

CATHOLIC VOICE

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Once in lifetime experience



Pilgrims from the Archdiocese are back home after what many described as a "once-in-a-lifetime" experience visiting Rome for the canonisation of Australia's first saint Mary of the Cross MacKillop. Find out about their journey in words and pictures, and see how we celebrated at home, on pages 2 to 6 inside.



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what do you know?

1. Who is Dom Rosendo Salvado?
2. Sr Anne Derwin is current leader of the Sisters of St Joseph of the Sacred Heart. How many successors has Mary MacKillop had?
3. Trinity College in Goulburn is the result of the coming together of what two colleges?
4. In which country has archdiocesan priest Fr Frank Jones been on mission for the past five years?
5. Which Canberra church celebrates its 75th birthday this month?
6. The young man (pictured below), shown back in those black and white photography days, far prefers to be on the other side of the lens.



Answers bottom Page 4.

We need to reflect, then respond, says leader

Now that the canonisation is over, Australians needed time to reflect on the meaning of the experience, Goulburn congregational leader of the Josephites Sr Noelene Quinane said on her return from Rome.

Sr Noelene, who received Communion from Pope Benedict XVI at the canonisation Mass, said the question was being asked "what happens now?"

"Firstly we, and our country, need time to reflect on the sacredness of these past days and their meaning for our lives," she said.

"We need time to integrate the graces and blessings into our lives.

"In time, we need to appropriately respond in personal and communal ways.

"No doubt any response will involve a deeper commitment to the poor, to mission, to belief in a provident God and to a renewed sense of thanksgiving for all the blessings that fill our lives.

"Any response, and we do need to respond, must be sincere, not shallow, and so it must flow out of a heightened awareness of God's presence in our lives and of God's call to mission, to care for the truly poor and outcast, as did Mary MacKillop."

Being in Rome for the canonisation was a wonderful experience, she said.

It was a time rich in spiritual blessings, images, rituals and celebrations.

"It was, for the four of us Sr Laraine Crowe, Sr Mary Murphy, Sr Marie McAlister and myself, a privilege to represent our Sisters in Rome.



Sr Laraine Crowe is introduced to Pope Benedict XVI by Cardinal George Pell.

"It was a once-in-a-lifetime experience, and it was most moving to celebrate with the universal Church the canonisation of Australia's first saint.

"It was all of these things. Yet it was so much more. The fact that it was an experience makes it very difficult to put into words.

"Amidst thousands upon thousands of other pilgrims from Australia and from many countries across our globe, we listened to our Pope's proclamation and gave thanks to God for the gift of this woman of goodness to our Australian Church and society, and indeed to our whole world.

"Our hearts swelled with pride as we realised she is one of us, an Aussie girl who became a saint not because of miracles but

because of the very wholehearted, genuine goodness of her life, an Aussie goodness that can be emulated by each one of us.

"This Aussie woman lived for others, cared for others, tried to make life better for others; she loved without favouritism and loved without judgment.

"Hers was a simple spirituality, yet a faith-filled one. She chose to 'walk with others in the ordinariness of their daily lives'.

"She made this choice and so can we.

"She gives us hope ... all of us. "We, too, can choose a pathway that is counter to selfishness, a genuine Aussie pathway.

"We too, like Mary, can allow God's love to touch our lives so that we, in our time, can touch the lives of others; can offer others the gift of hope."

The Sisters say thanks

The Sisters of Saint Joseph are expressing their thanks to people around the world for the enthusiasm they have shown in the canonisation.

Acting Secretary General of the Sisters of St Joseph Sr Monica Cavanagh said the canonisation was a truly global event. "We have sisters in Australia, New Zealand, Peru, Ireland, Scotland, Brazil and East Timor, but we know that people in many other countries are also fascinated by the life and work of this truly Australian woman," she said.

More than 15,000 people travelled to Mary MacKillop Place in North Sydney, the mother house of the Sisters of St Joseph, where crowds of pilgrims prayed at the tomb of Mary MacKillop.

Celebrations were held in all state and territory capitals, as well as the South Australian town of Penola, where Mary MacKillop established her first school under the guidance of Fr Julian Tennyson Woods.

Stamp winners

Congratulations to Mrs PM Dwyer who was the major prize winner of the joint Australia Post-Catholic Voice stamp competition to recognise the canonisation of Mary MacKillop. Mrs Dwyer wins a medallion cover valued at \$29.95. The other 10 lucky winners are Helen Price, Monica Tiffen, H Pooley, Brian and Phyllis Ware, Mary Maloney, Joan Stephenson, Betty Burgess, Gail Boate, Patricia Skinner and Sr Tharsicius. They win commemorative stamp sets. All prizes will be delivered by mail. To find out more or order from the Mary MacKillop stamp series go to auspost.com.au/stamps.

Front page pictures

The pictures on the front page show the scene in St Peter's Square on canonisation day, photographed by pilgrim Kevin Teo. The bottom left picture shows Goulburn congregational leader of the Josephites Sr Noelene Quinane receiving Communion from Pope Benedict XVI. The picture on the right shows St Mary MacKillop College students Isabelle Schmidt, Andre Wilks, Oliver Oakman and Danica Tagaza at the canonisation Mass.

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What a day it was...

"It's so much easier to pray with a group of like-minded pilgrims in such beautiful places." - **Mark Oakley**

"Here we were able to face some of the roots of our faith - renewing, spiritual and deeply touching. To be with Companions on the Journey was uplifting. Thank you to Bishop Mark for his relaxed sharing and leadership." - **Lyn O'Flynn**

"I loved singing Waltzing Matilda in an ancient Roman building with 8000 rowdy Aussies, and the 35 new friends I've made!" - **Charlotte King**

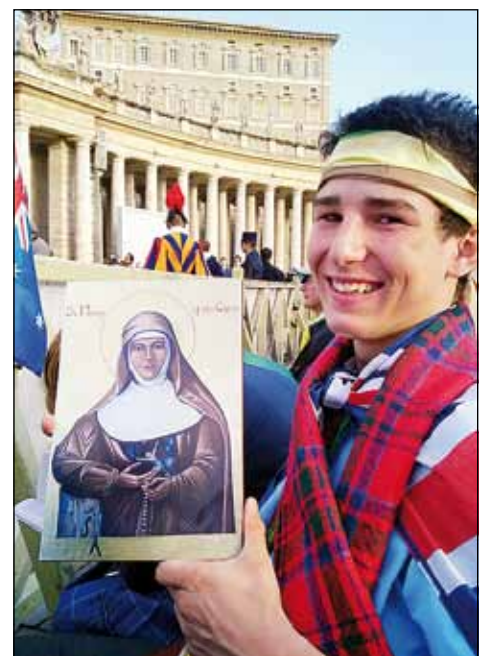
"It was wonderful to share in the celebration of the Eucharist each day with so many people. The Thanksgiving Mass, celebrated in a foreign land, surrounded by Australian pilgrims, was breathtaking." - **Stephanie Leonard**

"The highlight for me was the sense of community among the pilgrims. Shared prayer and shared prayerful experiences forged a bond between us; it feels like I will never 'lose' my companions." - **Wendy Fisher-Hudson**

"I loved the Thanksgiving Mass. A truly Australian celebration as we take part with the great universal Church." - **Colin Groves**

"The highlight for me was when the Pope blessed us and our families at home. That's when I got emotional." - **Anne Maria Steinke**

"Each day of the pilgrimage built on the one before. We were privileged to have access to some extraordinary places. We made beautiful friendships. We laughed, cried, sang, sheltered from the rain, queued, worshipped and ate gelato together. We prayed for our loved ones, were blessed by the Pope and we carry this blessing back to Australia." - **Sue Orchison**



RIGHT: Michael McKillop wearing the MacKillop tartan he was given by Archbishop Mark Coleridge.



TOP LEFT: The Archdiocese pilgrims in the crowd at St Peter's, waiting for the canonisation Mass to begin.

TOP RIGHT: Caitlin Nye, Charlotte King, Mark Burke, Heidi Welsh and Miranda Evans.

MIDDLE LEFT: Many priests were needed to distribute communion to the thousands gathered for the canonisation Mass.

ABOVE RIGHT: Shirley Topp, Anne Steinke, Caitlin Nye, Miranda Evans, Sr Kathleen Hodge, Kevin Teo and Charlotte King, with Eileen Noack and Yvonne Murphy in the background.

RIGHT: Sr Kathryn Sweeney, Sue Orchison and Christine Jeffery battle the crowds. BELOW RIGHT: Herbie O'Flynn and Mark Burke capture footage of the canonisation Mass.

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I am writing this on the last day of our pilgrimage to Rome for the canonisation of St Mary MacKillop. The bags are packed and we're all doing last-minute things in the city before we have a final Mass at 5pm and then take the bus to the airport for the flight home. What a week it's been.

Most of you would have watched the canonisation on television, and many of you would have followed the pilgrimage blog put together (with great effort!) by Sue Orchison.

But not even blogs and telecasts can tell the full story or convey the real texture of the experience. The canonisation itself wasn't an isolated event. It was part of a process that - for me at least - included La Notte Australiana at the Vatican Museum on Friday night, the Vigil Concert on Saturday night at the Conciliazione Auditorium, the Thanksgiving Mass at St Paul's on Monday morning and the celebratory dinner at the St Regis Hotel on Monday evening.

At the end of all that, many of us were feeling both exhilarated and exhausted.

The canonisation was, of course, the climax, but the event that made a deep impression on many of us was the Mass at St Paul's. In part, this was because it was in English. Those of you who followed the canonisation on TV would have had the benefit of a translation of the Latin and Italian. Those in St Peter's Square didn't have that, even if they did have the unique experience of actually being there.

But at St Paul's, it was all in English, and the whole occasion was in many ways Australia at its best - energetic, joyful, prayerful, good-humoured, inclusive, down-to-earth. It was just as Mary MacKillop would have wanted it.

The crowd was huge - something like 5000 - and the great church looked magnificent with the mosaics illuminated and all stops out. Cardinal Pell presided in the company of many of the bishops and priests who had come on pilgrimage.

The Cardinal began Mass by telling a story which underscores the deep bond between Australia and St Paul's-Outside-the-Walls. It's the story of the two Aboriginal boys aged 13 and 11 brought by the visionary Spanish Benedictine, Dom Rosendo Salvado, from New Norcia to Rome in the mid-19th century.

... and we were reduced to silence



They were to become Benedictine monks and then be the seed of a great Benedictine presence among the indigenous peoples. They met Pope Pius IX who presented them with their monastic habit. He was also so delighted by them - with their dark skin and golden hair - that he gave the older boy his own baptismal name, Giovanni Maria.

The same boy later met the Queen of Spain who was so delighted that she gave him the name of her favorite saint, Andrew Avellino. The poor kid didn't know whether he was Arthur or Martha. They went to the monastery of St Scholastica at Subiaco to begin their monastic training, but almost immediately their health began to fail - almost certainly because of the onset of tuberculosis.

Eventually they were sent back to the Benedictine community at St Paul's-Outside-the Walls for the sake of their health. Not long after, the older boy died and was buried in the monastic cemetery, on top of which the bell-tower now stands. The younger boy returned to Western Australia and died some time later.

Salvado himself died at St Paul's many years later, and as he lay dying he spoke dreamily of the two boys with their dark skin and golden hair. There is a deep pathos to the story - in part because Salvado's vision looks so mistaken by the

standards of today. The boys were in some sense stolen children. But according to his own lights, Salvado was doing them the greatest favour imaginable - offering them the civilising gift of a Benedictine training so that they could in turn offer it to their own people. The vision failed utterly, though traces of its pathetic nobility remain.

One of the most moving moments of the Mass was the procession of gifts, where a small group of Indigenous people ushered the procession down the long aisle of the Basilica with the haunting and beautiful gestures of reverence known to their cultures. I could only think of the two boys whom Desmond O'Grady has called "the other transportees". I'm told that the group later performed funeral rites close to the place where the Aboriginal boy lies buried.

Somewhat surprisingly, the Cardinal began his splendid sermon by focusing upon the figure of the man whose tombstone in Scotland names him as "Father of Australia". This is Governor Lachlan Macquarie, who came to the colony in the troubled aftermath of the Rum Rebellion which saw the demise of the draconian Governor William Bligh.

Macquarie was a much more liberal, reasonable and accommodating figure than his predecessor, and he did much to

create the kind of society which Australia has since become. It was he who set the stage for the new generation known as the "Currency Lads and Lasses", freeborn Australians of migrant parents - one of whom was Mary MacKillop.

Like Macquarie, she was a child of Scotland, even if born in Melbourne. And many of the values which emerged so strikingly in Mary were deeply consonant with the values that Macquarie sought to encourage in the rough world he found.

I might add that the Scots were well in evidence throughout the week. Cardinal O'Brien of Edinburgh was here, as was Bishop Toal of Argyll and the Isles. Kilts were not hard to find; bagpipes were heard; and an elderly relative of Mary (wearing kilt and carrying shepherd's crook) was among those who brought the relic of the new saint to the altar after the canonisation. The Scots were much in evidence, but the occasion was deeply Australian - just as Mary was deeply attached to her Scottish heritage but remained unmistakably Australian.

At the end of the Mass, Sr Anne Derwin, Congregational Leader of the Sisters and the 14th successor of St Mary of the Cross, spoke briefly and beautifully, as she tends to do. Sr Anne asked us to think how these days had affected us most deeply and what we would take home from the celebration.

In response to her invitation, there was an extraordinary silence in the basilica. Clearly the question went deep. My own first thought was that I had been mightily encouraged to build the future against the odds, as I think we have to do.

The future will not just happen; it must be built, even if under God's grace. And there is much at the moment - as there was for Mary - that makes the task of building tough. But Mary did it, and she walks with us still to lend a hand in that sensitive and sensible way that so marked her own struggles to build the future. Perhaps she says too that sanctity is, in the end, the only way into the future. No wonder we were reduced to silence.

Mark Coleridge

NOVEMBER DIARY

Archbishop Mark Coleridge

1 CYM team lunch
4 NSW and ACT bishops meeting
5 Order of Malta Mass, dinner
10-13 Pontifical Council for Culture meeting, Rome
15-19 Clergy retreat, Galong
20 Blessing Gundaroo cemetery
21 Silver jubilee Fr Warwick Tonkin, Evatt
22-26 Australian bishops' meeting, Sydney
26 MGL convocation Mass
28 Confirmation, Croatian Centre, Farrer
30 Clergy Advent reflection day

Auxiliary Bishop Pat Power

1 St Vincent de Paul Centre opening, Batemans Bay
3 Mass at Calvary Retirement Village, Bruce; meeting with NSW Catholic-Anglican bishops

4 NSW and ACT bishops meeting, Sydney
5 CCD Mass, Grenfell
7 Mass for Filipino community, Moruya
8 Mass for Mary Potter's birthday, Calvary Hospital, Canberra
10-11 NSW catechists' meeting, Newcastle
13-14 Southern Cross Care opening, Cootamundra
15-19 Annual retreat, Galong
19 Council of Priests and Consultors meetings, Galong
21 RCIA talk, South Tuggeranong parish
22-26 Australian bishops' meeting, Sydney
26 Archdiocesan Finance Council meeting
28 Confirmation, Michelago
30 CCD Mass, Gowrie

Young follower who wants to meet one of today's big challenges

A degree in environmental science will be St Mary MacKillop College captain Danica Tagaza's way of following in the footsteps of her school's newly canonised patron.

"Mary met the challenges of her day and I want to follow in her footsteps by meeting the big challenge of my day - the environment," she said.

Miss Tagaza attended the canonisation in Rome with her fellow school leaders Oliver Oakman, Andre Wilks and Isabelle Schmidt, principal Mr Michael Lee and deputy principal Mrs Michelle Marks.

"It was amazing that Mary could bring so many people together in a different country," Miss Tagaza said.

"I was very proud to be an Australian that day."



Student leaders Danica Tagaza, Oliver Oakman, Isabelle Schmidt and Andre Wilks with principal Mr Michael Lee.

For Mrs Marks, witnessing the canonisation also made her proud to be a teacher, to be called to the same vocation as Australia's first saint.

Mr Lee said the group's pilgrimage wasn't just an amazing experience for themselves, but an event that would benefit the whole school.

They communicated regularly with staff and students back in Canberra and will continue to share their tales from Rome now that they have all returned home.

"The kind of Catholic school that we are is still evolving," he said.

"Our identity will be built around the stories we tell.

"Now we have a rich new page to add to the MacKillop story."

WHAT DO YOU KNOW?

Answers: 1. Founder of the famous Benedictine monastery at New Norcia in WA. 2. 14. 3. Marian and St Patrick's colleges. 4. Ecuador. 5. St Patrick's Church, Braddon. 6. Deacon Paul Rummery, who ministers on the South Coast.



Mary 'was a missionary' too

St Mary of the Cross MacKillop was the patron of this year's annual Mission Mass.

There was such a strong turn out by staff and students from across the Archdiocese that St Christopher's Cathedral was filled to capacity, with children sitting on picnic rugs around the altar. The celebration began with a re-enactment of Mary's life by four senior students and a talk from Sr Noelene Quinane, who had just returned from Rome. The Mass was celebrated by Archbishop Mark Coleridge, assisted by Catholic Mission director deacon Joe Blackwell.

"When I was little I thought 'the missions' was somewhere a long way away where people had never heard of Jesus," Archbishop Coleridge said.

"While this is partly true, mission also has to happen right here and now. Mary MacKillop was an Australian who spent most of her life in this country, but she was a missionary."



Archbishop Coleridge explained that St Mary, just like other Christian missionaries, trusted that God would provide and shared His love wherever she went.

ABOVE: Students depict Mary helping a poor boy in need of an education.

Recalling the days



Plaques mark big day

Canonisation day was a big event for the whole Bombala community, with civic ceremonies as well as parish Mass in honour of Australia's first saint.

Plaques were unveiled at a new St Mary MacKillop children's garden and in the MacKillop room of Lavender House, the former Josephite convent that Mary visited in 1899 and 1901.

Sr Helen Madden RSJ led parishioners in



a reflection during Mass, highlighting the influences on Mary's spirituality. "Mary MacKillop invites us all to go the extra mile; to be the voice of God and the heartbeat of God in our wounded world," she said.

ABOVE: Sr Helen, St Joseph's principal Mrs Pat Smith, Mayor Bob Stewart, parish priest Fr Mick MacAndrew, with Jasper Dalitz, Jack Merritt, Emily Perkins, and Lucy Margaret Merritt.

Coast connection



Pambula and Bega parishioners joined forces to celebrate the canonisation of St Mary of the Cross in the coastal town of Eden. A procession (above) was held from the wharf to Our Lady Star of the Sea Church. Mass was followed by a community lunch and an afternoon of family entertainment. Eden was chosen to host the events as it was the place where Mary's mother Flora's body washed ashore after a shipwreck. Mary sent her sisters to Eden and started a school, which still operates today.

Canonisation celebrations were a big event in Charnwood parish, with Masses and gatherings.

Students from St Thomas Aquinas Primary staged a re-enactment of Mary's life. They then spent the afternoon experiencing the late 1800s with old games and a display of objects common to that era.

Celebration Masses were then held on the canonisation weekend. Students led a procession into the church carrying banners with Mary's sayings written on them and a decorated MacKillop Cross. After Mass, parishioners, dressed as they would have been in Mary's day, served tea and celebration cake. "It was an awesome day for everyone involved," parishioner Kaye Radovanovic said.

ABOVE: Leziel Mae Flores and Andrei Mendoza lead the procession into St Thomas Aquinas Church.

Chapel dedicated

A chapel in Sacred Heart Church, Cootamundra will be dedicated to St Mary of the Cross on Sunday, 7 November, following 9.30am Mass.

Parish priest Fr Kevin Barry-Cotter said the centrepiece would be a large copy of the D'Arcy Doyle painting of Mary MacKillop, accompanied by an old church pew, old school desk, Bible and some books.

Fr Barry-Cotter, who is also the western dean, said a deanery celebration of St Mary of the Cross would be held on her first official feast day in August 2011 at Temora, a major site for the Sisters of St Joseph in the region.



Fr Frank Jones final address upon return from mission in Ecuador

Tuesday 9th November

Mass 7.00pm

Presentation 7.30pm

St Peter Chanel
Loch St, Yarralumla

Cathedral Mass



Canonisation day was marked in Canberra with Mass celebrated by Bishop Pat Power in St Christopher's Cathedral.



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Mary one of six to be canonised

At the time St Mary of the Cross MacKillop was canonised, Pope Benedict XVI also declared five other blessed to be saints.

They are Stanislaw Soltys, called Kazimierz, Polish professed religious of the Order of Canons Regular Lateranense (1433-1489); Andre Bessette (ne Alfred), Canadian professed religious of the Congregation of the Holy Cross (1845-1937); Candida Maria de Jesus Cipitria y Barriola (nee Juana Josefa), Spanish founder of the Congregation of the Daughters of Jesus (1845-1912); Giulia Salzano, Italian founder of the Congregation of Sisters Catechists of the Sacred Heart (1846-1929), and Battista da Varano (nee Camilla), professed nun of the Order of Poor Clares (1458-1524).

Referring to Stanislaw Kazimierz, the Pope recalled how "his entire life was tied to the Eucharist", particularly "through his ardent love

for Christ present in the species of bread and wine" and "through love for others, of which Communion is the source and the sign".

Andre Bessette from Quebec in Canada was "doorman at the Notre Dame College in Montreal, where he showed boundless charity and did everything possible to soothe the despair of those who confided in him."

"He was witness to many healings and conversions. For him, everything spoke of God and His presence."

"May we, following his example, search for God with simplicity to discover Him always present at the centre of our lives".

On Candida Maria de Jesus Cipitria y Barriola, the Pope highlighted how "she lived for God and for what He most loves: to reach all people and bring them the hope that does not waver, especially those who need Him most."

"Though possessing few resources, she managed to inspire other sisters to follow Jesus and dedicate themselves to teaching and to the promotion of women."

"This is how the Congregation of the Daughters of Jesus was founded, which today sees in its founder a model of sublime life to be imitated, and a mission to be continued in the many countries already reached by the spirit and apostolic zeal of Mother Candida".

Mother Mary MacKillop, the first Australian saint, "dedicated herself as a young woman to the education of the poor in the difficult and demanding terrain of rural Australia."

"She attended to the needs of each young person entrusted to her, without regard for social position or wealth, providing both intellectual and spiritual formation."

"Despite many challenges, her prayers to St Joseph and her unflag-

ging devotion to the Sacred Heart of Jesus, to whom she dedicated her new congregation, gave this holy woman the graces she needed to remain faithful to God and the Church. Through her intercession, may her followers today continue to serve God and the Church with faith and humility".

Giulia Salzano "well understood the importance of catechesis in the Church and, uniting educational skill to spiritual zeal, she dedicated herself to this with generosity and intelligence, contributing to the formation of people of every age and social class."

"She repeated to her fellow sisters that she wanted to teach catechism until the last hour of her life, showing with her whole being that if 'God created us to know, love and serve Him in this life', nothing should take precedence over that task."

The Pope concluded his homily by referring to Battista Camilla da Varano, who "bore profound witness to the evangelical significance of life, especially by her perseverance in prayer."

"Completely immersed in the depths of the divine, hers was a constant ascent along the path of perfection, demonstrating heroic love for God and neighbour."

"Her journey was marked by great sufferings and mystical consolations, for she had in fact decided, as she herself wrote, 'to enter into the Most Sacred Heart of Jesus and to drown in the ocean of His most bitter sufferings'."

"In an age in which the Church was experiencing a relaxation of customs, she decisively followed the way of penitence and prayer, animated by the ardent desire for renewal of the Mystical Body of Christ."



LEFT: Archbishop Mark Coleridge presents the Pope with an anthology of Mary MacKillop essays edited by Canberra ACU lecturer Dr Alan Cadwallader. RIGHT: Cathy Moffitt and Karen Nixon. FAR RIGHT: ACU student Natalie Prevellido performs at a concert on the eve of the canonisation.



ABOVE: Staff and students from Trinity College Goulburn cross the Tiber River in Rome (from left): Michael McKillop, Mark Burke, Caitlin Nye, Thomas Campton-Smith, Courtney Bugden, Maureen Clancy and Colin Groves. The pilgrimage "made me realise how difficult it would have been for Mary when she travelled to Rome and gave me a greater appreciation of the hardships she endured," Mrs Clancy said.

RIGHT: Foreign Affairs Minister Mr Kevin Rudd with Thomas Campton-Smith, Michael McKillop, Courtney Bugden and Mark Burke.



LEFT: Margie Doyle and Karen Nixon grab a drink from a water fountain in Trastevere.



RIGHT: Brisbane Auxiliary Bishop Brian Finnigan and Herbie O'Flynn catch up.



ABOVE: Pilgrims all ready to take on the streets of Rome.

FAR LEFT: Charlotte King and Heidi Welsh at the Wednesday papal audience.

LEFT: Representatives from Australia, New Zealand, Peru and Timor-Leste in the offertory procession for the Thanksgiving Mass at St Paul's Basilica the day after Mary MacKillop's canonisation.

Big moves afoot for Goulburn's Trinity College

New buildings are going up and old ones are being restored as Trinity College staff and students prepare to move the school to one campus for the start of 2011.

The Goulburn secondary school was established in 2000 as an amalgamation of St Patrick's College and Marian College.

For the past 10 years, the former St Patrick's site has served as the junior campus for years 7-9 Trinity students, while the Marian site, which is still owned by the Sisters of Mercy, has been the senior campus for years 10-12.

Trinity principal Mrs Mary-Jane Carroll-Fajarda said there had been talk for some time about consolidating the college on the St Patrick's site but it was not until the announcement of the Building the Education Revolution grants that they had the means to do so.

"Having all the students in one location will provide a better pathway through stages 4, 5 and 6 of their education," she said.

"The move will also allow us to consolidate our resources and build a stronger community."

A new science block, library and multiple classrooms are under construction while older buildings are being renovated to cater for new staff areas and specialist teaching rooms such as a commercial style kitchen for hospitality students.

Mrs Carroll-Fajarda said the renovations had been a chance to enhance facilities such as the ovals that suffered in the drought, and to provide for future technology by laying fibre optic cables.

"Moving to one campus will change the culture of the school," she said. "We've had to review policies, procedures and pastoral structures. There is so much to consider, even simple things like where will the students eat lunch? Where will they get the buses? How do we accommodate increased traffic flow?"



The consolidation will also provide challenges for staff, as very few teach at both campuses. "Most haven't taught the other half of year levels in 10 years so we'll be doing some professional development to assist with that transition," Mrs Carroll-Fajarda said.

"We're particularly conscious of causing minimal disruption to the 2011 HSC students so the staff teaching our current year 11 will stay with them through next year."

While it had been a complicated process meeting heritage requirements, fire safety regula-

tions and general OH&S, the cooperation of the many people involved had ensured all staff and students would be able to start the 2011 school year on one campus.

Once the move is complete, the Sisters of Mercy will reclaim the Marian campus. Congregational leader Sr Marie Duffy said they were exploring options for the property but were yet to reach a decision.



TOP: The original St Patrick's dorms, which will become hospitality, textiles and staff areas.
ABOVE: Welfare coordinator Ryan Greer in what will be his future office.

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Missal DVD launched

The much anticipated catechetical resource "Become One Body, One Spirit, In Christ", designed to explain more fully the changes to the English version of the Roman Missal, has been launched.

The interactive DVD ROM contains sections on living a Eucharistic life, receiving the English translation, celebrating the Eucharist, exploring the Mass through the ages and crafting the art of liturgy. More information about the resource is available at www.becomeonebodyonespiritinchrist.org

New head for LCM Health

A former NSW government minister is the new chair of Little Company of Mary Health Care. Mr John Watkins will take up the position this month when the term of current chair Mr Tom Brennan expires.

LCM Health Care runs 25 Catholic, health, aged care and community organisations under the Calvary banner in Canberra, NSW, South Australia, Victoria, Tasmania and the Northern Territory. Mr Watkins, who was deputy premier for three years, led the World Youth Day Co-Ordination Authority.

Christian radio seeks support

Canberra's Christian radio station has launched a major funding drive to ensure its survival. 1WAY FM, which began transmitting in 1991, said its "Rise and Survive" campaign was necessary to maintain Christian radio broadcasts to the Canberra community.

The appeal comes after the radio station learned it would be forced to spend significant money to relocate transmission equipment to a costlier, more elevated broadcast location on top of Black Mountain tower.

The station set a goal of raising \$150,000 in a three-week campaign this month. Donors may contribute through the station's website at www.1wayfm.com.au or by contacting the station, telephone 6239-3711.

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In the event of a death taking place in a hospital or nursing home, most of the formalities required for the issuing of death and other certificates are normally undertaken by the hospital or nursing home administration.

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Facelift takes shape piece by piece

Restoring the sandstone on the northern wall is the latest project for the Sts Peter and Paul's Old Cathedral restoration.

As the old pieces are removed, Goulburn parish priest Fr Dermid McDermott has incorporated them into gardens around the presbytery.

Meanwhile the team at Stone Restorations have been working to replace the many damaged decorative pieces and corner works.

"In some cases they've been able to replicate the existing damaged pieces," restoration committee works supervisor Mr Brian Watchirs said.

"But in other instances pieces have been missing for so long no one remembers what they looked like, so I've taken inspiration from other churches and cathedrals and offered photos for them to work from.

"Now that we're St Mary Queen of Apostles parish we've got Mary's crown to add to the cathedral too."

Mr Watchirs said all the sandstone pieces should be installed by the end of November.



ABOVE: Sts Peter and Paul's Old Cathedral restoration committee works supervisor Mr Brian Watchirs with some newly carved sandstone pieces ready to be installed. RIGHT: New sandstone is slowly being added to the corners and doorways.

Work on the Caroline Chisholm mosaic to be fitted over the filled-in window on the Verner Street transept is also well underway, with an unveiling planned for Easter next year.

To support the committee in their work, or for more information about the restoration projects, go to <http://site.stspeterandpaulsoldcathedral.org> or telephone the parish office, 4821 1022.



New centre sign of parish's confidence

North Woden parishioners' dream to have their own parish centre has been realised with the new building officially blessed and opened last month.

Parish pastoral council chair Mr David Swan said the project began after the 2005 Archdiocesan Synod when there was much discussion about what the parish could do to move forward.

All the ideas proposed had one common factor: they would need a designated space.

Parish priest Fr Tony Frey suggested a parish centre.

"At first no one thought it was possible, but here we are," Mr Swan said.

"The new centre not only represents the realisation of a long held dream but also reflects the parish's confidence it can continue to be into the future a sure and visible expression of the Church's presence in the life of the community it is called to serve, both spiritually and pastorally."

Archbishop Mark Coleridge celebrated Mass before the opening of the parish centre with Fr Frey, retired priests from Lanigan House, and Ugandan Bishop Paul Ssemogerere who was in town visiting a friend in the parish.

Children from Holy Trinity Primary and Sts Peter and Paul's Primary also attended.



Former North Woden parishioner Kevin Kennedy, Bishop Paul Ssemogerere, who was visiting from Uganda, and long-time parishioners Gaie and Terry Ross outside their new parish centre.

A celebration of Australian musicians

Parishioners and teachers from the Archdiocese were among 250 parish musicians, singers, worship leaders, youth ministers, teachers and clergy from across Australia who attended the As One Voice national Christian music conference in Sydney. The program was a celebration of Australian composers and musicians, professionals and volunteers who dedicate their time and talent in service of the church and schools through music. Master classes were run by Amanda McKenna, John Burland, Michael Mangan, Simon Hyland, Gina Ogilvy and Trisha Watts.

RIGHT: Among those who attended were (from left): Zita Clifford (teacher, St Michael's, Kaleen) Fiona Wilkinson (Holy Spirit Parish, Gungahlin) Anne Eade (Holy Spirit Parish, Gungahlin) and Sue Fisher (teacher, St John the Apostle, Florey)



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

Internet www.cg.catholic.org.au

By Claire Mitchell

A personal journey to unlock the secrets of her Aboriginal heritage has set Canberra mother of seven Mrs Kerrie Hogan on a path to work towards better representation for all indigenous people.

That path has included positions with the Department of Education, the Catholic Education Office, three of Canberra's tertiary institutions, and the Archdiocese's Aboriginal Catholic Ministry.

Fuelled by the events of her past, she has used each role as an opportunity to support and encourage indigenous people in the ACT.

Mrs Hogan is a Wonnarua woman from Singleton in NSW.

She traces her Aboriginal heritage through her father but never really had the chance to hear his stories, as her parents separated when she was nine.

"I knew I was Aboriginal but it wasn't something we ever spoke about growing up," Mrs Hogan said.

"My father wasn't very dark and he kept his indigenous side hidden.

"I remember telling kids at school once that I was Aboriginal but they wouldn't believe me because they said I wasn't dark enough."

Mrs Hogan said many families were in a similar situation at the time.

It wasn't until years later that she decided to find out more about her Aboriginal heritage.

"Unfortunately I didn't reconnect with my father until his funeral," she said.

"I was sad that he never knew that my life was good, that I grew up, got married and had children who have so many more opportunities than he or any of his family did.

"But I feel his spirit with me all the time so, he knows."

After graduating from university, Mrs Hogan took a position as the indigenous officer for the ACT Department of Education, working with students in schools and liaising with teachers and parents.

She had found her calling.

"Growing up I was searching, trying to find my place," she said.

"When I started with the education department I realised I'd found it. That's not something you can run away from."

And so she has continued similar work with the Catholic Education Office, the Ngunnawal Centre at the University of Canberra and the Yurauna Centre at CIT.

Then in January this year she started at the Australian National University's Tjabal Centre, providing academic and pastoral support for students.

She also spent some time as the National Aboriginal and Torres Strait Islander Cabinet representative for the ACT, which is when she started thinking about ways Aboriginal people could also be better represented spiritually.

"I started researching Aboriginal Catholic Ministry in different states and decided that's what we needed here," Mrs Hogan said.

One woman's journey has benefits for all

'There are Aboriginal people in the community who want to be part of the Church but don't know how'

The ministry has established regular healing Masses at St Benedict's Church in Narrabundah, it supports parishes looking to implement reconciliation plans, and will be holding a family gathering at the end of the year.

Mrs Hogan said the aim is that other people will follow their example and start their own events and activities to ensure indigenous people are represented in the parishes.

"There are Aboriginal people in the community who want to be part of the Church but don't know how," she said.

"We all share the same faith, even if some of us express it differently."

● Cont Page 14.



Kerrie Hogan, academic and studies coordinator at the Australian National University's Tjabal Centre (formerly known as the Jabal Centre).

Help Keep Christianity Alive in the Land of Christ's Birth

The Holy Father's concern for the Christian presence in the Holy Land and Middle East led him to call on the Catholic charity Aid to the Church in Need (ACN) to prioritise support for a Church that is "threatened in its very existence". Benedict's XVI's plea for the faithful in the Middle East follows an upsurge of anti-Christian fundamentalism, which has helped cause a mass exodus from the region.

Among the places worst affected is the Holy Land, where the number of Christians has dwindled to barely 150,000. Over the past 60 years, the percentage of Christians in Bethlehem has plummeted from 85% of the population to only 12%. In Jerusalem the figure has fallen from 20% to just 1.1%. What would Christmas Day at the birthplace of Christ be like if the faithful were no longer there to gather, worship and celebrate?

Please help us to sustain the 'living stones' - the faithful themselves - who walk the lands Christ knew so well, otherwise Christianity worldwide runs the risk of losing this first-hand witness and the Holy Places simply becoming museums for tourists to visit.

Your donation will help ACN's projects to support the faithful in the Cradle of Christianity. These include support for priests, religious and lay people, offering subsistence help to refugees and building and repairing churches and convents. Help is also given to crucial media projects aimed to promote the message of Christ.

A beautiful set of six handcrafted Christmas tree ornaments, made of olive wood in Bethlehem, will be sent to all those who give a donation of \$15.00 or more to help this campaign.

Please tick the box below if you would like to receive the Christmas tree ornaments*.



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Pope Benedict XVI



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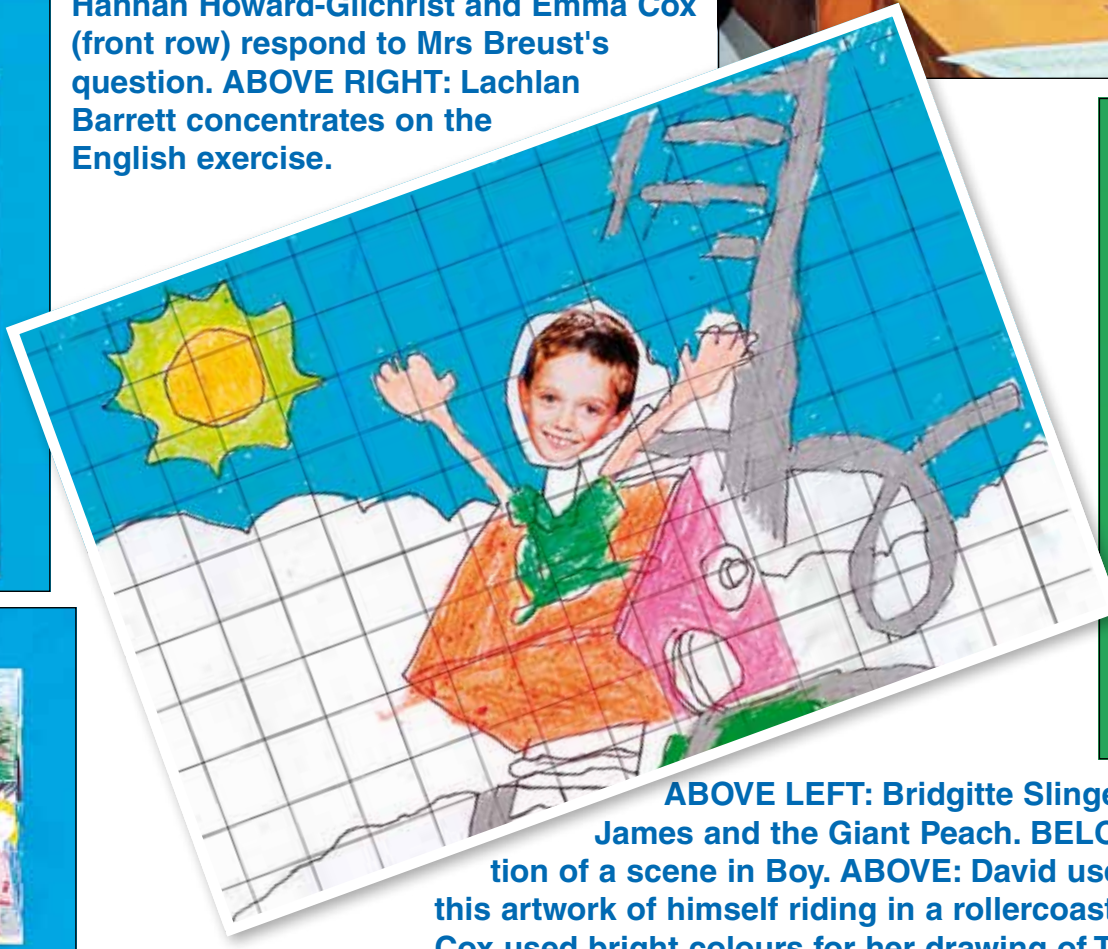
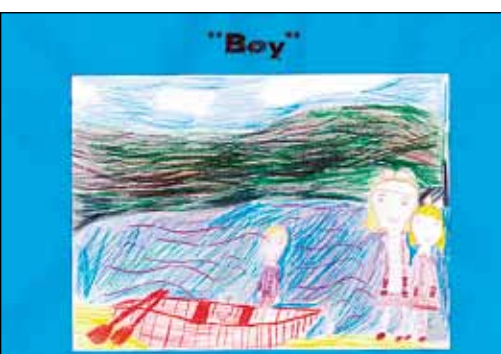
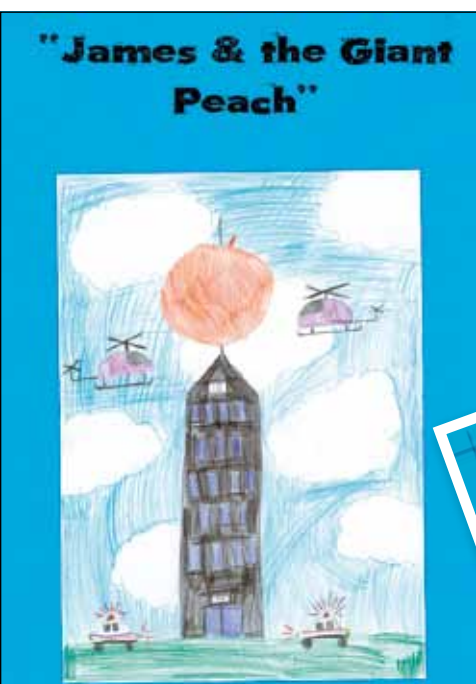
The year 6 students at St Anne's Central School in Temora had just finished the 40 Hour Famine when Catholic Voice visited. Mrs Colleen Breust was leading the children in some language exercises. They had also recently been busy reading Roald Dahl books and creating colourful artworks based on the title.



ABOVE: Year 6 students from St Anne's Central School, Temora. LEFT: Janie Bischard and Layla Lynch promote their class' efforts in the 40 Hour Famine.



ABOVE: Bethany New and Georgia McCabe (back row) and Bridgitte Slinger, Hannah Howard-Gilchrist and Emma Cox (front row) respond to Mrs Breust's question. ABOVE RIGHT: Lachlan Barrett concentrates on the English exercise.



ABOVE LEFT: Bridgitte Slinger drew this illustration of James and the Giant Peach. BELOW LEFT: Beth New's illustration of a scene in Boy. ABOVE: David used a photograph to make this artwork of himself riding in a rollercoaster. ABOVE RIGHT: Emma Cox used bright colours for her drawing of The BFG.



LEFT: St John the Apostle Primary students during their story-dance adaptation of Rose Blanche.

St John the Apostle Primary took out the ACT grand final of the Wakakirri story-dance competition with an adaptation of the wartime story Rose Blanche.

All 116 of the Florey school's year 5 and 6 students were involved in the performance, which explored the plight of refugees.

Year 6 teacher Mrs Vanessa Ross said unlike most years, when Wakakirri was treated solely as a performing arts project, this year the school incorporated the story-dance into the whole curriculum.

"We took the students to Commonwealth Park to participate in the Refugee Realities Program where they got to experience different situations refugees often face in their lives," she said.

"This helped them with their acting and script writing.

"One of the members from our parish's refugee resettlement program also came and spoke to the students. They got to ask questions and see how they could help in their own parish."

After their grand final performance, everyone waited nervously under the Canberra Theatre stage to hear the results.

"When they announced second, and it wasn't us, our hearts sank," year 6 student Shelby Frame said.

"Then when they said we were first, screams erupted from under the stage."

Wakakirri is not all about awards. The national arts festival's aim is to give students the opportunity to tell a story that will make a difference.

Year 6 student Abby Keech said it was also a great self esteem boosting exercise.

"I was so shy before. Then I did Wakakirri and now I have so much more confidence."

Four other archdiocesan schools also competed in the finals: Holy Family Primary Gowrie, St Francis of Assisi Primary Calwell, St Gregory's Primary Queanbeyan and St Monica's Primary Evatt.

BELOW: Holy Family Primary chose to perform a version for Wizard of Oz for Wakakirri.



LEFT: St Francis of Assisi Primary students all masked up for their story-dance Man Vs Wild.



St Monica's Primary students in costume for their story-dance adaptation of Avatar.

Two saints honoured

Canberra's Syro-Malabar community honoured Mary MacKillop during the annual feast day celebrations of the first Indian Catholic saint, St Alphonsa.

Bishop Sebastian Vadakel was the main celebrant of the Mass held in St Peter Chanel's Church, Yarralumla.

He was assisted by Fr Francis Kolencherry, Fr Varghese Vavolil, Fr John Vallayil, Fr Sunil Kadaparambil, Fr James Antony and Fr Jaison Mulerickal.

Bishop Pat Power delivered the homily, detailing the lives of the two saints.

"Alphonsa and Mary MacKillop were from different times, different cultures and even different rites," he said.

"May they pray the Church is more truly Catholic; universal and all embracing.



A portrait of Mary MacKillop and a statue of St Alphonsa were carried in the procession.

"May we reach out to all our brothers and sisters in Christ without discrimination."

Following Mass, the congregation held a procession around the church, carrying a portrait of Mary MacKillop and a statue of St Alphonsa.

The day concluded with an afternoon of performing arts.



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Tranquil retreat run for women

"Do not let your hearts be troubled" was the theme of a retreat run by Call to Connect women's ministry for women of the Archdiocese.

The retreat was well attended and enjoyed by all in the tranquil surroundings of Warrumbui Retreat and Conference Centre, near Murrumbateman.

Fr Geoffrey Coombe MGL accompanied the group over the time.

The retreat was characterised by excellent talks and sharings on "Trusting God" and "Forgiveness and healing", quiet prayer time with a reflection on "God's love for us" and a contemplative prayer



At the retreat were (from left): Bernie Mullany, Anne Lim, Judy Mann, Fr Geoffrey Coombe MGL, Bruna Catanzariti, Celestina Leong, Cathy Ryan and Philine Khaw.

session called "Resting with Jesus".

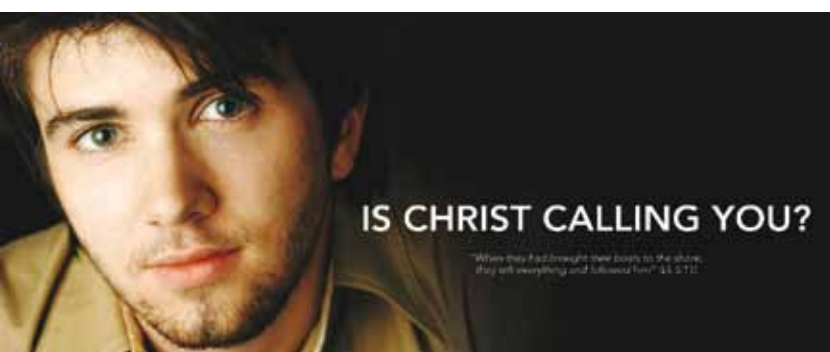
There was also sharing group discussion, Mass and time to socialise.

Call to Connect is an emerging ministry for women.

The group holds functions throughout the year as well as facilitating interparish prayer/sharing groups and a

"blind" e-mail register called "Women of the Archdiocese" to spread news of upcoming events and items of interest.

Any women who wish to be added to the register or who wish to pass on information should contact Bronnie. Schlager@gmail.com, telephone 0432 257 622, Diane 0404 228 396 or Anne 0400 937 556.



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Confirmation on the coast

Eight South Coast children were confirmed by Archbishop Mark Coleridge, four at Our Lady Star of the Sea Church, Narooma, and four at Our Lady Help of Christians Church, Bermagui. They are pictured with their catechists.

TOP: At Narooma, back row: Judy Whiting, Fr Michael Mullen, Archbishop Coleridge, Virginia Wallens and June Robinson. Front, Patricia Ngugen, Karley and Melody Betts, Nicholas Carter and Christine Stent. BOTTOM: At Bermagui, Fr Michael Mullen, Colleen Manns, Raquel Lagana, Ashleigh Russell, Archbishop Coleridge, Khoa and Thein Luu and Celie Moore.



Pilgrims mark Fatima Day



Twenty eight pilgrims from Canberra and Queanbeyan travelled to the Our Lady of Mercy shrine at Penrose Park to celebrate Fatima Day.

This year's Mass also included the ordination to the diaconate of Br Peter Zytka OSPPE.

The group then processed to the grotto for devotions.

ABOVE: From left is Karnela Gelencser, Maria Gelonesi, Tina Mirtino, Conchetta Girdullo, Francesca Deklin, Cecily Little, deacon Peter Zytka, Ron Hibberson, Jeanette Wilson, Marianna Norgrove, Fr Anthony David, Pam McCulloch, Mary Tsen, Fay Gluhak, Elizabeth Hartinger, Enid Martin, Vera Koznjak, and Drina Culjak.

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Bony Abraham blesses a child while he distributes communion for the first time as a deacon.

New deacon for MGL

The Missionaries of God's Love added another deacon to their ranks when Bony Abraham was ordained in St Christopher's Cathedral.

The liturgy according to the Syro-Malabar rite was celebrated by Bishop Sebastian Vadakel, who is responsible for the care of Syro-Malabar Church migrants in Australia.

He was assisted by Archbishop Mark Coleridge, Cathedral administrator Fr Francis Kolencherry, Missionaries of God's Love (MGL) moderator Fr Ken Barker, and several MGL priests.

A number of MGL brothers from India also served on the sanctuary.

The music and songs for the celebration were performed in English and Malayalam by the local Syro-Malabar Catholic choir, with support from some of the MGL brothers.

"The whole rich liturgical experience demonstrated the beautiful diversity in the Catholic communion, and the rich tapestry of different styles of worship that make up our life as Catholics," Fr Barker said.



Bony Abraham is ordained to the diaconate by Bishop Sebastian Vadakel while Fr Francis Kolencherry (left) and Fr Ken Barker (right) look on.

After his ordination to the diaconate, Bony Abraham returned to the MGL Melbourne seminary to finish his studies. In 2011 he will serve as a deacon at St Benedict's parish, Narrabundah.

Claudia fashions an outfit from Vinnies

Vinnies is the place to go for fashion bargains this summer, according to Canberra stylist Jenny Kozlow and Miss World Australia (ACT) Claudia Vannithone.

"I love buying pieces here and there at Vinnies to transform an outfit into something new and different, and I've often picked up some really great brand names," Ms Vannithone said.

"The best part of it all is that all the proceeds from the sales go towards helping people in our community - from homeless kids living on the streets, families in crisis, and people in desperate need.

"That's why Vinnies is a feel good shopping experience."

During a recent fashion evening, Ms Vannithone showcased a number of Vinnies based outfits while Ms Kozlow provided guests with shopping tips.

"There are many misconceptions about second-hand shopping, but often items haven't been worn and nothing is damaged," Ms Kozlow said.



Miss World Australia (ACT) Claudia Vannithone in a dress she picked up at a St Vincent de Paul retail store.

"It definitely is possible to find fashionable clothing."

All profit made from items sold in Vinnies centres goes towards helping families and individuals in need through St Vincent de Paul services and programs.

Inner-city church marks 75th

A church and school that was opened when the population of Canberra was less than 8000 celebrates its 75th birthday this month.

St Patrick's church/school in Donaldson Street, Braddon, was blessed and opened by Goulburn Bishop John Barry on 20 October, 1935.

To mark the anniversary, Mass will be celebrated at St Patrick's at 10am on Sunday, 21 November, by German chaplain Fr Edward

Evans and Fr Kieran Adams OP, assistant priest of Central Canberra parish. A regular Sunday morning Mass is celebrated at St Patrick's for the German community of Canberra. The church is also a popular lunch-time Mass venue for inner-city workers and residents.

The anniversary will be an opportunity to honour the memory of the first parish priest, Fr Stan O'Donnell, his successors and the religious sisters who taught thousands of northside children over the years.

Before St Patrick's was opened, Mass for northside residents was held in Ainslie Primary School from 1927 and before that in the Trades and Labour hall in Acton.

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



The Good Samaritan Sisters initially took charge of the school and remained for 20 years.

They were followed by the Sisters of Mercy who continued to teach there until the school closed in 1973.

By then, so as not to be confused with the recently opened St Patrick's Church in Ipima Street, the school had been renamed Our Lady of Mercy.

Anyone with a connection with the church and school, especially past pupils and former parishioners, has been invited to come back for the anniversary Mass. For further information and for those who need transport, contact Mr Vin Kane, telephone 6248 9664.

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All about the hope of Advent

The CEO Library holds a good collection of DVDs, videos, books, and music CDs for Advent. Resource titles may be found in the library's online catalogue.

DVDs

The Promise of Advent. 2 DVDs, 15 minutes each, ages 8 to 13.

This Australian series includes two titles: 1. Hope & Joy 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. 2. 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.

Advent and Lent. Celebrating the Seasons series, 25 minutes, ages 8 to 13.

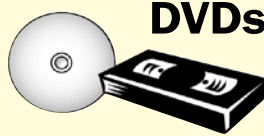
Using the four candles of the Advent wreath as the focus, this video examines how Advent is made up of waiting, kindness, joy and peace. Children tell how they find these qualities in their lives, as well as the people they remember from the Scriptures and today who exhibit Advent qualities. Other Advent activities are also shown, including the Jesse Tree, making a crib, and Advent calendars. Format is a mixture of action, still pictures, and drawings

Jesus of Nazareth Part 1: The Awaited Messiah. 30 minutes, 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 minutes, ages 8 to 13.

Videos & DVDs



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.

SOUND RECORDINGS

Carey Landry & Carol Jean Kinghorn. How Beautiful is the Child: Music for Advent and Christmas. 1 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.

Music for Advent and Christmas. 1 CD, ages 7 to 11.

A collection of 22 traditional Advent songs and Christmas carols produced by Jamusic, Victoria, to support music programs in schools and parishes.

ELECTRONIC RESOURCES

Symbols of Advent. CD-Rom, ages 12 to adult.

The main scriptural Advent symbols are presented in colourful illustrations, together with an interpretation of each, and the references for finding them in the Sunday Advent readings. There is also a description and explanation of the Advent Wreath and the Jesse Tree - traditional forms of Advent decoration.

- Dennis Granlund (Librarian)

Library services information, and the Online Library Catalogue, are available at <http://ceolib.cg.catholic.edu.au/oliver/libraryHome.do>. The Catholic Education Office Library is located in the Rheinberger Centre, corner of Weston and Loch Streets, Yarralumla, on the site of St. Peter Chanel's Church.

Telephone: 6163 4350.

Email: library@cg.catholic.edu.au. Open weekdays 9am to 5pm.

A journey with benefits for all

From Page 9.

Mrs Hogan's mission for equity has been met with opposition by some over the years, who have challenged her with questions like "why should people get special treatment or extra benefits just because they're Aboriginal or Torres Strait Islander?"

"The answer is because we're not all on the same level yet," she said.

"Our life expectancy is lower; the percentage of indigenous people finishing school is much lower; we are behind on so many levels. So if equity will ever be possible we need that boost, we need that extra support to put us on the same level."

Luckily, she is not alone in her efforts.

Mrs Hogan said she had a very supportive husband and family, without whom "none of this would be possible". She also has her faith.

"I've always had God in my life, leading me," Mrs Hogan said.

"Since I started down this path to find out about my heritage and support other indigenous people, my father's spirit has been there with me too."

As her goal for equity continues, so too does her research into her own history - something she is determined to share with her children.

"I've just come back from a family reunion in Singleton; there were so many stories," she said.

"I missed out on that from my dad but I want to pass that on to my children."

"I am proud of my history and where I come from. I want to make sure they are too."



Kerrie Hogan with her brother Martyn and their Aunt Pansy at the Wonnarua family reunion.



An early 1900s photo of St Clair's Mission. Kerrie Hogan's great-great-great grandmother Sarah Madoo Waters, the matriarch of the Wonnarua people, is pictured in the centre holding a hat.

Why did you join ACU campus ministry and how long have you been involved?

Ministry has always been part of my life. I've been volunteering in ministry since 2005. About a month ago this position came up. It was the perfect opportunity to continue doing something I'm passionate about and get paid for it.

What does your position entail?

Ministry here is actually a partnership between ACU on a national level and with CatholicLIFE. It's about providing opportunities for staff and students on campus and then linking them into the wider Church. I'm here everyday and a lot of my time is "open door" when people can come by, have a chat, help us finish a puzzle, whatever they need. I spend a lot of time wandering the two campuses catching up with people and encouraging them to join me at morning prayer, adoration, Mass or afternoon prayer - all of which we organise. We also put on special events like Guinness and God.

What is the most rewarding aspect of ACU campus ministry?

What I really love is seeing students engage in their faith. Having people participate in things that we organise is great but what's even better is to see them then take the initiative to go that extra step and do their own thing as well.

What are the challenges in your work?

I know this is only a small campus but there are still so many people you need to be there for. We're here for staff and students - that's two very different groups of people. The real challenge is not just being there for those who come and knock on the door but to reach out to those who don't know about campus ministry and who don't have a connection to the Church.

Is there much demand for the support of ACU campus ministry?

Campus ministry is more about providing an opportunity than meeting a demand. And the way to reach out to more people is by meeting them where they're at. That's the Guinness and God philosophy for example. People care about differ-

why I do

A column in which well known and not so well-known people tell us about themselves. This month we speak to Joshua Goldsbrough, campus ministry officer at Australian Catholic University Canberra



what I do

ent things so you need to find out what matters to them and use that as a starting point. It's really about being available, being open to feedback and actually listening to what people need.

Why is campus ministry important?

It's an opportunity to engage with people directly as young adults. Catholic universities shouldn't operate in isolation. Through campus ministry we provide a bridge between the university and parishes. Through this bridge, through our partnership with CatholicLIFE we can make a difference in their lives, not just for the four years they're at uni.

What are some of the common misconceptions about campus ministry?

People often assume we're just here for those involved in the Church. That is not true. We're here for anyone and everyone. Similarly, we're not all about Church and nothing else. Ministry is about life. And while my job may look like one long friendly chat with whoever's around, there's a lot of behind the scenes stuff too - admin, event management, meetings.

When not working at ACU, how do you spend your time?

Ministry is a big part of my life so I volunteer with other ministries and go on mission overseas. I do normal things too, like Oztag, movies etc.

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Can't pray? Then just show up

Several years ago, a friend shared this story with me: Raised a Roman Catholic and essentially faithful in going to church and in trying to live an honest moral life, he found himself, in his mid-40s, plagued by doubts, unable to pray, and unable (when he was honest with himself) to even believe in the existence of God.

Anxious about this and looking for spiritual guidance, he went to see a Jesuit priest who had a reputation as a spiritual director.

He anticipated the usual counsel about dark nights of the soul and how these are given to us to purify our faith and, already familiar with that literature, he wasn't expecting much. Certainly he wasn't expecting the advice he received.

His Jesuit guide didn't try to engage him in any deep theological reflections on doubt and dark nights of faith.

Instead like Elisha to Naaman, the Syrian leper, he gave my friend a counsel that sounded so simplistic that it triggered irritation rather than hope.

The Jesuit simply told him: Make a promise to yourself to sit

in silent prayer for a half an hour a day for the next six months.

I promise you that if you are faithful to that you will, by that time, recover your sense of God.

My friend, beyond being upset with what he felt was an over-simplistic bit of advice, protested that the biggest part of his problem was precisely that he couldn't pray, that he couldn't talk to a God whom he didn't believe existed:

How can I pray when I no longer believe that there is a God?

The Jesuit persisted: "Just do it! Show up and sit in silent prayer for half an hour a day, even if you feel like you are talking to a wall. It's the only practical advice I can give you."

Despite his scepticism, my friend took the Jesuit's advice and faithfully sat in silent prayer for half an hour a day for six months and, by the end of that time, his sense of God had returned, as had his sense of prayer.

This story, I believe, highlights something important. Our sense of God's existence is very much linked to fidelity to prayer.

Ron Rolheiser

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



However, and this is the catch-22, it is hard to sustain a life of prayer precisely because our sense of God is often weak.

Simply put, it is not easy to pray. We have easy words about prayer, but we struggle to sustain, long term, real prayer in our lives.

Prayer is easy only for beginners and for those who are already saints.

During all the long years in between, it is difficult. Why? Because prayer has the same inner dynamics as love, and love is sweet only in its initial stage, when we first fall in love, and again its final, mature stage. In between, love is hard work, dogged fidelity, and needs will-

ful commitment beyond what is normally provided by our emotions and our imagination.

Prayer works in the same way. Initially when we first begin to pray, like someone young and in love, we tend to have a period of fervor, of passion, a time when our emotions and our imaginations help give us a sense that God exists and that God hears our prayers.

But as we grow deeper and more mature in our relationship to God, just as in a relationship to someone we love, reality begins to dispel an illusion.

It's not that we become disillusioned with God, but rather that we come to realise that so many of the warm thoughts and feelings we believed were about God were really about ourselves.

Disillusionment is a good thing. It's the dispelling of an illusion.

What we thought was prayer was partly a spell of enchantment about ourselves.

When that disillusionment sets in, and this a maturing moment in our lives, it is easy to believe that we were deluded about the other, the person we

had fallen in love with or, in the case of prayer, God.

The easy response then is to back away, to quit, to see the whole thing as having been an illusion, a false start. In the spiritual life, that's usually when we stop praying.

But if the opposite is called for.

What we need to do then is to show up, just as we did before, minus the warm thoughts and feelings, bored, uncertain, and stripped of our enchantment about ourselves.

The deeper we go in relationships and in prayer, the more unsure of ourselves we become, and this is the beginning of maturity.

It's when I say, I don't know how to love and I don't know how to pray, that I first begin to understand what love and prayer actually are.

Hence, there is no better advice than that given by this Jesuit priest to my friend who thought himself an atheist:

Just show up. Sit in humility and silence long enough so that you can begin to hear someone else, not yourself.

It's really all about the heart

By Victoria Corcoran*

From a young age we are told by our parents that beauty comes from the inside and as young hopeful children we believe it without question.

However, what happens when youth hit the teenage years and all sense of individuality, health and uniqueness is too often replaced by low self-esteem, eating disorders, bullying, depression and long-lasting self-consciousness?

So what is the cause? What is the solution? And is it possible to change a notion about body image that is ingrained in the psyche of today's youth?

Body image, as defined by the website www.dictionary.com, is "an intellectual or idealised image of what one's body is or should be like" and while most commonly associated with young girls, it is a prevalent issue for teenage boys.

As a young woman I have experienced and witnessed the impact that poor body image can have on today's female adolescents.

I have felt the heavy burden and pressure which tells us that we must resemble Paris Hilton and watched many girls suffer physically, emotionally, mentally, socially and spiritually as they chase the social classification of "hot".

What causes this distorted message of body image is one of the most debatable questions. Is it puberty, peer pressure or a foundation more deeply rooted within society?

The answer is all of these factors, however the soul of this negative message of beauty lies within the media.

The use of dangerously thin models, provocative and stereotypical images, constant weight loss and beauty "enhancing" advertisements as well as extreme photo-shopping preaches to young girls that their beauty is valued by waist size and their facial comparison to a magazine cover.

Instead of defining beauty by our desire to help others, our heart's determination to make change, or the courage to stand for what is right, the western world teaches young women that they must have a prescribed "look" and through this is severing the hope of thousands of girls to simply be themselves.

A 2006 survey by respected dietician and researcher Dr Jenny O'Dea revealed that 18 per cent of Australian

Changing our world

Catholic Voice each month focuses on the views of a young person and what they see as important today



girls suffered from eating disorders. The Butterfly Foundation's statistics show that the mortality rate of these disorders is roughly 10 to 20 per cent with many being suicides.

The solution is, therefore, in all our hands. Celebrities must become more positive role models, the media must learn to teach the right lesson, parents must continue to demonstrate to children of all ages that one's heart is more important than one's face, youth must stand as one realising that difference isn't something to fear and, most of all, there must be a united realisation that the old childhood tale of beauty is indeed the reality and truth of creation.

Because, in the end, while the western world is so obsessively focused on a thin body, the rest of the world's population is starving.

Poor body image continues to play an enormous role in the lives of teenage girls and boys.

While some have avoided the direct effect of this heart-breaking phenomenon, it remains a relentless and tragic reality for families and communities that didn't escape it.

The road to rediscovering positive body image is a long and arduous one, but in the end do not the young men and women of today deserve the right and opportunity to believe in themselves?

* Victoria Corcoran is 16 and has lived in Boorowa all her life. She has attended Hennessy Catholic College, Young, since year seven and has just been voted on the 2011 leadership team. She loves anything to do with horses, as well as singing, public speaking, reading, debating, art, drama and almost anything except athletics! She really would much rather be outside messing about with horses.

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SHORTS

Eat Pray Love. Starring: Julia Roberts, James Franco, Billy Crudup, Viola Davis, and Javier Bardem. Directed by Ryan Murphy. 140 minutes. M (Infrequent coarse language).

Overlong, though it is never hard to experience Julia Roberts's particular radiance in action. The locations are wonderful, and they capture the ambience and spirit of the countries shown. However, the film is full of clichés, and, overall, it doesn't greatly nurture or nourish the soul.

Charlie St Cloud. Starring Zac Efron, Kim Basinger and Amanda Crew. Directed by Burr Steers. 99 minutes. M (Mature themes).

Based on a novel, *The Death and Life of Charlie St Cloud*, the film takes its themes from the book's title. It is about death and life after death - here on earth. While there is both charm and warmth in the film and its depiction of selflessness, it is one of those films that is not quite what it set out to be and so somewhat diminished in its impact.

Resident Evil: Afterlife. Starring Milla Jovovich, Wentworth Miller and Ali Larter. Directed by Paul W.S. Anderson. 97 minutes. MA 15+ (Strong horror violence, blood and gore).

The Resident Evil films are just entertainment concoctions, bringing the world and the impossibilities of computer games to the big screen and a blasting sound system.

Summer Coda. Starring Rachael Taylor, Alex Dimitriades, Jackie Weaver, and Susie Porter. Directed by Richard Gray. 108 minutes. M (Coarse language).

An Australian movie that explores in detail the relationship between a young woman, Heidi who arrives in Australia from the US to begin a journey to recover memories of her childhood and dead father. A gentle and warm film that will appeal to those who like to see the grandeur and beauty of Australia's scenery on the screen.

Buried. Starring Ryan Reynolds voiced by Robert Paterson, José Luis García Pérez, and Stephen Tobolowsky. Directed by Rodrigo Cortés. 93 minutes. MA 15+ (Strong coarse language).

Anyone who has claustrophobia or finds the prospect of being buried alive too much to imagine will find this too harrowing. The film seems about to end several times. Because it is a Spanish film rather than American, we are wondering whether Paul will be rescued and the ending happy.



The Town

Starring: Ben Affleck, Rebecca Hall, Jon Hamm, Jeremy Renner, and Blake Lively. Directed by Ben Affleck. 125 minutes. MA 15+ Restricted (Strong violence and coarse language). Reviewer: Paul W Sheehan*.

This film is based on Chuck Hogan's "The Prince of Thieves" and tells the story of a group of bank robbers, led by Dough MacRay (Ben Affleck). They rob banks by wearing elaborate disguises.

The film begins with a bank heist in Charlestown, Boston, which the film tells us, is the bank robbery capital of the US and is the clue to the film's title. One of their heists goes wrong, causing Doug and his fellow bank robber, James Coughlin (Jeremy Renner), who wear facial masks, to take the bank's manager, Claire (Rebecca Hall), as a hostage.

They let her go, hoping she will not identify them, but they know she will.

Doug agrees to go looking for her to fix the problem, and he knows where to find her with the help of Claire's driving licence which they have.

Attracted to her in the robbery, and later in a laundromat, Doug falls for Claire in a serious way. They date and form a loving relationship. Soon, the police, led by FBI agent, Adam Frawley (Jon Hamm), are chasing Doug and his associates. Claire eventually learns the true identity of the man, who took her hostage, and she has to make a decision between continuing her relationship with him, or giving him up and accepting that justice has to be done.

Doug has to make a choice between loyalty to Claire and to his friends, and what might be best for his survival. Claire is equally conflicted but in a different way. Things are complicated additionally by the fact that Claire may have had a previous relationship with Frawley, and now she is harbouring a known criminal, who faces a lifetime behind bars. For most of the

movie, we know what Claire doesn't know, and genuine tension results from the various conflicts that inevitably unfold.

This is a well-directed thriller with a great group of actors. Most of the characters are likeable. We know who they are, and what they do, and the film manages to inject a note of humour that makes even the tense scenes entertaining in a comic way.

The film succeeds only partially in all of what it attempts to do. One might have hoped for a more-in-depth view of the criminal subculture that spawned Doug's commitment to it. However, Affleck does a great job of directing the movie himself, while also turning in an excellent performance as Doug.

For all of its two hours, this film entertains. Its rough language aside, it is both funny and involving. And it is seriously suspenseful, and very well acted.

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

Quality, but not for the squeamish

Let Me In

Starring: Kodi Smit-McPhee, Chloe Moretz, Richard Jenkins, and Cara Buono. Directed by Matt Reeves. 115 minutes. MA15+ Restricted (Strong horror themes and violence). Reviewer: Peter W Sheehan*.

This film is an American remake of the Swedish film, "Let the Right One in" which swept international awards before it a little over two years ago. It tells the story of a 12-year-old boy, Owen (Kodi Smit-McPhee) who is bullied at school and forms an attachment to a mysterious girl, Abbey (Chloe Moretz), who happens to be a vampire. Abbey and Owen live in apartments next door to each other.

It is a horror film with lots of violence, as one expects from any vampire movie, but the film departs from the usual genre in also being a sensitive story of two isolated children, who form a relationship.

Abbey requires blood to stay alive and the person who looks after her (Richard Jenkins) kills people to supply it to her. Cara Buono plays the role of Owen's mother, who has no way of coping with what is happening to her son, and curiously, Matt Reeves, as director, never shows her face in focus.

Despite the fact there is gore and blood everywhere, the relationship between the two children is depicted touchingly and sensitively. Moretz and Smit-McPhee are outstanding as the children, eclipsing the adults around them in the quality of their acting. Abbey is a monster, and Owen is



Owen (Kodi Smit-McPhee) who is bullied at school and forms an attachment to a mysterious young girl, Abbey.

drawn into her world as they strive for the affection that both of them need.

The images of Owen tell his story, and they require little dialogue to make their point, while Abbey manages to capture just right the vulnerability of a 12 year old, who has been 12 many times. The contamination of innocence (represented by Owen) through contact with evil (represented by Abbey) underlies the film.

It would have been tempting to make this movie a slash and kill film, but it is not that kind of film. Everyone in this movie is trapped by their circumstances.

This is a classy horror movie, but it is not for the squeamish. It richly deserves its

restricted classification, and viewers should know that lots of chills and terror lurk around corners in the film.

Horror and violence take over from time to time where one's sympathy for Abbey's plight is side-lined by the ferocity of her behaviour at dinner-time. In doing this, however, the film remains true to its genre. This is a quality film which holds your attention throughout. Suspenseful, dramatic and imaginative, it is a supernatural thriller that packs an emotional punch well above the ordinary.

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

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All too Hollywood sweet but it works

Here we are in that most familiar Hollywood territory - romantic comedy-land in which a couple who bicker and squabble cannot see what is clear to the audience: they truly love one another and will be on the road to happy-ever-afterwards before the end credits.

Only, there is a new wrinkle: they have a baby to raise.

Katherine Heigel and Josh Duhamel, an engaging, agreeable pair of actors, play the central characters. She is Holly Berenson, proprietor of an Atlanta gourmet food shop who is working hard to expand

it into a restaurant. He is Eric Messer, who directs TV sportscasts and rolls through life as a carefree playboy.

Their mutual friends, a married couple, set them up on a blind date, which is a disaster. They still maintain a friendship because of their married friends, but romantically involved they are not.

Then their friends are killed in a car accident, leaving 12-month-old Sophie an orphan. To Holly and Messer's surprise, their friends have named them in their will as joint guardians of the tot, and

Life As We Know It
Starring Katherine Heigel, Josh Duhamel and Josh Lucas.. Directed by Greg Berlanti. 114 minutes. M (sexual references, drug references). Reviewer: Jim Murphy*.

so they move into their friends' home and become surrogate parents while sleeping in separate rooms.

The bickering escalates as the pair struggle with the worst aspects of parenting - the child refusing to eat, infantile regurgitation, foul nappies, the

Wiggles etc. - but their mutual love for the child is drawing them closer, despite the presence of a handsome doctor.

The movie a bit too long and the ending is pure Hollywood hokum, but for the most part the geniality of the cast and the smooth direction carry the day. When Holly and Messer eventually locked lips at the preview I attended there was a small outbreak of applause from the (mostly female) audience - a fair sign that the movie hit its target.

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

Seven steps to spiritual sanity

Where the Hell is God? by Richard Leonard SJ. HiddenSpring, 2010, 69pp, \$18.95. Reviewer: Janet Moyle.

Where the Hell is God? Quite a confronting title, is it not? One calculated to grab our attention at the very least.

Richard Leonard SJ is director of the Australian Catholic Film Office. You will have read his movie reviews in Catholic Voice as these are published in all major Catholic newspapers in Australia.

In this book, Leonard addresses the age-old questions about the goodness of God and the existence of suffering and evil in the world.

His sister Tracey was left a quadriplegic in her late 20s after a car accident. She has written about her life before and after this terrible event in her 1999 book *The Full Catastrophe*.

Leonard was profoundly affected by his sister's experience. He was appalled by the platitudes of good Christian people in the months following. He describes these as terrible theology which alienates us from God in the

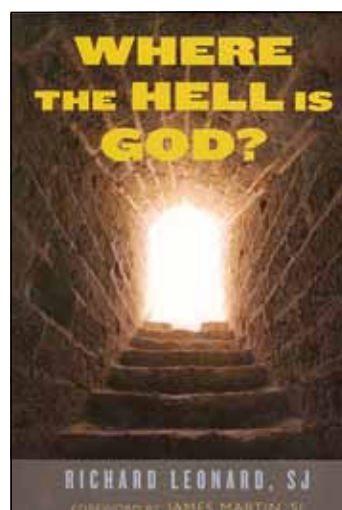
worst moments of our lives. (I can really relate to that!)

Hence he offers what he terms seven steps to spiritual sanity when we give in to the temptation to ask, "Where the Hell is God?"

He expands on these in short, pithy chapters. His advice is insightful, pastoral and original.

In summary, he states that God does not send suffering and disease or will natural disasters on us. Prayer asks God to change us so that we can change the world.

He is particularly definite about the inadequacy of the lingering, dated theology that states God sent his son to die for us to "take away" our sin. Jesus came that we may have life. God used his death, Leonard says, to announce the end of death.



He warns us that we should be very careful about what we sing. For example, he instances the third verse of "How Great Thou Art".

This popular hymn has its roots in the Protestant Reformers. It expresses what is known as "satisfaction theology". The words do matter, Leonard says, because in this verse they are not the truth.

This is but one of Leonard's axioms which startle and then compel readers to reassess their image of God.

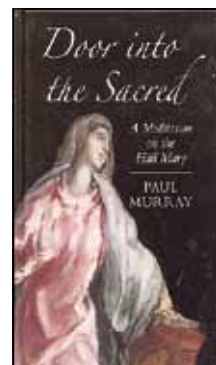
I found myself mentally cheering as I turned each page.

James Martin SJ writes, "This brilliant work by a gifted priest is one of the best books you will ever read on the question of suffering". I can only agree.

This prayer is a 'holy door'

Door to the Sacred. A Meditation on the Hail Mary. Paul Murray. London: Darton, Longman & Todd, 2010. 83pp, hb, \$24.95. Reviewer: Margaret Ryan.

Paul Murray, poet, professor and Irish Dominican, sees the Hail Mary as a holy door into the mystery of God's love. The book is somberly written, and draws on Murray's own reflections and prayer, and the contributions of theologians, saints, artists and poets of earlier times.



The first part of the prayer (extract from Luke) contains two salutations: from the angel and cousin Elizabeth. He sees Mary as both "highly favoured" and "deeply troubled": a young woman, beloved of God, bewildered, accepting, courageous, trusting, reflective and generous. The author draws a parallel between Eve's and Mary's "fruit" and the womb of Mary and the "tent" of the Church.

The second part of the prayer, added only in the 15th century, alludes to Mary as "Mother of God", bearing the fire of divine presence, and Mother of mercy, to whom all can turn at the two most precious of life's moments.

He warns against some popular devotional practices, perhaps linked especially with Mary, that assume sentimental, superstitious and exaggerated forms, which can lead to confused religious thinking, and "easy and convenient piety" that is not lived out in loving acts for others.

Christ alone is the Mediator between God and humanity. Mary is the joy of humanity, uniquely holy, but her holiness is dependent on the grace of Christ. A book for reflecting on and praying with.

At the cutting edge of scriptural studies

Making Sense of the Bible: Difficult Texts and Modern Faith by Antony Campbell. Paulist Press, 2010, 306pp, \$36.95. Reviewer: Janet Moyle.

Many times, when reading parts of the Old Testament or when praying the Psalms, I have reflected that the history of Israel sounds more like a modern-day jihad than that of a pilgrim people's journey with their God.

There are accounts of wars, massacres and triumphalism which seem at odds with the loving, forgiving Father as revealed by Jesus Christ.

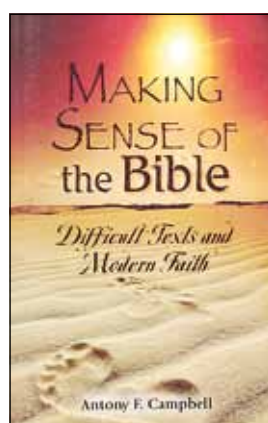
Antony Campbell SJ, a noted biblical scholar and author, skilled at research and well-versed in the traditions and culture of ancient Israel, addresses these anomalies.

His aim is to demonstrate how critical study together with current trends in biblical scholarship com-

bine to make sense of difficult and even disturbing texts for the modern reader.

Campbell's concern is less with the historical value of the texts than with their reflection on human experience and their theological value for assessing life before God. Nevertheless he is fully conversant with the arguments that archaeological discoveries prove the Bible right or conversely prove it wrong. What is needed, he says, is a wider interpretation of the biblical text, an interpretation that has always been possible but too often ignored.

He divides his study into three titles: the Pentateuch and



Revelation, the Book of Joshua and Enigma and the Books of Samuel and Reality. Painstakingly he disentangles the various Creation stories, the Garden, the Flood and Babel. He then addresses Israel's traditions about its ancestors - Abraham and Sarah, Isaac and Rebekah, Jacob, Leah and Rachel and finally Joseph. Each of the chapters has a section about the implications for modern faith, an avowed aim of Campbell's work. I found this to be most useful.

He devotes Chapter 4 to the Book of Joshua and what he terms "the most appalling extermination levels" in this scripture. He is clear that the slaughter never hap-

pened, which is a relief. The nasty bits, he says, are mainly in the reports. However, the book has been preserved over the centuries and we need to explore other perspectives also contained in Joshua.

Campbell has particular familiarity with the books of Samuel. It is fascinating to learn of the myths surrounding the person of David, of his military power and of his kingly court. Campbell states there is a massive unanswered question as to why the story of Bathsheba and David was ever told. There is nothing like it elsewhere in the Bible.

This book is at the cutting-edge of scriptural studies. It would be of great value to those undertaking serious study. Being written in an easy style, it is also accessible to a broad readership.

Catholic beliefs for the young

Faith Fusion. Knowing, Loving and Serving Christ in the Catholic Church. Gloria Shahin (et al). Our Sunday Visitor Inc, 2010. Student Workbook 224pp, pb, \$37.95. Catechist Guide 224pp, \$44.95 Reviewer: Margaret Ryan.

Many parish meetings quickly devolve into a question that is pressing for many in our Church:

how do we draw in our young people to the Church, and ensure that they are knowledgeable in and passionate about their Catholic faith tradition? "Faith Fusion" is an attempt to deal with Catholic beliefs for young people.

The workbook is colourful and varied (while the catechist guide is in black and white), and there is a discernable pattern in each chapter: scripture extract, brief theological explanation of the topic, living the teaching, questions and answers from the Catechism, an historical reference, some definitions, a saintly profile, a prayer and a quiz with answers to be selected.

The book is centred on four pillars of Catholicism: the Creed, Liturgy, Life in Christ and Prayer, and contains selections from the Catechism of the Catholic Church and the Compendium.

Perhaps the workbook is suitable for state school-educated US students. Unfortunately its questions leave little space or encouragement for genuine and free-ranging reflection and response, and seem designed to draw students into an old style Q&A catechism scenario. The catechist guide provides some straightforward "answers", and use of the book would be heavily dependent on an individual catechist's extra theological knowledge. It is unsuitable for RCIA candidates, being based not on the scriptures but on an old "topic approach".

The book claims to be simple, based on "distilled wisdom" of the Church. I would have major reservations if these books were the sole or primary text for educating students in Australian parishes.

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Where the Hell is God?

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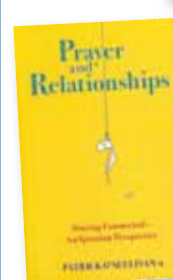
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me in my necessity. O Star of the Sea, help me and show me herein you are my Mother. O Holy Mary, Mother of God, Queen of Heaven and Earth, I humbly beseech you from the bottom of my heart to help me in my necessity (make your request). There are none 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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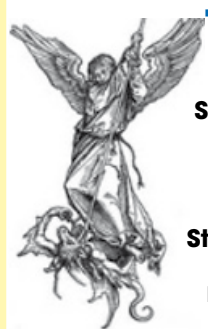
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Contributions of news items and photographs to the columns of Catholic Voice are welcome. They may be sent to the editor via e-mail at ed.voice@cg.catholic.org.au or by post to GPO Box 3089, Canberra 2601.

The deadline for material is the 15th of each month.

Catholic Voice is published on the first weekend of the month.



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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.

CATHOLICS RETURNING HOME - St John the Apostle Parish Kippax, six-week program to assist Catholics who have lost touch with the worshipping community. Inquiries: Telephone 6254 3236, or e-mail stj.kippax@cg.catholic.org.au, website www.stjohnkippax.org.au.

CHRISTMAS PARTY - Hosted by Aboriginal Catholic Ministry for indigenous community, families and friends. All free. 5.30pm, Wednesday, 8 December, St Benedict's Parish Centre, Narrabundah. Dinner, film, dancing troupe, face painting. Inquiries: Kerrie, telephone 0402 049 650, Sally 0422 066 080, e-mail Bronnie.schlager@gmail.com

CURSILLO - Trivia night at Gowrie Parish, 7.15pm, 6 November, family and friends welcome. Secretariat meeting and AGM, 10am, 13 November, at Kambah parish. Christmas Ultreya, 8pm, 25 November, at Page parish. Inquiries: Merran, telephone 6258 3431.

DAY WITH THE BISHOP - For South Coast Filipinos and their families and friends, 11am Mass, Sunday, 7 November, at Sacred Heart Church, Moruya, with Bishop Pat Power. Followed by agape lunch, spiritual talks and open forum.

FUNDRAISING DINNER - For military chaplains in training, organised by The Knights of the Southern Cross, 7pm, 20 November, at Canberra Southern Cross Club, Woden. Guest speakers General Peter Cosgrove and Bishop Max Davis. Tickets \$60 per person includes \$20 tax deductible donation. Tickets: Stephen Blair, telephone 6255 8089, e-mail sblair1@iprimus.com.au.

LIFE IN THE SPIRIT SEMINAR - Presented by Good Shepherd Charismatic

Prayer Group with guest speakers Fr Ken Barker, Fr Steve Fletcher, Fr Josip Kesina and Sr Kate Cleary. 7-week program, Wednesdays 7pm-9.15pm, 27 October to 8 December, parish hall, Sacred Heart Church, Hodgson Crescent, Pearce. Seminar free, booklet \$6. Inquiries: Neda, telephone 6258 3992, Susanna 0419 902 293.

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

MINISTRY TO THE NEWLY MARRIED - Mentoring program for newly married couples. Next program starts February. Inquiries: Vivien and Leigh and Debbie and Brian, telephone 6231 3389 or 0414 878 167, e-mail: mnm@grapevine.com.au.

SCHOOL FETE - St John Vianney's School, Waramanga, 10am-2pm, Saturday, 6 November. Plant, toy, book stalls, food, entertainment, petting zoo, white elephant stall, much more.

SERRA CLUB OF CANBERRA - Rosary and Mass at Holy Trinity Church, Curtin, 6.10pm, Thursday 11 November, followed by dinner at The Southern Cross Club, Woden. Inquiries: John Malycha, telephone 6251 2912.

WEEKEND RETREAT - Theme, Jesus at Prayer, directed by Fr Peter Ryan CSsR, 26-28 November, St Clement's, Galong. Organised by Legion of Mary. Inquiries: Jacqueline Donohue, telephone 6251 3950, Maria Noronha, telephone 0413 617 390.

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, 15 November. Entries which are accepted for this section are free, courtesy of sponsorship by the Catholic Development Fund.

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Polish-born priest 'a true disciple'

A priest whose vocation took him from his homeland Poland to Papua New Guinea and finally to the Archdiocese has died suddenly in Sydney.

Parish priest Fr Mietek Markowicz (right) was described as "a true disciple" at a Requiem Mass concelebrated by Archbishop Mark Coleridge and more than 70 priests in an overflowing St Raphael's Church, Queanbeyan.

In his homily, Fr Warrick Tonkin, who served as parish priest in Young with Fr Markowicz as his assistant, spoke of the many tributes that had flowed in.

The stories highlighted Fr Markowicz's loving and helpful nature, involvement with youth, ministry to the sick and dying, and attention to the little details that ensured people knew that he cared.

"From Poland, to the highlands of Papua New Guinea; from Young, to Wanniasa, to Queanbeyan; Fr Mietek lived the life of a true disciple of Jesus," Fr Tonkin said.

"And as a true disciple, he kept one eye on Jesus, and the other eye on those to whom he was called to serve.

"While Fr Mietek was with me for those three years in Young I was humbled. I was humbled by his determination to insert himself into a totally different culture.

"I was humbled by his resolve to learn an awkward language, Australian English.

"I was humbled by his rich spirituality: a spirituality honed in his native Poland, centred on the Eucharist and



enriched by his devotion to the Mother of God and the Divine Mercy."

Fr Markowicz was born in Poland in the early 1950s in the Sudeten mountains.

While in primary school he moved with his family to the city of Cracow where he continued his senior education.

During the later years of senior school God called him to become a priest.

He entered the archdiocesan seminary when Pope John Paul II was Archbishop of Cracow.

He was ordained a priest as a member of the Divine Word Missionaries and was sent to Ireland to learn English.

After a year he went via Sydney to Papua New Guinea and spent 17 years working in a remote area in the highlands and in small towns.

He decided to return to Poland but realised there was a shortage of priests in Australia.

Fr Markowicz asked the then Archbishop Francis Carroll to accept him into the Archdiocese of Canberra and Goulburn.

From 2000 to 2003 he worked as assistant priest in Young. In July 2003 he was installed as parish priest of Wanniasa. In July 2008, Fr Markowicz became parish priest at Queanbeyan.

Fr Markowicz was cremated and his ashes will be laid to rest in the Markowicz family grave in Poland.

His sister Maria lives in the United States and his mother in Poland.

Lawyers of the future

Two archdiocesan students have received scholarships to pursue their legal studies at either the University of Canberra or the Australian National University.

Alyssa Dunn of St Clare's College and Caitlin Meers of Merici College were named the 2010 winners of the Snedden Hall & Gallop Scholarship for Legal Studies.

The firm has offered the scholarships for the past 12 years.

In addition to financial assistance to study law, past winners have also been offered work experience and positions as paralegals within the firm. Some have even progressed to become senior associates.

Founding partner Mr Allan Hall was on the scholarship judging panel this year and said the standard of candidates was very high.

"It was great to see such a group of articulate, intelligent and idealistic young students, and to meet the next generation of Canberra lawyers," he said.



Law scholarship winners Alyssa Dunn and Caitlin Meers.



We gathered as one, whether as school communities or united as parishes across the Archdiocese, to celebrate and support Mission during World Mission Week. Bishop Mark led our Mission Mass celebrations and Sister Noelene Quinane RSJ shared with students, teachers and CEO staff about how to 'Build Community Together In Christ', this year's theme.

Many faith communities throughout the world and within remote Australia rely on our support to exist and to reach out to others. Supporting our Church's mission unites us and provides the essential means for these communities to continue Christ's presence and mission within their local communities.

Antonio da Silva a catechist in Ossu Parish, East Timor is one of the many faithful who are rebuilding their church, community and country both spiritually and physically after decades of unrest.

He believes that his real mission is to make himself present in the community so they can believe that Christ loves them. His work amongst the community is thanks to the generosity of many within our diocese.

Help us help Antonio and many others to continue these important efforts and more through donation and prayer.

God Bless
Deacon Joe Blackwell

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God's providence amid the poverty

Five years ago Fr Frank Jones began a new life among the poor of the new mission called Jesus the Bread of Life on the outskirts of the city of Guayaquil in Ecuador. Then God took over, as Fr Jones tells ...

God's Providence is the wisdom that carries us through the years. This mission is a clear example of the Lord's Providence and what He has achieved through us in the Archdiocese in just five years is beyond our expectations. I was sent under Archbishop Francis Carroll to the Missionary Society of St James the Apostle for an indefinite period. I thought I would be on mission until I retired. However, God smiles at our plans. I suffered a heart attack last year that left me with no other choice but to return to Australia.

I am deeply grateful to the Archbishop and priests of the Archdiocese for permitting me to be on mission. In particular, I thank

all the kind people who made it possible for us to achieve so much. The Mission Group based in my previous parish at St Peter Chanel's, Yarralumla, and members from all over the diocese gave generously and prayerfully to create a new parish from nothing but dirt. Here is a brief account of that story which is all due to Providence.

The mission started late in 2005, when I was appointed the founding pastor of the parish named Jesucristo Pan de Vida. It began on invaded land from the city prison. My first task was to gain the confidence of the poor who lived in appalling conditions. No roads, no sanitation, no running water, no electricity. No services whatsoever.

These people lived at first stage poverty, which is extreme poverty. There were high levels of malnutrition and infectious diseases, exacerbated by the reality of living on the equator in searing high temperatures and humidity.

I had no land, no house, nothing but the noise and violence of a very chaotic slum. The slum is called San Francisco and is considered a very dangerous place to visit let alone to set up home. Extreme poverty in reality is violent and is the cause of such physical and mental violence that is a daily reality among the people of my mission.

When human beings are forced to live in such squalor then chaos rules. San Francisco is ruled by the Mafia. They are the dirigentes who organise who and where one can claim land and pay for it directly into the hands of the Mafia. I learnt as a young man to have a healthy respect for the devil ... in San Francisco, that meant the dirigentes.

I purchased two large areas of land and later a third to build a convent after I successfully negotiated with an Ecuadorian religious congregation of sisters dedicated to teaching the poor.

I built a medical centre and at the same time a nutrition centre

and child care centre for the children who suffered greatly from malnutrition and neglect. I also used the medical dispensary as my presbytery.

I first built a cane church with a dirt floor and finally, and with much joy, built a beautiful solid brick church. Jesus taught us to wash each other's feet before celebrating the Eucharist. That is why I started construction first for health, nutrition and education in order to lead the poor through service to encountering Christ in the Word and Sacrament.

Building the community was my primary concern. Each day I visited families and saw their atrocious living conditions. We built many homes for the poor in those five years. Next, I built the presbytery and then began the school, while we undertook building a convent for the generous sisters.

Numbers kept rising for Mass and sacramental life. We had not enough room in the church below.

So with the people we constructed a beautiful large grotto to Our Lady of Lourdes with a plaza and magnificent garden. This area makes it possible to accommodate our parishioners in an outdoor setting.

More than 75,000 people live in the parish. In five years we made a home for the poor, provided health care and education, nutrition and child care, and churches for the large communities that comprise Jesucristo Pan de Vida.

There is the living presence of a religious community of women and a parish priest who continues the mission to wash the feet and bring Christ present through His People. All this in five years.

The Church is still young and alive and full of hope. Missionary activity, said the Fathers of the Second Vatican Council, is the greatest and holiest activity of the Church. Our mission in Ecuador is a testimony to those words.

God bless and thanks to all who made it a reality.

Gardeners spread the love

Two inner-south Canberra gardens will open their gates to support the small Western Australian rural community of Three Springs.

Good Samaritan Sister Anna Warlow, who spent several years involved with St Bede's Primary School, Red Hill, and St Francis of Assisi Primary School, Calwell, is running an outreach project in the town called St Paul's Community House of Welcome.

It offers a community garden, a choir, a food bank in partnership with the WA government, weekly gatherings, monthly and annual events, and a link with state social services.

As a fundraiser for these projects, Ms Jane Scroope has established Weekend in the Gardens. From 10am-4pm on 6 and 7 November, her garden at 17 Stokes Street, Griffith, and a friend's garden at 8 Torres Street, Red Hill, will be open to the public.

"Sr Anna moved to Western Australia three or four years ago and she's working so hard to revive the community there," Ms Scroope said.

"This weekend is about connecting communities and showing the people in Three Springs that there are others who care about them.

"We live very comfortable lives here. I'm sure we can spread it around a bit."

The two gardens are a five-minute walk from each other.

The Red Hill property is set on 0.4 hectares (1 acre) and was established in the late 1940s.

Sustainability was the focus at the time, so the garden boasts about 25 fruit trees, a variety of berries, and an extensive vegetable garden. There is also an assortment of mature trees and garden rooms across the property.

Ms Scroope's Griffith property is set on a 0.13 hectare (a third of an acre) block from the 1930s.

The garden has been established over the past 16 years.

In addition to a wide variety of roses, it includes an herb garden, vegetable garden, a number of fruit trees and a chicken pen.

"We'd love people to come out and really make a day of it," Ms Scroope said.

"We'll have plant stalls, home cooked morning and afternoon teas, a produce stall, an authentic Vietnamese spring roll stand, lemonade stand and live jazz music."

All money raised will be sent to St Paul's Community House of Welcome in Three Springs.

RIGHT: Weekend in the Gardens organiser Jane Scroope, her mother-in-law Kathleen Maher and her daughter Magdalen Maher enjoy the sunshine with the chickens in their Stokes Street garden.

