Wednesday, 25 November. Bring a plate to share. All welcome.

FAMILIES CELEBRATION - South Coast Filipino-Australian families annual celebration, 11am, Sunday, 8 November, Our Lady Star of the Sea Church, Narooma, celebrated by Fr Michael Mullen. Lunch at Uniting Church community hall. Inquiries: MACE Sisters, telephone 6278 5047, Lily Cowan 6493 8456.

FERTILITY CARE TRAINING - 13-month program begins January at Campion College, Sydney. Inquiries: Dr Veronica O'Connell, telephone 9637 7999, e-mail: fertilitycare@chertsey.com.au

MARYMEAD FETE - 9am-2pm, Saturday, 7 November, Goyder Street, Narrabundah. Children's activities, craft, food, plants, books, bric-a-brac, toys, woodwork, music. Inquiries: Jeff Griffiths, telephone 6162 5824.

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

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

RETREAT - St Clement's, Galong, 27-29 November, theme "Eternity the backdrop for joyful living". Directed by Fr Peter Ryan

CSsR, organised by Legion of Mary. Cost \$180. Bookings: Jacqueline Donohue, telephone 6251 3950.

ST CLARE'S COLLEGE REUNION - Class of 1989. Ex-students should contact Jo Adam (nee Barrett), joadam@grapevine.net.au

SCHOOL FETE - St John Vianney's Primary School, Waramanga, annual fete, 10am-2pm, Saturday, 7 November. Plants, cakes, craft, second hand goods, books, food, sideshow alley, show bags, raffles, SJV idol, kids adventure playground and mini art show.

SERRA CLUB OF CANBERRA - Rosary and Mass at Holy Trinity church, Curtin, 6.30pm, Thursday, 12 November, followed by dinner. Inquiries: John Malycha, telephone 6251 2912.

TRADITIONAL IGNATIUS RETREAT - Led by the Benedictine Fathers of the Abbey of Saint Joseph de Clairval. Open to all men aged 18 and above. 3-8 December and 13-18 December, Capuchin Friars Retreat Centre, Plumpton. Inquiries: Thomas Kwok, telephone 0403 189 418, e-mail tom.kwok@bigpond.net.au website www.clairval.com

WOMEN'S COMMISSION TALK - By Fr. Michael Fallon MSC, 9.45am to 1pm, Saturday, 14 November, at the Rheinberger Centre, Yarralumla. Find out more about the Archdiocese's Commission for Women. No need to book. Donations to the latest Caritas appeal for the Pacific and South East Asia. Inquiries: Margaret Ryan, telephone 6163 4302, e-mail margaret.ryan@catholiclife.org.au or Maureen Babler, telephone 6291 4500(ah).

YOUTH LITURGY - Organised by youth and community group of St Gregory's parish, Queanbeyan, for 16-35 year olds with focus on social justice. 2.30pm-3.45pm, Saturday, 21 November, at St Raphael's Church, Lowe Street, Queanbeyan. Refreshments after liturgy. Inquiries: Tony Sealey, telephone 0448 110 379, e-mail tonysealey19@hotmail.com or Giuseppe Gigliotti, telephone 0419 684 134, e-mail gigli@comcen.com.au

Written entries are invited for the December issue to: Catholic Voice, GPO Box 3089, Canberra ACT 2601, or e-mail ed.voice@cg.catholic.org.au by Monday, 16 November. Entries which are accepted for this section are free, courtesy of sponsorship by the Catholic Development Fund.

Life dedicated to the young

A Josephite who is remembered for establishing a senior cadet unit at St Anne's School, Temora, has died in Goulburn. Sr M Paul Flemming died peacefully at Waminda Nursing Home. She was 89.

Sr M Paul was an energetic and outgoing person and a great educator. She taught in many schools across the Archdiocese of Canberra-Goulburn and Wagga Wagga Diocese. Remembered for her great love for youth, she dedicated her life to working with young people, tirelessly encouraging them in the development of skills and in their growth to full potential. She was an excellent communicator, in both oral and written forms and over the years maintained contact with ex-students and their families.

Sr M Paul established a senior cadet unit at St Anne's School, Temora, in 1951. She is honoured by a plaque erected at that school which reads: "St Anne's Convent School Temora. Senior Cadet Unit 1951 - 1960. Erected to commemorate the only convent school cadet unit formed in the Commonwealth of Australia. Unveiled by Sr M Paul - original Commanding Officer."



She will be remembered as a woman of spirit and energy, one who loved God and people, who had a wonderful sense of humour, a deep faith, and a love of sport, especially football and cricket.

Sr M Paul was born at Leeton to Thomas and Mary Ellen, one of 13 children all of whom predeceased her.

She entered the convent of the Sisters of St Joseph (Goulburn) on 19 March, 1938. Her first profession of vows occurred on 16 January, 1941, and final profession was made on 16 January, 1946. She lived 71 years in the convent.

The Mass of Christian burial for Sr M Paul was celebrated in the Chapel of Our Lady of Dolours at North Goulburn convent on 29 September.

Chief celebrant was Fr Sunil Kadaparambil, of Goulburn, assisted by Fr Kevin Brannelly, Fr Phil Harding, Fr Laurie Bent, Fr Henry Byrne and Fr Paul Bateman.

A large crowd attended the funeral Mass including Capt Geoff Evans from the NSW Army Cadet Unit headquarters, Fr Joe Staunton, religious sisters, and many ex-students.

ACT's top businesswoman

Executive officer of the Canberra Rape Crisis Centre Ms Veronica Wensing (right) has been named 2009 Telstra ACT Business Woman of the Year. A student at the Canberra campus of Australian Catholic University, she oversees the crisis centre which provides round-the-clock telephone support for people affected by sexual violence, as well as offering legal and medical advocacy services, face-to-face counselling for women, children and men, community education and input into government policy and reforms. Ms Wensing completed a post-graduate Certificate in Human Services (Leadership) at ACU and plans to begin a Master of Social Work next year.



God's gift - we respond

• From Page 14.

Because of his sinless nature, he needed no sacrifice to expiate any sin, as the high priest had to do. Wearing a seamless garment (Jn 19: 23-4) and bearing our sins upon himself, Jesus went into "the holy of holies" or "the Most Holy", where his own blood, "the Lord's blood", cleansed the rest of "the temple" (the world).

On the day of resurrection, when Mary Magdalen and the others came to find Jesus' body, they entered "the holy of holies", with two angels (cherubim) near "the mercy seat" (the place of divine compassion, here, the burial chamber).

John emphasises that Jesus is the fulfilment of the Jewish scriptures. As the temple veil was split and opened, the stone of the tomb had been rolled back, and humanity was

free. Mary meets Christ in a garden (Jn 20: 15), confirming that human beings are restored to the equivalent of the first garden.

Though invisible at Mass, Christ is the high priest, acting on the initiative of God, who wishes to restore us, healing us into a relationship of wholeness and harmony: with God, others, ourselves and creation.

As in the Jewish liturgy, in the Mass, God works towards showing us "his" overwhelming love for us, "his" desire to heal and save us, to bring us into union with "him". God always takes the first steps, and offers us invitations. The gift is always held out in the Mass. We have only to respond.

If you would like to read more about this topic, go to: http://dlibrary.acu.edu.au/research/theology/ejournal/aejt_8/alison.htm



We gathered as one, whether as school communities or united as parishes across the Archdiocese, to celebrate and support Mission Week. Bishop Mark led our Mission Mass celebrations and Fr Michael Burke from Yass shared with students, teachers and CEO staff about Mission and especially East Timor. Being part of Christ's family and mission provides many opportunities to 'reach out and give life' to near neighbours facing larger than life challenges.

During the recent disasters, the effectiveness and importance of Catholic Mission's work and the Church's presence with its network that we support has helped greatly with communication and prompt response to affected communities and projects.

Within Samoa, Salesian Sister Doris Barbero's quick action enabled 320 orphans in her care to make higher ground and safety, however returning brought greater need with new orphans as a result of the Tsunami. Catholic Mission is assisting projects also within Padang, Sumatra that help more than 5500 children which were affected by this earthquake and one two and a half years ago. Fear and heartbreak run deep and their needs ongoing.

Help us help them to continue these important efforts and more through donation and prayer. Call Kate, Ruth or myself. God bless **Deacon Joe Blackwell**

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Blooming beautiful celebration



Historic St Patrick's Church, Boorowa, is one of the attractions for tourists when thousands pack the town for its annual Irish Woolfest. The festival features the running of the sheep down the main street and the ecumenical blessing of the fleece. This year, the Silver Fox Barbershop Quartet, whose members come from the Penrith area, sang at the vigil Mass in St Patrick's. The troupe, which sings unaccompanied in four-part harmony, has been together for eight years and has per-

Foxes on song among the sheep

formed at events in 15 regional areas as well as visiting nursing homes, hospitals and events for seniors. ABOVE: Watched by Boorowa parish priest Fr Greg Beath and Patrick Whale, Silver Fox perform (from left) Barrie Burns, David Auld, Mal Castledine and Mike Collett.



The traditional blessing of the roses to mark the feast day on 1 October of St Therese of Lisieux was a colourful affair in the chapel at the Carmelite monastery in Red Hill. Children processed into the chapel carrying baskets of flowers to be blessed by Apostolic Nuncio Archbishop Giuseppe Lazzarotto, who celebrated Mass assisted by nunciature counsellor Fr Frank Leo.

St Therese, whose relics drew large crowds when they toured Australia in 2002, was canonized in 1925 and, in 1997, was named a Doctor of the Church. She is often called the "Little Flower" and is well known for the simplicity and practicality of her approach to sanctity. The feast day of another great Carmelite saint, Teresa of Avila, was celebrated on 15 October.

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