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 ARCHDIOCESE OF CANBERRA AND GOULBURN  
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Half century of service:  
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FREE

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# A new life and a reason to celebrate

Despite the many challenges Lung Ting and his family of eight face living as refugees, there is one time of year that is always about celebration; Christmas.

This year, Lung Ting's family will have their first Christmas in Australia.

Isaac and Sangi Tuimuk (right) admire a nativity set from the Catholic Bookshop as they prepare for their first Australian Christmas. • See full story Page 2.

## Carols at Archbishop's House

Hundreds of people are expected to celebrate the spirit of Christmas at the annual Carols of the Nations at Archbishop's House.

The event, which is a popular occasion for families in the lead-up to Christmas, will be held from 2pm to 4pm on Sunday, 19 December.

A sausage sizzle, tea, coffee and soft drinks will be on sale. Those attending should bring a chair or picnic blanket.

Children are encouraged to bring baby Jesus from their nativity set for Archbishop Mark Coleridge to bless. Parking and entry is via Albert Street and Commonwealth Park.

## Help mums and babies

You can make Christmas brighter for the new mothers and their children at Karinya House this Christmas by putting a gift under the Christmas tree in the Catholic Bookshop in Favier House, Braddon. Please do not wrap your presents. Karinya House provides professional care and support for women in need during and after their pregnancy.

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# Parents urged to push for campus

A campaign is under way to build a Catholic secondary campus at Gungahlin to service Canberra's major growth area with the first pupils set to take their places in 2013.

Negotiations are well advanced between Catholic Education authorities and the ACT Government to establish a Catholic secondary campus on a 10ha site at Throsby.

Applications have been lodged for land and for registration of the campus.

The project is being planned at a time when all ACT Catholic sec-

ondary schools have waiting lists of prospective students.

About 300 parents and community members attended a public meeting at Gungahlin at which the Catholic Education Office and the Catholic Education Commission launched a campaign for the new campus.

At the meeting, Catholic education director Mrs Moira Najdecki said the time had come for Gungahlin families to have the opportunity to access Catholic secondary education in their area.

"Eight hundred students a day are travelling outside Gungahlin to attend Catholic high schools," she said.

"By 2014 the three Gungahlin Catholic primary schools will be graduating 250 students a year seeking to enrol in a Catholic secondary school."

Parent spokesperson Mr Keith Cantlie urged parents to be vocal in their support for Catholic secondary education in Gungahlin.

"This Catholic secondary campus is a great initiative for Gungahlin residents, and it is clear from community feedback that the

development is needed to meet the growing demand for Catholic education in the area."

The Catholic Education Office says it is concerned that services are yet to be connected to the suburb.

It is seeking confirmation from the ACT Government that services will be installed so that the target date of 2013 can be met.

Parents at the meeting were encouraged to "show their desire" for the provision of Catholic secondary facilities by writing to their local members, to the Chief

Minister and to the ACT Education Minister.

Current enrolments at the three Gungahlin primary schools, Holy Spirit, Nicholls, Good Shepherd, Amaroo, and the new Mother Teresa, Harrison, stand at more than 1300 pupils.

Mother Teresa on its own will have more than 100 children in its pre-school as well as three kindergarten classes next year.

The new secondary campus will begin with year 7 students and is expected to grow to cater for 1200 secondary students.

We wish all readers a Christ-filled Christmas



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## what do you know?

1. What do the Latin words *lectio divina* mean?
2. Why were Catholics refused burial at Gundaroo's first cemetery?
3. Name two Archdiocesan priests who were in Rome at the time of the Second Vatican Council?
4. Who will be ordained to the priesthood in St Christopher's Cathedral next March?
5. Julia Gillard is the latest in line of how many Australian prime ministers?

# I want to see miracles happening

By Josef Boltezar\*

Where are the disciples, the miracle workers and the people who change lives because of their beliefs? We read about them and they are taught to us in school. They are almost recognized as myths, yet this is not the case, for these people were, and are, just ordinary people.

There have been many inspirational people who have given up their time for others. People like these had a single motivation - to help and care for people who need it most. We say we need more like them and this is true. Today there are more and more people who have too little.

So, if we need more faith-filled people like them, where are they? We cannot run a survey to find out who is good and who is bad, and we cannot force people to help others. It is a decision made by an individual, and everyone can do it.

Most people would admit that they could do something to help the human race in some way. They could become a missionary or start programs to get money for poor people.

But only one in 100 does. The 99 don't because of one thing- fear.

People are scared to think that they might have to give up everything, or lose what they have just so others can benefit.

There is also the excuse of "the task is too big for me, I am just one person" and yet, so was Jesus. So was Mary Mackillop and Fr Chris Riley. But most of all, so is the man who decides to give his change to charity.

I am 16 and know people who are both Christian and non-Christian, and from my understanding the aid that is given to people from each is similar.

As a Christian I try to put myself above the average, and help more people. If we do nothing more than everyone else, we are no different. As Christians there are moral standards we need to live up to.

## Changing our world

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



The beliefs and moral standards of Christianity are not only set out to help and guide us through our lives, they are set out so we can guide others in theirs.

Being a Christian is not about going to church, it is not about praying or kneeling or reading the Bible. It is about how you act that makes you a Christian.

When someone falls, help them up. When someone cries, hold them tight. When someone makes a wrong turn, guide them home. When someone stops, help them start.

I believe if God could only say one sentence, to everyone and everything that he has created, it would be, "Whatever you do for the least of your brothers, you do for me."

As a teenager I have to make choices every day about what I do, say and believe. It is so easy to jump into something and think, "Oh, it can't be that wrong- everyone else does it. I'm still a Christian."

But I want to be a Christian who rises above the ordinary and becomes a man who inspires others to excel.

I want to see miracles happening because the Bible says they should. I want to be a life-changer, because Jesus changes my life.

\* Joe is a Year 10 student at Trinity Catholic College Goulburn. He completed work experience at the Goulburn Post, and had an article and two photographs published on the front page. He intends to pursue journalism and photography.

# Refugee family has room to celebrate this Christmas

Despite the many challenges Lung Ting and his family of eight face living as refugees, there is one time of year that is always about celebration; Christmas.

This year, Lung Ting's family will have their first Christmas in Australia.

The family fled their homeland of Burma after persecution from the government and sought asylum in neighbouring India.

They were granted refugee status but received little support, and were left to make their own way.

High rent and low incomes forced the family to live in a one-room house.

Lung Ting said landlords didn't like to rent to more than five people and often charged extra for larger families. Consequently, in the 13 years they were in India, they moved 30 times.

Eldest daughter of the family Nancy said despite the hardships in India, Christmas was always a time of great celebration.

"On 1 December we all go to the market to buy new clothes for Christmas and go carol singing," she said.

"Then on 22 December we have advanced Christmas. We all gather in the church to celebrate and we exchange gifts. And on 25 December we gather in the church again and have a feast.

"Everyone always comes home from wherever they are to be with family for Christmas."

They arrived in Australia in March, after a five-year wait for visas.

With the support of CatholicCare's New Arrival Humanitarian Service, they have settled happily in Canberra - in a house with more than one room.

"CatholicCare has given us a case manager, and helped sort out education for some of us at CIT and some of us at Dickson College," Nancy said.

"It's much better being a refugee here than in India."

Unlike India, there is only one other family in Canberra from Lung Ting's part of Burma.

Many others have settled in Goulburn, including one of his daughters.

Nancy said the family would most likely go there to celebrate this Christmas.

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# School fee rise 'modest' for 2011

Parents of children attending archdiocesan Catholic schools in Canberra and NSW will face "very modest" increases in fees next year.

Catholic education director Mrs Moira Najdecki said the rises - 3 per cent for primary and 6 per cent for secondary in the ACT and 2 per cent for NSW primary and secondary - just kept up with the cost of living.

The bigger increase at ACT secondary schools reflected the fact that they were much more expensive to run than primary schools.

The small increase in NSW - the same size rise as for the previous three years - took into account the crippling drought, the smaller size of families nowadays and the continuing population drift to regional centres which struck at enrolment figures.

"In NSW, particularly in the west, declining enrolments have put much greater pressure on schools over the past six to seven years," she said.

Mrs Najdecki said a significant factor in the schools' budget was that the ACT had the lowest level of government funding of any state or territory apart from South Australia.

The Canberra Catholic Schools Building Fund contribution will increase by 5 per cent to \$126 per family per term.

The increases in fees and contributions were approved by Archbishop Mark Coleridge on the recommendation of the Catholic Education Commission.

# Icon of Mary for Cathedral

A Mary MacKillop icon to be installed in the chapel of St Christopher's Cathedral was blessed during the central deanery thanksgiving service.

Written by Sue Orchison, the icon is based on the image of St Mary used for the canonisation but depicts her leaning on a wooden post.

"The post has two meanings," Mrs Orchison said. "It symbolises the relic presented to the Pope during the canonisation Mass - part of a fence post from Penola with a lock of her hair in it. It can also be seen as a hitching post for horses or boats, both of which she was very competent with."

Mrs Orchison explained the various elements of her design to the congregation, including the folds in Mary's sleeve that represent hard work and the gold background symbolic of heaven.

"Her eyes show her looking at Jesus in each of us just as we look at Jesus in her," she said.

The thanksgiving service was led by Bishop Pat Power, who acknowledged the foresight of former archbishop Thomas Cahill, who added a Mary MacKillop stained-glass window to the Cathedral when it was renovated back in the 1970s. During his homily Bishop Power noted Mary's dedication to the imprisoned and shared stories of how she connected with inmates and brought them peace.

"She makes us proud to be Catholics," he said. "She lives on in the Sisters and all those who adopt her values and spirituality."

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



Mgr Kevin Barry-Cotter blesses the painting altar servers Ellie Mullins and Dominic Trinder have just unveiled in the new St Mary of the Cross chapel at Cootamundra.

# Parish chapel honours our new saint Mary

Cootamundra parish has dedicated one of the side chapels of Sacred Heart Church to St Mary of the Cross MacKillop.

Parish priest Mgr Kevin Barry-Cotter led the congregation in the canonisation thanksgiving liturgy prepared for each deanery. He then blessed the centrepiece of the chapel, a copy of the D'Arcy Doyle painting of Mary MacKillop. The chapel includes old school desks, symbolic of St Mary's dedication to education, as well as information about her life.

He said a deanery celebration of the new saint would be held on her first official feast day in August 2011 at Temora, a major site for the Sisters of St Joseph.

- At Nimmitabel, Sr Magdalen MacDonald played the part of Mary MacKillop during thanksgiving celebrations. Dressed in traditional habit, she arrived at St Andrew's Church by horse and buggy, just as Mary did many times as she set up schools at Nimmitabel and Bombala.



ABOVE: All the Josephites who served in the two towns as teachers or pastoral associates (from left): Srs Ann Love, Anne O'Connell, Helen Madden, Anne Martin, Brigid McMahon, Bernadette O'Sullivan, Kathleen Clifford, Ursula Smith, Rosemary Hart, Alma Pollard, Wilga Howlett, and Janet Gard, with Magdalen McDonald as Mary MacKillop in the buggy.

# Pilgrimage deepened their faith



Teachers Natalie Zarb and Megan Quarmby in St Peter's Square.

Two teachers chosen to represent the Archdiocese at Mary MacKillop's canonisation expressed their appreciation during thanksgiving celebrations held at their schools.

Lumen Christi Catholic College teacher Megan Quarmby and St Michael's Primary Kaleen teacher Natalie Zarb were both sponsored by the Catholic Education Office on their pilgrimage to Rome, an experience they both described as life-changing.

Ms Quarmby said she was honoured and blessed to have attended such a momentous event.

"My faith has only deepened and having had the chance to follow in the footsteps of Mary MacKillop and follow the same journey in which she did, I have a new appreciation and understanding of this great, inspiring woman," she said.

Ms Zarb said witnessing the historical event had brought a fresh inspiration to her vocation "to continue projecting a better attitude toward social justice issues in our community" and that she was "eternally grateful" for the opportunity.



Sue Orchison explains the symbolism in her icon of St Mary of the Cross.

- The week after the great celebrations of Pambula parish at Eden, representatives from Narooma, Moruya and Batemans Bay gathered in prayer of thanksgiving for the canonisation of Mary MacKillop. The service was followed by afternoon tea.

"Most of the celebrations occurred on the 17th in each of the parishes and there was great rejoicing at those events," coastal dean Fr Tom Thornton said.



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As I write this, the Archdiocese is mourning the recent loss of two parish priests, Fr Mietek Markowicz of Queanbeyan at the age of 57 and Fr Phil Buckley of Page at the age of 67. Each in his own way was a strong contributor and will be greatly missed.

Their death makes even clearer something that has been clear for some time - that we cannot just sit back and let the future happen.

Nor can we put up a sign saying "Business as Usual", let alone "Closing Down Sale".

We have to work hard together to build the future - under God's providence - and we have to accept that strategies that have served us well in the past may not be what is required now.

The demographic change is most dramatic in the rural areas of the Archdiocese - and remember, this is a rural diocese with a city in it, not an urban diocese with a hinterland.

In the rural areas, we are dealing with the phenomenon of "the vanishing villages". Young people leave the rural areas for education and employment, and they never return. Family farming is not what it once was, as overheads soar.

This means that a whole way of life which has served Australia so well is now dwindling if not disappearing.

Once thriving rural towns and communities are a shadow of what they were, and the recent drought has only aggravated this process.

Therefore, we need to reconsider and reconfigure the Church's presence in these areas.

For years, the general strategy in rural areas was church, presbytery, school and convent, with a parish priest and the nuns to serve the needs of the community; and that was a strategy that worked magnificently in other circumstances. But not any more.

The question, therefore, is: How can we ensure in a new way that the needs of the Catholic people are met and that the Gospel is proclaimed in these areas?

We are attempting one different approach in the Western mission, where a number of parishes are brought

# Time for more voices to be heard



together in a more fluid model with a priest, religious women and lay leaders making up the leadership team.

This may provide a guide to fresh approaches in other rural areas of the Archdiocese such as the Coast and the Monaro.

The situation is different in Canberra where, if anything, we have too many parishes.

I sometimes wonder whether this isn't just another aspect of the culture of over-supply that typifies Canberra in general, or did in times past.

But it isn't easy to close or reconfigure parishes once they are established, even if there are too many and they are too close.

People come to identify strongly with "their" parish and are reluctant to see things change. It's true too that the model of amalgamation that has been tried in Canberra has not always been a resounding success.

We may have to explore other more fluid models which conceive Canberra not so much in terms of parishes but in terms

of "mission zones" which would include a number of parish communities.

In such a model, priests may be given the option of living together in a central house rather than living alone in a presbytery.

We will also have to reconsider Mass schedules - not just in Canberra but throughout the Archdiocese.

We have too many Masses at the moment, and this may not be realistic in such a mobile society.

To have fewer Sunday Masses will ask more of some people, because they will have to travel further and may not always have Mass at the time that best suits them.

Nor are Sunday celebrations without a priest a satisfactory solution, except in unusual circumstances.

In all of this, we have to be planning for growth, not diminishment. We also need to keep in mind that structures in the Church are always a response to grace, not a substitute for grace.

If we need new structures, we have to be asking: What is the new grace being offered in this moment?

This is linked to two other questions: How do we rearrange things in order to stir new Gospel energies among us? How do we reconfigure the Archdiocese to ensure that we become a Church which is more prayerful, more ecclesial and more missionary?

One thing is certain: no-one will ever be saved by a structure. The key is the people you put in the structures.

That's why we need more priests - from within the Archdiocese and from elsewhere.

There is movement on the vocations front, but it takes a lot of prayer and hard work to bring it to a point of fruition.

We also need consecrated religious who have been such a crucial part of our story up until now.

And we need well-trained lay leaders who can work with the priests and religious to provide the kind of new leadership we will need in the future.

It's never a matter of having to choose between clerical, religious or lay leadership; we need all three working closely together to build the Church of the future.

These are big issues which will get bigger. I have moved to reconvene the Archdiocesan Pastoral Council in the new year after a time of abeyance that was too long.

I would like the Council to consider these issues systematically and creatively.

So, too, the Archdiocesan Assembly which I will convoke in the first half of next year.

This is a time when all the voices must be heard.

I have been listening carefully to the voices of the Episcopal Council, the Council of Priests and other consultative bodies of the Archdiocese.

But now is the time for more voices to be heard, and I invite all of you to be part of that process, strong in the faith that God will provide.

## DECEMBER DIARY

### Archbishop Mark Coleridge

- 1 ACU students retreat
- 4 Vocations weekend, Galong
- 8 Catholic Education Commission Mass, dinner, Cathedral
- 10 Catholic Education Office staff Mass, Yarralumla
- 11 Canberra Malayalee community Christmas celebrations
- 12 Confirmation, Jindabyne
- 16 KSC/ CWL deceased members Mass, Narrabundah
- 18 Croatian Festival Christmas carols, Cathedral
- 19 Carols of the Nations, Archbishop's House
- 25 Christmas lunch with clergy, Archbishop's House

### Auxiliary Bishop Pat Power

- 1 World Aids Day service, Australian Centre for Christianity and Culture
- 2 ACT Churches Council
- 8 Blessing of School renovations, Rosary School, Watson
- 9 Blessing of School renovations, St Thomas the Apostle School, Kambah
- 10 CCD Mass Narooma
- 12 Mass for African Community, Yarralumla
- 17 Mass at the Alexander Maconachie Centre, Canberra
- 19 Carols at the Archbishop's House
- 24 Christmas Vigil Masses at Bemboka and Nimmitabel
- 25 Christmas Mass at Adaminaby

## 150 years since first Mass

Jugiong parishioners this month mark the 150th anniversary of the celebration of the first Mass in St John the Evangelist Church.

They will get together at 10am Mass on Sunday, 12 December, in a church whose foundation stone was laid in 1858 by Archbishop John Bede Polding.

The 1.2 hectare block of land on which the church was built was donated by John Phillip Sheahan, who also erected the walls at his own expense. At the time, there were 150 Catholics in the district, and 600 pound was raised by the village and district. The church was designed by Fr Michael McAlroy - one of eight he started building in 1858 - and he celebrated the first Mass on 23 December, 1860.

It is believed to be the only church in the Archdiocese he designed that is still being used for Sunday Mass. During renovations in 1973, it was found that the original altar was donated by the Jugiong Temperance Society.

Jugiong became part of the Yass Mission in 1838, the year Bishop Polding made his first visit. In 1874 it became part of Gundagai parish, where it remained for 76 years. In 1956 Jugiong and Muttama formed a new parish with Fr Dermot O'Hurley as parish priest.

On the death of the last parish priest Mgr Leonard in 1979, Jugiong was administered from Yass by Fr O'Hurley and then Fr Phil Buckley from 1981 to 1987. During this time Fr Buckley laid the



foundation for Jugiong to form its first pastoral council and to be responsible for its own parish.

Since then Jugiong has remained a parish without a resident priest and the community has been responsible for running the parish, with priest administrators from Harden/Murrumburrah and now Gundagai.

Before the highway bypass was built, the Jugiong area was an accident black spot with local people called to attend many fatal accidents. In response to this, the parish erected a memorial cross outside the church. It was dedicated by Bishop Pat Power on 29 November, 1997, at an ecumenical service attended by many of the victims' families.

Inquiries, telephone Colleen Honner 6945 4220.

### WHAT DO YOU KNOW?

Answers: 1. Divine reading. 2. Because it was attached to an Anglican church. 3. Mgr Kevin Barry-Cotter and Emeritus Archbishop Francis Carroll. 4. Deacon Michael Lim. 5. 27.

# Missal changes are ready to go

Preparations are being made for the introduction next year of the new translation of the Missal.

Archbishop Mark Coleridge said the Australian bishops had decided on a process beginning on 1 January when the sung texts of the Ordinary of Mass will be available for singing.

From 14 June, Pentecost Sunday, the priest's greetings and invitations, the people's responses and other spoken parts of the Ordinary of Mass will be available on printed cards and will become mandatory by 1 November.

When the Missal is available from the publishers, it will be introduced immediately and become mandatory from a date to be set.

The website of the Australian Catholic Bishops Conference will provide access to resources, information and commentary designed to help the process of reception of the new translation.

"In speaking of the new translation of the Missal, we focus inevitably on words," Archbishop Coleridge said.

"But another crucial aspect of worship which lies at the heart of this new threshold moment in the ongoing journey of liturgical renewal is silence.

"We need new silences to accompany the new words. This was a point I made at some length in my 2008 Pentecost Letter, 'Preparing the Feast'. I would suggest that a careful re-reading of the letter may be a help as we look to introduce the new translation of the Missal."

Archbishop Coleridge encouraged Catholics to buy and use "Become One Body, One Spirit in Christ", the catechetical resource to accompany the new translation of the Missal.

"It would be good for personal use, for use in Years 11 and 12 of schooling, for use by groups in parishes (eg, RCIA) or even eventually at Sunday Mass," he said.

The commission is organising a workshop to familiarise members of music ministries, and any other interested people, with new Mass settings.

The free workshop, presented by Dr Bill Griffiths, will be held from 10.30am to 1pm on Saturday, 19 February, in St Peter Chanel's Church, Yarralumla, and the adjacent Rheinberger Centre.

Inquiries to Margaret Ryan, telephone 0417 418 838, e-mail margaret.ryan09@iinet.net.au.

## Community brings cemetery to life

Restoration of the Gundaroo Catholic Pioneer Cemetery has been very much an ecumenical affair from the time the land was given by a Presbyterian.

Stage one of the restoration has been blessed by Archbishop Mark Coleridge and Gunning Anglican minister Rev John Barnes.

For the past four years the Gundaroo Community Association has organised work by local volunteers, descendants, students and scout groups.

This included removing an infestation of elm trees and their suckers so Yass Valley Council could slash the grass, as well as construction of a perimeter fence, lych gate and history sign.

"The lych gate has ancient symbolism," cemetery volunteer Mr Peter Kabaila said. "It was part of a rite of passage for the dead; a place for the deceased to rest a while before burial."

The second stage is also now under way, with work already begun on conserving headstones and grave fences. Yass Valley Council has supported the work with two local heritage grants, while the Archdiocese contributed towards the cost of the new entrance.

Land for the cemetery was given to the Catholic community by a Presbyterian, Donald Macleod. Catholics had previously been refused burial at the



Col Phillip Langworthy of Gundaroo and his son James build the lych gate.

town's only cemetery because it was attached to an Anglican Church.

The Catholic cemetery was first used in 1857, with the last known burial in 1956. Over time, it was forgotten. Weeds and elm tree suckers took over, livestock knocked down headstones and vandals smashed memorials.

It is only over the past few years that the people of Gundaroo have started to try and restore the site.

"The historical irony of the Gundaroo Catholic Pioneer Cemetery is that most of this restoration work has been done by people of various denominations, including Anglicans," Mr Kabaila said.

## Help make tomorrow a better day.

Dear Friend

We speak with many Australians suffering hardships throughout the year and encourage them to share with us what a day in their life is really like.

Many have walked us through a day living homeless on the streets, others suffering mental illness have expressed their anguish and social isolation, and families have told us of their daily struggle to feed, clothe and shelter their loved ones.

One common theme that has emerged from listening to these fellow Australians was that crippling financial problems are nothing compared to the emotional grief and anguish such hardship brings.

Every day the St Vincent de Paul Society receives thousands of calls for help, and the added pressure at Christmas sees this increase significantly.

This Christmas, you can help the St Vincent de Paul Society make tomorrow a better day for people in need in our community. Your support will enable individuals and families in our community to have a Christmas they deserve.

During this festive season, our 2,700 volunteers and members will visit young families who have had their electricity cut off. They sit down and chat to lonely men and women who never have visitors over the season of goodwill. We also provide beds for the homeless so they can wake up on Christmas morning with a roof over their head. The most important work of the Society is to inspire hope by providing people with the avenues they need to lead self-directed and dignified lives. This is not solely about meeting people's physical needs, but must include compassion and understanding.

Your generous donation will help give those in need the breathing space for them to get back on their feet.

We wish you and your families a happy and safe Christmas.

God Bless,

Evan Brett  
President  
St Vincent de Paul Society Canberra/Goulburn Central Council

6.30AM

I wake up all wet.  
My sister's wet our bed again.

8.30AM

I don't like walking to school  
but there's no petrol.

12.30PM

The teacher asks me where  
my lunch is. I don't have any.

4.00PM

I don't want mum to be sad.  
I wish dad would come back.

5.30PM

People from Vinnies give us food,  
now we can eat.

6.00PM

My tummy hasn't felt this happy in ages.

Sam's day. Aged 6.

Help make tomorrow  
a better day.

Donate now call 13 18 12  
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Vinnies Christmas Appeal



St Vincent de Paul Society  
since 1863

# Appeal help goes far and wide

As part of Christmas celebrations, the parishes of the archdiocesan community will again take part in the annual Archbishop's Christmas Appeal.

Money raised at Christmas Masses will enable the Archdiocese to continue supporting the National Council of Churches' Christmas Bowl Appeal, endeavours of the Church within the Asia-Pacific region and remote dioceses in Australia.

Regional projects will focus on clean water access for Asia-Pacific communities and building maintenance in the Natabora region on the remote south coast of East Timor.

In the Archdiocese, funds will be directed to people experiencing hardship during the rural recovery.

Last year's appeal raised \$64,500 and helped people in drought-ravaged areas of the Archdiocese.



At the Vikalangula Colony bore well, one of six wells dug in the Diocese of Khammam that were funded by the money raised from last year's Archbishop's Christmas Appeal.

In addition, \$10,000 went towards the NCCA's Christmas Bowl Appeal development projects.

Three specific international projects were also helped with \$5000 given to provide six clean water community bore wells being built in Kammam Diocese in North India, \$4000 towards clean water access for communities and health clinics in PNG, and \$4000 to aid in building the parish Church of St Paul's Oweere-Umudioka, in Orlu Diocese, Nigeria, where archdiocesan priest Fr Constantine Osuchukwu hails from.



Newly ordained deacon Michael Lim with family and friends from Singapore. From left, his godmother Rose, family friend Maria, and sisters Violet and Jenny.

## Deacon ordained in west

Parishioners from across the Western Mission gathered in St Mary's Church West Wyalong for Michael Lim's ordination to the diaconate.

The Mass was celebrated by Archbishop Mark Coleridge.

Deacon Lim has spent the past seven months with the Western Mission, completing the pastoral care segment of his priestly training. He had also spent some time at Batemans Bay and the Cathedral getting to know the Archdiocese.

His sisters, Violet and Jenny, godmother Rose and long-time family friend Maria, travelled from Singapore to celebrate with him.

He has become a familiar face in the Western Mission, joining in many activities in West Wyalong and surrounding towns.

West Wyalong parish secretary Maureen Wykes said Deacon Lim had "endeared himself to the parishioners



Archbishop Mark Coleridge ordains Michael Lim.

of the Western Mission" and that they were "extremely sad to see him leave".

He has moved to Page, where he will assist the parish after the death of Fr Phil Buckley. Deacon Lim will be ordained a priest in St Christopher's Cathedral in March.

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## Youth collide with each other and God

Music, dance, prayer and drama were all part of the recent Youth Collide event held at Marist College.

Representatives from school and parish youth ministry groups across the region took the opportunity to celebrate the work done in 2010 and learn more about each others' activities.

Hip hop dancers got the crowd pumped up before boys from Marist led everyone in an up-beat Christian rock number.

Students from St Clare's College performed a short drama reflecting on the importance to accept God's plan and trust in His decisions, even if the reasons for them are unclear.

Speakers from Corpus Christi parish, St Clare's College, Youth for Christ, Mt Carmel Central School and the Catholic Youth Ministry Team also shared personal experiences in youth ministry.



"I've learnt so much about the Archdiocese and have been introduced to so many new ways of living out my faith," CYM Team member Lachlan McGinness said.

"Things like living in community, adoration, and just finding time to be still had never really occurred to me before. Now I realise how valuable they are. The whole experience has just been fantastic."

## Education library is on the move

The Catholic Education Office library is on the move from its home for the past four years at Yarralumla to the Australian Catholic University campus at Watson.

Catholic Education director Mrs Moira Najdecki said many Catholic school staff studied at ACU and trainee teachers at the

ACU campus would have access to additional resources, all in one place. The move also would provide extended access to the library's facilities as it would be open after hours and at weekends.

"The decision was an educational one not a financial one," she said.

About 25,000 items will be processed and progressively made available next year. A courier service to schools will be part of the arrangement.

The move was also another step in a partnership between the CEO and ACU which had been developing for a long time, Mrs Najdecki said.

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Come to the edge he said: They came.  
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(Guillaume Apollinaire)”

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*You are my strength*

*You are my power*

*My visions are with your love*

*My hope is in your glory*

*May the day see me strong*

*May my heart with your passion stay long*

*For I know it is within*

*That I carry through this day*

*Your strength my power I will pray*

*Amen*

*(Kevin McKeown)*

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Prayer is a fundamental part of Christian life. As the few examples in this feature show, there are a multitude of formats and expressions involving everything from silent meditation to charismatic praise.

We can pray alone, or as a group; use sacred objects and rituals; gather in a holy space, or surround ourselves in nature.

But why do we pray? Can we really communicate with the Lord? How do we know He's listening? Do we have to petition a God who already knows what we want and need? Claire Mitchell talks to Australian Catholic University Canberra campus dean Prof Patrick McArdle and Carmelite prioress Sr Mary Agnes to find out just what this prayer business is all about.

# Prayer - just why do we do it?

The canonisation of Mary MacKillop shone a spotlight on the power of prayer.

Through her intercession, two women were miraculously healed. But how does it all work? Why do we need saints' intercession? Why aren't everyone's prayers answered with miracles?

Why do we pray?

According to Carmelite prioress Sr Mary Agnes, prayer is the means by which we both discern the will of God and obtain the grace to carry out that will.

"Christ himself prayed for this very reason," she said.

"Before all the important moments of his life he prayed to his Father, made his petition, discerned God's will, and asked for the grace to accept that will."

Australian Catholic University Canberra campus dean Prof Patrick McArdle said prayer wasn't a task you completed to earn a reward, because "anything received from God is a gift.

"At the incarnation, God entered into the human condition; He experienced humanity. It then



became possible for humanity to touch the divine.

"This is the goal of prayer; to build that link with us and the divine."

If we need to pray in order to find out what God wants, does God need us to pray to find out what we want?

"God knows our petitions and needs before we speak them, but He still likes to be asked, to be remembered," Sr Mary Agnes said.

Prof McArdle said God needs us to pray because real relationships are two-sided.

"My wife already knows that I love her, but that doesn't mean I shouldn't tell her," he said.

"Following the same principal, to have a relationship with God it is necessary to talk to Him and tell Him what we need through prayer."

If prayer is a relationship between us and God, then what do saints have to do with it?

"Many people also choose to pray to saints and ask them to intercede with God, to give strength to our prayers," Sr Mary Agnes said.

"Communal prayer is very powerful. Jesus said, 'for where two or three are gathered together in my name, there I am in the midst of them!'"

In terms of miracles, Sr Mary Agnes explained that in response to our prayers, the saint intercedes with God, and then it is God who performs the miracle.

Prof McArdle said while he had a bit of a personal issue with miracles, as they seemed a lot like "God playing favourites", the benefit of



Prof Patrick McArdle



Sr Mary Agnes

saints interceding on our behalf was much easier to accept.

"I benefit from people's intercession all the time, so it seems to me that saints interceding with God must help too," he said.

"I like to think it's the same with all the deceased. My grandmother was always looking out for me when she was alive; I see no reason why she wouldn't continue to do so."

For those of us who haven't made the front page as a miracle recipient, how do we know if God's listening?

"I knew this priest who never preached," Prof McArdle said.

"But on the occasion the Gospel was 'knock and the door shall be opened; ask and you shall receive' he made an exception.

"He very wisely pointed out that the passage did not say the door you knocked on would be opened or that what you asked for would be received."

Things may not turn out the way we'd like them to, but all prayers are answered Sr Mary Agnes said.

"We need to accept that God sees what is best for us and trust in His will."

## FACTS ON FUNERALS

### What is a "Reportable Death?"

There are occasions when the Coroner is required to attend to the formalities of a death – these are referred to as "Reportable Deaths".

Generally these are where:

- death is unexpected
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- death occurs during or within 72 hours of an operation
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## 'We jump with joy'

For the uninitiated, a charismatic prayer meeting may seem a little intimidating. Archdiocese Catholic Charismatic Renewal service committee chairman Ljubo Vranko certainly felt that way when he was invited by a friend to see what it was all about.

The group was discussing obstacles to faith, and everyone was asked to think of someone whom they needed to forgive.

"At first I couldn't think of anyone, but then I realised, I needed to forgive my father," he said. "He had been hard on us as kids. I'd held that against him and needed to let it go.

"This feeling started rising inside of me until I jumped up in the middle of the group and cried out, 'I forgive you father'. It was so powerful.

## To Jesus through Mary

When Fr Patrick Peyton launched the Family Rosary Crusade at Ainslie Oval in 1953, 4000 people gathered to hear him speak about this prayer of Marian devotion.

Weston Creek parishioner John Rochford's parents were among them. They signed up, pledging to say the rosary everyday. Ever since, Mr Rochford has continued to honour that promise.

He joins, and often leads, the public recitation of the rosary in his parish four days week. He and three of his sisters regularly meet to pray the rosary together. And if there is no one else available, Mr Rochford makes his daily prayer in private.

"I felt exhausted and then completely relaxed. I went and saw my father afterwards, we talked about it and now everything is resolved."

An enthusiastic response like Mr Vranko's is not uncommon during charismatic prayer, which emphasises that the power and gifts of the Holy Spirit are available to all believers.

Meetings don't follow a set formula, but usually include praise through song, teachings from the Scriptures, silent reflection that may lead those with the gift of prophecy to share a message from God, prayers of intercession and often the Eucharist.

"To get together in community to praise means we can make that connection with our God, and when we do, we jump with joy."

Inquiries: [www.ccr.org.au/canberraevents](http://www.ccr.org.au/canberraevents)

"We feel we are in touch with our God through the rosary and through the mother of God," he said. "We come to Jesus through Mary, and we come to her through the rosary."

Mr Rochford said the importance of the rosary had been emphasised time and again by popes, saints, and Our Lady herself when she appeared to the children at Fatima.

The rosary is divided into five decades, each accompanied by meditation on one of the Joyful, Sorrowful, Glorious and Luminous mysteries, which recall the life of Jesus.

"It can be difficult to concentrate alone, so I prefer to say the rosary as a group," Mr Rochford said.

## A quiet place to just be

The simplicity of Christian meditation was what first attracted Rod and Susan Page to try the ancient prayer form about 25 years ago.

In 1991, they established their own group in Yarralumla, and each Saturday afternoon, without ritual or ceremony, the participants pray in silence.

"We find a quiet place, a quiet time, we sit down, sit still, and be - relaxed but alert in the present moment," Mr Page said.

"We use a sacred word, a prayer word such as Jesus or Abba. In silence we repeat our sacred word for the period of our meditation, usually 20 minutes."

Mr Page said that meditation was not an opportunity to petition God or to pray for particular things.

"We are making ourselves available to God just by being - in the present moment - without words, images or thoughts.

"Meditation challenges us to overcome our self-centeredness, especially when nothing 'happens' in meditation."

It is practiced by many different cultures and religions. Meditating with a secular mindset is also often used as a relaxation technique.

"But the way of silent prayer is deeply rooted in the Christian tradition, historically, theologically, and scripturally," Mr Page said.

Because of the non-denominational nature of Christian meditation, it is also often used as an ecumenical way of prayer.

Inquiries: Rod and Susan Page, telephone 6281 2378, e-mail [act@christianmeditationaustralia.org](mailto:act@christianmeditationaustralia.org) or go to [www.christianmeditationaustralia.org](http://www.christianmeditationaustralia.org).

• More on prayer - see *Using God's Word in Everyday Life*, Page 20.

By Claire Mitchell

There are few priests who have experienced as much diversity in their ministry as Mgr Kevin Barry-Cotter.

With attending the Second Vatican Council, working with the Marriage Tribunal and Catholic Education Office, promoting the Diocesan Synod and ministering to parishes from the Cathedral to Cootamundra, life certainly hasn't been dull.

As he celebrates his golden jubilee this month, Mgr Barry-Cotter said his time so far has been nothing if not graced.

When he finished school in 1950, he had no real plans for the priesthood. Despite "just scraping through" he was offered a scholarship at Wagga Teachers College.

He was actually quite keen on being a teacher in a small country school, but God had other plans.

The family moved from Sydney to Tumut in 1951 and started a quarry business, in which he helped his father for three years.

It was during this time, interacting with local diocesan priests, that he felt called to join them.

"Fr Brendan would come to the school every three weeks for scripture. Then afterwards, he'd come up for a meal at our place," Mgr Barry-Cotter said.

"He was always out seeing the people, a shepherd tending his flock."

# Half a century of 'graced' service to many

He was called up for national service in 1953 but after completing basic training was granted leave to go to St Columba's Seminary in Springwood.

The seminary's strict discipline was not unlike that of the Army, so Mgr Barry-Cotter's basic training was good preparation.

There were a few things he wasn't expecting though. For starters, he needed to invest in a Bible.

"When I asked my mother, she said, 'what do you need a Bible for? Protestants have Bibles not Catholics.' But now the Bible is the basis of everything for me."

The biggest surprise however was when he was named one of just two students chosen to continue

their studies at Propaganda Fide College in Rome.

He joined a class of 34 seminarians from 17 different nationalities. All lectures, books and examinations were in Latin and at all other times everyone was required to speak Italian.

"The lectures were a complete loss to me at first," Mgr Barry-Cotter said.

"But everyone was in the same boat - which was the whole idea.

"When you arrived you were given all your clothes, books. They even provided your underwear, but it was made of unbleached calico so past students advised us to take our own."

After the first few years he got the hang of things and Mgr Barry-



Mgr Kevin Barry-Cotter at the centenary celebrations of St Brigid's in Cooma.

Cotter now looks back on college life as a wonderful experience of multiculturalism.

He finished with both his Baccalaureate and Licentiate and went on to complete his doctorate at the Pontifical Urban University.

On 21 December, 1960, he was ordained a priest in the college chapel.

"I celebrated my first Mass at 6.30am on the shortest day of the year. It was snowing and bitterly cold," he said.

"I didn't want any fuss, so I just had my parents and a few close friends. It was so beautiful."

Mgr Barry-Cotter stayed on in Rome to study Canon Law, during

which time he experienced one of the greatest highlights of his priestly career, the Second Vatican Council.

At a time when bishops lived in semi-palaces and were waited on by servants, Mgr Barry-Cotter said the events he witnessed were most certainly driven by the Holy Spirit.

"Most of the bishops had to travel by bus for the council each day - something they were not at all impressed about at first," he said.

"It was amazing to watch these buses pulling up at the steps of St Peter's purging bishops all robed-up carrying their briefcases - they looked like school children.

● Cont Page 16.

## Christmas is exciting!



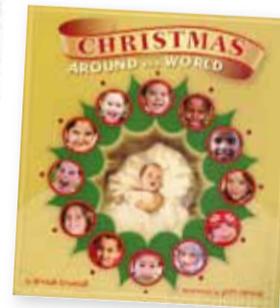
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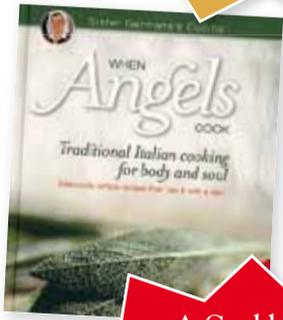
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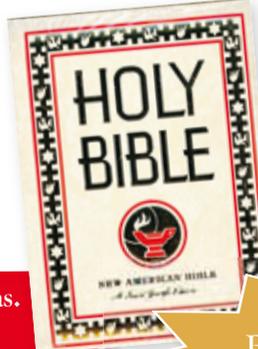
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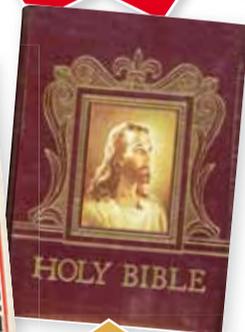
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# Global character spreads in MGL

Vincent Widi has joined the growing ranks of the Missionaries of God's Love after being ordained a deacon by Archbishop Mark Coleridge in St Christopher's Cathedral.

Deacon Widi is originally from Bali, and while his family could not attend the celebration, they gathered in prayer with his local community at the time of the Canberra Mass.

Next year he will work as a deacon in the MGL indigenous mission in Darwin, where he gained pastoral experience during his seminary training. He hopes to be ordained a priest towards the end of 2011.

Last month, Alex Nolasco professed his final vows in the MGL at St Benedict's Church, Narrabundah.

"The celebration was full of joy and gratitude for Alex's commitment, but there was also sorrow, since he will leave Australia to

finish his formation for priesthood in Manila," MGL moderator Fr Ken Barker said.

Mr Nolasco is originally from Manila. Many Filipinos gathered, with some travelling from Sydney and Melbourne. Fr Barker said his final vows were another sign of the international character of the MGL.



Vincent Widi with Archbishop Mark Coleridge after ordination to the diaconate.

# 'Switch on' not easy as it sounds

Teaching in another culture is a lot easier said than done, archdiocesan priest Fr Paul McGavin discovered during his recent visit to Ethiopia.

Fascinated by the rapid growth of the Church in Africa and the ancient Christian history of Ethiopia, Fr McGavin offered to teach a semester at the Capuchin Franciscan Institute of Philosophy and Theology, Addis Ababa.

He taught three biblical subjects and Eucharist to a class of both Latin and Ethiopic Rite seminarians.

"While my students were from both rites, because I taught Eucharist doctrinally not liturgically, it wasn't a problem," he said.

"I did familiarise myself with the Ethiopic Rite so I could provide some practical examples though."

What was more challenging however, was just simply communicating.

English is the designated language for all tertiary institutions in Ethiopia, including the seminary.

While some English is learnt at school, Fr McGavin said it wasn't a language spoken outside the classroom very often, making things difficult for both teacher and student.

When the teacher happens to be from a completely different culture, communication becomes harder.



Fr McGavin chats with some locals in Ethiopia.

"At first, I was telling students who weren't paying attention to 'switch on,'" he said.

"Even those who understood the actual words I was using still didn't understand my meaning because they didn't have electricity - they've never had to switch anything on."

In addition to the language barrier, the learning styles in Ethiopia and Australia are vastly different.

The seminarians were shocked to discover that Fr McGavin's classes wouldn't just involve them transcribing a lecture. He expected them to show they

could apply the knowledge not just memorise it.

"I believe my time there was good for them. And I really did get some students that I could give merit marks to at an Australian standard."

The rector of the seminary agreed and in his letter of reference, praised Fr McGavin for his high level of teaching skill and his ability to apply those skills in such a different cultural environment.

Fr McGavin lived in one of the rooms at the adjoining friary. This provided its own personal challenges, with his diet consisting primarily of bread and lentils.



# Junior Joeys keep spirit alive

While for many the canonisation is yesterday's news, Sr Colleen Howe is determined to make sure the spirit of Mary MacKillop is kept alive in her parish school.

Just before Mary's sainthood was made official, Sr Colleen launched the Junior Joeys at St Thomas Aquinas Primary in Charnwood. Children from years 4 and 5 interested in following in St Mary's footsteps were invited to join the group.

Sr Colleen said the Junior Joeys would meet once a month, outside of school time. As well as prayer and reflection on an aspect of the life of St Mary of the Cross and Fr Julian Tenison Woods, the children would be required to choose a simple activity they could do to help others.

It won't be all hard work, she said. Fun activities will be incorporated into the meetings too. And after a period of time in the group, children will receive certificate and symbolic medal or badge to confirm their membership.

"The whole purpose of the Junior Joeys is to help the children develop a spirituality that finds expression in a deeper understanding of St Joseph, our co-founders, and their relationship with God, with this then leading to a willingness to serve others in love," Sr Colleen said.

LEFT: Sr Colleen Howe with her newly formed Junior Joeys group.

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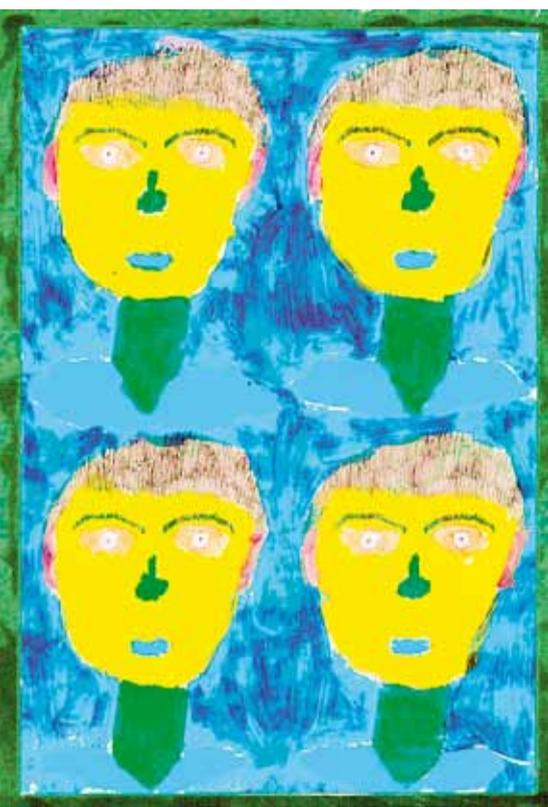
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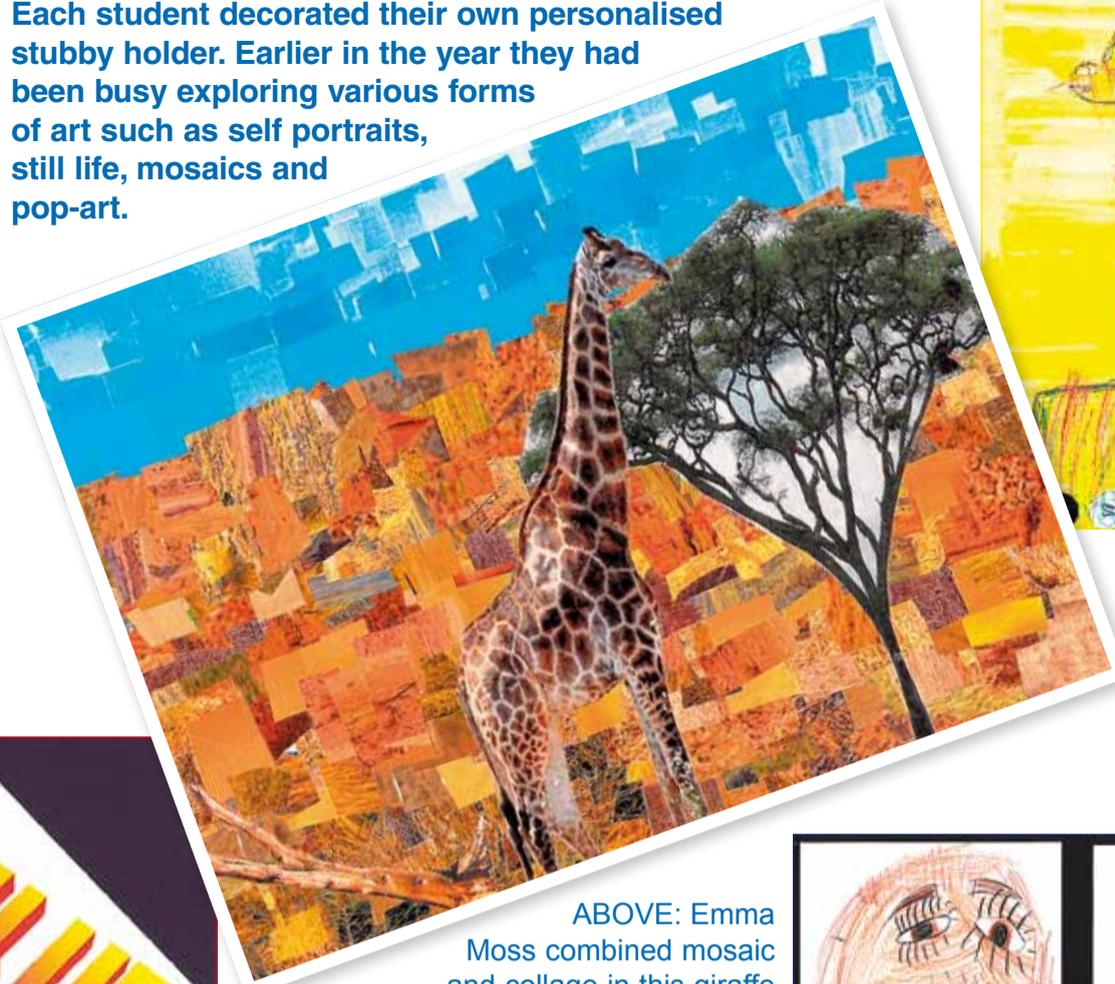


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When Catholic Voice visited St Joseph's Primary in Adelong the whole school was busy working on Father's Day presents. Each student decorated their own personalised stubby holder. Earlier in the year they had been busy exploring various forms of art such as self portraits, still life, mosaics and pop-art.



ABOVE: Emma Moss combined mosaic and collage in this giraffe artwork.

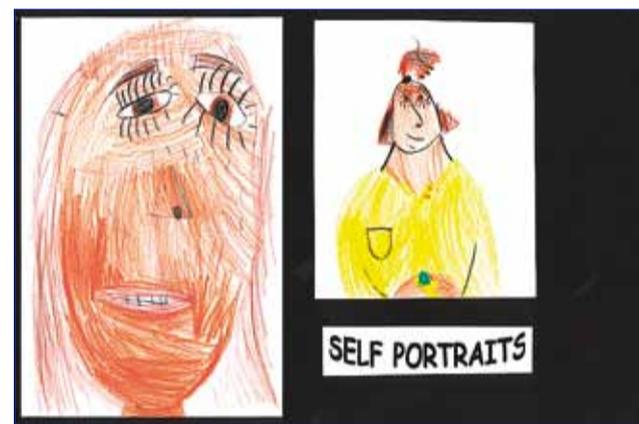


ABOVE: Ethan Birks was learning about 2D shapes when he made this jumping castle.  
BELOW: Bridget Arragon drew these two self portraits.



TOP LEFT: Tom Murray used bright colours for his example of pop-art.

LEFT: This bowl of fruit is Charlotte Colhoun's example of still life.



ABOVE: St Joseph's Primary students gathered on "the rock" - a tradition for all school photos.

ABOVE LEFT: Asha Murray uses a stencil to ensure her letters are clear.

LEFT: Jarrod Reynolds and Lauren Jones pick out the brightest colours for their stubby holders.

RIGHT: : Annabel Dean admires her work.



# For Mary teaching is world of fun

## ... she just doesn't watch TV

By Claire Mitchell

For Mary Gallagher it's not enough to just ensure her year 5 class at St Monica's in Evatt receives a good education.

Nor does helping to train future educators at the Australian Catholic University completely fulfil her passion for teaching.

So she also works as an international education consultant, training university lecturers and government course instructors all over the world in teaching methods that will ensure their students have the best possible learning experience.

Primary teaching was the first major point of Ms Gallagher's career.

She has taught at St Monica's for almost 20 years, 10 of which have been in a job share arrangement where she and another teacher both take care of one class.

As a mother, she was torn between wanting to stay at home with her children and wanting to continue teaching. Job sharing turned out to be the perfect solution.

"We plan all our lessons together and then split the classroom hours. We complement each other so it's worked really well," she said.

A few years after starting at St Monica's, Ms Gallagher also became involved with ACU. She supervised students and gave the occasional lecture, up until six years ago when she started working as a session lecturer.

The move meant cutting back her hours at St Monica's, but she still manages to do two days a week.

Looking to broaden her horizons further, Ms Gallagher decided to add consultancy to the list, and in 2000 began teaching teachers overseas as well. "I love lecturing and I love teaching.

"Consulting lets me branch out and challenge myself while still doing what I love. Plus it's wonderful meeting different people from different countries."

Her interest in the world-at-large started from a young age.

Growing up, her best friend was Lebanese and she was fascinated by her family's culture.

**'I made a deal with my husband that I would never be away for more than three weeks at a time'**

"Even just the difference in food was amazing," Ms Gallagher said.

"We had meat and three vege at home, so to go to her house was just something else."

She travelled for all of her 20s, taught English in Greece and met her husband while visiting the United States.

Her explorations stopped once they decided to have a family, but as an education consultant, she's been able to see the world once again.

Her first consultancy role was in Indonesia, teaching high-level police officers the most effective way to deliver a course on human rights.

Since then she has worked anywhere from Switzerland to Georgia and Azerbaijan.

In the past six months she has completed a curriculum review for an Indonesian university, and has organised a course in Australia for a group of visiting high-ranking Iraqi officials.

As a consultant, she soon discovered the interactive teaching methods so commonly used here are very different from those used abroad.

"In Indonesia their style is very teacher focused. The teacher stands at the front of the room, reads information and the students are expected to absorb it.

"What I show them is learner-centred teaching and the benefit of interacting and engaging with students to help them learn."

As Ms Gallagher often consults in countries where English is not the main language, she uses an interpreter - something she found challenging to begin with.

"One of the first things I discovered was that you have to use simple direct language," she said.

"The Indonesian language, for example, has far less words than English and so jargon doesn't translate.

"My experience teaching children came in handy here because I was used to getting my point across without complicated words."

Teaching the very different groups of students in her three jobs isn't as difficult as it may seem, Ms Gallagher said. "I've taught for nearly 28 years now so it's all become second nature."



LEFT: Mary Gallagher catches up on some reading in the teaching resource section of the ACU library.

BELOW: Mary Gallagher (far right) with education faculty deans from all six Indonesian Islamic State Universities during their October visit to ACU.

BOTTOM: With Yulia Verawati, project officer of the recent curriculum review at UIN University in Jakarta.



And while spare time isn't something she sees much of, with a lot of organisation Ms Gallagher manages to stay on top of her ever-growing workload and still be home to read to her children every night.

"I just don't watch television," she said.

"I have kids at St Monica's, so I want to stay involved with the school at least until they finish.

"And as for consulting, I made a deal with my husband that I would never be away for more than three weeks at a time. I'm usually only gone for two, so I'm keeping my promise."



**How long have you been involved in pastoral care at Calvary John James and why did you take the position?**

This was originally a secular private hospital set up by a group of surgeons in 1970. There was some pastoral support, with Eucharist ministers from Yarralumla visiting three times a week, but there wasn't even a chapel until 2007. In July 2008, Little Company of Mary Healthcare purchased the hospital and I was employed to establish and promote pastoral care for patients, staff and carers. My history is in nursing and health administration. After I retired I completed an Advanced Certificate in Clinical Pastoral Education. I spent five years volunteering at The Canberra Hospital before this position came up. It was an opportunity to continue doing what I loved.

**What does your position entail?**

We companion people; we walk alongside them. We meet with patients and offer them someone who will listen. They may be nervous about test results, nervous about surgery or just looking for a sympathetic ear. While the nursing and medical staff look after a patient's physical, mental and psychological needs, we attend to their emotional and spiritual needs - whether that spirituality is religious or not. I coordinate three groups within the department: trained pastoral care practitioners who visit every patient as part of their holistic care; Eucharistic ministers who come daily for those who request Communion; and denominational chaplains and interfaith representatives who minister to their particular parishioners or faith community members.

**why I do**

**A column in which well known and not so well-known people tell us about themselves. This month we speak to Liz Porra, pastoral care co-ordinator at Calvary John James Hospital**



**what I do**

**What is the most rewarding aspect of your work?**

To walk with someone in their time of need, to make that connection and earn their trust, is the greatest privilege.

**What are some of the challenges for pastoral care?**

When I started here it was a very secular environment and it was a big challenge to convince people that pastoral care was just as necessary as any other allied health service in the hospital. Now, the challenge is more funding based - we have more patients than staff and volunteers.

**Why do we need pastoral care in hospitals?**

Hospitals are focused on patient care, something that can't be done completely by just focusing on physical and psychological health. Patient care requires a holistic approach which needs to include pastoral care.

**What are some of the common misconceptions about pastoral care?**

The name itself throws some people. They think it has to do with sheep and pastures. But the biggest misconception people have is that pastoral care is a religious thing. Not true. Pastoral care is about spirituality. That may be religion, it may be philosophy, music - anything really.

**What are some of your proudest achievements in pastoral care at Calvary John James?**

I'm proud that we got that acceptance from staff and have been able to increase people's understanding of pastoral care and its importance. We've had 11am Mass in the chapel twice a month for almost two years now. We have an ecumenical memorial service once a year for friends and family of anyone who has died. We're also the first hospital in Canberra to have a harpist come and play for patients to offer music as therapy.

**When you're not working at the hospital, how do you spend your time?**

I love gardening, cats and music. I'm a founding member of the Pastoral Care Council ACT and a current board member. I'm involved with St Christopher's parish. And I have a love hate relationship with the German language, which I've been trying to master for the last 40 years.

# Rain doesn't dampen record for netballers

Holy Family Primary School in Gwrigie hosted the 2010 Archdiocesan Catholic Schools' Netball Carnival, which attracted a record number of teams.

More than 1600 participants in years 2-6 competed from St Mary's Primary, Moruya, St Bernard's Primary, Batehaven, St Bede's Primary, Braidwood, St Patrick's Primary, Cooma, and 22 ACT Catholic primary schools.

Organisers stood in teeming rain at 7am on the day, fearing the event would have to be cancelled.

"We kept a close eye on the radar whilst praying for a break in the weather and thankfully the 8.10am game started without a drop of rain to be seen," carnival coordinator Ms Terri Walker said.

"The whole 19 rounds of netball were completed in fine weather." One of the highlights was an appearance by the Canberra Darters

for an exhibition match against the Holy Family teachers/parents team.

"This annual event is one of the few opportunities for many school communities to gather together," Ms Walker said. "The spirit of our Catholic schools is always clearly evident in the games played." The 2011 carnival will be hosted by Good Shepherd Primary, Amaroo.

**YEAR 4**

Purple Division: Winner Holy Spirit Hot Shots, runner-up Holy Family Picnics. Orange Division: St Joseph's Two, Holy Spirit Rainbows. Black Division: Holy Spirit Hippies, Rosary Redbacks. Green Division: Sts Peter and Paul Hot Chilli, Holy Spirit Wizz Fizz. White Division: Good Shepherd Sapphire, St Anthony's Rock Angels.

**YEAR 4/5**

Pink Division: Winner SJV Rubies, runner-up St John Apostle Angels.

**YEAR 5**

Purple Division: Winner Holy Spirit Heroes, runner-up St Mary's Dolphins. Orange Division: St TA Super Stars, St Michael's Jamaica. Black Division: St Bernard's Red, St Anthony's Lollypops. Green Division: Rosary Rangers, Sacred Heart Pumas. White Division: St Jude's Pears, SCA Saints.

**YEAR 5/6**

Pink Division: Winner SCA Combo/Bubbles, runner-up St Patrick's Hot Chilli Pepper.

**YEAR 6**

Purple Division: Winner St Monica's Meteors, runner-up St Michael's Malawi. Orange Division: Good Shepherd Diamond, St Michael's India. Black Division: Holy Family Gobstoppers, Sts Peter and Paul Possums. Green Division: St Jude's Lemons, St Bede's Shooting Stars. White Division: St Anthony's Sherberts, Sacred Heart Cougars.



ABOVE: Canberra Darters netballers with the year 5 Holy Family Jelly Beans. BELOW: Holy Family teachers show how it's done.





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# Addictions become an inspiration to help others

By Claire Mitchell

Kevin McKeown has never described himself as a scholar.

The first-time author knew very little about writing or publishing before he started work on *Inspiration at 37,000 Feet - A Journey to Self-Discovery*.

But there is one thing he is more or less an expert on; addictions.

By the end of 2009 his record was 20 years of alcoholism, 12 months sober; 15 years gambling addiction, 12 months reformed; 12 years of substance abuse, 10 years clean; and 10 years smoking a pack a day, 18 years cigarette free.

With the support of his wife Deborah, family friend Fr Kevin Flynn, and his faith, Mr McKeown made the decision to turn his life around.

To help others do the same, he is publishing a book of inspirational words and his own personal story this month.

"Why would you seek inspiration from doctors and other professionals when, while experts in their fields, the majority have never experienced these addictions?" Mr McKeown said.

"I have. I've been there. That's what people can connect with."

He will also aid practical support of people in crisis by donating \$5 from each book sold in the first print run to charity.

"Vinnies is the main charity we want to support," Mr McKeown said.

"We believe in the work that they do so we're proud to support that."

It took hitting rock bottom back in 2000 before Mr McKeown really decided to take control of his life.

Looking back on some of his experiences he realised just how bad things had become.

Binges of using and drinking had led to fights with loved ones, even threatening his brother with a knife.

He stopped using, things improved, and Mr McKeown started a career in real estate. But pretty soon those other addictions started causing problems.

"I went on a massive bender at the casino, which started at 5pm one afternoon," he said.

"I had a client appointment at 7.35am. At 8.35am I was still very drunk and sitting at a gaming table with thousands of dollars worth of chips in front of me.



Author Kevin McKeown with his wife Deborah, holding a copy of the cover design for *Inspiration at 37,000 Feet - A Journey to Self-Discovery*, which will be published this month.

"I answered the phone, which had been ringing for an hour and hurled abuse at the upset client on the other end.

"That client then rang my principal. He called me in, said he didn't believe I could have said those things and so he said he wouldn't be taking any action."

He survived the encounter, life went on, and in 2006 he married Deborah.

Flying back from their honeymoon, unable to get to sleep while travelling 37,000 feet above the ground, Mr McKeown felt the urge to write. He jotted down four statements that would be the first of hundreds of quotations.

Every day for two or three years he composed a new inspirational statement. The majority of quotes in the book are originals, along with a few well-known phrases and biblical excerpts.

But the road to recovery didn't end there. He still had alcohol and gambling addictions to contend with.

"It was the staff Christmas party. We were going to organise a babysitter for our four-week-old baby so Deb could come too. But she became violently ill that day and was in no condition to go anywhere.

"I was already half drunk by the time of the party so I decided to leave her at home and go anyway.

"I got back at 4am, drunker still, baby screaming, Deb vomiting, but I didn't care. I just went to bed."

Incidents like this forced Mrs McKeown to seek out her father-in-law's best friend Fr Kevin Flynn.

The two of them sat Mr McKeown down one day for an intervention, which made him realise it was time to change.

"My vision was to not be an addict, and with faith and love that vision was possible," he said.

"I have always had my faith but as I've grown up that faith has matured and I realised that I wasn't able to truly live my faith while abusing drugs and alcohol.

"It was that faith that gave me the strength to change."

Mr McKeown then decided to include his own personal story in the book, to provide readers with some context and experiences they could relate to.

"There was a little trepidation about sharing my life with everyone, concern they would judge me," he said.

"But then I remembered something I had said in the book, that if people judge you that's their judgement, not yours.

"I've accepted my past, realised I am better for it today, so to put that in a book is a test of that.

"It's also a way of showing my dedication to sobriety - everyone knows, so I can't go back now."

*Inspiration at 37,000 Feet - A Journey to Self-Discovery* is available through [www.kevinmckeown.com](http://www.kevinmckeown.com).

## Mary draws inquiries about faith

The Catholic Enquiry Centre has experienced a surge in the number of people enquiring about the Catholic faith, mainly due to the overwhelmingly positive publicity around the canonisation of Mary

MacKillop. This year, the centre has sent catechetical material to 721 enquirers, 63 per cent more than last year's total.

The Catholic Enquiry Centre, an agency of the Australian Catholic Bishops Conference, offers free catechetical information to those who are not Catholic, but are interested in finding out more about the Catholic faith.

For those who are ready to become Catholic the centre puts them in contact with their local parish.

Centre director Mrs Marita Winters said positive publicity around the canonisation had generated a lot of the increased interest; 27 per cent of all enquiries this year were received in October.

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# Agnostic leaders now 'common'

This year's federal election highlighted the public's interest in the religious beliefs of its leaders - something that John Warhurst discovered has been an issue since 1901.

Speaking at the latest St Thomas More Forum, the ANU political science emeritus professor discussed his research on the faith of Australia's 27 prime ministers.

He spoke on how their beliefs impacted on their electability and policy-making decisions.

He noted that despite the commotion made about Julia Gillard's lack of religion, she is actually the latest on quite a

long list of non-believing leaders.

"In recent years agnostics have become just as common as believers," he said.

"But Gillard stands out because she has described herself not as an agnostic but as an atheist, perhaps the first prime minister to do so."

After detailing the religious affiliation of each prime minister, Prof Warhurst went on to explain that such beliefs did not necessarily inform their policies.

"The impact of religious beliefs on government policy, often touted as a dangerous threat by defenders of the purity of the secular state, is more



Prof Warhurst ... "Gillard described herself as an atheist".

difficult to locate," he said.

"State aid to Church schools, especially Catholic schools, makes an interesting case study.

"Various Catholic prime ministers failed to either introduce it or even argue for it, despite official Church advocacy.

"(Author Robert) Murray says that Catholics were expected to be 'conventional' Catholics and not press their claims on education.

"Perhaps life and death issues are the modern equivalent."

A full transcript of Prof Warhurst's speech is available in Latest News on the archdiocesan website at [www.cg.catholic.org.au](http://www.cg.catholic.org.au) under the headline 'Do PMs' beliefs affect policy?'

# Half century of 'graced' service

● From Page 9.

"You could feel there was something terrific happening." Mgr Barry-Cotter has dedicated most of his priestly life to the Second Vatican Council.

"I had a delightful moment not so long ago when I realised how much things had changed," he said.

"Sr Kathy, my pastoral associate, is extremely well known in Cootamundra. She's related to one half of the town and has taught the other.

"We were walking through the school playground one day when two little boys greeted us politely.

"As we walked away, one boy asked, 'what does Fr Kevin do?' and his friend replied, 'he's Sr Kathy's helper'."

When he returned to Australia in 1964, Mgr Barry-Cotter began what was to be a diverse period as an archdiocesan priest.

He started out as the assistant priest and then administrator of St Christopher's Cathedral parish, while putting his Canon Law studies to use as a member of the Marriage Tribunal.

He soon added Chancellor of the Archdiocese to his list of job titles, before he was appointed parish priest of Michelago in 1974.

In 1979 he was relieved of his tribunal positions and appointed parish priest of Cooma. He rebuilt St Patrick's Church, remodelled the school into a central school, and put a lot of time into starting up groups such as Antioch, and adult faith formation in the parish.

In 1987, Archbishop Francis Carroll, the only other archdiocesan priest to have attended the Second Vatican Council, asked him to leave Cooma and work full time for two years as the promoter of the Diocesan Synod.

Before the Synod had taken place, he was also appointed Vicar for Education and chair of the Catholic Education Commission.

He was tasked to boost morale in the Catholic Education Office, which had found itself \$3.2 million in debt.

"I completed a Graduate Diploma of Arts (Religious Studies), at age 60 might I add, to encourage the teachers to upgrade their qualifications," he said.

"That way when the teachers said, 'but I don't have time' I'd say 'if I do you do'."

By 1994 the CEO was back on track and Mgr Barry-Cotter enjoyed some well earned long service leave.

When he returned, he was appointed parish priest of West Wyalong and went on to become the longest serving priest of that parish.

In 2005 he received his current appointment, parish priest of Cootamundra and dean of the Western Deanery.

"I'll be 77 next year and I intend to stay in the job as long as I can, as long as I'm still useful," he said. "I've certainly lived a graced life, and if I could start over I wouldn't do anything different."



Cardinal Agagianian ordains Kevin Barry-Cotter a priest in Rome.



Mgr Kevin-Barry Cotter outside Sacred Heart Church Cootamundra.

## Spirit of Christmas on DVD



The CEO Library holds a good collection of DVDs, videos, books, and music for Christmas. Listings of resources may be found in the library's online catalogue. Click the Advanced Search tab and choose Subject search. Type: Christmas, or Jesus Christ - Nativity.

### DVDs

**The Nativity Story. Text and DVD, ages 10 to adult.**

This popular motion picture provides a realistic and dramatic portrayal of the events of the birth of Jesus. Also available is a companion picture book that includes colour photographs from the motion picture. Minimal text includes quotes from Scripture relating the birth of Jesus.

**The Meaning Of Christmas. The Wonder of Christmas Series, 10 minutes, ages 12 to 18.**

The background meaning of the nativity story and the tradition of Christmas for Christians is explained in this Australian production. High school students act as commentators who explain the meaning of Christmas, with switches to scenes of coloured stills as well as live action filming.

**The Crippled Lamb. 26 minutes, ages 4 to 8.**

This fully-animated DVD tells the nativity story as narrated by old Asah the camel. Asah teaches young Benjamin goat about life by telling him the tale of Joshua, a crippled lamb who was always left out from the flock. God had a special plan for Joshua. Joshua was on the spot to observe the birth of

Jesus and help the family. A picture book of the story is also available.

**The King is Born. 30 minutes, ages 5 to 13.**

A fully animated story that depicts the early life of Jesus, from the annunciation to Mary, Jesus' birth, the coming of the three Wise Kings, and the flight into Egypt.

**Jacob's Gift . 60 minutes, ages 5 to 13.**

The story of the nativity is retold in this live action drama. Jacob is a young student carpenter who is pulled away from his woodworking by other duties. Jacob learns about giving when he sacrifices winning a contest to help a family with a newborn baby that he finds in his father's stable. A picture book of the story is also available.

### SOUND RECORDINGS

**John Burland, Christmas Star. CD, sheet music and resource book, ages 5 to 10.**

Australian singer/songwriter John Burland composed this CD of 24 songs that celebrates the Christmas story. The songs are based on scripture and retell the Christmas story with music, and narration.

The library will close for Christmas on 24 December. - Dennis Granlund (librarian).

Online Library Catalogue, available at <http://ceolib.cg.catholic.edu.au/oliver/libraryHome.do> The Catholic Education Office Library is located in the Rheinberger Centre, Yarralumla. Telephone: 6163 4350. Email: [library@cg.catholic.edu.au](mailto:library@cg.catholic.edu.au).

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# In search of a worthy confessor

Perhaps more than anything else, we are unconsciously seeking a confessor, someone before whom we can open our hearts, be completely transparent, pour out our confusion, and freely admit our sins.

Inside our search for a soul-mate is the search for a confessor. But a good confessor isn't easily found. Colm Toibin, in his recent novel, *Brooklyn*, gives one of the reasons.

His main character, Eilis, a young woman from Dublin, moves to New York and falls in love with a man named Tony. But, several months into the relationship, Eilis has to return to Ireland because her sister, Rose, has died. Tony, insecure and fearing that Eilis will not return, talks her into marrying him civilly before she leaves.

Back in Dublin, living with her mother, mourning her sister's death and having to delay her return to New York because of a friend's wedding, Eilis is pursued by a young man, Jim Farrell, and goes on a number of dates with him without telling him about her American husband.

But she is haunted by her lack of disclosure and agonizes

about what to do. What she would most love to do is to share her secret with him, pour out her confusion, make him her confessor, and have him help her sort this out, but his innocence makes her hesitate.

As Toibin puts it: Could she possibly tell Jim what she had done such a short while earlier in Brooklyn? The only divorced people anyone in the town knew were Elizabeth Taylor and perhaps some other film stars. It might be possible to explain to Jim how she had come to be married, but he was someone who had never lived outside the town.

His innocence and his politeness, both of which made him nice to be with, would actually be, she thought, limitations, especially if something as unheard of and out of the question, as far from his experience as divorce, was raised. The best thing to do, she thought, was to put the whole thing out of her mind.

Doris Lessing once made a comment about George Eliot, suggesting that Eliot would have been a better, deeper, writer had she not been so moral.

Innocence, it seems, can be, as both Eilis and Doris Lessing fear,

## Ron Rolheiser

Fr Ron Rolheiser, theologian, teacher, and award-winning author, is president of the Oblate School of Theology in Texas. [www.ronrolheiser.com](http://www.ronrolheiser.com)



a limitation, something that blocks empathy and insight. But is this true?

There's a stream of popular thought that strongly suggests that it is. In its crasser forms, you see this in the cynicism in our culture around virginity and innocence, with both being simplistically identified with naiveté and lack of maturity.

Indeed, lack of sexual experience is singled out as being the most suspect of all naiveties. Very common is the algebra which equates experience with "having been around" and equates "having been around" with understanding life.

Our old catechisms taught that when Adam and Eve ate the forbidden fruit their minds were

darkened. Popular thought today emphasizes instead that their eyes were opened, that experience, licit or not, is what widens the mind. From that it is easy to move to the idea that the ideal confessor, the person who understands life, is someone who "has been around".

But we don't really believe this. Why? Because what we unconsciously look for in a confessor belies this. In seeking a confessor (not necessarily a confessor in the sacramental sense) we are not looking for another drinking buddy, a partner in crime, someone who will not judge us because his or her life is as is just as confused and messed-up as our own.

In seeking a confessor, consciously or unconsciously, we are looking for someone whose understanding and acceptance will take us to another place, beyond our confusion and weakness. Deep down we know that our sin will not be healed by someone else's sin, but that it needs to meet instead something more innocent, more Godlike, like the embrace of the father of the prodigal son.

But not every kind of innocence meets this test. Eilis' unwillingness to reveal her struggles before Jim Farrell's innocence might indeed have been a wise decision. There is an innocence that, because it is deliberately blind at a certain point, is unhealthily immune to complexity. But there is an innocence, too, and that is the kind we unconsciously seek out, that does meet the test.

A young seminarian struggling with sexual issues once wrote to Therese of Lisieux seeking her counsel. He hinted at his issues but told her: "If I shared with you what I am really struggling with, I fear that you would be horribly shocked and scandalized and would not write back to me." Therese wrote back: "If you think that way, then you don't really know me!"

The Cure d'Ars was a man of stunning simplicity and utter innocence. Yet he was perhaps the most sought-after confessor of his time. We long for just such a confessor, someone before whom we can freely pour out our complexity, but who doesn't at the same time share our sin.

# Healing the poverty of the broken heart

By Fr Peter Day

*There is nothing more important than falling totally and Absolutely in love with God. Love will determine everything you do. It will determine why you get out of bed; What you will do with your days; And how you will spend your evenings. Love affects everything we do. Fall in love. Be in love. Stay in love.*  
(Pedro Arrupe S.J.)

The idea of falling in love with God is not something that many of us Catholics grow up with, or are even encouraged to pursue. Most of our formation tends to centre on our "doing" - doing the "churchy stuff"; rather than our "being" - being in love. As a consequence, Church takes centre stage while Christ seems to be left tucked away somewhere out there: distant, unknown, and not readily accessible.

Thus we find ourselves immersed in a kind of non-relational "churchianity" masking itself as Christianity. This leaves us bereft because at the heart of Catholicism is the experience of a deep, intimate encounter with God: a falling in love; a mutual in-dwelling: Christianity.

We are good at knowing about people overwhelmed by poverty, but not so good at knowing them.

Last year I had the privilege of attending a retreat directed by founder of L'Arche Jean Vanier at which he recounted his first experience of visiting a psychiatric institution in France almost half a century ago. "I approached the visit," he said, "with great trepidation and fear, asking myself: 'What will I say to these people? How will I act? What will they say to me?'"

"When I arrived at the asylum I was confronted by dozens of men walking

aimlessly up and down a spacious room seemingly carrying the weight of deep anguish and loneliness.

"My stay lasted an hour and all I was asked over-and-over during that time were three questions: 'Do you love me? Will you come back? Will you be my friend?'"

These questions are the produce of what I call relational poverty, an entrenched isolation in which there is minimal and, often, no meaningful human contact. Among people with chronic mental illness, for instance, this is an all too pervasive reality; one that leaves those who are very sick fending for themselves on the streets, in refuges, jails and public housing estates throughout the nation.

It is the poverty of the lonely, broken heart. And it cripples and destroys lives.

When people are overwhelmed by relational poverty their capacity to engage, to find work, to get better, to "get up", and to live with dignity is significantly diminished, sometimes even extinguished.

Much of our collective approach to welfare and homelessness (governments, community, charities and churches) is underpinned by impersonal charity which tends to focus on relieving material poverty - ie, through the provision of low-cost housing, welfare benefits, soup kitchens, refuges, second-hand clothing bins, anonymous cash donations, vouchers etc. This has its place and, at times, is critical. But it has little, if any, impact on addressing relational poverty. More often than not, our impersonal charity helps people only survive or exist. Lives are not transformed.

In relation to accommodation, it is becoming increasingly obvious that the crisis approach tends to be reactive and superficial only: a "one-night stand" type of care that has little long-term impact.



Picture: Freeimages.co.uk

Within this milieu, relationships are not fostered or encouraged, so people become entrenched in a never-ending cycle of homelessness: bouncing around refuges, housing estates, hostels, and the streets.

Thus, the often complex issues that underlie peoples' crises are never properly addressed, so nothing really changes. We just re-cycle homelessness.

It is my belief that this approach tends to address "houselessness" (physical needs), rather than homelessness (relational/spiritual/emotional needs).

The only way to address the poverty of the "broken heart" is through consistent, loving relationships. People need people. People need to know we have time; time for them; even if that means having to sit in the gutter on occasions.

Such encounters, as Vanier says, should not be underpinned by "generosity", but by a desire to be in communion with the other. Generosity tends to be offered from a position of power and strength and privilege: "I have something, you don't". Communion, on the other hand, is a meeting on equal terms: a mutual exchange in which both participants are transformed.

● Cont Page 18.



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# From darkness to light ...

By Margaret Ryan

It's hard to really appreciate joy unless we've known some sadness, or to recognise true light unless we've experienced darkness. What would the polar night be like, week after month?

The danger of darkness is that we stop seeing clearly what we're doing.

We can also too easily become used to it.

In our exciting and "progressive", "post-modern" world, we still have millions of babies born every year in

homes that lack running water and basic hygiene, babies that will die very young from hunger, measles and diarrhoea, babies whose parents can never afford

to send them to school or a medical clinic, babies who are born into billions of dollars of national debt because their countries struggle to pay even the interest on loans negotiated before their parents' birth.

Much closer to home, our Aboriginal sisters and brothers die on average nearly 20 years earlier than do white Australians.

The darkness, experienced as "deep shadow", is frequently pierced by light: volunteers and carers who give of themselves in families, schools, hospitals, parishes and jails; children who contribute pocket money compassionately to needy others; groups working for social justice; strangers who

recognise the importance of a helping hand to someone they meet.

In the beginning of human time, "darkness covered the abyss" until God spoke and created light.

Much later, Jesus Christ is referred to as "the light of the world", the true "Sun of Justice", and the date for the feast of Christmas was chosen to reflect this powerful reference to light.

In the northern hemisphere, 25 December is just after the winter solstice.

Days start to lengthen and offer hope for warmth and new growth. Christmas is a pivotal moment on several levels.

It is not surprising that images of light,

radiance and God's glory punctuate the Christmas liturgies.

We read, for example: "The darkness that covered the earth has given way to the bright dawn of your Word made flesh" (Christmas Day), and "The angel of the Lord appeared to them, and the glory of the Lord shone around them" (Midnight Mass).

We can be a sign of God's presence in attitudes and actions that are good (those that reflect "the radiance of God's glory").

How will we prepare for Christmas (during Advent), celebrate the day, and live it out in coming months?

We might pray, "Make us a people of this light" (Christmas Day).



# Mass times at your parish this Christmas

**ADELONG-BATLOW:** Christmas vigil 7pm Batlow. Christmas Day 9am Adelong.

**ARANDA:** Christmas vigil 8pm. Christmas Day 9.30am. Sunday 9am.

**BATEMANS BAY:** Christmas vigil 6pm 9pm. Christmas Day 8am. Sunday 7.30am 9am. Other Sundays vigil 6pm, Sunday 9am.

**BEGA:** Christmas vigil 6pm Bega, 7pm Bemboka, 8pm Tathra, midnight Candelo. Christmas Day 8.30am Bega.

**BOMBALA:** Christmas vigil 6.30pm Bombala (carols and children's pageant 6pm), 8pm Delegate (6.30pm carols and Christmas pageant). Christmas Day 9am Bombala. Sunday 9am Bombala, 5pm Delegate.

**BOOROWA:** Christmas vigil 7pm Boorowa, 7pm Harden-Murrumburrah, 7pm Binalong, 7pm St Clement's Galong, 9pm Frogmore. Christmas Day 8am Boorowa, 9am St Clement's.

**BRAIDWOOD:** Christmas vigil 8pm. Christmas Day 9am. Sunday 9am. New Year's Day vigil 6pm.

**BUNGENDORE:** Christmas vigil 6pm Bungendore, 7pm Gundaroo. Christmas Day 8.30am Bungendore. Sunday 8.30am.

**CAMPBELL:** Christmas vigil 6pm (children). Christmas Day 10am. Sunday 10am.

**CATHEDRAL:** Christmas vigil 6pm St Christopher's Cathedral, 9pm St Peter Chanel's Yarralumla, midnight Cathedral. Christmas Day 8am Cathedral, 9.30am St Peter Chanel's, 11am Cathedral. No 5.30pm Mass at the Cathedral on Christmas day.

**CENTRAL CANBERRA:** Christmas vigil 6pm Dickson. Christmas Day 8am Braddon, 9.30am Dickson.

**CHARWOOD:** Christmas vigil 7pm. Christmas Day 8am 10am. Sunday 8am 10am.

**COOMA:** Christmas vigil 6pm Cooma (children) 9pm Cooma, 9pm Nimmitabel. Christmas Day 8am Adaminaby, 9am Cooma.

**COOTAMUNDRA:** Christmas vigil 7 pm (family), 9pm. Christmas day: 8am Stockinbingal, 9.30am Cootamundra.

**CROOKWELL:** Christmas vigil 9pm. Christmas Day 9.30am.

**EVATT:** Christmas vigil 6pm 9pm Evatt, 9pm Hall. Christmas Day 8.30am Evatt.

**GOULBURN:** Christmas vigil 6pm 9pm Old Cathedral. Christmas Day 8am Our Lady of Fatima, 10am Old Cathedral, 9am Marulan. Sunday 10am Old Cathedral.

**GUNDAGAI:** Christmas vigil 6pm (family) 8pm. Christmas Day 8am Gundagai, 10am Jugiong. Sunday 8am Gundagai.

**GUNDAROO:** Christmas vigil 7pm.

**GUNGAHLIN:** Christmas vigil 7pm (children) 10pm (carols 9.30pm). Christmas Day 9am. Sunday 8am 9.30am.

**JINDABYNE:** Christmas vigil 5pm Thredbo, 7pm Dalgety, 8pm Jindabyne, midnight Jindabyne. Christmas Day 9am Jindabyne, 9am Berridale.

**KALEEN:** Christmas vigil 7.30pm, 10pm. Christmas Day 10am.

**KAMBAH:** Christmas vigil 7pm (children), 9.30pm Vietnamese Mass, midnight. Christmas Day 10am.

**KIPPAX:** Christmas vigil 6pm 9pm midnight (carols 11.30pm). Christmas Day 9am. Sunday 8.30am 10am 6pm.

**LAKE CARGELLIGO:** Christmas vigil 7pm Tully, 9pm Lake Cargelligo. Christmas Day 9.30am Lake Cargelligo.

**MICHELAGO:** Christmas vigil 7pm. No Bredbo or Jerangle services.

**MORUYA:** Christmas vigil 6pm, midnight. Christmas Day 8am Tuross Head, 10am Moruya. Sunday 8am Tuross Head, 10am and 5pm Moruya. January: vigil 6pm Moruya, 10am Moruya, 8am Tuross Head. Carroll College Broulee Sunday 5pm on 2, 9 and 16 January.

**NAROOMA-COBARGO:** Christmas vigil 6pm Cobargo, 7pm Narooma. Christmas Day 8am Bermagui, 9.30am Narooma. Sunday 8am Bermagui, 9.30am Cobargo, 9.30am Narooma.

**NARRABUNDAH:** Christmas vigil 6pm, 8pm (charismatic). Christmas Day 9am.

**NORTH WODEN:** Christmas vigil 5.30pm Curtin (children), 7pm Garran, midnight Curtin (preceded by carols).

Christmas Day 8.30am Garran, 9.30am and 6pm Curtin. Sunday 9.30am Garran, 5.30pm Curtin.

**O'CONNOR:** Christmas vigil 6pm 9pm. Christmas Day 9am.

**PAGE:** Christmas vigil 7pm 9pm. Christmas Day 9.30am.

**PAMBULA:** Christmas vigil 6pm Merimbula (children) 9pm Eden, midnight Pambula. Christmas Day 10am Merimbula. Sunday 8am Pambula, 10am Merimbula.

**QUEANBEYAN:** Christmas vigil 6.30pm outdoors at St Raphael's church, Lowe St, instead of St Gregory's in Molonglo St (carols 5.45pm), midnight St Raphael's (carols 11.30pm). Christmas Day 8am 10am St Raphael's.

**SOUTH TUGGERANONG:** Christmas vigil 6pm Calwell (outside), 9pm midnight Gowrie. Christmas Day 8.30am 10am Gowrie.

**SOUTH WODEN:** Christmas vigil 6pm 9pm. Christmas Day 8.30am 10.30am, all Sacred Heart, Pearce.

**TARALGA:** Christmas vigil 6pm.

**TEMORA:** Christmas vigil 6.30pm in park (children), 9pm. Christmas Day 8am Barmedman, 10am Temora.

**TUMUT:** Contact the parish telephone 6947 4599.

**WANNIASSA:** Christmas vigil 7pm (children) 9pm. Christmas Day 9am.

**WATSON:** Christmas vigil 6pm (children), 10pm (carols 9.30pm). Christmas Day 8am 10am.

**WESTON CREEK:** Christmas vigil 6pm Holder (children), 6pm Waramanga (children), 9pm Waramanga (8.30pm carols); Christmas Day 9am Holder.

**WESTERN MISSION:** Christmas vigil 6.30pm Barellan, 7pm Aria Park, 7pm West Wyalong, 8.30pm Rankin Springs. Christmas Day 8am Ardlethan, 9am West Wyalong, 9am Ungarie.

**YASS-GUNNING:** Christmas vigil 5.30pm Gunning, 7pm Yass, 8.30pm Murrumbateman rec hall. Christmas Day 9am Yass. Sunday 8.30am Gunning, 10am Yass.

**YOUNG:** Christmas vigil 6pm (outdoor family), 9pm. Christmas Day 9.30am.

# Healing poverty of the broken heart

● From Page 17.

Communion is what Christ calls us to. It is an intimate friendship. So as we approach the Eucharistic table we do so not to receive Communion, but to become Communion; to become a people willing to give ourselves, our very beings, to others - especially the poor who most powerfully manifest the cry of Jesus: Do you love me? Will you be my friend? Will you come back?

Ministry on the margins is a mainstream activity

One of the problems or, better still, illusions regarding ministry

to people on the margins is that it's often viewed as a radical, specialised, or so called, heroic ministry.

That said, sometimes it can also be fobbed-off as a bit of a curiosity, a job best left to a small minority while the rest of us get on with the more important mainstream activities.

There needs to be a cultural-shift here because loving the poor, for those who profess to be Christ-followers, is the most ordinary, natural, bread-and-butter thing to do.

Indeed, there is nothing more necessary, more important, more urgent a Christian activity than attending to the dignity and cry of the poor.

While many parishes and schools can claim via the presence of a Vinnies' conference that the poor have a place, really, each diocese, each parish, each school, each of us should be a Vinnies' conference. It's not a ministry to be left to a handful of "retirees", or so called specialists. When we fall in love with God, we also fall in love with those overwhelmed by poverty.



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## SHORTS



**The American.** Starring: George Clooney, Violante Placido, Thekla Reuten, Paolo Bonacelli, and Johan Leysen. Directed by Anton Corbijn. 105 minutes. MA15+ Restricted (Strong sex scene).

A thriller about a cold and ruthless killer on the run. A complex movie with philosophical, religious and romantic overtones that mark it as an artistic attempt to explore the soul of an alienated individual. The film moves slowly and deliberately, but very rewardingly, into the world of an anguished man, who is trying desperately to find his way back from his abyss.

**The Messenger.** Starring Ben Foster, Woody Harrelson, Samantha Morton and Jena Malone. Directed by Oren Moverman. 113 minutes. MA15+ (strong themes and sex scene).

Repatriated from Iraq after being wounded in action, US Army staff sergeant Will Montgomery (Ben Foster) finds himself assigned for the remaining few months of his enlistment to a casualty notification team. It delivers the news to next-of-kin that their sons, husbands, daughters, wives have been killed in battle. An impressive, poignant film.

**Machete.** Starring Danny Trejo, Robert De Niro, Jessica Alba and Steven Seagal. Directed by Robert Rodriguez. 106 minutes. MA 15+ (Strong bloody violence).

If you last the first five minutes, then you have enough fortitude to stay for the rest. Others, who like their movies sane and quieter, will have exited. There are decimations, decapitations, slicing, dicing and gouging as Machete goes into action. And, every so often, the plot is interrupted by more of this mayhem until an all-out finale.

**Agora.** Starring Rachel Weisz, Max Minghella, Oscar Isaac and Ashraf Barhom. Directed by Alejandro Almanabar. 127 minutes. MA 15+ (Strong violence).

A film for those interested in and entertained by historical films and by those who would like to see a film which dramatises a period, not well known at all, in Christian history about the Church in Egypt at the end of the 4th century.

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# Dark but Potter fans will still love it

**Harry Potter and the Deathly Hallows Part 1**  
Starring: Daniel Radcliffe, Rupert Grint, Emma Watson, Ralph Fiennes, Helena Bonham Carter, and Michael Gambon. Directed by David Yates. 146 minutes. M (Fantasy themes and violence). Reviewer: Peter W Sheehan\*.

This is the seventh in an eight-part series based on the Harry Potter novels by British writer J K Rowling. The series began in 1997 and will end in July, 2011, with part 2 of The Deathly Hallows where Harry confronts Voldemort, the Dark Lord, for the last time. Rowling herself is co-producer of this film and the next one.

Part 1 is the first segment of the final showdown between Harry (Daniel Radcliffe) and the Dark Lord (Ralph Fiennes). Voldemort's Death Eaters are everywhere, and they are after Harry, because he is the only one with the power to kill Voldemort.

Voldemort is immortal and the secret of his immortality lies in the Horcruxes, fragments of the soul that are placed within objects allowing a part of the soul to be regenerated or resurrected.

The Horcruxes must be found and destroyed, before Voldemort can be defeated. In their search, Harry and friends, Ron Weasley (Rupert Grint) and Hermione Granger (Emma Watson) come upon a symbol which represents the mythical Deathly Hallows. The Deathly Hallows are three sacred objects - an invincible Elder Wand, a Resurrection Stone with the power to bring the dead back to life, and an infallible Invisibility Cloak. This trio of magical objects allows one to assume the mantle of the master of death, and each of them will prove necessary for Harry to succeed in his quest.

In trying to find and destroy the Horcruxes, Harry and his friends risk their lives often, and have many narrow escapes from the Death Eaters and Voldemort. On their journey, Harry, Ron and Hermione begin to bicker, and a jealous Ron leaves them to go back home. Harry and Hermione move on, but are devastated that Ron has deserted them. The three join forces again when Ron returns and saves Harry's life.

Meanwhile, Voldemort is desperate to acquire the Deathly Hallows to consolidate his power, and the film ends as he snatches the Elder Wand from the hand of Dumbledore (Michael Gambon), who lies in his grave. The multitude of Rowling's plot devices are barely able to be included in the movie's two and a half hours. Two parts are clearly needed to convey the complexity of the plots and sub-plots that lie in the pages of Rowling's book.

This movie is different from those that have gone before. Fantastic Quidditch matches and amazing wanderings along the magical corridors of the Hogwarts School of Witchcraft and Wizardry are gone. They have been replaced with darkly sinister acts by the Death Eaters, including maiming and torture, a car chase in London, and the killing-off of some of the story's loved characters.

This is the darkest movie in the series so far, making it quite unsuitable for children of any age, which seems a pity.

Special effects frequently overshadow and dilute the magic that has characterised some of the earlier Potter movies. The feeling is that David Yates has delivered an interim movie preparing the ground for something enormous to follow in Part 2.

This is the beginning of the end of one of the greatest epochs in fantasy-adventure film history. The momentum of the series will carry the movie forward, and Potter fans will not be disappointed. But parents beware!

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

# Emotionally wrenching

This American film is an adaption of the novel, "Winter's Bone" by Daniel Woodrell. It won the Grand Jury Prize for a Dramatic Film and best Screen Play at the 2010 Sundance Film Festival.

It tells the story of a group of people living in abject poverty in the rural US and focuses on a 17-year-old girl, Ree Dolly (Jennifer Lawrence), who sets out to find her father who has disappeared.

He is a hopeless drug addict and trafficker, and leaves behind a wife, who is mentally disabled and cannot cope, and two other children, who are cared for by Ree. Ree has to lure her father back home to face a court appearance, otherwise their house and property will be lost, and the whole family will be turned out in the woods. Her relatives in the woods don't think she should be interfering.

## Winter's Bone

Starring: Jennifer Lawrence, John Hawkes, Lauren Sweetser, Garret Dillahunt, and Dale Dickey. Directed by Debra Granik. 100 minutes. MA15+ Restricted (Strong themes, violence and drug references). Reviewer: Peter W Sheehan\*.

Lawrence's performance is outstanding. She plays her character with incredible conviction, and arouses strong empathy with her plight. This is a grim story, but Lawrence manages to inject a ray of hope that keeps Ree's spirit, and ours, alive.

The film is emotionally wrenching to watch, dramatically sharp in its execution, and intensely involving.

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

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## Using God's word in everyday life

Lectio divina, Latin for divine reading, is a scripture-based form of prayer that dates back to biblical times.

Archdiocese Liturgical Commission member Nancy Clarke said while the format of the spiritual practice varies depending on the individual or group, there are four key stages that must be included: read a short passage from scripture, meditate on the words, pray in response to the reading and then take the experience into the world and act on it in some way.

The commission, in conjunction with CatholicLIFE, has produced a series of guides and information resources to encourage people to incorporate lectio divina into their daily lives.

The work was done at the request of Archbishop Mark Coleridge after he attended the 2008 Synod of Bishops on the Word of God. Part of the discussion included how people could make the Word of God part of everyday life, not just restricted to Sunday Mass.

Examples of lectio divina for each part of the liturgical year may be downloaded from the Archdiocese website, [www.cg.catholic.org.au](http://www.cg.catholic.org.au), in the pastoral support section under resources.

Ms Clarke said additional content would be added including bookmarks featuring an illustration and scripture verse, and placemats with simple readings relating to mealtime that could be useful for families with young children.

## Meeting our God

By Margaret Ryan

The Mass or Eucharist might seem like a long prayer, yet Church documents speak of it as both "source" and "summit" of Church life and energy. At Mass, we celebrate our God as community, thank God for God's gifts and are re-focused for the coming week.

The major reason for attending Mass is to meet our founder and brother, Jesus Christ, our God, and to enter into the saving act of ultimate love: Christ's death and resurrection.

We acknowledge Christ's presence in the scriptures, God's voice speaking to us in this place, now; in the gift of his Body and Blood; in each other, through the power of the Holy Spirit; and in the person of the priest /bishop.

In the Church, we are all equal in God's eyes, different persons, but all part of the one Body. For an extraordinary few moments at least, we are drawn into unity with Christ: we do everything together. We don't just pray with those physically present, either. Through Christ, we pray with the heavenly choirs, our dead loved ones and other Catholics across the world.

Private or personal prayer is a daily necessity, and on Sunday, the Lord's Day, we bring this prayer to its peak in the Mass. By showing up, we express and experience that love and living relationship. Who'd want to miss out?

## Enticing us deeper into the liturgy

**Catholic Church Architecture and the Spirit of the Liturgy** by Denis R McNamara. Chicago: Liturgy Training Publications, 2010. hb 225pp \$82.95.

**RSVP. Your Invitation to explore the Creed** by David Marshall. Leicester: Redemptorist Publications, 2010. pb 47pp \$12.95.

**How we Worship. The Eucharist, the Sacraments and the Hours** by Lawrence E Mick. Missouri: Ligouri Press, 2009. pb 142pp \$22.95.

Reviewer: Margaret Ryan.

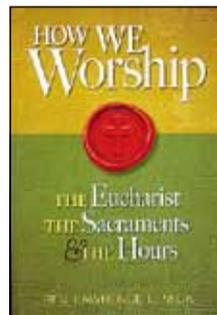
These three valuable books entice us into deepening our understanding of liturgy.

Have you ever wondered why church buildings are so different? Denis McNamara has degrees in the history of art and architecture and works in a liturgical institute at a Chicago seminary. He frequently works with architects and pastors in new church design and renovations. He is eminently placed to produce this exciting A4-size book linking theology, architecture, art and liturgy.

The book begins with an exploration of how church buildings and beautiful art forms influence our understanding of who God is, what we believe and how we pray.

Other chapters examine the scriptural foundations of temple (Hebrew scriptures) and church, classical tradition of architecture, sacred images, and 20th century innovations influenced by the liturgical movement.

The book requires a basic knowledge of the areas of focus, or a willingness to check out the helpful and brief footnotes. It is generously illustrated (every second page has colour plates) with photos and sketches. It can be dipped into for delight or pur-



sued in rigorous detail. Chapter end notes provide further information.

While invigorating for pastors, parish liturgists and architects, it would assist interested Catholics in expanding their knowledge of these four areas, and could bring a greater sense of awe to Sunday celebration.

Who /what do you believe in? Another way of exploring who God is and how we relate to God is by looking at a statement of belief.

For many Christians, this is the Nicene Creed, which we pray at Sunday Mass (often at a fast pace).

Marshall, who has worked as an Anglican priest, analyses the various truths of the Creed in a clear, jargon-free way (suitable for high school to adult), supporting his explanations with quotes from scripture and the Catholic Catechism.

The final section suggests how the book could form a six-part formation/discussion program. It contains good theology expressed simply and is well worth the modest outlay.

I always look out for liturgical books written by Lawrence Mick, priest, lecturer, author and consultant from Cincinnati. This pocket sized book is another gem.

Written in conversational style for the non-specialist, Mick applies his liturgical and theological understanding to an outline of the major parts of the Mass. These insights are then reflected through the eyes of "Joe", on the road to becoming a Catholic, and "Mary", a cradle Catholic, older now and newly curious about her faith.

One chapter explores the Liturgy of the Hours and a final one poses the question "Why bother with liturgy anyway?"

All highly recommended.

## Understanding power of music

**Guide for Music Ministers. 2nd Edition** by J K Breedlove and P Turner. The Liturgical Ministry Series. Chicago: Liturgy Training Publications, 2008. PB 100pp \$9.95. Reviewer: Margaret Ryan.

This is one of two excellent series on liturgical ministries written by North Americans. Jennifer Breedlove is a liturgical musician, conductor, cantor, composer and music arranger. Paul Turner is a Catholic priest and author, with a doctorate in theology.

The first edition was published in 2007. The second edition is mostly the same, with refinement of textual presentation and additional end notes in chapters. Some sections have been updated and revised and 10 pages are added. One of two new focuses is given to the US Bishops' Conference

new document on music in the liturgy: Sing to the Lord: Music in Divine Worship, 2008, which replaces Music in Catholic Worship and Liturgical Music Today. The other innovation is the valuable addition of information about music in other sacramental celebrations (besides Mass: weddings, funerals, baptisms...).

Other books in this series have set high standards in theological understanding and in explaining liturgical principles, and this is no exception. The authors are keen for singers and musicians to understand the role and power of music in liturgy, its development, how it connects with the faith of those gathered and the responsibilities of different musical ministries. At this price, every parish could benefit from some copies.

## Reflections on 50 years of priesthood

Archdiocesan priest Fr Paul McGavin is editor of a book of reflections gathered up over 50 years of priestly life by Emeritus Bishop of Christchurch Basil Meeking.

The text for Water For The Parched Earth started as a series of retreat addresses at the beginning of the Year for Priests for the Australian Confraternity of Catholic Clergy.

In the preface, Fr McGavin said the text reflected "a life well lived" by the author, who was a bishop for more than 20 years and Under-Secretary of the Pontifical Council for Christian Unity.

Fr McGavin said the book - the fruit of many years of praying and reading and relating with priests - was an ideal gift for priests who approach a special occasion. It is available from the Catholic Bookshop Braddon at \$23.95.

## Written at great personal cost

**Never Give Up: My Life and God's Mercy** by John Janaro. Servant Books, 2010, 163pp, \$22.95. Reviewer: Janet Moyle.

Each of us knows what it is to be touched by human suffering. Equally we know that not all suffering can be fixed.

Never Give Up is a courageous, inspiring book. The author, John Janaro, continues to struggle with debilitating illness, chronic depression and obsessive compulsive disorder. He refuses to give in to self-pity but instead has found a better way to live.

He tells us he is a husband, a father of five young children, a teacher and a writer. For long periods over the past decade he has been unable to work or pursue any of his other activities. At other times he has been healthy enough to resume a normal life.

Janaro disclaims any unusual spiritual depth or wisdom. Indeed he says that suffering does not automatically make one a better person. He repeats that God has never failed him.

He has written this journal in praise and thanksgiving and to provide reflections for those who suffer, especially from chronic mental or physical illness. He hopes too that his words will be useful for families, pastors and carers who accompany the sufferers. I believe he succeeds in this aim.

It is very moving to read of another's pain and to be able to identify with the frustration, humiliation and exhaustion that illness brings. What makes this book memorable is the depth of Janaro's self-knowledge, his honesty, good humour and his unwavering faith in God.

His book has been crafted at enormous personal cost. He reveals the type of suffering that ordinary people endure and their capacity to become extraordinary. He has produced a how-to manual for sufferers and carers alike.

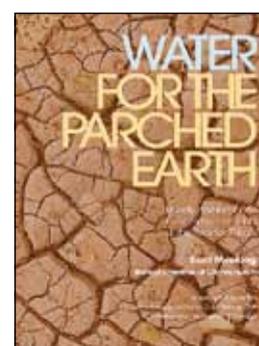
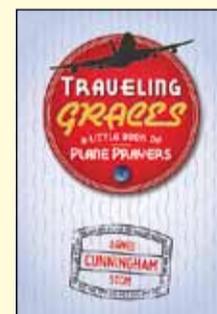
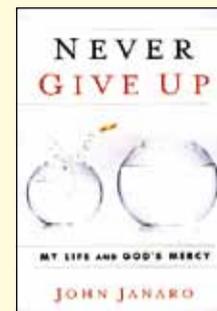
## A higher plane

**Travelling Graces: A Little Book of Plane Prayers** by Agnes Cunningham SSCM. Ligouri Publications, 2010, 79 pp, \$13.95. Reviewer: Janet Moyle.

A little book of plane prayers? Yes, you read that correctly and there's no typo in the title.

The "flying nun", Sr. Agnes Cunningham, has put together some reflections about air travel and linked these with Scripture passages. Many of these, not surprisingly, deal with trust and patience.

There are prayers about lofty things like clouds and sunsets and jet-streams. Others, like Capacity Flight, Stand-By and Carry-On Luggage evoke wry smiles. Having recently returned from the US myself I looked in vain for an entry on Customs or Security Check. Maybe these are to come. This whimsical little collection is a charming gift for a traveller or maybe for inclusion in your own hand luggage.



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# Human side of the 'princes of church'

**The Cardinals** by Michael Walsh. Canterbury Press, 2010, 250 pages, hb, \$54.95. Reviewer: Janet Moyle.

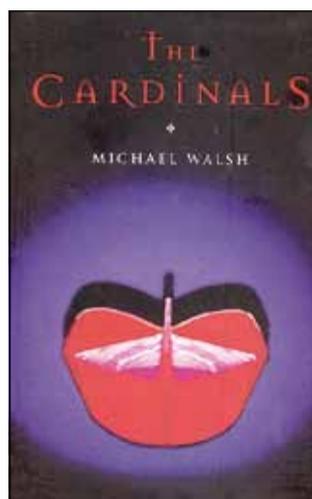
The release of Michael Walsh's book, *The Cardinals*, in 2010 coincides with the beatification of John Henry Cardinal Newman by Pope Benedict in England.

Walsh is a Catholic author, a Vatican commentator and historian. Here he has detailed the lives of 68 extraordinary men who have held the office of cardinal from the beginning of the 9th century through to modern times.

As there have been more than 4000 of them it would be impossible to include them all. Indeed Newman himself is not there.

In his informative introduction Walsh gives an overview of the history of this office during the Church's two millenia, from the time when there were cardinal priests and cardinal deacons, up to the 1917 Code of Canon Law. Since 1983, the Code has required that these men, freely selected by the Roman Pontiff, must receive consecration as a bishop.

Walsh has chosen his list from those with strong human interest stories. He has divided the cardinals into 11 groups. Some of these are the



Precursors, the Nearly Men, The Exes, and the Family Men as well as those you'd expect, like the Saints, the Scholars and the Pastors.

Walsh's research is impeccable. He writes in the entertaining manner of a raconteur. Some of his descriptions of people and events are memorable. For example, the Englishman Thomas Weld, who was ordained a priest after the death of his wife, was known as "the cardinal of the seven sacraments". Before his death in

1837 he would drive around Rome in his cardinalial carriage accompanied by his grandchildren.

And which US prelate was so unpopular in his previous bishopric that many of the clergy threw a party and sang a solemn *Te Deum* on his departure? Who knew?

*The Cardinals*, for all its wit and professional journalism, is a scholarly work with a comprehensive bibliography and index to support the student. Oddly too, it engenders a sense of hope. It demonstrates that the Catholic Church has continued to survive and thrive despite the frailties of its adherents.

## Take breather from all the festive bustle

**Advent and Christmas: Wisdom from St. Benedict** by Judith Sutura, OSB. Ligouri, 2010, 116 pages, \$16.95.

**Fifteen-Minute Retreats: To Slow Down Your World** by Joseph J. Juknialis. World Library Publications, 2010, 135pp. \$23.95. Reviewer: Janet Moyle.

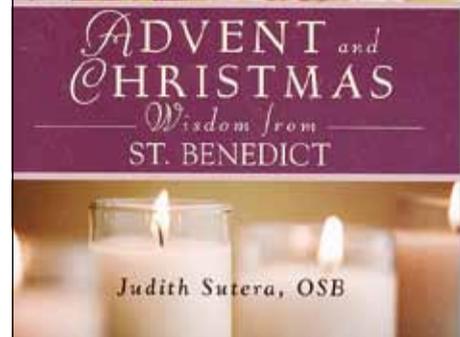
The Christmas season is upon us with all the attendant rush and busy-ness. The little volume titled *Advent and Christmas* creates tiny moments of peace amid the bustle and so is particularly welcome at this time.

Drawing on the words of St Benedict, the book provides Scripture and meditation readings for the Advent period and the 12 days of Christmas.

Each day begins with the words of Benedict then a quote from Scripture related to the above. Next comes a prayer which links the two and finally a suggested activity to incorporate any insights into one's daily life.

Finally there are two optional formats for Night Prayer. These would be perfect for use in small groups, perhaps, for example, after parish meetings.

I quite like compilations for seasonal prayer. This one is carefully composed with its focus on the ageless wisdom of Benedict which continues to refresh and renew us to the present day.



*Fifteen-Minute Retreats* has a similar aim, to slow down your world. It provides 30 polished vignettes to ponder together with a matching text of Scripture and a couple of follow-up questions.

These can be dipped into with no particular order but just as it suits. The author, Fr Joseph Juknialis, is very experienced in crafting stories for prayer settings and in writing Scripture reflections. This makes it satisfying to use.

The book achieves what it hopes to do. It allows the reader a breather to look at life and the movement of God in the world.

I'd be happy to find it under the Christmas tree.

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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.

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

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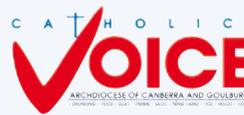
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# A man of integrity who was just himself



Parish priest of St Matthew's, Page, Fr Phil Buckley was a friend and confidant to many, including a number of his fellow clergy who held him in the highest regard.

Fr Buckley died in Vienna, Austria, on 5 November after being admitted to hospital with pneumonia while on holiday. He was 67. Phil Buckley was born in Nimmitabel on 6 May, 1943. He was the youngest child of Jack and Josie Buckley (dec.) and sibling of Terry, Moya and Helen (dec.).

He was educated by the Josephites at Nimmitabel before boarding at St Patrick's Christian Brothers College, Goulburn.

His academic prowess was to the fore at St Patrick's, especially in mathematics, and he gained a Commonwealth Scholarship.

At the time he considered becoming an aeronautical engineer.

However, he entered St Columba's, Springwood, in 1960 as a seminarian of the Archdiocese.

He continued his studies and formation at St Patrick's, Manly, and was ordained by Archbishop Eris O'Brien on 22 July 1967, at the then St Patrick's Church, Braddon.

Fr Buckley was an assistant priest at Young, Garran, Braddon and Boorowa before being appointed administrator of Bungendore in 1980.

In the ensuing years he was parish priest of Yass, Queanbeyan, Cooma, Kambah and, from July 2004, Page.

He also served as Canberra Hospital chaplain, auditor or interviewer of the Marriage Tribunal, member of the Council of Priests and Consultors (Archdiocesan Trustees), Dean of the Monaro, coordinator for the 2004 Archdiocesan Synod, Vicar for Clergy and, at the time of his death, Dean of the Canberra Deanery.

He was a highly regarded member of numerous ad hoc archdiocesan and clergy committees.

His pastoral giftedness and generosity saw him commit a number of years to the Cursillo Movement and Marriage Encounter.

His support for his brother clergy was evident in his earlier membership of Jesus Caritas and more recently "F-Troop", the latter being his clergy support group.

Fr Buckley was ordained two years after the Second Vatican Council and he retained his enthusiasm for the council's call for renewal.

This desire for renewal found resonance in the Archdiocesan synods of 1989 and 2004.

The synods called Catholics to discernment and collaborative ministry and Archbishop Mark Coleridge's recent call for prayer, communion and mission found a willing response in Fr Buckley's life and ministry.

The source and summit of his apostolic endeavours was the celebration of Sunday Mass.

His liturgical demeanour in celebrating the sacraments and his engaging homilies reflected a servant leadership born of the ruck of life, refined in prayerful communion and renewed in outreach.

His connection with so many is writ large in their memories and forever in the heart of God.

Helpful as it is to list Fr Buckley's appointments, commitments and style of ministry, one must probe a little deeper to fully appreciate the person.

He was a "dry alcoholic", and drew daily on the insights of Alcoholics Anonymous and more especially the spiritual writings of Fr Richard Rohr OFM.

He knew that it is only in one's brokenness, contrary to the promptings of one's ego and pride, that true growth can emerge.

The transformation in Fr Buckley was manifest in recent years in his practice of centering prayer.

At the same time he was grounded: he loved a bet on the horses and he was renown among clergy for his love of a game of cards.

He was an Eels supporter with a soft spot for the Raiders and he followed the Brumbies.

He was especially close to family and relatives and he cherished presiding at their numerous baptisms, weddings and funerals and partaking in their social gatherings; he had good intentions about exercise and from time to time undertook a walking programme; he was a retired golf hacker; he liked to travel, he enjoyed sudoku and crosswords; he would have a paperback on the go and he would enjoy an engaging movie.

He would regularly attend visiting art exhibitions at the National Gallery and he was always up for a trip to a big budget musical in Sydney; he enjoyed the beauty and solitude of the bush; he was a gardener of sorts and of late had enjoyed his courtyard garden at Page; he was a warm host and, while no master chef, he enjoyed being in the kitchen; he had eclectic musical tastes and he enjoyed liturgical singing and the singing of ditties as well as the sharing of jokes.

He was sensitive to "the little ones" and he was especially sensitive in the face of tragedy and brokenness; he was a friend and confidant to many, including a number of his fellow clergy who held him in the highest regard, not the least because of his sensitivity as a confessor and because of his engaging manner during the annual clergy assembly and clergy retreat at St Clement's, Galong, a holy place for him and for many brother clergy.

He was not perfect, far from it. His warm smile could give way to fiery eyes when he was critical and judgemental; he liked to be in control, he could be stubborn and moody and he liked it done his way; he could lapse into old negative patterns of behaviour.

He found spontaneity in a public setting challenging and his preference for dress track pants and pressed down shirt collars was not a particularly good look.

While his shortcomings both frustrated and endeared him, they were markedly outweighed by his basic integrity.

Fr Buckley managed to develop that rare and most appealing of traits: he was himself.

The funeral Mass was celebrated at St Christopher's Cathedral and he was buried at Nimmitabel.

- Mgr John Woods.

## Coming Events



**ADORATION OF BLESSED SCARAMENT** - St Benedict's, Narrabundah, Tuesdays, Thursdays, Fridays 4.30pm - 5.30pm; Wednesdays 11.30am - 12.30pm (one hour before weekday Mass), Fridays 11am to noon.

**ADVENT PRAYER** - Contemplative Prayer Group at St Benedict's, Narrabundah, adoration of the Blessed Sacrament, 11am to noon, Fridays in preparation for Christmas.

**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.

**CAROLS OF THE NATIONS** - Archbishop's House, 2pm-4pm, Sunday, 19 December. Sausage sizzle, tea, coffee, soft drinks for sale. Bring chair or picnic blanket. Children bring baby Jesus from nativity set for Archbishop Mark Coleridge to bless. Parking and entry via Albert Street, Commonwealth Park.

**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

**HEALING EVENING** - Br Lalith Perera from the Community of the Risen Lord, Colombo, Sri Lanka. St Benedict's Church, Narrabundah, 5.30pm Mass, 27 January, followed by talk, adoration and ministry.

**LIGHT TO NATIONS** - Easter pilgrimage, live music, dynamic liturgy, catch up with old friends and make new ones. 21-24 April 2011. Information: www.litn.org.au.

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**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.

**MUSIC WORKSHOP** - Free workshop for new Missal translation. Archdiocesan Liturgical Commission workshop for music ministries and others interested, with several of new Mass settings. 10.30am-1pm, Saturday, 19 February, St Peter Chanel's Church, Cnr Weston and Loch Sts, Yarralumla and the Rheinberger Centre. Presenter: Dr Bill Griffiths. Inquiries: Margaret Ryan, telephone 0417 418 838, e-mail margaret.ryan09@iinet.net.au.

**PRAYER VIGIL** - Marian Movement of Priests 4th annual New Year's Eve prayer vigil; from 8.30pm, St Michael's Church, Tyrrell Cct, Kaleen. Inquiries: Judy and Joe Mewburn, telephone 6254 6202.

**SERRA CLUB OF CANBERRA** - Rosary and Mass at Holy Trinity Church, Curtin, 6.10pm, Thursday 9 December, followed by Christmas dinner at Southern Cross Club, Woden. Inquiries: John Malycha, telephone 6251 2912.

Written entries are invited for the February 2011 issue to: Catholic Voice, GPO Box 3089, Canberra ACT 2601, or e-mail ed.voice@cg.catholic.org.au by Monday, 17 January, 2011. Entries which are accepted for this section are free, courtesy of sponsorship by the Catholic Development Fund.

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**VOICE**

We celebrate Jesus' birth each Christmas and what the gift 'Emmanuel, God is with us' is and means for us and the world. The message of life Jesus came to share also continues today and involves us.

Ensuring the viability and ability of faith communities, their missionaries and leaders, and their capacity to worship, evangelise and serve others, is essentially Catholic Mission's endeavour. Work only achieved through the continued prayer and generous financial support of many and which equips the Church to mission. Thank you all who supported us during 2010.

Jesus hears the cries of the poor and the oppressed, promising to respond in ways that offer hope and life. Many such voices are not magnified through disasters and saturated media reporting, but rely on the Church's network for help.

Each Christmas, Catholic Mission conducts an appeal for funds for their Children's Mission projects as well as inviting people to become Children's Mission Partners by undertaking to support these works through regular monthly donations. These funds assist communities of young people with access to clean water, medicine, food security, and education.

Help us continue to ensure their voices are heard and opportunities of hope are available. Contact us today to give or find out more.

God bless  
**Deacon Joe Blackwell**

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# Your guide to 2011

## January

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### Dates to remember in January

- 1** World Day of Peace
- 21-23** Turn the Tide youth retreat
- 26** Australia Day public holiday

## February

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### Dates to remember in February

- 1** School term 1 begins NSW
- 3** Restorative Practice Professional Development workshop
- 5** Catholic Adult Faith Formation (CAFF) 1 starts
- 7** School term 1 begins ACT
- 11** World Day of Prayer for the Sick
- 14-20** ACU Orientation Week
- 14** CWL Central Region summer lunch hosted by St Christopher's branch
- 23** St Thomas More Forum

## March

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### Dates to remember in March

- 1** Guinness and God
- 9** Ash Wednesday, start Project Compassion
- 14** Canberra Day public holiday
- 17** Annual ecumenical service in honour of St Patrick, Australian Centre for Christianity and Culture, Barton
- 23** ACU graduation ceremony
- 24** Introduction to Restorative Practice, CatholicLIFE

## April

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### Dates to remember in April

- 5** Guinness and God
- 6** St Thomas More Forum
- 8** School term 1 ends NSW
- 12-15** Certificate III in Education Support course, CatholicLIFE
- 15** School term 1 ends ACT
- 15-17** ReFresh retreat
- 17** Palm Sunday
- 22** Good Friday
- 24** Easter Sunday
- 25-26** Anzac Day and Easter Monday public holidays
- 26** Restorative Practice Professional Development workshop, Cooma
- 28** School term 2 begins NSW
- 30** Catholic Adult Faith Formation (CAFF)1

## May

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### Dates to remember in May

- 2** School term 2 begins ACT
- 3** Guinness and God
- 4** World Union of Catholic Women's Organisations Day Mass
- 14-15** CWL Archdiocesan AGM at Young
- 15** World Day of Prayer for Vocations
- 20-22** Archdiocesan vocations weekend, Galong
- 24** Feast of Our Lady Help of Christians, patroness of Australia
- 26** CWL annual soup and sandwich lunch, Narrabundah
- 29** World Communiations Day

## June

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### Dates to remember in June

- 5-12** Week of Prayer for Christian Unity
- 7** Guinness and God
- 12** Pentecost Sunday
- 13** Queen's Birthday public holiday
- 16** Introduction to Restorative Practice, CatholicLIFE
- 22** St Thomas More feast day dinner

## July

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### Dates to remember in July

- 1** School term 2 ends NSW
- 2** Catholic Adult Faith Formation (CAFF)1
- 2-3** Men Alive
- 3** Aboriginal and Torres Strait Islander Sunday
- 5** Guinness and God
- 5-8** Certificate III in Education Support course, CatholicLIFE
- 8** School term 2 ends ACT
- 8-10** ReFresh retreat
- 7-15** Novena in honour of Our Lady of Mount Carmel
- 16** Feast of Our Lady of Mount Carmel
- 19** School term 3 begins NSW
- 25** School term 3 begins ACT
- 30-31** Propagation of the Faith church appeal

## August

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### Dates to remember in August

- 2** Guinness and God
- 5-22** World Youth Day, Madrid
- 7-14** National Vocations Awareness Week
- 8** Feast of St Mary of the Cross MacKillop
- 15** Assumption of Our Lady
- 18** Introduction to Restorative Practice, CatholicLIFE
- 27** ACU open day
- 28** World Day of Migrants and Refugees

## September

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### Dates to remember in September

- 3-4** Annual Father's Day Appeal, Clergy Retirement Foundation
- 6** Guinness and God
- 7** St Thomas More forum
- 21** International Day of Peace
- 23** School term 3 ends NSW
- 24** Catholic Adult Faith Formation (CAFF)1
- 25** Social Justice Sunday
- 27-30** Certificate III in Education Support course, CatholicLIFE
- 30** School term 3 ends ACT
- 30-2 Oct** ReRefresh retreat

## October

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### Dates to remember in October

- 1** Feast of St Therese of Lisieux Mass and blessing of roses, The Carmel
- 3** Labour Day public holiday
- 4** Guinness and God
- 10** Family and Community Day public holiday ACT
- 11** School term 4 begins NSW
- 15** Feast of St Teresa of Avila
- 17** School term 4 begins ACT
- 23** Mission Sunday
- 25** Children's Mission Mass
- 27** St Thomas More forum

## November

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### Dates to remember in November

- 1** All Saints Day
- 2** All Souls Day
- 12** Annual Carmelite fete
- 20-21** CatholicLIFE retreat, Galong

## December

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### Dates to remember in December

- 1** World AIDS Day
- 2-4** Archdiocesan vocations weekend, Galong
- 3** International Day of People with Disability
- 9** School term 4 ends secondary students ACT
- 16** School term 4 ends all students NSW and primary students ACT
- 18** Catholic Adult Faith Formation (CAFF)1