

The 'strike': 50 years on

Goulburn's watershed week in Catholic education

Students from Catholic schools took to the streets again in Goulburn as the 50th anniversary was marked of an event that many believe helped change the face of education in Australia.

About 700 students representing every school in the Archdiocese walked from a nearby oval to Sts Peter and Paul's Old Cathedral to celebrate the jubilee of the Goulburn school "strike" and the annual NAIDOC (National Aborigines and Islanders Day Observance Committee) Mass.

In July 1962, a meeting of Catholic parents in Goulburn voted to close the doors of all schools in the parish as part of a funding dispute with the State Government. About 1350 students flooded government schools with only some being enrolled before the protest was called off. The event is widely seen as a catalyst for the eventual granting of state aid to non-government schools in Australia.

In an address to a celebratory dinner of past students, educators and community leaders, executive director of the NSW Catholic Education Commission Dr Brian Croke said "the legacy of Goulburn is to remind us not to lose sight of the underpinning principles of fairness, justice and parental rights. "They must never be taken for granted," he said.

In attacking the state government, Goulburn Catholics at the time had been mainly "barking up the wrong tree. The sort of assistance Catholic schools already required, and which was soon to escalate rapidly, could only be provided by the Commonwealth."

Dr Croke said a case could be made that "the Goulburn strike



advanced that realisation among politicians and commentators.

"Of course, the instant lesson of the strike was that government schools could never cope if they had to educate all the state's children. That had always been assumed and claimed but Goulburn proved it."

The events were sensational, memorable, exciting and worthy of commemorating. "Above all, we honour the resolution and determination of those who committed themselves so publicly at the time," he said.

At the dinner, a panel including former 1960s students Sr Kerrie Cusack, Sr Frances Fitzpatrick and Mr Michael Lowe, Mr Lowe's mother Mrs Mary Haigh, parish priest Fr Dermid McDermott, former education commission chairman Dr Ray Storrier and current Trinity Catholic College school captain Nicholas Campton-Smith commented on aspects past and present of the "strike".



TOP: Some of about 700 students representing every school in the Archdiocese make their way towards Sts Peter and Paul's Old Cathedral.

ABOVE: Students walk through a traditional smoking ceremony on their way into the church.

RIGHT: A key figure in the "strike" and then administrator of Sts Peter and Paul's Cathedral Fr Frank Keogh reminisces with Br Matt McKeon then principal of St Patrick's Technical School, one of the schools that closed.



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what do you know?

A quiz testing your knowledge of what is in this month's Catholic Voice.

1. Who is the new (Australian) world leader of L'Arche?
2. In which country was St Teresa of Avila born?
3. What special week is marked on 5-12 August?
4. What do the initials NAIDOC stand for?
5. How many years has Bishop Pat Power been a priest?
6. Which two schools have won awards for their architecture?

Answers bottom Page 4.

Memories of the 'strike'



A panel discusses aspects of the school 'strike' with ABC Radio's Genevieve Jacobs. From left: Trinity Catholic College school captain Nicholas Campton-Smith, Fr Dermid McDermott, Sr Frances Fitzpatrick, Dr Ray Storrier, Mr Michael Lowe, Mrs Mary Haigh and Sr Kerrie Cusack.

Bishop Pat says thanks

Retired Auxiliary Bishop Pat Power has thanked people for their good wishes. In a message, he says: "I have been overwhelmed by the kindness of so many people in the past couple of months as I have headed into retirement. It has reinforced all the goodness and love I have received in my 47 years as a priest and 26 years as a bishop. In this Year of Grace, I thank you all from the bottom of my heart for the graces you have brought into my life. You will be very much in my thoughts and prayers in the time ahead. May God bless you all."

As the 50th anniversary of the opening of Vatican II approaches, a senior priest of the Archdiocese, Mgr Kevin Barry-Cotter, has recorded his reflections on the graces of Vatican II and sought to point to those graces that are still untapped.

He was a student in Rome at the Pontifical Urban University from 1957 to 1964, spanning the last year of the pontificate of Pius XII, the whole of the pontificate of John XXIII and the first years of Paul VI. "That included being in Rome for three of the four sessions of Vatican II," he says. "Living in St Peter's College, a hall of residence for post-graduate priests from the missions, there was daily contact with the bishops at the Council and at meals we often heard what the bishops discussed that day. We also had regular evening talks given by the consultants and sometimes by a bishop at the Council.

"Now 'the years have turned the rusted key and time is on the jog', there are only a few Australian clergy and laity left who were in Rome in those heady years. May my reflections inspire them also to record their reflections in this Year of Grace."

Mgr Barry-Cotter remembers Pope John XXIII's coronation took place on 4 November, 1958, and was an impressive affair lasting five hours. "A first here was that Pope John preached. He used the example of St

Reflecting on graces of Vatican II

Charles Borromeo who restored ecclesiastical order in the Church during the Council of Trent, earning him the title of 'teacher of bishops', a sign of things to come. Two days later in another first, he met the press."

A few months later, he made an unscheduled public statement after the Mass of the Conversion of St Paul in the Basilica of St Paul's Outside the Walls "throwing the assembled cardinals and the Curia into disarray by announcing that there would be a General Council of the Church".

Mgr Barry-Cotter says some of the great graces in our time have come through Pope John XXIII's Vatican Council, 1962-1965. "His vision was that the Council was to be a 'new Pentecost', bringing with it a renewal of the graces of the first Pentecost by activating the gifts of the Spirit in our lives and in our Church."

The beginning of Mgr Barry-Cotter's series of articles may be found at www.cg.catholic.org.au, click on News and Events, and then on Reflections on the Graces of Vatican II. More will be added as we lead into the Year of Faith starting on 11 October, the 50th anniversary of the Council's opening.

From near & far

THE first Archdiocesan choir festival for primary schools will be held at Merici College, Braddon, from 1pm on Wednesday, 22 August. School choirs from Gundagai, Cooma, Moruya, Batehaven and Canberra will take part. Admission is free. Inquiries: Bob Perkins, telephone 6247 2977 (Monday, Wednesday and Friday).

BISHOP Pat Power writes: "Earlier this year I was asked to write something on the occasion of 45 years of Marymead. I mistakenly wrote that the first superior was Mother St Hugh. In fact, it was Mother Mary Columcille. Speaking recently to Mgr Kevin Barry-Cotter, I was told that he said the first Christmas vigil Mass for the Franciscan Missionaries of Mary in Sturt Avenue, Narrabundah. He told me that, when she retired, Mother Mary Columcille returned to her (very dangerous) home of origin in Falls Road, Belfast, where she spent her last years with her sister."



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Marymead seeking more foster carers

Marymead, a community-based organisation with a 45-year history of supporting vulnerable and disadvantaged children and families, needs a broad range of carers to meet the needs of children who are looking for a home.

There is a significant shortage of foster carers, and many children and young people urgently need homes with families in the community.

Carers being sought include single people, couples and families from a range of cultures and lifestyles. Marymead welcomes established families, those who have finished rais-

ing their own children and people without children.

It provides carers with support, including training, an experienced and dedicated foster care worker to provide ongoing support and guidance, financial support, opportunities for carers to network and a program to help children develop their reading skills.

Children needing foster care range from newborn and toddlers through to older children and adolescents. Many need short-term care for a few months and even more need to find a home and family to love and care for them until they reach the age of 18 and older.

Some children need a family to care for them for a week-end due to an emergency, and some require regular, planned respite care to provide time out for struggling families.

Anyone willing to offer a temporary or permanent home to a vulnerable child, should contact Naomi or Lauren at Marymead, telephone 6162 5800 or email fcinfo@marymead.org.au.

Foster care information sessions will be held at Marymead, 255 Goyder Street, Narrabundah, at 6pm on Tuesday, 4 September, and 7pm on Tuesday, 4 December.

Canberran named world leader for L'Arche

Canberran Ms Eileen Glass has become the first Australian to be appointed to lead L'Arche International, a faith-based organisation for people with and without intellectual disabilities operating in 140 countries.

Ms Glass, one of the founders of L'Arche in Australia, and a driving force in its leadership in Australia and internationally, was made international vice-leader at the L'Arche general assembly in Atlanta. She will serve with a French international leader for the next five years.

L'Arche has communities in Canberra, Sydney, Hobart, Brisbane and Melbourne. L'Arche was founded in France in 1964 by Jean Vanier and its philosophy is grounded in the sermon Jesus gave on the Beatitudes.

Formerly a high school teacher, Ms Glass came across L'Arche as a young

woman in France in the 1970s. She was so moved at seeing gospel values so authentically lived that she spent two years as a volunteer with L'Arche in Canada.

On her return to Australia, Ms Glass met with people who shared a similar vision for Christian community life. As a result, the first L'Arche community, named Genesaret, was established at Bungendore in 1978. The community moved to Canberra in 1981.

She was attracted to L'Arche and had stayed in the organisation because "it is a place where the call to live the gospel authentically is there every day".

In Australia, L'Arche was about growing relationships with people with disabilities and allowing them to flourish. "To do that, our homes are always quite small. We grow friendships around communities."

The model of communities was changing, too, in Australia. Once it was about providing homes for people, but "the need today is for strong bonds of relationship".

Ms Glass has served in various roles in L'Arche, including regional co-ordinator, community leader of L'Arche Genesaret, and co-ordinator of the Asia West Pacific Zone which at the time included India, Japan, the Philippines, Australia and New Zealand.

In 1991, Ms Glass undertook formation as a spiritual director and since has worked extensively in leading retreats and providing spiritual direction, in and outside of L'Arche.

"I can't watch the evening news without being put in touch with L'Arche," she said.

"Our communities were affected by the earthquake



in Haiti and the tsunami in Japan. We have communities in Egypt, the West Bank and Syria, as well as Uganda, Zimbabwe and the Ivory Coast, where the community has had to move twice because of civil war."

On hearing the news of the Haiti disaster, a woman in one of the L'Arche communities was the first she heard say, "We've got to do something for these people."

In 1996 Ms Glass was named a Member of the Order of Australia for her support of people with intellectual disabilities and their families.



An early-1960s photograph of Brigidine sisters and pupils of St Brigid's parish school.

Golden memories come flooding back

Current and former parishioners, Brigidine sisters and teachers are expected to gather in October for celebrations to mark the 50th anniversary of the former St Brigid's parish, Dickson.

St Brigid's became a parish in 1962 after it separated from St Patrick's, Braddon.

Dickson and Braddon parishes were amalgamated in 1994 to create today's Canberra Central parish.

Organisers of the celebrations hope many parishioners who have moved away over the years will come back for the jubilee lunch at the Ainslie function centre, Wakefield Avenue, Dickson, at noon on Saturday, 13 October.

Parishioners remember Mass being celebrated in the classrooms of the former parish school, then later in the hall before St Brigid's Church was built and opened in 1978.

● Cont Page 14.



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Love, truth two sides of one coin

By Archdiocesan Administrator Mgr John Woods

Last month our Archdiocese gathered to commemorate the 50th anniversary of the Goulburn Catholic schools strike. The Mass to mark the occasion was also the annual Archdiocesan National Aborigines and Islanders Day Observance Committee (NAIDOC) schools Mass.

The impetus for both the Goulburn strike and the continuing plight of our indigenous brothers and sisters call for a more just resolution; one for equity in funding, the other for due recognition.

Much has been achieved, much still needs attention. Some would argue that the proposal for so-called same-sex marriage is also a matter of justice. I would disagree. In doing so, I affirm the dignity of people with a homosexual orientation and reject any and all forms of discrimination against them as unjust.

However, it would also be unjust to attempt to redefine the very essence of marriage, that is, the union of a man and a woman open to the creation and nurturing of new life, so as to placate the aspirations of a relative few. Indeed, it is through the complementarity of man and woman that marriage comes into being. It is difference not sameness that is required to marry. The two become one and of their union new life is created and nurtured.

It is not prejudicial, therefore, to claim that a same-sex couple cannot marry as they are incapable of that which constitutes marriage. The intimacy of a homosexual couple can neither manifest the complementarity of man and woman nor can it be creative of new life.

On the other hand, if you break the unitive and procreative nexus and claim that marriage is simply about the unitive aspect – man and woman or man and man or woman and woman – with consideration of children merely an addendum for some, then there is some logic in the call for a redefinition of marriage.

However the law impacts our self-understanding and actions. If marriage is redefined to include same-sex couples, people will be encouraged to think that marriage is essentially about the romantic fulfilment of adults; that mums and dads are interchangeable; that gender is a non-issue; and that people who insist on the traditional understanding of marriage should be answerable under law for their alleged bigotry.

Further, if you support the redefinition of marriage, do not be so naïve as to believe that that is where the matter would end. It would be quite logical for some to further test the civil law and seek to have polygamy recognised.

Besides, why seek to exacerbate the already harmful consequences of the break in the unitive and procreative nexus as reflected in many de facto relationships, in the spread of pornography, in the spread of sexually transmitted diseases, and in the growing understanding of a child as a right (if not a problem) rather than a gift?

The irony here is that in the name of alleged rights, the United Nations affirmation of the birth right of a child to



know and to be nurtured by their biological parents is usurped by those who give priority to their “quality of life”. Surely, one “Stolen Generation” was one too many?

The counter in part is that some studies show that children of same-sex couples are as healthy as those raised by their heterosexual parents. Other studies allege the opposite, though they do not receive as much media attention.

In the current climate, it is timely that this year’s Social Justice Statement of the Australian Catholic Bishops, “The Gift of Families in Difficult Times” addresses the pressures on contemporary families.

We should urge governments to offer more support to families, the building block of society, not undermine them by reducing the traditional dignity of marriage to simply one among other relationships at law.

The redefinition of marriage would impact the Church’s provision of services in the community.

With some 150,000 employees in health, education, welfare and other apostolates, the Catholic Church is the largest private employer in Australia and the introduction of same-sex marriage would threaten the religious freedom on which these services are predicated.

Bishop Michael Kennedy, of Armidale, has recently cited some overseas examples where the Church’s position has been compromised: “A Catholic college in Massachusetts forced to offer accommodation to same-sex couples; the revoking of licences from Catholic adoption agencies in the UK, Massachusetts and DC for not placing children with same-sex couples; and Catholic charities in Portland having to extend spousal employment benefits to same-sex partners.

“Then there is the inability of parents to opt their children out of sex-education classes in Canada which teach homosexuality and heterosexuality equally. Does anybody seriously believe similar situations would not arise in Australia? And does anybody seriously believe that any so-called ‘religious exemptions’ could not be later removed with the stroke of a pen?”

The genesis of homosexuality is still a moot point though, again referencing Bishop Kennedy, one notes that in contrast to the flawed Kinsey Report which claimed 10% of the population are homosexual, “the largest social survey ever produced by the UK Office of National Statistics involving nearly half a million people conducted from 2010 to 2011 found that 1.5% of the population identified themselves as gay, lesbian, or bisexual.

“The small proportion of same-sex partners currently have almost all of the same social benefits of married couples. Why then force such a massive change to our law and society with so many social risks when there is no real need?”

While proposals for same-sex marriage should cause us to pray for and support a greater respect for people of homosexual orientation, the foundational complementarity of marriage must also be affirmed for our individual and common good.

Love and truth are two sides of the one coin.



We can get to where we need to go

By archdiocesan co-ordinator faith formation and spirituality Shane Dwyer

A traveller was desperate to get to a particular destination. As he made his way through a town along the route, he asked a local, “which is the road I need to take to get to where I am going?”

The local thought for a moment and replied, “you can’t get there from here”. Variations on this subtly laconic joke are told in a number of different ways, usually with an Irishman, a Cornishman, or (inexplicably) a resident of Maine as “the local”.

Whatever variation you’re familiar with, the joke resides in the local’s narrow worldview. His parochialism and lack of awareness that you can get anywhere in the world from where you are at the moment is the hinge upon which the story turns.

What has this to do with the Year of Grace? Our Church puts before people particular theological beliefs, moral teachings, and spiritual ideals – with the intention of calling everyone into an authentic relationship with God, the world and themselves.

Sometimes we can worry that people aren’t where we think they should be. We might think that we know the destination, but how do we motivate people to undertake the journey? How do we encourage them to ask for the grace that they will need (1Kings 19:1-18)? Is it our job anyway?

Each of us, in the way appropriate to the vocation God has given us (Ephesians 4:10ff), participates in the mission of calling all to “the narrow path” (Mt 7:13-14). None of us is excluded from this responsibility and neither can we simply leave it to the priests and religious.

If there can be said to be a silver lining to the cloud that is a decline in priestly and religious vocations it is this – the laity are being reminded of their baptismal call to live their vocation as “priests, prophets and kings” (CCC 897ff). The Holy Spirit has not abandoned us (Ps 94 & 1Sam 12:22). However, responding to the Holy Spirit’s call given to each of us at baptism is not always easy in the current environment.

Grace does not necessarily make our lives as believing Christians easier. It simply makes Christian life possible. The Mother of Jesus, who was described by the angel as “full of grace”, went through a very tough time.

In its 2000-year history the Church has experienced many periods of upset. Some would say that the Church is going through such a period now. In this context, the Year of Grace is an act of faith in the Holy Spirit.

The more that we, as the Body of Christ, put our egos aside and come in humility before the One who holds all things in being, the more we will discover that “the local” was mistaken: the Holy Spirit can lead us to where we need to go from here.

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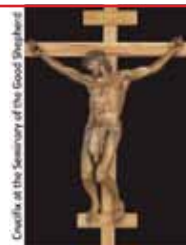
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WHAT DO YOU KNOW?

1. Eileen Glass. 2. Spain. 3. National Vocations Awareness Week. 4. National Aborigines and Islanders Day Observance Committee. 5. 47 years. 6. Mother Teresa, Harrison, and St Gregory’s, Queanbeyan.

Election hopefuls to face justice survey

Candidates in October's elections for the ACT Legislative Assembly will be asked for their views on issues that strike hardest at the marginalised in society.

The Archdiocese's Catholic Social Justice Commission will pose questions to candidates on nine justice issues, and will publish their responses.

A meet-the-candidates evening also will be held at 7.30pm on Thursday, 27 September, in the North Woden parish centre, 3 Strangways Street, Curtin.

"How do you weigh the competing issues in deciding how to cast your vote in the forthcoming ACT election?", commission chairman Mr Mike Cassidy said.

"You might give some weight to those marginalised in our society by looking at justice issues identified by the commission.

"The commission is surveying all candidates seeking their views on nine issues: housing; mental health; life issues; marriage; the justice system; education; gambling; climate change; and ACT economy and the tax system.

"The commission applies Catholic social teaching to public policy so government decisions should be guided by a 'preferential option for the poor'.

"For the ACT election, the commission identified concerns central to the well-being of the most disadvantaged in the community.

"We are also asking each election candidate for his or her views on how an incoming government might respond to these concerns, and are offering the opportunity to comment more broadly on policy approaches to ensuring a 'fair go' for all.

"Building a productive economy and creating a more sustainable environment are clearly vital priorities.

"They affect the whole community but particularly the disadvantaged, who are the first to suffer the consequences of any policy failures in these areas.

"We have no specific views to offer on how an incoming government should go about its work in such broad and complex areas.

"We simply note that they are important, that 'getting it right' on the economy and the environment can involve difficult decisions, and that the burden of adjustment should not be carried by those who can least afford to do so."

For more information, contact the commission on telephone 6235 5452, or email csjc@cg.catholic.org.au.

Boys cook up recipe to help others

Thanks to brothers Eamon and Lachie McCoola, a new wave of boys may be taking over the cooking at home.

The St Edmund's College students are behind a cookbook to be sold at their school for Father's Day to raise money for underprivileged children in Zimbabwe.

It's a Boy Thing: Recipes for Dad and Me is filled with the cherished recipes of St Edmund's College students and their parents.

Eamon said he and his brother were inspired by rugby union player David Pocock and his charity Eighty Twenty Vision, which supports disadvantaged children in Zimbabwe.

"We wanted to help these kids who don't have what we have and raise some money for the charity ourselves," Eamon said.

"We thought a cookbook would be a good idea as other people from our school could get involved and put in a favourite recipe."

All profits received from sale of the book will be distributed to the Eighty Twenty Vision charity and St Edmund's College's India Immersion project.

The boys' mother Mrs Jayne McCoola, who helped organise the book, said she



Brothers Eamon and Lachie McCoola test out a few recipes from the cookbook.

was proud of Eamon and Lachie's compassion for those in need.

"Eamon went to the principal with the idea, and he was very impressed the boys had come up with it themselves," Mrs McCoola said.

"They even managed to approach companies about advertising in the book, and raised \$12,000 which paid for printing 1000 copies.

"I was really proud of them for their drive to help this cause and I think it's fabulous that someone like David Pocock can inspire kids like this."

* It's a Boy Thing: Recipes for Dad and Me will be available from St Edmund's College from 20 August. Copies cost \$25 each.



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RIGHT: Award-winning designs... St Gregory's School hall (picture Stefan Postles) and Mother Teresa School (picture Ben Wrigley).

School architecture that catches the eye

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Gerard Heffernan

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Two schools in the Archdiocese have been recognised for their exceptional architecture at the Australian Institute of Architects' 2012 ACT architecture awards.

Mother Teresa School, Harrison, which was designed by Munns Sly Moore Archi-



ects, took out first prize for best designed educational building in the ACT.

The judges were impressed by the emphasis on sustainable design and functionality and the colourful nature of the classrooms.

St Gregory's Primary School, Queanbeyan, was awarded the Canberra Medallion

for its school hall, designed by Collins Caddaye Architects. St Gregory's principal Ms Claire Frazer said, "we are so lucky to have this hall for students to use and are so pleased that others have now recognised how magnificent its design is."

The next generation has heart for Marymead

A group of young Canberra professionals has teamed up with Marymead to raise money for its services in a brand new way.

NEXGEN is a group of 15 professionals who will organise fundraising events for Marymead around Canberra, with a young, corporate audience in mind.

At NEXGEN's first meeting, co-conveners Ms Diana Likeman and Ms Brenna Wilkinson were presented with a cheque for \$5000 from Marymead board member and director of Stepping Stones Child Care Centre Fiona O'Donnell to kick-start the group's ventures.

Ms Likeman, a solicitor from Trinity Law, said she had always



Diana Likeman (left) with Marymead marketing and communications coordinator Joanne Dean-Ritchie

been interested in planning events and wanted to get involved with Marymead.

"I contacted Marymead to see whether there was anything I could do, and at the time a lot of other people my age were calling

up wanting to get involved, so they decided to create NEXGEN," Ms Likeman said.

"We're getting some great ideas, and we are trying to organise events that will attract a corporate group so that we can raise

money, but also some events kids can come to since Marymead is all about children."

Marymead marketing and communications coordinator Ms Joanne Dean-Ritchie has assisted with coordinating the group, and said they have put forward many exciting ideas for fundraising events.

"At the moment they're thinking of holding one big event each year and then two smaller events. Ideas have been tossed around so far like cocktails for a cause, fashions on the field, and an amazing race," Ms Dean-Ritchie said.

"This young, vibrant and dynamic team of individuals is growing by the minute and as well as complementing the work performed by the existing auxiliary, is guaranteed to make a significant contribution to Marymead by way of fundraising and lifting the interest and awareness of Marymead's broad and diverse range of programs and services."

College players get nod for Australia

Andrew Robinson, a student at St Mary MacKillop College, was a try-scorer for the Australian schoolboys rugby union team which beat a Tonga schools team. Andrew and Neori Nadruku, from St Edmund's College, the son of Canberra Raiders legend Noa Nadruku, formed part of the 23-man squad which faced Tongan Schools in Sydney last

month. The Australian team posted an overwhelming 70-13 victory.

Andrew and Neori were picked for the Australian team after standout performances at the Australian Schools Rugby Championships, when they played for the ACT side which finished fifth.

Andrew, who has been playing rugby union for 12 years,

said he was "over the moon" to be chosen to represent his country. "Getting picked was such a high, it was just the biggest buzz ever," he said. "While I was ecstatic about playing for Australia I was also very nervous before the game, as we were up against a tough team."

Marist student Montana O'Neill played in the Australia A team that beat Tonga schools 29-5.



Andrew Robinson, a Year 12 student from St Mary MacKillop College, was selected to represent Australia in rugby union.

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'Passionate' youth leaders inspire hope

By Felicity de Fombelle

Catholic youth leaders are passionate about their faith and want opportunities to develop their skills to share their religion with others.

That was one of the key outcomes of a recent youth leaders' forum attended by more than 55 leaders from across the Archdiocese who shared their ideas and plans for the future.

They showed a real sense of energy and excitement for the future of the Church and the important role young people must play.

The forum was a result of last year's Archdiocesan Assembly, which concluded that it was necessary for the Archdiocese to engage more with young people and hear their views.

The assembly recommended a youth leaders' forum be held every two years. It also recommended a series of youth leaders' breakfasts, two of which have been held, and the establishment of an Archbishop's Youth Council.

The aim of the forum was to develop a list of recommendations for youth

ministry, which will form part of a three-year plan.

This followed an extensive consultation including surveys and face-to-face interviews with 60 young people, youth leaders, priests, and religious and religious education coordinators.

In the short term, Catholics youth leaders said they wanted:

- Greater resources for youth ministry;
- Opportunities to network with other leaders and young people;
- Prayer and prayer life development;
- Events to attract young people, and;
- Leadership and mentoring opportunities.

Forum participant Jessica Buchanan said she had "learned about incredible opportunities that I wouldn't have known about otherwise".

Another participant, Miriam, said: "I've felt a sense of support from the Archdiocese, and feel that they are aware of our contribution, and supporting us, so we're not alone."



Mgr John Woods presents youth leader Llywellyn O'Brien, with the Year of Grace candle.

Archdiocesan youth and youth adults coordinator Miss Daniela Kesina said the success of the forum pointed to real hope and confidence for the future.

"We have such an impressive and motivated group of Catholic youth leaders which should fill us all with hope and confidence for our Church," she said.

• The next youth leaders' breakfast will be at 9.30am on Saturday, 8 September. Inquiries: Miss Daniela Kesina, telephone 6163 4311.

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Business leaders Daniel Oyston, Grant Stecum and Robyn Archer huddle for warmth at the CEO sleep-out.

Sleeping rough is a wake-up call

Bleary-eyed and huddling for warmth, Canberra's CEOs were a world away from comfy warm beds when they slept rough on a rainy night to support the annual St Vincent de Paul CEO sleep-out.

More than 150 CEOs took part, raising more than \$480,000 for Vinnies' homeless services in Canberra. Sleeping outside the National Gallery of Australia, they were given three sheets of cardboard, a pillow and a sleeping bag. Their only food was a cup of soup, bread rolls and tea and coffee, with no creature comforts permitted.

With temperatures plunging, the experience was a chilling wake-up call for many, including Canberra Convention Bureau CEO Mrs Robyn Hendry. "I have done this once before and it's still a real eye-opener for me on a number of levels," she said. "I took advice from ex-defence people and found an open space on the grass as they suggested this would be much softer than concrete, and it was, until it started raining. I think I may have got an hour's sleep so it does remind you how hard it is to sleep rough."

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a centenary of canberra's catholics

A great champion of the vulnerable

In the 17th in a series of portraits of significant Catholics of the national capital, Bishop Pat Power remembers a fellow priest and friend to many who came to settle in Canberra.

Ordained to the priesthood in St Christopher's, Canberra, in July 1954, Fr Tommy Wright enjoyed his first six years of priestly ministry in Goulburn, Braidwood and Temora and is still remembered in those parishes as an enthusiastic young priest.

The people of Braidwood recall his prowess in the local rugby league team. But his return to his home-town of Canberra in 1961 as the first full-time chaplain to Canberra Community Hospital saw a blossoming of his many talents.

Born in Canberra in November 1931, Tom's family lived in Leichhardt Street, Kingston, not far from his father Wally's place of employment, the Government Printing Office, and a 15-minute walk to St Christopher's School, Manuka, where Tom did all his primary schooling before winning a bursary to St Joseph's College, Hunters Hill, in Sydney.

Among his classmates were future Governor-General William Deane and fellow priest Adrian Cork. While St Christopher's went through to the Leaving Certificate in those days, the Good Samaritan Sisters often coached the brighter students for scholarships to go to boarding school.

Nurses, doctors, patients and cleaning staff at Canberra Hospital witnessed the young priest's tireless dedication and Tom himself gained new insights into people especially in times of suffering and struggle.

It was around this time that he became a familiar figure around Capital Hill and Hillside hostels where he proved to be such a good friend to the "New Australians" battling to find their way in a new country and a new environment. He showed the same brotherly spirit to the migrant chaplains who "shared digs" with him at the Archbishop's House.

As a chaplain to the Young Christian Workers, he was very much at home with their method of "See, Judge and Act". He saw the need to stay close to people and to learn from them while ministering to them.

When I joined him as a newly ordained priest in 1966, he gave me example and advice which has stood me in good stead for my ministry as priest and bishop.

Many other priests of my generation share that same debt of gratitude to him. Most of us found it hard to keep up with him and Tommy was the first to admit that patience was not his strong suit. Fr Wright was administrator of St Patrick's

Parish, Braddon, from 1969 to 1979 in what was one of the most vibrant periods of the inner city parish's history. Its previous parish priest, Mgr Edward Favier, had set up good structures and in those years following the Second Vatican Council, there was energetic involvement of lay people.

While being an effective pastor in Braddon, Fr Wright continued to have his finger on the pulse of what was happening in the wider community. His local knowledge meant that he had a wide range of contacts which enabled him to have the best help available for those in need.

It was during this time that he became more involved on a part-time basis with Catholic Social Services which had begun under the leadership of Fr Barney Lynch. Mrs Ethel McGuire of ACT Welfare and Tommy proved to be a formidable pair in confronting many of the social issues facing the Canberra community. Prof Pat Pentony was also a much valued colleague and advisor.

When Archbishop Edward Clancy arrived in Canberra at the beginning of 1979, Fr Wright prevailed on him to raise the profile of Catholic Social Services by appointing him as the first full-time director.

In a 50-year history of Centacare, published in 2007, we read, "Fr Wright actively lobbied government and became a major driving force in expanding and increasing funding for the Catholic Social Services program. In the late 1970s, he was a pivotal figure in refugee resettlement, especially the Vietnamese resettlement movement... Fr Wright was a regular face at Old Parliament House during question time and made himself known to the more powerful figures in the ACT community." Many such people were keen to make themselves known to him because they recognised the experience and expertise he had in so many aspects of community life.

At the time of his death, his good friend, Graham Downie, listed in The Canberra Times some of the areas which benefited from this great champion of the vulnerable. "Organisations with which he served included the ACT Council of Social Service, the ACT Council of the Ageing, and the ACT Social Justice Taskforce. He was also spiritual director of St Vincent de Paul in Canberra for 25 years. At Braddon he was chairman of the City Health Centre. He was the first chairman of the Marymead board of management and a member of the ethics committee of the Australian Institute of Health



Fr Tommy Wright with Bishop Pat Power and Croatian chaplain Fr Mato Bonic.



Fr John Southwell, Catherine Crowe, Fr Barney Lynch, Katherine White and Fr Tommy Wright at the opening of the Wright Wing at Centacare in January 1992.

and Welfare." He confessed to Graham Downie that his time at Catholic Social Services was the most satisfying of his priestly life.

The Vietnamese community particularly hold him in great affection. He was often at the airport to welcome some of the refugees for whom he had inspired an impressive network of parish refugee resettlement programs. This enabled personal friendships to be established for the new arrivals and practical help which allowed the newcomers to become well integrated into Canberra and the Australian way of life. He proudly told

Graham Downie that within six weeks, 43 families had been settled in 22 of the Archdiocese's country parishes and every Canberra parish had settled two or three families. Most of those people have gone on to become excellent Australian citizens.

Although not on the same grand scale, he reached out in similar fashion to newcomers from Poland, El Salvador, Croatia and other nations.

When after a year-long battle with cancer, Fr Tom Wright died on 5 December, 1994, aged 63, Canberra lost one of its favourite sons who had mightily enhanced the status of our city.

World beater with a difference

'I want to stay number 1 and keep my records out of reach of others'

By Laura Edwards

Growing up, Paralympic sprinter Evan O'Hanlon can't ever remember being told he had a disability.

"It was just something I always knew," he said.

"I remember at the school athletics carnival in Year 1, I got beaten pretty badly in the 100 metres. It was at that point I realised I was different – but I was determined to go out there and try and beat everyone anyway."

Mr O'Hanlon eventually did beat his school rivals, and then some: at 24 he has won three Paralympic gold medals in the T38 100 and 200 metre sprints and holds a number of world records.

As a result of a prenatal stroke, Mr O'Hanlon, who is studying part-time at University of Canberra, has a "minor class" of cerebral palsy, which affects the fine motor skills on the left side of his body.

"To just look at me most people don't realise I have a disability, but if I want to I can show people in two seconds by trying to pick up a coin off a table or turning a handle with my left hand – I just can't do it," he said.

"For me it's nice to be able to meet people and slide between the two worlds, as a disabled person or able bodied. If I don't want you to know I have a disability, you don't know."

"That means I can get a couple of genuine reactions from people about others with disabilities."

"There have been a couple of times when people have said nasty things about disabled people and I'm able to stick up for them."

Mr O'Hanlon was born in Sydney and has five sisters.

He comes from a family of strong athletic performers; both of his parents represented Australia in rowing, and



Paralympian Evan O'Hanlon ... a "minor class" of cerebral palsy affects the fine motor skills on the left side of his body.

sister Elsa won a gold medal in the lightweight single scull at the 2006 world university rowing championships.

He attended Villa Maria Primary School and later St Joseph's College in Hunters Hill, and it was there his future as a Paralympian was determined. "I

was always a keen runner but sort of became a little fish in a big pond when I got to college," he said.

"In Year 11 one of the PE teachers at St Joseph's noticed I had cerebral palsy and realised I might be able to compete in the Paralympics. He got in touch with

my now coach, and I moved to Canberra in 2005 to start full-time training at the Australian Institute of Sport."

Soon after, he was able to prove his teacher right: at the Beijing Paralympics in 2008 he won three gold medals and broke three world records, making him the fastest male cerebral palsy competitor in the world.

In 2009 he received a Medal of the Order of Australia for his Paralympic success.

"That was a huge honour, and it is fantastic to be recognised outside the world of Paralympics, as before Beijing, Paralympians didn't have a lot of exposure," he said.

Mr O'Hanlon hopes to outdo himself when he competes in the London Paralympics starting on 29 August.

"Because I've competed in the Paralympics before, I have that advantage of knowing what to expect so I can focus more on my performance," he said.

"For the moment I'm not too nervous; it won't seem real until we get to the village."

He believes educating people about the Paralympics is important.

"We want to outgrow that notion that we're just the 'little brother or sister' to the Olympics," he said.

"At the moment there is a lack of understanding about what's actually going on when we get together to race and it's hard to understand the classification system, so it takes a little bit of education."

"For that reason we try to regularly go around to schools and educate them on the Paralympics."

Mr O'Hanlon's goal is to beat able-bodied athletes in sprinting, and he regularly competes in domestic able-bodied competitions.

"At the moment I'm ranked among the top 10 or 15 of able bodied sprinters in Australia, which is exciting," he said.

In his spare time, he enjoys rugby union and photography, and is working his way through a part-time landscape architecture degree at University of Canberra.

However, his mind never strays too far from his sprinting ambitions: "I want to stay number one and keep my world records out of reach of others, so that I'm there forever."

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MARRIAGE: One Man and One Woman in a Covenant of Love and Life

Dear Brothers and Sisters in Christ,

The Church upholds the goodness and beauty of the marriage of a man and woman embraced in a lifelong covenant of mutual love. In the Church it is lived under the grace of a Sacrament. This union, ordained by God, is blessed by the Creator with the promise to support the couple to realise their own happiness and through their love to receive the gift of children.

Many people are confused about marriage. Is Australian law – which recognises marriage as a union of a man and a woman – unjust? Are we as Catholics being discriminatory and un-Christian to homosexual persons if we believe marriage can only be between a man and a woman? To answer these questions, we need to reflect on what marriage is and where it has come from.

Marriage is a natural institution. As Jesus taught, a man and a woman leave their parents and join themselves to each other and “become one flesh” (Mt 19:6, cf Gen 2:24). This was the plan of God from the beginning. God created man and woman for each other; equal but different. Men and women complement each other physically, emotionally, psychologically and spiritually. The strength and fruitfulness of marriage flows from this natural complementarity.

Marriage is more than having one's love for another legally recognised. It has been protected and supported by the law because governments have recognised its contribution to the good of the society. The family based on strong, happy marriages plays a unique role in generating children and providing the best environment in which children can be nurtured and educated. It helps to ensure the future and wellbeing of society.

In marriage the sexual love of a couple reaches its fulfilment when it is also open to life. This is only possible between a man and a woman. Children are conceived and born through an act of intimate love. This helps them know who they are and where they came from. They know that they have a father and mother whose commitment to each other has brought them into being.

Unjust discrimination is always wrong, but marriage as it is currently understood does not discriminate against same-sex couples. The relationship between a man and woman cannot be the same as between two men or two women. A same-sex relationship may involve physical intimacy, but because this physical relationship is contrary to God's plan for sexuality, it cannot receive the gift of a child. Only the love and intimacy of a man and woman in marriage makes one flesh, and it is the intimacy of a man and a woman that creates new life. Marriage is so different that it is actually unjust to treat it as the same as any other sexual relationship.

The right to marry is affirmed by the Universal Declaration of Human Rights (1948), but it is a special kind of right which only a man and a woman can fulfil through each other. A same-sex couple is not being denied a right to something which they cannot fulfil.

Jesus calls us all to live our sexuality chastely, including married people. Homosexual people are loved members of our families and parish communities, and along with other unmarried people are invited to grow in the freedom that arises from not being controlled by our sexual desires. Many homosexual persons strive courageously to live chaste and generous lives based on strong friendships. Their faithful witness is a gift to the Church. It is also a gift to a society which says sexuality is simply about pleasure and self-fulfilment.

Men and women who are homosexual and those in same-sex relationships must be treated with compassion, respect and sensitivity. However it does not respect or serve anyone to deny them the right to the truth about what marriage is, and about what the Church teaches on sexuality and marriage.

To have children a same-sex couple must involve a third party. The child is not biologically linked to both members of the couple, and misses out on the distinctive and equally important emotional, psychological and spiritual contribution of both a father and a mother. A same-sex couple, however loving, cannot give this to children. While sadly there are many circumstances where a child does not have the benefit of both a father and mother, to deliberately remove this possibility is unjust to the child.

Marriages and families sometimes break down. This is always a great sorrow and not what was hoped for. Single parents work heroically to raise their children without the help of a spouse, but most still have the deep hope that their children will form happy and lasting marriages, blessed with children.

Legislating for same-sex marriage will change the meaning of marriage for everyone and radically reshape the cultural and social structures of our country. Instead of removing discrimination and injustice, it will cause them.

Catholics could be placed in a position of vulnerability because our belief in marriage will be at odds with any such law. There may be pressure to compel us to recognise same sex marriage in our schools, charitable, welfare, aged care and adoption services. This we cannot do. We reassert our right to live, teach and publicly express the age-old Judeo-Christian belief about marriage.

In some overseas places that have changed or are changing the definition of marriage, individuals, schools and churches have already been subject to legal action or investigation because of their belief in marriage as a union of life and love between a man and a woman. This imposition violates the separation of church and state. The rights of parents and children are affected when schools have to teach that other sexual relationships are the same as marriage and have to be taught equally. Qualified people have been deemed unfit for public office or even to practise in their professions because they hold a personal belief that marriage is between a man and a woman. Any opposition to same-sex marriage is treated as homophobia and bigotry, aiming to shut down public debate. These distortions must be resisted in the name of truth.

Marriage is an institution between a man and a woman, uniquely designed by God, as a source for their own happiness and as the means for the generation and formation of children. The Catholic Church defends the right of every human being to be treated justly. No one, including those in our families and communities who are homosexual, should be subject to unjust discrimination or unequal treatment. At the same time, preserving the meaning of marriage and celebrating its beauty and dignity is the best means possible for recognising and respecting the love-giving and life-giving dimensions of our humanity; the best long-term protection for parents and children. The Catholic community upholds marriage and supports and defends those who are committed to this life-giving and ancient foundation of society.



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Paintings: Hieronymus Bosch – “The Garden of Earthly Delights” - The Earthly Paradise” (Garden of Eden) and Francia Bigio – “Holy Family”.
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450 years of Carmelite reform



The Carmelite Sisters of the monastery in Canberra with Apostolic Nuncio Archbishop Giuseppe Lazzarotto.

priests and theologians engaged in the reformation and renewal of the Church after the Protestant Reformation.

Notwithstanding her chronic ill health she travelled the rough roads of Spain.

With the help of St John of the Cross, great Mystical Doctor of the Church, she set up 16 monasteries of nuns all over Spain.

After her death in Alba da Tormes in 1582, Carmel was introduced into France, Belgium, Holland and gradually all over the world.

Thirteen nuns came from Angoulême in France in 1885 to found Carmel in Sydney; the foundation in Melbourne was made in 1922, and the monastery church in Kew named as the

National Shrine of St Therese of Lisieux.

From Melbourne in 1974, five nuns came, at the invitation of Archbishop Thomas Cahill, to set up Carmel in Canberra, thus marking 38 years in the capital city on 24 August.

A special Mass will be celebrated on this day in thanksgiving for these two anniversaries.

The feast of St Bartholomew, Apostle, 24 August, will mark the 450th anniversary of the Carmelite Reform of St Teresa of Avila.

Teresa was a master of prayer, great lover of God; she has been referred to as the greatest of the mystics.

She was born in 1515 in Avila, Spain, and entered the local Carmelite convent at the age of 21.

The Convent of the Incarnation housed 200 nuns and life there had become rather lax. Although these were good religious, some were wealthy and had their own suites and maids; others were poor, and food was scarce.

After several years, Teresa received an inspiration from God to found a monastery where the nuns would keep the primitive rule of Carmel in its original strictness. Despite much opposition from church and civil authorities she was able to found a small monastery with four nuns, St Joseph's, as she called it, in Avila.

Their aim was to live a life of continual prayer and contemplation for the Church, and especially for the

REMEMBER:
 God does not call us because we are worthy, or good, or 'holy' or ... God calls simply because God knows us and knows what is the best way we can be the person God created us to be.

Sr Joan Chittister was once asked: Why would you become a religious today? Her answer: Well, why not!



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Brothers are relevant to us today

Marist families and friends gathered at St Joseph's College, Hunters Hill, to be part of the celebration of three platinum, two diamond, eight golden and two silver brother jubilarians.

Stories spanned across the two centuries and 850 years of religious life. There were tales of a young brother travelling to school by horse and the mischief of scholastics racing each other along Parramatta Road.

There was amazement at boys travelling to the juniorate at Mittagong at the age of 13 to begin their religious formation and that a 23 year old was considered a late vocation.

The two silver jubilarians this year are Br Darren Burge, currently the principal of The John Berne School at Lewisham, and Br Michael Callinan, who is a member of the Marist Life mission and formation team, animating the spirituality of staff in Marist schools.



These men have contributed to the education and formation of young people in Queensland, NSW and the ACT. When asked how they would relate their 25 fraternal years to young people considering religious life, they responded:

"When we joined 25 years ago, we had great passion and we also had uncertainty about

the life we were considering. We knew that it was a risky decision. However, we are glad we said, 'Yes' all those years ago and we continue to say 'Yes' today because in the process of becoming brothers, we discover who we are with God and where our place is in this world."

Among the gathering were two young men who are considering a Marist Brothers vocation. They describe the 15 men as ordinary human beings made extraordinary by their potent commitment.

One of the young men said: "They symbolise Christ and in their simplicity and humanity, they are relevant to us today."

- Br Tony Leon FMS

ABOVE: Silver jubilarians Br Darren Burge (left) and Br Michael Callinan. Br Darren taught at Marist College Canberra in the 1990s.

What's a life for?

More than ever young people are discerning direction for their life. For some it is the question, "Where is God calling me?"

For others it is, "What is my heart's desire, its deepest desire?", "Where can I find true meaning in my life?", "What journey will enable me to love the best way I can?"

This genuine search is not for a comfortable lifestyle, but a life fulfilled by living Jesus' greatest command, to love God and to love my neighbour as myself.

Since 2006 more than 70 men have discerned their response to these questions at a What's a life for? weekend retreat.

Some have discerned they are called to diocesan priesthood, others married life, others have joined religious orders. In the peacefulness of 500 hectares at St Mary's Towers, Douglas Park (pictured right), or on the coast at The Cliffs, Shoreham, Victoria, they are able to enter into silence and become aware of the movement of the Spirit within.

The Spirit is sometimes the quietest voice; a weekend retreat assists in this voice being heard.

If you are discerning what your life is for, feel free to make contact with Fr Peter Hendriks MSC, telephone 0408 299 170, email peterhen-



driks@misacor.org.au, Missionaries of the Sacred Heart, 190 High Street, Willoughby NSW 2068, or visit www.whatsalifeform.com.

Awareness Week
National Vocations
5th - 12th August, 2012

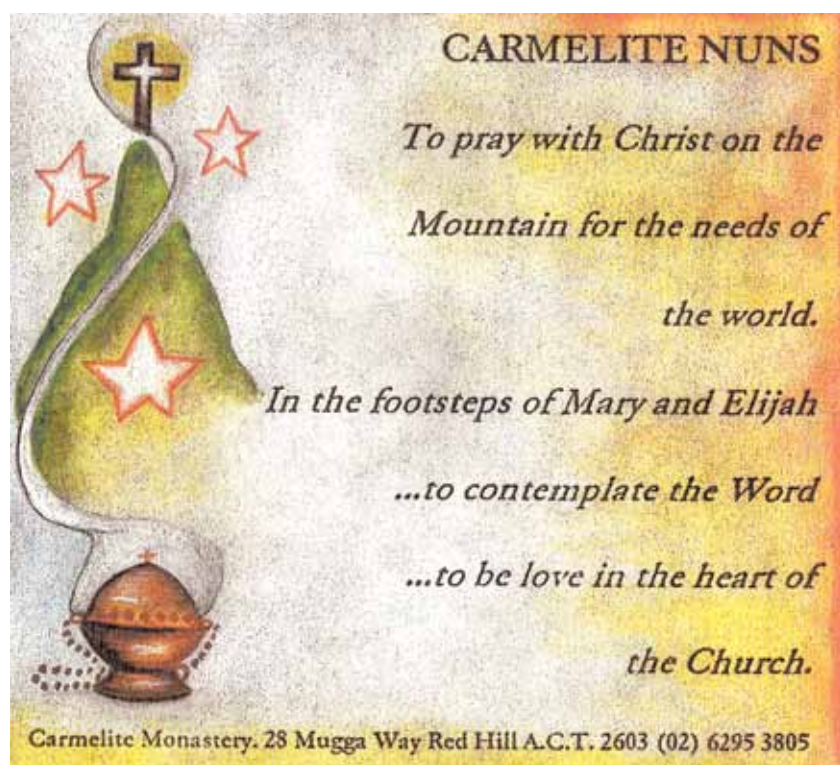
Where is the tide in your life?

Being baptised Christian is the beginning of sharing in Christ's ministry of love.

Through Baptism Christians are gifted and called to live lives of love in response to God's action. Within the Catholic tradition there are four ways in which a person can achieve this:

- * **Single Life:** Being one with the Living Water
- * **Married Life:** giving life to one another with an undivided heart so that love is outpoured and shared
- * **Consecrated Religious Life:** contemplating and reflecting the Living Water
- * **Priesthood:** embodying the Living Water

All Christian Life is called to reflect in essence and action the Lord of the Living Waters. Where is the tide in your life?



VOCATIONS DISCERNMENT DINNER

A vocations discernment dinner will be held at Archbishop's house on Friday, 7 September. The evening will begin with prayer at 6pm, followed by an informal dinner with Monsignor John Woods. Any young men in Year 11 or older who would like to learn more about and discuss a call

to the priesthood or religious life are invited to attend. RSVP by Monday, 3 September, to Vocations Director Fr Emil Milat, telephone 4474 2024 or email emil.milat@cg.catholic.org.au or go to the Archdiocesan website www.cg.catholic.org.au and click on Vocations.



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Elusive solitude needs to find us

Eight hundred years ago, the poet, Rumi wrote: What I want is to leap out of this personality and then sit apart from that leaping. I've lived too long where I can be reached.

Isn't that true for all of us, especially today. Our lives are often like over-packed suitcases.

It seems like we are always busy, always over-pressured, always one phone call, one text message, one email, one visit, and one task behind.

We are forever anxious about what we have still left undone, about whom we have disappointed, about unmet expectations.

Moreover, inside of all of that, we can forever be reached. We have no quiet island to escape to, no haven of solitude. We can always be reached.

Half the world has our contact numbers and we feel pressure to be available all the time.

So we often feel as if we are on a treadmill from which we would want to step off. And within all that busyness, pressure, noise, and tiredness we long for solitude, long for some quiet, peaceful island where all

the pressure and noise will stop and we can sit in simple rest.

That's a healthy yearning. It's our soul speaking.

Like our bodies, our souls too keep trying to tell us what they need. They need solitude. But solitude isn't easy to find. Why?

Solitude is an elusive thing that needs to find us rather than us finding it.

We tend to picture solitude in a naïve way as something that we can "soak ourselves in" as we would soak ourselves in a warm bath.

We tend to picture solitude this way: We are busy, pressured, and tired. We finally have a chance to slip away for a weekend.

We rent a cabin, complete with a fireplace, in a secluded woods.

We pack some food, some wine, and some soft music and we resist packing any phones, iPads, or laptops. This is to be a quiet weekend, a time to drink wine by the fireplace and listen to the birds sing, a time of solitude.

But solitude cannot be so easily programmed. We can set up all the optimum conditions for it, but that is no guarantee we will find it. It has to find us,

or, more accurately, a certain something inside of us has to be awake to its presence.

Let me share a personal experience:

Several years ago, when I

Ron Rolheiser

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



was still teaching theology at a college, I made arrangements to spend two months in summer living at a Trappist monastery.

I was seeking solitude, seeking to slow down my life. I had just finished a very-pressured semester, teaching, doing formation work, giving talks and workshops, and trying to do some writing.

I had a near-delicious fantasy of what was to meet me at the monastery.

I would have two wonderful months of solitude:

I would light the fireplace in the guesthouse and sit quietly by it. I would take a quiet walk in the woods behind the monastery. I would sit on an outdoor rocking chair by a little lake on the property and smoke my pipe.

I would enjoy wholesome food, eating in silence as I listened to a monk reading aloud from a spiritual book, and, best of all.

I would join the monks for their prayers - singing the office in choir, celebrating the Eucharist, and sitting in quiet meditation with them in their stillness chapel.

I arrived at the monastery at mid-afternoon, hastily unpacked, and set about immediately to do these things.

By late evening I had mowed them all down, like a lawn that had been waiting to be cut:

I had lit the fire and sat by it. I had taken a walk in the woods, smoked my pipe on the rocking chair by the lake, joined the monks in choir for vespers, sat in meditation with them afterwards for a half an hour, ate a wholesome supper in silence, and then joined them again for sung compline.

By bedtime the first evening I had already done all the things I had fantasized would bring me solitude and I went to bed restless, anxious about how I would survive the next two months without television, newspapers, phone calls, socializing with friends, and my regular work to distract me.

I had done all the right solitude activities and had not found solitude, but had found restlessness instead. It took several weeks before my body and mind slowed down enough for me to find a basic restfulness, before I could even begin to nibble at the edges of solitude.

Solitude is not something we turn on like a tap. It needs a body and mind slowed down enough to be attentive to the present moment.

We are in solitude when, as Merton says, we fully taste the water we are drinking, feel the warmth of our blankets, and are restful enough to be content inside our own skin.

We don't often accomplish this, despite sincere effort, but we need to keep making new beginnings.

why I grow what I grow

Learning fresh vegies don't have to Costa lot

A column in which well known and not so well known people with green thumbs tell us just how they do it. This month we meet TV personality Costa Georgiadis who has a special connection with a Canberra college.

More than anything else, Costa Georgiadis would have loved a garden at his school when he was growing up.

"It was pretty much unheard of back then," Mr Georgiadis said.

"I had to learn about that sort of thing at my garden at home.

"I'd gleefully run plants we'd grown up to my grandmother and within half an hour they'd be transformed into a spinach pie or a salad or some other dish."

The Sydney-based host of ABC's Gardening Australia has a passion for gardening and a boundless energy that almost matches the size of his beard. So when he was invited to officially open Merici College's sustainable kitchen

garden last year, he didn't have to think twice.

"I think it's fantastic Merici is really setting the bar and becoming a beacon for other schools so their models and systems can be replicated and shared," he said.

"Because the food grown from the kitchen garden is given to the school's canteen for cooking, it's engaging all the senses of the students, and they can put their creativity behind growing the type of food that fuels them."

Mr Georgiadis returned to the college this year for the opening of its trade training centre, speaking to students about compost and visiting the new state-of-the-art glasshouse where he and students planted into propagation trays seedlings, such as lettuce, spinach, coriander, silver beet and spring onions.

He believes growing "quick" plants is the best way to keep kids interested to begin with, and stresses the link be-



Costa Georgiadis helps Merici student Rebekah Wilson in the school's glasshouse.

tween growing and healthy eating.

"Starting out I recommend you grow plants that have a quick turnaround so kids can see a result quickly," he said.

"Initially you want to go with salad greens, which are

going to grow close to all year round - things like snow peas, radishes - and then start to play with some of the bitter salad greens or fruit trees and nut trees."

"I think we need to illustrate that growing your own



food is not only healthy but cheap, and show students the passage from garden to plate.

"Something that shocked the girls at Merici was when I said they can buy a packet of potato chips for \$4, but don't realise they could get a whole kilo of potatoes for a lot cheaper.

"So they're actually paying \$90 a kilo for those potatoes in that packet. It really made them think."

Merici College Year 10 student Rebekah Wilson has become more interested in gardening since Mr Georgiadis' visit.

"I think it's really good we've got someone to look up to who is so experienced and who we can ask advice," Rebekah said.

"We're using the kitchen garden three times a week now and planting foods like garlic, lettuce, zucchini and pumpkin to take to the canteen, and for me it's good to know where the things I eat are coming from.

"I'm enjoying growing so much that I'm trying to get dad to get a garden at home."

SHORTS

The Dark Knight Rises. Starring: Christian Bale, Tom Hardy, Michael Caine, Anne Hathaway, and Morgan Freeman. Directed by Christopher Nolan. 164 minutes. M (violence).

Brooding, dark, and grim. In its complexity, however, lies the strength of a genuine psychological thriller, that also moves in overwrought emotional directions. In the final part of the film, the plot undergoes startling turns, and keeps the dramatic tension alive through the ambiguity of a surprise ending. Despite its length and complexity, this is the best film in the Batman series to date. It will soar at the box office.

Hysteria. Starring Hugh Dancy, Maggie Gyllenhaal, Rupert Everett, Jonathan Pryce, Felicity Jones, Ashley Jensen. Directed by Tanya Wexler. 99 minutes. M (sexual themes and references).

Highly amusing, tongue-in-cheek account of the invention of the electric vibrator in Victorian England. Under the guise of a romantic comedy, it brings into sharp focus many old-fashioned views about female sexuality and women's rights that still linger today. Rollicking entertainment.

You Instead. Starring Luke Treadaway, Natalia Tena, Mathew Baynton and Alastair Mackenzie. Directed by David Mackenzie. 77 minutes. MA 15+ (strong coarse language).

Anyone over 30 should give a second thought. Anyone over this, a caution, unless you have happy memories of going to music festivals, especially if it rained and offered plenty of mud, or are a diehard rock and roll fan.

The Amazing Spider-Man. Starring Andrew Garfield, Emma Stone, Rhys Ifans, Martin Sheen, and Sally Field. Directed by Marc Webb. 136 minutes. M (action violence).

There will be a Spider-man 5, but if the same director is involved, this film will set the pace. It stays more emotionally in tune with its main character than previous films in the series, and it is very entertaining.

Can peace get a chance?

Where Do We Go Now? Starring Nadine Labaki, Claude Baz Moussawbaa, Layla Hakim, Yvonne Maalouf. Directed by Nadine Labaki. 98 mins. M (Mature themes and infrequent coarse language). Reviewer: Fr Peter Malone MSC*.

This is the question raised at the end of the film as the people of a Lebanese village, part Muslim, part Catholic, attend the funeral of one of the young people who has been killed in sectarian crossfire. They have clashed themselves but, in an attempt for peace, they join for the funeral, going into the local cemetery with the clear demarcation path between Muslim and Catholic plots. The men carrying the coffin look at the dividing line, swivel around and ask, "Where do we go now?"

The question pervades the film. Long traditions of clash have been partly put aside as the priest and the Imam get on well and everyone joins in celebrations and shops locally (though this is a great place for arguments as is the newly set up TV, the only one in the village where people come to sit in the open air and watch – and then squabble and fight).

Lebanese recent history has shown a grim civil war but also attempts at peace. Is peace possible? Is it even possible to ask: "Give peace a chance".

So, a film that combines the serious with a lot of humour, and some moments of romantic fantasy. The film was written and directed by Nadine Labaki who also has a leading role as the proprietor of a local café. The sensibility of the film is distinctly female. While the women can argue with the best of them, they are wives and mothers, caregivers rather than warriors. How will they try to promote peace amongst the pugnacious men?

Actually, some of the solutions are a fake miracle, a statue of Mary weeping blood while the mayor's mother pretends to have visions and messages from Mary, wanting peace. She overdoes it by making some of Mary's criticisms



Amale (Nadine Labaki) in a scene from *Where Do We Go Now?* A Hopscotch/ Entertainment One film.

rather personal! They bring in some belly dancers from a nightclub. They also have some creative culinary experiments that make peace more of a pleasantly high experience. And, there is a rather drastic interfaith solution.

Audiences will find the film quite diverting at times, while they will also feel the highly emotional antagonisms as well as a longing for peace.

This review is being written at the time that government and rebels in Syria are at something of a stalemate in resolving the uprising. Looking at this film will see something of why Lebanon's neighbours have taken a long time to move towards peace.

• Fr Peter Malone MSC is an associate of the Australian Catholic Office for Film & Broadcasting.

Unbelievable, but it bears a look

Ted. Starring Mark Wahlberg, Mila Kunis, Joel McHale, Giovanni Ribisi, Patrick Warburton. Voice Seth MacFarlane. Directed Seth MacFarlane. 106 minutes. MA 15+ (Strong sexual references, coarse language).

Yes, this is the comedy where a teddy bear, a little boy's toy, comes alive after his owner wishes he could. It would be interesting to read the pitch that the producers offered to the money backers – would they have believed that you could make a money-making movie with this premise?

And would they have believed that Ted would grow up along with John, the little boy? And that Ted would be accepted by everyone, become something of a media celebrity and appear on the Johnny Carson show?

Writer-director (and voice of Ted), Seth MacFarlane has had the courage of his convictions and gone full steam ahead.

It begins to make us laugh right from the start, with Patrick Stewart doing a sonorous voiceover, intoning the story and then landing us with some deadpan jokes – which he does throughout the film.

But, when Ted grows up, he must imagine he is Seth Rogen or some of those characters in stoner comedies like *Pineapple Express*. He takes easily to drugs. He has a four letter mouth. And he has a fairly sleazy attitude towards sex.

This is played for laughs, making many audiences (including this reviewer) laugh despite themselves. It's in the vein of Sacha Baron Cohen jokes – you don't at first believe you have heard what you heard, and then you realise some satirical points are being made.

The writing, allowing for the crass, is often clever and carries the comedy. We are amused by Ted even though we might not necessarily like living with him. The film also works because of Mark Wahlberg's performance. He is the grown-up (well not quite grown-up) John. His acting with the bear is completely convincing. He plays it straight and it works. So does Mila Kunis as John's girlfriend who wants John to become more adult and make a decision about love and friendship.

There are quite a number of funny references to movies and actors, from *ET* to James Franco (who has appeared several times as a stoner). The main references and clips are from the 1980



John (Mark Wahlberg) walks his best friend, Ted (voiced by Seth MacFarlane), to a job interview.

Buck Rogers – and Sam Jones, the star, turns up at a party and in an offbeat cameo at the end.

Ted starts as cuddly, develops into a slacker, then, of course, tries to do some right things for John. Funny how such a premise as a live bear alive and well in New York City actually works.

• Fr Peter Malone MSC is an associate of the Australian Catholic Office for Film & Broadcasting.

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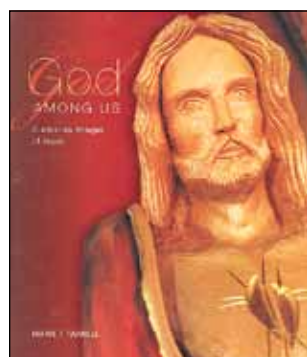
Grace of reflecting on face of Jesus

God Among Us: Australian Images of Jesus by Marie T Farrell. St Paul's Publications, 2011, 42 pages, \$29.95. Reviewer: Janet Moyle.

Sr Marie Farrell RSM has done it again. She has presented us with her carefully-chosen works of religious art having Jesus as their subject. This is a companion book for her previous *She Who Believed* (2008) which featured images of Mary.

Farrell has been a lecturer in systematic theology and Christian spirituality. She is interested in liturgical and devotional works of art as well as those with biblical themes. Her selections encompass these interests. She has searched out Australian artists, some well-known, others rising stars.

The accompanying commentary for each work invites our reflection. There are some abstracts, some indigenous paintings



and some startling contemporary images.

Two, by Townsville artist Jan Hynes, are particularly evocative. "Baptism

at Balding Bay" depicts John the Baptist in a blue wetsuit pouring water from a coconut shell over the Saviour clothed as a life-guard while a silver gull descends.

The second painting is of Jesus entering the city of Townsville on Palm Sunday dressed as a cyclist. There are multiple warning signs for Jesus. The traffic light blinks. Wait, there are No Standing and Crossing Ahead signs, the town

clock shows a few minutes to midday. His gaze is fixed on the magenta-coloured hill beyond the city while the waiting crowd lines the red carpet palms in hand.

There are some wonderful crucifixes throughout the book. The outstanding bronze of the cosmic Christ by John Elliot is in St Stephen's Cathedral, Brisbane. Suspended above the altar it inextricably links the significance of the Pasch-

al mystery with the Eucharistic celebration below.

In our own Archdiocese, St Augustine's, Yass, has two crucifixes by the late sculptor, Tom Bass. The "Great" Crucifix is over the front entrance and the other is inside on the reredos wall.

God Among Us with its quality photographs is extraordinarily apposite in this Year of Grace when we are encouraged to contemplate the face of Jesus. It's a keeper for me.

Invaluable guide to everything

Catholicism for Dummies. By Rev. John Trigilio Jr, and Rev Kenneth Brighenti. John Wiley & Sons, 2012, 414 pages, \$27.95. Reviewer: Janet Moyle.

Catholicism for Dummies is in that familiar yellow and black cover of all "Dummies" books. There have also been Saints for Dummies and Catholic Mass for Dummies.

The book is organised according to the four pillars of faith of the Catholic religion. These are the Creed: What is believed. The Sacraments: Liturgically celebrating what is believed. The Commandments: Living the faith. The Lord's Prayer: Making the faith personal.

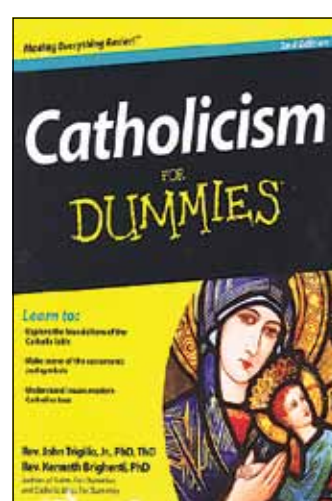
It undertakes to educate readers in exploring the foundations of the Catholic faith, to make sense of the sacra-

ments and to understand issues that modern Catholics face. By and large it does this pretty well. There is a comprehensive index, side-bars, and catchy little cartoons to maintain interest.

This second edition has had some tweaking. For example, in the light of the revised English translations in the Roman Missal there is a solid explanation as to why this change was necessary and what the changes are.

In the chapter, Standing Firm, the authors are upfront about sticky issues such as celibacy, sexual abuse, ordination of women, the Just War doctrine and the defence of traditional family life.

Coming from the US as it does there needs to be some understanding of regional differences in practice.



However, it also instances charming customs that survive from Eastern Europe. One of these is to mark the feast of the Epiphany by writing with blessed chalk over the doorway of the house the numerals of the year and the initials of the Magi - Casper, Melchior and

Balthasar. This would read "20+C+M+B+13" next year. This is also an abbreviation for the Latin, Christus Mansionem Benedicat (May Christ bless the home). What a rich and diverse and universal Church we live in!

In a short review it is impossible to uncover all the treasures revealed in this book. It should be on every bookshelf.

It would be invaluable for those curious about Catholicism, for returning Catholics, for people considering full admission to the Church, for teachers, for cradle Catholics seeking an update, and for young and old wanting to know more about the faith and of its implications for believers.

As my old aunt used to say, "Knowledge is no load to carry".

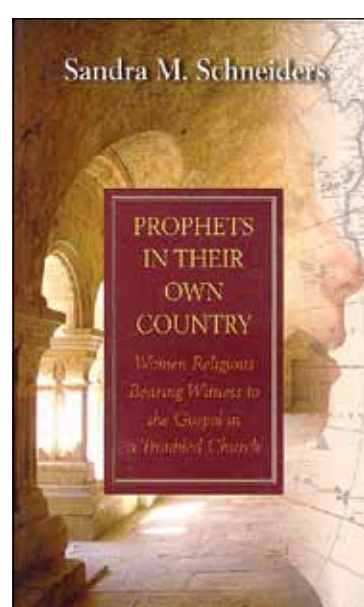
Vatican and US women religious

Sandra M Schneiders. Prophets in Their Own Country. Women Religious Bearing Witness to the Gospel in a Troubled Church. Orbis Books, 2011, pb, 133 pages, \$27.95. Reviewer: Margaret Ryan.

Perhaps you've been following the Vatican's apostolic visitation of institutes of women religious in the US? The visitation, or investigation, was launched in 2009, was announced at a public meeting in Washington, and lacked prior consultation with the religious.

An apostolic visitation is a juridical process usually imposed on a church group which is credibly accused of, or suspected of, or involved in, serious moral, religious, spiritual, doctrinal, financial, civil or other misconduct or conflict. US men religious were not apostolically visited.

The process involved superiors' self-description of communities, completion of a lengthy and detailed question-



naire that seemed to imply congregational laxity, disobedience or disloyalty to the Church and/or religious life, and on-site visitations of selected congregations.

In the introduction, Schneiders traces the background, implications and cost of the visitation. Chapter 1 provides a copy of the initial email the

author sent to her colleagues. Subsequently she was invited to publish some articles in the National Catholic Reporter, and these form the book's content.

Chapters 2 to 4 cover the possible reasons for the visitation, the past and future of US women's religious life and its prophetic role. The conclusion examines several important and positive developments that have occurred since the visitation. At the time of publication, the Vatican had not officially responded to their process.

Schneiders is an author and the past professor of New Testament Studies and Christian Spirituality in the Jesuit Graduate Theological Union in California and has served in many distinguished theological and scriptural positions.

She articulates the major issues clearly, powerfully and pointedly. Highly recommended.

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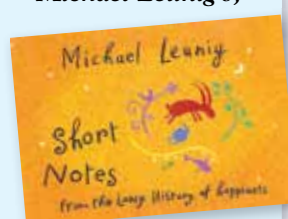
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Prayers

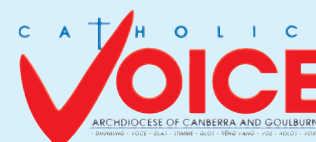
PRAYER to the Blessed Virgin Mary. O most beautiful flower of Mt Carmel, fruitful vine, Splendour of Heaven, Blessed Mother of the Son of God, Immaculate Virgin, assist me in my necessity. O Star of the Sea, help me and show me here you are my Mother. O Holy Mary, Mother of God, Queen of Heaven and Earth, I humbly beseech you from the bottom of my heart to succour me in my necessity (make your request). There are none that can withstand your power. O Mary, conceived without sin, pray for us who have recourse to you (three times). Holy Mary, I place this prayer in your hands (three times). Say this prayer for three days. E M B.

Public Notice

ARE you pro-life and also an Australian Labor Party supporter? If so, you may want to join Labor for Life, a network of pro-Labor people who are working to promote the pro-life cause. For further information please contact Tara on 0409 076 596 or email laborfor@live.com.au.

Reunion

EX-STUDENTS of Our Lady of Mercy College Goulburn are invited to attend a reunion lunch on Sunday, 16 September, 2012, at 12.30pm at the Goulburn Workers Club. Cost \$35 per person. For information contact Mary Sykes, telephone 4822 0910, Sue Burgess, telephone 4821 8692. Please RSVP no later than 2 September, 2012, with payment to: OLMC Ex-students, c/- Rose Liardet, PO Box 742, Goulburn 2580.



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Contributions of news items and photographs to the columns of Catholic Voice are welcome. They may be sent to the editor via e-mail at ed.voice@cg.catholic.org.au or by post to GPO Box 3089, Canberra 2601.



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The deadline for material submitted to Catholic Voice is 15th of each month for publication on the first weekend of the next month.

Coming Events



ADORATION OF BLESSED SACRAMENT - St Benedict's, Narrabundah, Monday 8am-10pm, Tuesday noon-10pm, Wednesday and Thursday 1pm-10pm and Friday 7am- Saturday 8am.

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.

CHOIR FESTIVAL - First Archdiocesan choir festival for primary schools, 1pm, Wednesday, 22 August, Merici College, Braddon. Admission free. School choirs from Gundagai, Cooma, Moruya, Batehaven and Canberra. Sponsored by the Knights of the Southern Cross, Catholic Education Office and CDF. Inquiries: Bob Perkins, telephone 6247 2977 (Mon, Wed, Fri).

HEALING MASS FOR MOTHERS - 5.30pm, Friday, 24 August, St Benedict's Church, Narrabundah. Join in prayer for mothers living and dead, to give thanks, to offer prayers for them in their role as mothers, for their joys and sorrows, and to receive God's healing love into the hearts of those whose relationships with their mothers needs His gentle touch.

HOLY SPIRIT SECULAR FRANCISCAN FRATERNITY - Meets every third Friday of month, 7.30pm, St John Vianney's, Waramanga. Secular Franciscans try to follow Christ in the footsteps of St Francis. Inquiries: Frank Farrell, telephone 6258 7645 or 0400 793 260.

LEADERSHIP FOR WOMEN - Madeleine Sophie Barat Program sponsored by religious of the Sacred Heart, organised by women for women, focusing on social awareness, spirituality and leadership. Live-in weekend retreat, 2-4 November, The Gathering Place, 4 Bancroft Street, Dickson. Applications: Sr Betty McMahon, telephone 6257 9027, e-mail betty.kp@bigpond.com.

LEARN TO PRAY - Catholic Charismatic Renewal Day featuring teachings and a workshop on "prophetic intercession", presented by Ms Anne Marie Gatenby (CCR, NSW). 9am-3.30pm, Saturday, 25 August, parish room, St Peter Chanel's Church, Weston Street, Yarralumla, ACT. Date and time: Saturday. Information: Neda, telephone 0415 266 019 or Susanna 0419 902 293.

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

PADRE PIO PRAYER GROUP - Meets second Friday of the month after 5.30 pm Healing Mass, parish centre St Benedict's Church, Narrabundah. Inquiries: Maria, telephone 6286 5679.

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

THE NAMING OF THE WOMEN - Oratorio at The Q in Queanbeyan, 2pm and 7.45pm, Saturday, 1 September. Tickets from The Q Box Office or online. Profits to Home In Queanbeyan. Inquiries: Telephone 6166 0187 or email viva@grapevine.com.au.

WORLDWIDE MARRIAGE ENCOUNTER - 19 - 21 October, weekend for married couples, Winbourne, Edmund Rice Centre, Mulgoa (near Penrith). Bookings: Telephone 4283 3435 or go to www.wmme.org.au.

Written entries are invited for the September 2012 issue to: Catholic Voice, GPO Box 3089, Canberra ACT 2601, or e-mail ed.voice@cg.catholic.org.au by Wednesday, 15 August. Entries which are accepted for this section are free, courtesy of sponsorship by the Catholic Development Fund.

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Email: cdf@cg.catholic.org.au

Many threads in John's life

Bega man John Vincent Rheinberger, who spent his life serving the local community, has died. He was 81.

The third youngest child of John Francis and Mary Josephine Rheinberger, his father died in 1935 leaving his mother as carer of eight children. He attended St Patrick's School, Bega, and lived in the family home in Auckland St. He cared for and shared his life with his mother, giving her all the attention she needed until her death in 1986.

His working life began and finished at Rosevears Jewellery store. When the opportunity arose to buy the business, he did so and focused his energy on serving the community. He was a well-respected shop owner, and purchases were wrapped with a pleasant chat and update on local happenings.

His interests included dancing, cooking, cake decorating, photography, music, singing, gardening, flower arranging and handicrafts, especially tapestries. He exhibited in local shows and won his share of prizes, which brought him much pleasure. He was a great supporter of the town's activities and a member of organisations, including the Bega Garden Club, Floral Art, Bega Harmony Group, Bega Show Society and Bega Historical Society, and helped at the St Vincent de Paul store. He loved going on bus trips and regularly visited Sydney to attend the Royal Easter Show and to do his shopping, especially to buy his favourite Haigh's chocolates.

There were quite a few threads in John's tapestry of life that were strong, vibrant and constant. They were his deep and strong faith, his dedication and fidelity to his church, his loyalty to his many friends, his special bonds to those who shared his spiritual life and his strong love of all his family. He had a great devotion to St Mary MacKillop and held dearly the fact that his birthday coincided with the feast day of St Bernadette.

These threads permeated his whole existence and wove a truly rich fabric that enriched the lives of many and enhanced many occasions. Mr Rheinberger used his creative talent to make beautiful floral arrangements and liturgical decorations for events such as Easter and Christmas. He was proud of his ministry as an acolyte, and carried out his duties in an exemplary manner until his health did not allow him to continue.

He had strong views, but he was not a man who aspired to do great things, just lived each day as best and as well as he could. He will be greatly missed. Mr Rheinberger is survived by brothers Henry and Peter, of Sydney, and sister Norma Allen, of Cobargo.



A loved music teacher

Sr Marie Therese Hourigan, a much loved Sister of St Joseph, who was a classroom teacher of music, French and modern history and of piano and choral work, has died. Formerly known as Sr M Veronica, she was 82 and in the 63rd year of religious profession.

Born in Leeton, the daughter of Lawrence John, known as Pat, and Rita Flemming, she is survived by brothers John and Brian, and sister Margaret. A brother, Patrick, pre-deceased her.

She taught in the Riverina at Tumbarumba, Hanwood, Yoogali, Narrandera, Holbrook, Temora, Coolamon, Leeton and Ardlethan, as well as O'Connor, and Goulburn. She had a keen interest in liturgy and was often the parish organist and choir leader. In her youth, she was a keen netball and tennis player. She loved to go on long walks and bike rides. For almost 20 years, she carried the burden of illness with peaceful resignation. Requiem Mass, celebrated by Goulburn parish priest Fr Dermid McDermott, assisted by Fr Wilf Plunkett, was held in the Chapel of Our Lady of Dolours, St Joseph's Convent, followed by burial at St Patrick's Cemetery, Kenmore.



During this Year of Grace, we are asked to "start afresh from Christ" and "contemplate the face of Christ". In these we will encounter God's grace and deepen our appreciation of this life-giving gift in our lives and its preciousness for others.

The impact of such contemplation can be witnessed in the life of Pauline Jaricot from Lyon, France, who at 15 years in 1814, sought to help others on mission around the world to share this gift having found Christ's face in them.

Blessed Pauline's effort consisted of "prayers and pennies for mission", seeking girls at a local factory who would make a tiny donation each week, forming them into groups known as Circles of Ten, a living rosary! These funds and prayers assisted establishing the Church's mission in Australia.

From these humble beginnings Catholic Mission's Propagation of the Faith Appeal emerged and seeks to continue her endeavours for financial and prayer support to faith communities in developing countries and remote regions in Australia, via the Home Mission Fund. Help us help others to experience God's saving grace. Give generously through our church appeal or directly today.

God bless,
Deacon Joe Blackwell

The Rheinberger Centre, P O Box 7174, Yarralumla 2600. asst.missions@cg.catholic.org.au.
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CATHOLIC VOICE
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CATHOLIC VOICE... Share yours with a friend



There was lots of fun to be had when Catholic Voice visited Ms Nicole Nolan's Year 2 class. Students played word and memory games, and later read a book for NAIDOC week. As the class is currently learning about the ocean, they also completed some art work of them surfing waves to show readers.



ABOVE: Dau Deng, Wilbur Ryan-McGinn and Ashleigh Cantle playing sight word bingo.



ABOVE: Ewan Osborne finds a matching pair in memory.



LEFT: Zachary Rukavina and Jaida Sutton make sentences.

RIGHT: Hayden Lipponen and Chloe Roach spell some words with magnetic letters.



These artistic works are by:

TOP LEFT: Raymond Doan.

TOP RIGHT: Ekwueme Enyi.

BOTTOM LEFT: Saraid Garton.

BOTTOM RIGHT: Samantha Charlton.



ABOVE: Anna Rose Vattoly Jophy and Ekwueme Enyi read 'Peanut Butter Rhino' on the listening post.