

CATHOLIC

VOICE

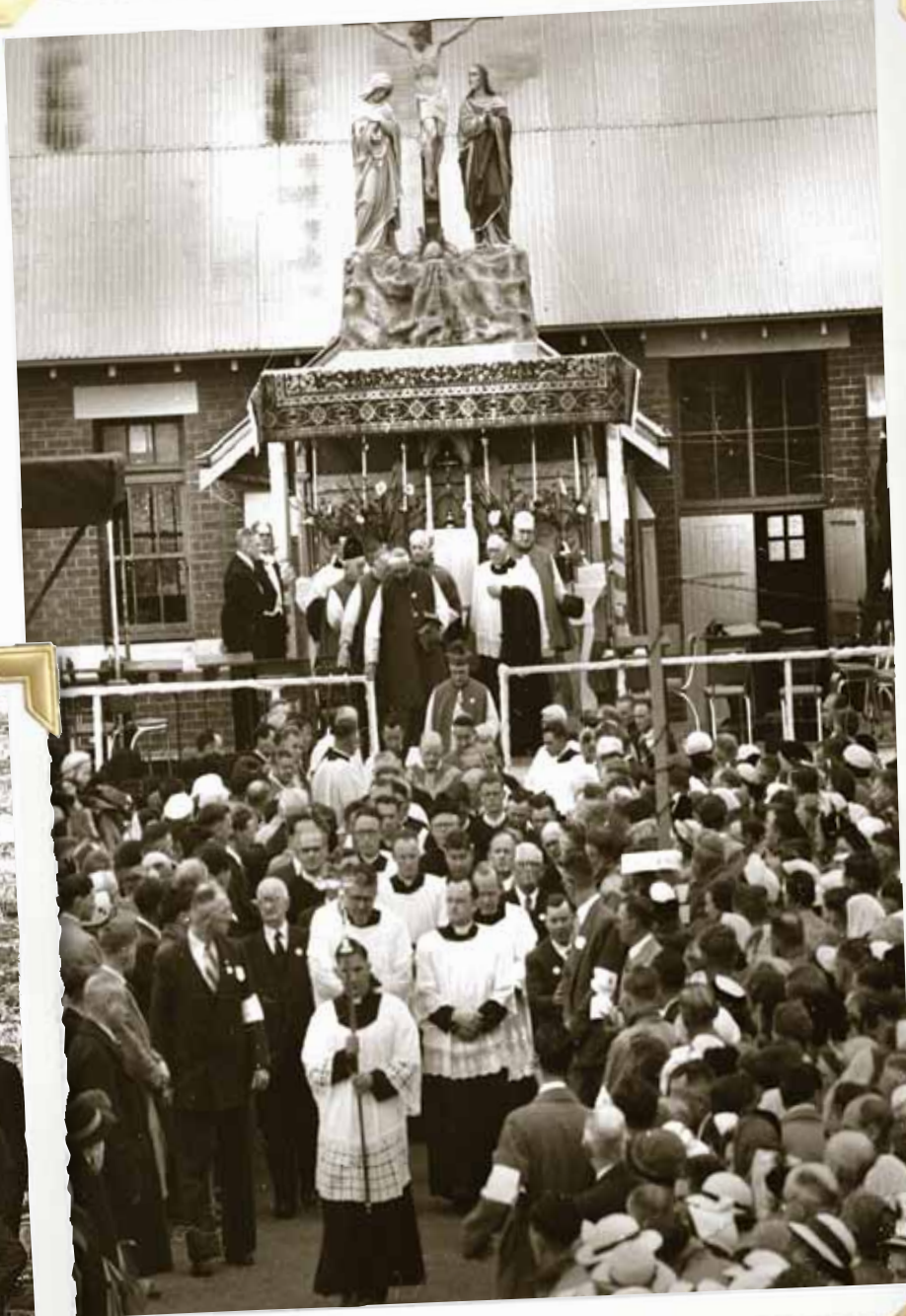
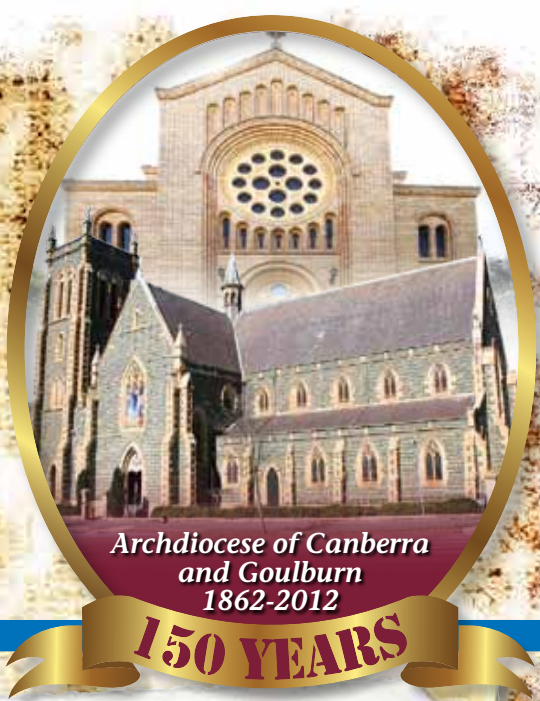
ARCHDIOCESE OF CANBERRA AND GOULBURN

• DHUNIUNG • VOCE • GLAS • STIMME • GLOS • TIENG VANG • VOZ • HOLOS • VOX •

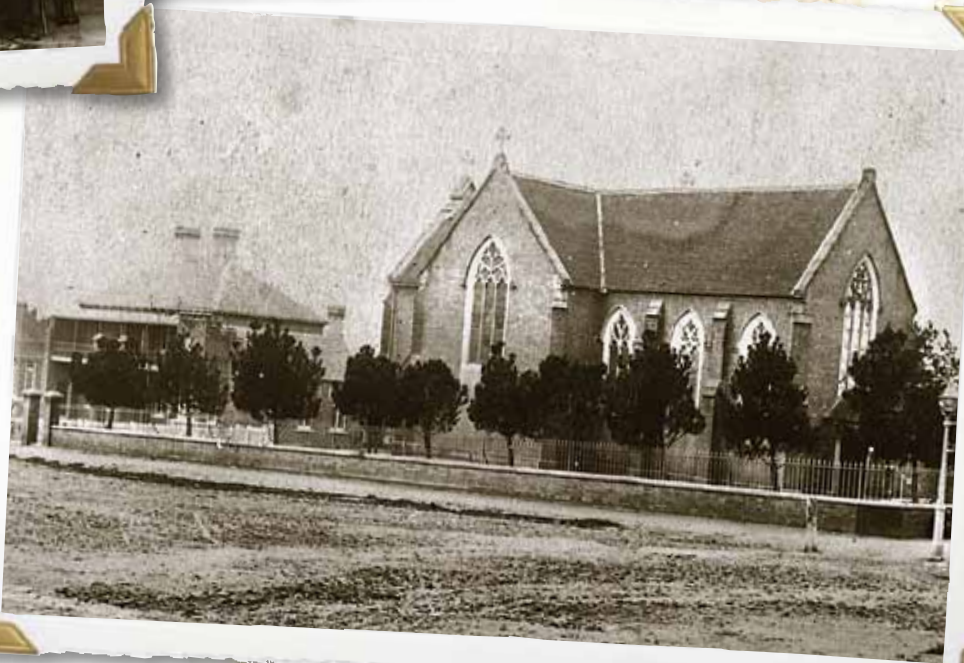
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No. 282 November 2012

Circulation 21,000



Learning
from the past,
looking to
the future



The birth of a diocese

In 1862, the territory beyond Goulburn had increased in population and Archbishop Polding, of Sydney, was under pressure from the Irish clergy and the settlers to create a new diocese.

Finally, in November 1862, under advice from the Archbishop, the Sacred Congregation for the Propagation of the Faith announced the establishment of a new Diocese of Goulburn, its boundaries defined as the territory south of the Lachlan River to the Murray River, and to the west of those rivers.

The first bishop appointed was Patrick Geoghegan, then Bishop of Adelaide, but he died in Dublin from surgery for throat cancer before taking up the appointment.

After several nominees were considered for Goulburn and the new Armidale dioceses refused appointments, the Irish-born pastor of Berrima NSW, William Lanigan (1820-1900) accepted office and was consecrated as the first bishop on 9 June, 1867.

Bishops to follow were John Gallagher, who served from 1900 to 1923, John Barry (1924-1937), and Terence McGuire.

On 13 March, 1913, the federal government named the small settlement of Canberra as the site for the new national capital.

It was served as part of the parish of Queanbeyan. Canberra ultimately became a parish of the Goulburn diocese in 1928, with Fr Patrick Haydon as the pastor.

On 5 February, 1948, the Sacred Congregation for the Propagation of the Faith announced that the See of the Diocese of Goulburn was transferred to the city of Canberra, the diocese itself to be known as Canberra and Goulburn, removed from the jurisdiction of the Archbishop of Sydney, and raised to the rank and dignity of an archiepiscopal church and immediately subject to the Apostolic See.

The incumbent bishop of the diocese, Terence McGuire (1881-1957), himself the first Australian-born priest raised to the episcopacy (born in Moree NSW) became the first Archbishop of the new Archdiocese.

He retired in August 1953 and was replaced by Archbishop Eris O'Brien, also Australian born who retired in 1966.

The archbishops who have followed have been Thomas Cahill, who served until 1978, Edward Clancy (1978-1983), Francis Carroll (1983-2006) and Mark Coleridge (2006-2012).

* A commemorative book has been produced to celebrate the 150th anniversary of the diocese. Sesquicentenary 1962-2012: collected documents and clergy directory was edited by archdiocesan historian Fr Brian Maher, and is available from the Catholic Bookshop Braddon.

By Archdiocesan Administrator
Mgr John Woods

The 1929 drawings for the proposed National Shrine of Our Lady Help of Christians on the site of the Archbishop's House did not translate into reality. History is littered with what ifs.

The future of the Church is unpredictable because it has so often been the result of the unforeseen workings of grace.

Think of St Paul, St Augustine, St Francis of Assisi, St Mary of the Cross MacKillop, "jolly" Pope John XXIII and his calling of the Second Vatican Council, the election of a Polish Pope and the fall of Communism in Eastern Europe.

Archbishop Mark was fond of saying, "If you want to make God laugh, tell him your plans."

As we celebrate the 150th jubilee of our Archdiocese it is appropriate that we give thanks and commit ourselves anew. We do as much at every Mass, on our birthday and as a nation on Anzac Day. So, as we celebrate our graced past, I presume to offer some considerations for a future not our own.

I begin with the perennial question: "Where is God calling us?"

We are called to discern and to respond to God's will, and hence the unequivocal importance of prayer. Karl Rahner, esteemed 20th century theologian, said that the Church of the future would be prayerful or it would not be.

Consistent with that observation, our Australian bishops have called us to a Year of Grace. Last month Pope Benedict inaugurated a Year of Faith, commemorating the blessings of the Second Vatican Council, while conducting a Synod on Evangelisation which is especially reflecting on how to engage with those whose faith commitment has abated.

Again, our Archdiocesan Assembly called us to prayerful renewal. In short, internationally and locally we are being called to respond to the movement of God's Spirit, we are being called to prayer; to be with Jesus before we presume to act in his name.

Question: What is my pattern of prayer and how do I nurture it each day?

The mission of the Church is to call all peoples into communion. In our diverse and multicultural society some will identify with the Church, many will not, but all will hopefully experience the Church's desire to dialogue and to celebrate what it is to be human. After the model of Jesus, dialogue must be founded on graced awareness of one's own dignity and recognition of the dignity of others.

Question: What is my attitude to those of different cultures and beliefs?

A cynic (or a realist?) described the Year of Grace as the Year of Disgrace in view of the ongoing revelations about sexual abuse. The wound of the latter under the graced balm of honesty and justice is nurturing new awareness. Indeed, I must address my physicality in developing my spiritual life.

At the end of a priests' retreat I recall the suggestion that some would best nurture their spiritual life if they went for a medical check-up and committed to a program of exercise. Moreover, we are formed in relationships. And yet, while we are saturated with information about our health

A graced past and future

and relationships, many are increasingly depressed and "dis-eased".

Questions: Do I listen to and nurture my body consistent with my spiritual awareness? Am I maturing in my relationships?

Sociologist Andrew Greeley claimed that Pope Paul VI's 1968 Encyclical Humanae Vitae opposing artificial contraception heralded the unprecedented situation of many of the faithful

disagreeing with Church teaching while remaining in the pews. Many do "cherry pick" as to what they support in the Church. Pope John Paul II, therefore, spoke of the need for "a consistent ethic of life". The latter addresses a "womb to tomb" personal ethic and sense of solidarity with others and stewardship for the environment.

Questions: What shapes my opinions and beliefs? Do I recognise a creative interplay between faith and science in the quest for truth and love? Do I respect and seek to better understand Church teaching and afford it due deference or do I simply reduce it to one opinion amongst others?

The July commemoration of the 50th anniversary of the Goulburn schools strike affirmed the unique manifestation of Catholic schools in Australia.

Our schools are mostly full while the numbers in our pews are mostly dwindling and aging. Schools put forward gospel values in catering to a broad range of faith and life experiences. However, a sound church narrative requires that school communities be situated within the inter-generational and word and sacrament community of the parish.

I raise this matter to affirm the potential of our Catholic schools and to name what many consider "a bridge too far".

Question: What awareness and structural changes do we need to ensure that all schools see their mission arising from and leading to participation in the Eucharistic community?

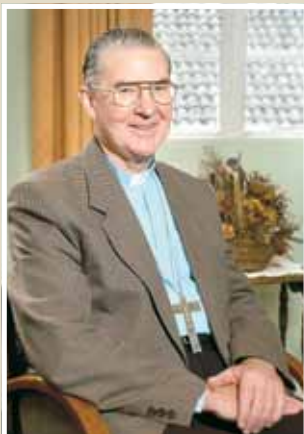
We cannot have the Catholic Church without priests and yet our priests (and deacons) are feeling the burden of office. "Doing my thing" or more often a balanced approach variously hold sway. The latter encourages and enables the lay faithful to exercise their baptismal and confirmed dignity to further the communion and mission of the Church.

Question: How do I support the human and ministerial needs of my clergy and how am I engaged in the life of my parish and wider community?

As we engage with these and other points of focus, let us be open to a few surprises as God has not lost his sense of humour.



Bishop Patrick Geoghegan



Archbishop Francis Carroll



Fr Patrick Haydon, the one and only parish priest of Canberra.



This special eight-page supplement in Catholic Voice marks the beginning of the 150th jubilee year of the Archdiocese of Canberra and Goulburn. The story of Catholic endeavour in a unique part of Australia is a fascinating, stirring and inspiring one.

This supplement does not seek to tell the whole story nor to pay homage to the myriad of characters and events that have gone to make the Archdiocese what it is today.

It merely seeks to whet your appetite and to perhaps bring back memories of what has gone before. There is now much literature available that can offer you answers to many questions about our history.

Over the coming months, Catholic Voice will seek to continue to tell the stories of the people and communities who have set the scene for our celebrations of a momentous year in the life of this part of our nation.

- The Editor.

Fr Bill Kennedy has seen a lot of things in more than 80 years - many of them pivotal moments in the history of the Archdiocese.

A blood relative of William Lanigan, the first Bishop of Goulburn to take office, he remembers passing through Goulburn at the time of the famous "school strike", and seeing students line up to be enrolled at the public schools.

He remembers farewelling the Australian bishops being sent to the Second Vatican Council. And he remembers, 50 years ago, celebrating the centenary of the Archdiocese and not being sure he'd be around to see the 150th anniversary.

Fr Kennedy grew up in the country town of Crookwell. Along with his brother and sister, he attended St Mary's Primary School and remembers his childhood fondly.

"My father was a shopkeeper- he was the grocer for the town," Fr Kennedy said. "We all had to help with the shop, and I used to deliver the groceries around town to everyone."

"My younger brother still lives in Crookwell, in the house we grew up in so I get to go back there. My sister lives in Cronulla and I get to visit her a bit so I'm pretty lucky."

After finishing at St Mary's school, all three children were sent to Goulburn for further schooling. Fr Kennedy and his brother boarded at St Patrick's College, while his sister went to Our Lady of Mercy College.

He finished high school at St Pat's as World War 2 ended. He was 16 and Australia was no longer at war- there were opportunities for young men, with employers needing to replace those who didn't come home from Europe and the Pacific.

"After leaving St Pat's I became an officer in the Commonwealth Bank at Yass. I was in the Commonwealth Bank then from 1946 until 1951, until I was 21. By that time I had been moved around a bit, and was working for the bank in Hurstville."

Veteran priest has link with Lanigan

"And it was only then at that stage that I decided to enter the seminary. I saw the parish priest and talked to him about becoming a priest."

Fr Kennedy then entered the seminary and dedicated his life to service. When the time came for his ordination, he ended up back in his hometown and the church of his childhood.

"And it so happened that I was ordained in St Mary's, the church in which I was baptised, on 16th July 1960 - my 30th birthday. Then I said my first Mass in that church after I was ordained."

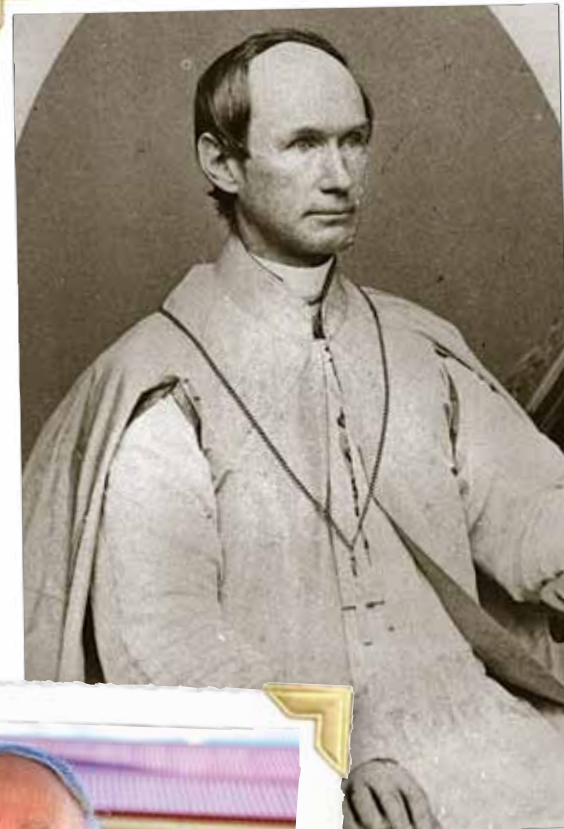
"I've actually received all of the sacraments in that same church in Crookwell. I was baptised there, I had my first communion and reconciliation, I was confirmed there and I've been anointed there for the healing of the sick. So that church is quite special to me."

After ordination, Fr Kennedy had a number of appointments in the Archdiocese. He was originally placed at Braddon, before serving in country parishes such as Young, Murrumburrah, Cootamundra and Braidwood before going to Kambah parish.

"They had just established the parish- it was the first one in the Tuggeranong Valley- and I actually got to name the parish," he said. "I chose St Thomas the Apostle."

● Cont Page 23.

RIGHT: William Lanigan, the pioneer bishop of Goulburn from 1867 to 1900.



LEFT: Fr William Patrick Kennedy, a blood relative of Bishop Lanigan, and current parish priest of O'Connor.



ABOVE: The morning after the fire in 2007 in St Joseph's Church, O'Connor.

The Catholic Development Fund (CDF)

The CDF was established on 1 January 1987 as an amalgamation of the separate Provident Funds of Canberra and Goulburn. As an agency of the Catholic Church in the Archdiocese of Canberra & Goulburn the CDF operates under the authority of the Trustees of the Archdiocese.

In effect the CDF is the archdiocesan treasury seeking deposits and making loans for the benefit of the Church. Whilst the greatest portion of deposits with the CDF is from schools, parishes and archdiocesan agencies some 3% is deposited by parishioners who wish to support the work of the Church by investing with the CDF. At the time of investing with the CDF parishioners are made aware that the CDF is not subject to the normal requirement to have a prospectus and a trust deed under the Corporation Law and that it is not subject to the provision of the Corporation Act 2001 nor examined or approved by the Australian Securities & Investments Commission. That said, investments with the CDF are guaranteed by the archbishop and, the majority of CDF funds are lent to Catholic organisations for the building of

schools, parish facilities and age and health care enterprises.

At the end of August 2012 the CDF had \$160M out on loan. Of this amount: \$25M was for school projects; \$3.2M was for archdiocesan projects; \$60M was for aged care projects; \$50M was for health care projects and \$17.6M was to other dioceses. The remaining funds are on deposit with the large banks and accessible for the payment of salaries and other works.

At the end of 2012 the CDF Board will return \$2.2M to the archdiocese with a further \$2.2M being added to the CDF reserves. The distribution to the archdioceses constitutes around 85% of the annual cost of archdiocesan services. In other words the archdiocese is heavily dependent on the CDF. This is not the situation in many other dioceses that have been long established and have other sources of income.

Along with the Catholic Voice the CDF has been building our church community for more than twenty years. The CDF is pleased to support the Catholic Voice in celebrating 150 years of the Archdiocese of Canberra and Goulburn.



PICTURES - FRONT PAGE (clockwise from top left): St Christopher's in the 1940s; a liturgy of note, Goulburn, 1950s; the Old Cathedral and bishop's house, Goulburn; clergy retreat 1913, St Patrick's College, Goulburn, with Bishop John Gallagher in front row.

BACK PAGE (clockwise from top): Eucharistic procession 1935, Monaro Street, Queanbeyan, during parish mission at St Gregory's; Bishop Lanigan and priests outside bishop's house Goulburn 1895; ninth Holy Name rally, outside parish church Cootamundra 1948; Catholic ball 1963 in Haydon Centre, Mgr Favier, Mrs B Meere, Archbishop Eris O'Brien, Mrs R Ryan, Mgr McGillvray, Fr T O'Donoghue; boys' school Yass 1870s with Dean Patrick O'Keeffe.

Canberra and Goulburn: our diocese yesterday, today and tomorrow

By John Warhurst

The Archdiocese is defined by the presence within it of the federal capital which, 50 years younger, will celebrate its centenary next year. This means that it is very different now to when it was the rural diocese of Goulburn. But it also means that the future will bring more change as Canberra continues to grow.

What has changed about the diocese and what is distinctive?

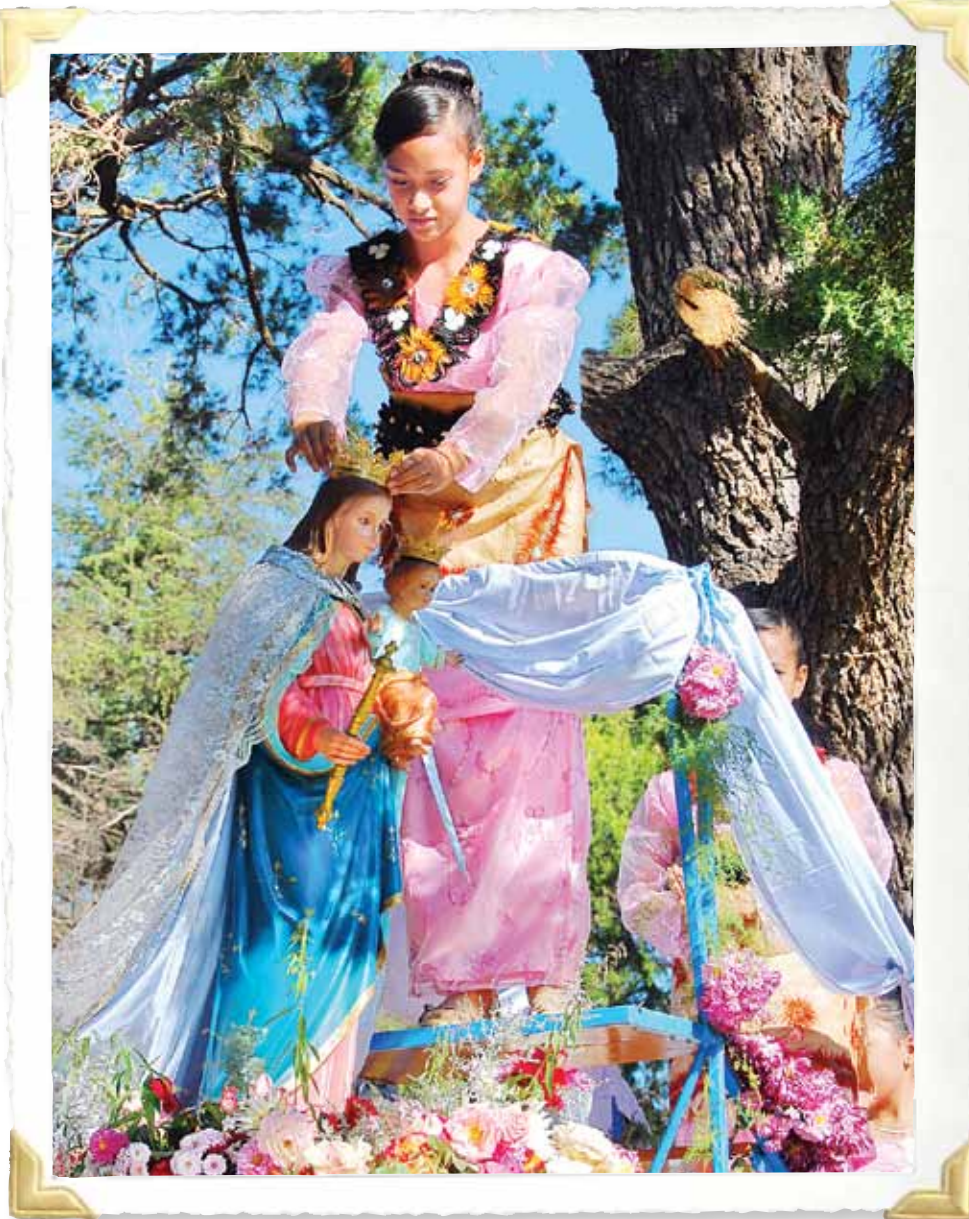
A number of changes have occurred across the whole Australian church. Like elsewhere the Canberra-Goulburn church is no longer an Irish-Australian church. It has been invigorated by immigration. Almost a quarter of overseas-born Australians are Catholic.

Not only has the church been transformed by the post-war migration which brought European migrants from Italy and the former Yugoslavia as well as many other East European nations, but it is also in the process of being changed by the subsequent immigration of Asian and South Asian Catholics. This means Vietnamese and Indian Catholics are becoming much more prominent in our church.

The same is true of Catholics from Latin America. Such immigrants have already changed the Catholic culture and style of the Archdiocese and will do so even more in the future. A recent example was the ceremonies celebrated by the local Indian, Spanish and Vietnamese Catholic communities to venerate the relic of St Francis Xavier.

That Irish-Australian church also had distinctive politics because of its links with the Australian Labor Party. This situation has changed too as, on issues like education funding, the coalition parties have built new alliances with the church. This is reflected in the character of the local political parties. The Liberal Party in Canberra, for instance, now has a more distinctly Catholic representation in the ACT Legislative Assembly than the other major parties.

In fact, there is no typical Catholic any more. Every social and political



A member of the Tongan community crowns the statue of Our Lady at the annual Galong Marian procession.

tenAdency is represented within the local church from one extreme to the other. Catholics are active in the public and private sectors, business and trade unions, social movements and lobby groups of many different persuasions.

Furthermore, the growing diplomatic and university character of Canberra, largely over the past 60 years, has made

the church in the diocese much more multicultural than it otherwise would have been.

Many diplomats are from Catholic countries as are many university students. It has made Canberra more of a multi-faith community as the Islamic and Hindu communities have swelled in numbers.

Canberra is also a distinctively secular city. Across Australia, Catholicism is the largest group and makes up more than a quarter of the population. Not only are Catholics easily the largest denomination, as Anglicans and Uniting Church membership is shrinking, they also outnumber those without religious beliefs. But that is not true in what has been called Godless Canberra, where the non-believers outnumber Catholics.

Since the origins of the Archdiocese 150 years ago Australia has federated and become more a more unified nation. The Archdiocese is the only cross-border diocese in Australia and this brings with it complications in service delivery. Our capital city, Canberra, is the centre of national institutions: parliament, government, judiciary (the High Court) and the bureaucracy. Inevitably this means that Catholics who come to Canberra to serve in these institutions enliven the local church.

St Christopher's Cathedral is able to boast that four prime ministers, James Scullin, Joe Lyons, Francis Forde and Ben Chifley, have worshipped there as parishioners. The same is true of many less well-known Catholic bureaucrats and ministerial staff.

As is the modern way the national church has joined other non-government organizations in becoming organized in Canberra. This includes not just the Australian Catholic Bishops Conference secretariat in Braddon and related agencies dealing with matters such immigration, but also the big national offices representing Catholic education (National Catholic Education Commission), Catholic hospitals and aged care (Catholic Health Australia) and Catholic welfare agencies (Catholic Social Services Australia). The Australian Catholic University is represented too, at Watson.

At the moment, and for the foreseeable future, the Archdiocese is ranked in seniority behind the five big metropolitan archdioceses. It probably stands equal to Hobart and perhaps urban dioceses like Parramatta. Leadership of Canberra-Goulburn has been seen as a stepping stone to more senior appointments for its archbishops, as in the case of Archbishop Edward Cardinal Clancy to Sydney and Archbishop Mark Coleridge to Brisbane. Archbishop Francis Carroll served as president of the Australian Catholic Bishops Conference.

The future of Canberra is the key to the future of the Archdiocese. The city will continue to grow and with that growth there will further impact on the character and organisation of the local church. There will be an ever-larger commuter belt around Canberra in NSW.

The Archdiocese may become more urban, multicultural and, if Australian trends continue, more secular over the next 50 to 150 years. Over time Canberra may become more like Washington in the US rather than suffering relative neglect from other Australians. Such a development may lead the Archdiocese in the longer term to become an even greater centre of national Catholic intellectual life than is currently the case.

* John Warhurst is an Emeritus Professor of Political Science at the Australian National University.

Internet www.cg.catholic.org.au



A Syro-Malabar rite Mass celebrated at St Peter Chanel Church, Yarralumla.

Funding cuts to hurt schools

Catholic schools in the Archdiocese face the prospect of stringent belt-tightening and increased school fees, the Catholic Education Office has warned. In an article in the CEO Bulletin head of finance and planning Mr John Barker said there was "a great deal of uncertainty" about future funding of Catholic education. Here is the text of the article.

On 3 September 2012, the Prime Minister, Julia Gillard, delivered her education reform package "Better Schools: A National Plan for School Improvement" as a response to the Gonski Review of School Funding.

The Prime Minister stated that improving schools will be achieved by lifting teacher quality, giving more power to principals and more information to parents.

The speech did not provide any detail about the reforms or their funding.

However, some features of the proposed new school funding model include:

- Government funding provided to non-government schools would be adjusted based on parents' capacity to contribute.
- New indexation arrangements would apply that reflect real cost increases across all schools (rather than just government schools under the current arrangement).

- Every school would see its funding rise every year.

The Government indicated its commitment to work with the States and non-government sectors to achieve the reforms with a view to introducing legislation by the end of 2012 to enshrine the core principles of the reform package.

It will also work with the States to develop a funding package for the reforms with the expectation of finding an additional \$6.5 billion.

The following day, senior officials from the NSW Catholic Education Commission and Association of Independent Schools were called to a meeting with the NSW Education Minister to be advised that the pool of funds for grants to NSW non-government schools would be cut by \$67m from 2013.

A campaign of protest was immediately organised involving bishops, priests, CEOs, principals and parents.

As a result, the NSW Cabinet decided that grant funding would be frozen at 2012-13 levels for the next four years rather than an immediate cash reduction.

The estimated cost to the NSW non-government sector is \$116m over the period.

Cuts were also made to the NSW government school sector.

The NSW Government decision will impact on the budget for our NSW schools in the Archdiocese from 2013.

However, the indirect cost could be far more substantial and will impact on all our Archdiocesan schools.

The Queensland, Victorian and Tasmanian Governments have recently imposed similar cuts to their education budgets as has occurred in NSW.

These States represent a significant proportion of the school population in the country.

Supplementation on Commonwealth funding is currently based on State Government education expenses.

Therefore, any reduction in spending by the States will reduce Commonwealth supplementation to non-government schools.

Indexation is essential to fund general cost of living increases in schools, but more importantly, it funds salary increases for teachers and staff.

So we are left with a great deal of uncertainty about the future funding of Catholic education.

What is certain is that Catholic schools in the Archdiocese of Canberra and Goulburn are facing the immediate prospect of substantial Government funding cuts that can only be offset by stringent belt tightening, increased school fees or both.

Jubilee Mass in Goulburn

There will be many reminders of yesteryear as Catholics gather in Goulburn this month for a Mass to mark the 150th jubilee of the Archdiocese of Canberra and Goulburn.

About 500 people, some dressed in period costume, are expected to attend the Mass at 5pm on Saturday, 17 November, in a marquee at Riversdale, now a National Trust of Australia property. Stables on the property were the site of the first Mass in the region.

Among those on the guest list are Cardinal George Pell, former archbishops Cardinal Edward Clancy and Archbishop Francis Carroll, Bishop Pat Power, Bishop Gerard Hanna, of Wagga Wagga, and local political and civic leaders. Archbishop Mark Coleridge is unavailable.

Goulburn parish priest and chairman of the Archdiocese's jubilee committee Fr Dermid McDermott said all archdiocesan parishes were being asked to mark the occasion by using the same Mass readings, Eucharistic prayer and prayers of the faithful that weekend.

All parishioners in the Archdiocese are welcome to attend. A barbeque will be held after Mass. On that weekend, one other Mass will be celebrated in Goulburn, at 10am on Sunday in the Old Cathedral. There will be no Mass at Taralga and Braidwood.

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[†]Safe Driver Discount applies to the first year of new policies only. Any discounts/entitlements only apply to the extent any minimum premium is not reached. If you are eligible for more than one, we also apply each of them in a predetermined order to the premium (excluding taxes and government charges) as reduced by any prior discounts/entitlements.
[‡]Premiums payable by instalments may be subject to minor adjustments (upwards or downwards) due to rounding and financial institution transaction fees may apply.

In 2002, Young parish priest Fr Richard Thompson was a navy chaplain in Bali when, on 10 October, so many lives were changed forever. He was invited back on the 10th anniversary of the Bali bombings.

I did not take the decision to accept the invitation to return to Bali lightly because nothing to do with the tragedy of 10 October, 2002, is light. Even 10 years on I still possessed an apprehension. News headlines tell me that my apprehension is well founded.

My role in the aftermath of the bombings was an extension of my duty as a priest, a then navy chaplain, and an Australian. My task was to comfort, to give hope, to absorb anger, to hold tight and to help some let go.

Ten years on I find I am still doing the same things, but now without the navy uniform. I thought a lot had changed in my life, but now I find that only some things on the outside have changed. It seems I had just lost the uniform while the things it covered up were as dynamic and unique as they had ever been. I am sensing a feeling of thriving now, rather than just surviving.

I had asked not to be in charge of the 10th anniversary memorial service, but I was pre-

Return to Bali

pared to be of any practical assistance that the organisers thought they might like to use me for. I felt more comfortable this time in the wings than on the main stage. This turned out to be a good move as I was free to mix with families before and after the service without being anchored to the organising team.

My highlight on the sideline was to meet up again with Lynn, mother of Charmaine. Lynn and I met on the plane to Bali in 2002. I promised then that I would do what I could to help bring her daughter home. I felt I failed her then, as Charmaine's body was eventually repatriated to Australia, but today I felt that Charmaine had reintroduced me to an old friend, her mother.

I met up with Jason who had met his now wife at the Sari Club four years before. Jason was in the club at the time of the explosion and sadly lost his two best friends. Jason had never spoken to anyone who was actually at the club. I was now able to introduce him to Trent, the young man who dragged Jason from the club,



TOP: Fr Richard Thompson with Hindu, Moslem, Buddhist and Protestant religious leaders in Bali. ABOVE: Tributes left at the bomb site.

and saved him from having his leg amputated. I left them together with their tears, hugs and the support of their families. I felt I did not need to be present for any more of their

reunion because I was not at the club for the explosion.

I was able to talk with the Australian Foreign Affairs team I worked with during my weeks working in the morgue.

Many of them had never caught up either, let alone reflected together on their experiences after the bombings. We had a lot in common and as masks were dropped we were able to wipe each other's tears.

Priesthood is not the sole property of the ordained, I once again realised.

The memorial service was not held at the bomb site. At the bomb site, "Ground Zero" I felt my emotions kept me from being much help to many others.

This was deeply personal for me and my only weapon and solace came through real prayer. That may sound so pious to those who do not know me, but I prayed for all those who died, suffered, lost their families, the locals who lost their livelihoods! And I prayed for myself and remembered all those who pray for me.

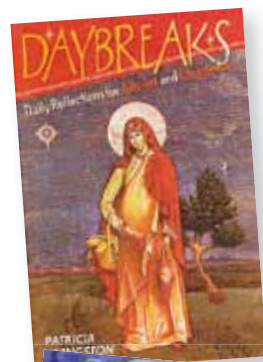
Just writing this now causes my eyes to water, but once again I realise my priesthood is not my property.

I finish my morning (and this reflection) with the closing words of The Benedictus echoing loudly:

"He will give light to those in darkness, those who dwell in the shadow of death, and guide us into the ways of peace."

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a centenary of canberra's catholics

Valiant woman who stands tall in our history

When Margaret Lyons died aged 92 in 1998, she failed to reach the new millennium, but she and the other members of her Morrison family were an integral part of the history of Canberra, whose centenary we are about to celebrate.

Margaret's husband, Les Lyons, writing in the Canberra Historical Journal in September 1974 details the Morrison family's place in Canberra's history. Margaret's parents, John and Elizabeth, built up the well-known station property of "Tralee".

Margaret was the third of 10 children, the eldest of whom, Isabel, was to become Sr Mary Stanislaus in the Sisters of Mercy. The oldest and the youngest sons, John and Vivian, were to become notable priests in the Archdiocese of Canberra and Goulburn.

Three of Margaret's brothers, Edmund, Francis and Patrick died in accidents on the land while twin brothers, Bernard and Leo, were prominent local identities. If Margaret's younger sister Clare were still alive, her claim to fame would be in her being the grandmother of Michael Maguire, the successful coach of the South Sydney Rabbitohs. (A little irony, there, as Michael's forebears spent a deal of time hunting rabbits!).

Frank Boyle gave the eulogy at the funeral of Margaret Lyons. He spoke of Margaret being born in 1905 at Bulga Creek when her parents were living in a slab hut at "The Angle" some distance from Tharwa. Frank goes on to relate how her rich life unfolded: "Margaret's earliest years were spent in the bush at 'The Angle'. One story Margaret was fond of telling was how her little mother used to wrap all the young children tightly in one blanket to sleep in order to protect them from brown snakes which were abundant. Imagine the excitement of a trip to Queanbeyan by horse and buggy.

"When the growing family moved to 'Old Tralee', Margaret soon joined her sister and brother at Tuggeranong School. The teacher during the years 1902 to 1927 was Frank McGee whose wife, Mary, was Margaret's aunty. As a teenager Margaret became an accomplished horsewoman, and had many ribbons to attest to this.

"She accompanied her father to sheepdog trials, learnt how to keep bees (her mother was an expert beekeeper),

helped cook for the shearers, and, most importantly, helped to raise her twin brothers who were 16 years her junior. In later life, Margaret became a keen bowler. However, her greatest and abiding interest was her own family and garden.

"Leslie Dennis Lyons moved to Canberra with the location of the Federal Government in 1927. Les was a senior public servant in the Attorney General's Department, the rare owner of a motor car, who, with other public servants at the time, were invited to 'Tralee' after Mass on Sunday for 'tennis and music'. Les' interests obviously went beyond tennis and music – he and Margaret were married on 15 August, 1929, at St Gregory's Church, Queanbeyan by Fr PO'Riordan."

Les and Margaret were blessed with five children, John, Basil, Edward (who died in infancy), Margaret and Leslie. I remember Les Jnr as one of the "big boys" when St Edmund's College opened in 1954. He is pictured in the "First Fifteen" along with his cousin, Ted Maguire. He is also recorded as receiving the history and the economics prizes for his year.

Both Frank Boyle and Mgr Alexander McGilvray (writing in "The Hallowed High Adventure") recount the active part which Les and Margaret Lyons played under the leadership of Mgr Patrick Haydon, in the burgeoning St Christopher's Parish. Frank writes of Margaret riding her horse to the building site of the Prime Minister's Lodge, selling raffle tickets to the workmen to raise funds to build St Christopher's Church which was opened in 1939 and would be extended to become St Christopher's Cathedral in 1973.

In the eulogy at Margaret's funeral Mass in 1998, Frank Boyle noted that Les had died in 1979 after 50 years of marriage to Margaret. He pointed out how the Morrison-Lyons story was very much entwined with the early history of St Christopher's parish.

"Margaret was an active member in the Catholic Women's League, serving as president in the early years of the parish, and for some 11 years ran the piety stall after Mass every Sunday. The bell tower and the bells of St Christopher's Cathedral are the result of a bequest from the Morrison family. The bells are named 'John' and 'Mary' after Margaret's

In the 20th in a series of portraits of significant Catholics of the national capital, Bishop Pat Power pays tribute to Margaret Elizabeth Lyons and other members of the Morrison family



ABOVE: Margaret (far right) with her sisters Isabel and Clare at the Cotter in 1920s. BELOW: Family group on Tralee verandah. Margaret with her husband Les on right holding first born baby John.



parents. Les was an active choir member and many a function and sing along were held at 'Loretto'."

As a young priest in the St Christopher's parish in the 1960s, I was often welcomed into the Lyons family home in Bougainville Street not far from St Christopher's. I enjoyed Les' wit and wisdom and was the grateful recipient of Margaret's hospitality. We didn't use the word feisty in those days, but it would aptly describe Margaret today. I remember, too, the admiration I had for her caring for her brother, Fr Vivian Morrison, when he was going through a rough patch. From Frank Boyle's eulogy, it is clear that Margaret would have

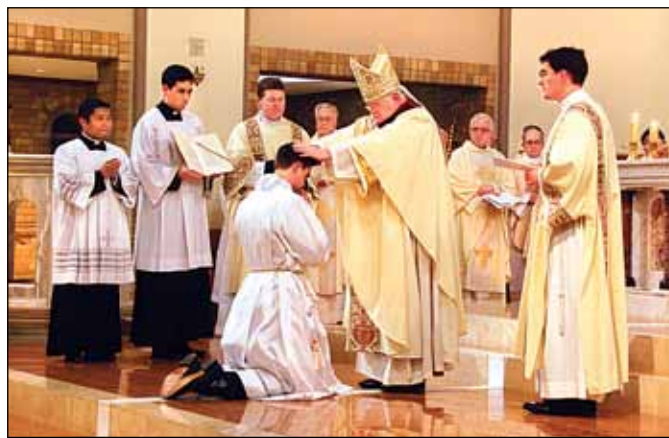
enjoyed the current build-up to Canberra's centenary.

"Margaret had an encyclopaedic knowledge of early Canberra and a willingness to share that knowledge and her memorabilia with one and all. Recent historians were constantly on her doorstep and were always welcome. She had a great love of her garden through all the seasons and took great pleasure in growing things and sharing them with one and all."

Margaret Lyons, is surely now standing tall among the valiant women described in the scriptures. Canberra's history is the richer for her being a significant part of it.

New deacon ordained

Former Marist Brothers student Paul Null-ey took another step towards priesthood when he was ordained deacon by Bishop Max Davis in St Christopher's Cathedral in front of a large congregation and many priests and deacons. Bishop Davis (right) lays hands on the head of the new deacon.



Sr Emma needs help to help others

Twelve months of hard work in Canberra have paid off for Sr Emma, a member of the Order of Daughters of Our Lady of the Holy Rosary, in Vietnam.

Supported by St Thomas the Apostle Parish, Kambah, she has achieved a standard of English that will enable her to undertake theological studies through Australian Catholic University.

Sr Emma hopes to achieve a Bachelor of Theology which will give her the opportunity to help train other sisters in Vietnam and through them bring the word of the Gospel to many more.

Kambah parish priest Fr Peter My said Sr Emma's order was particularly active serving the church in Vietnam and was growing in numbers and support.



Sr Emma

"The sisters participate in the work of evangelization and are involved in teaching ministries, youth support, family services, parish ministry, nursing and community support." He said.

"However, despite their best efforts there is a pressing need for members of their order to draw on higher qualifications than is normally available to them. Such qualifications are very difficult to obtain within Vietnam. The Catholic communities of

Vietnam hunger for the word of God and that it is though the auspices of willing servants, like Sr Emma, that a new world of understanding and truth can be opened to them.

"It is through the generosity of willing servants in Australia that this work can proceed.

"We hope that there may be groups or individuals in our archdiocese who might find it in their hearts to help fund Sr Emma's studies and, in turn, reach out to the Catholics of Vietnam."

To enable Sr Emma to continue her studies she needs financial support. A three-year Bachelor of Theology course costs \$20,000 a year.

Anyone who wants to help Sr Emma may call Fr My, telephone 0411 328 077 or Kambah parish office 6231 9219.

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The Annual Appeal in support of our Archdiocesan retired priests was launched on the Father's Day weekend in September and already the response from donors had been encouraging.

Chairman of the Foundation, Fr Tom Thornton, and the Board of Managers convey their thanks to the catholic lay faithful from right around the Archdiocese, for their support of this most important fund raising appeal. All funds raised directly assist the work of the Foundation in caring for archdiocesan clergy.

The Appeal is still open so please consider completing the coupon below if you have not already made a donation.

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Election hopefuls have their say on social justice

"Canberra's Catholics can be timid. But why should we be?" Canberra Catholics Vote website roused many to come into the public square in the lead-up to the ACT election to examine candidates' responses on a range of social justice issues.

Twenty candidates faced the public at the Curtin parish centre to present their views on how government should address

the needs of the vulnerable and marginalised in society.

Under the control of ABC presenter Ms Genevieve Jacobs, candidates responded to questions from the public ranging across issues affecting the vulnerable. Ms Jacobs opened the forum by inviting the three major party leaders to speak and take questions before inviting questions from the floor.

"Please make your questions ... questions – not state-

ments. We're here to hear the candidates speak, and the voters ask questions, not the other way around," she said.

"And that goes for candidates too – you'll have a fair chance to answer questions, but if we get bogged down in argument then we're not going to cover the fairly extensive territory that we have before us.

"Please save the endless arguing for the Assembly if you get elected – otherwise I will

have to shut you down by the power vested in me as a brave ABC employee and a mother of four teenage children."

All candidates spoke to questions ranging across disability and social inclusion, abortion, refugees and asylum seekers, and euthanasia.

The meeting focused on concerns of social justice in the process of government.

Ms Marion Lê said, "It was a very interesting forum and

people all benefitted from being here whether candidates or audience. Many thanks for your support of the Canberra democratic process and for giving individuals the chance to be heard."

Mr Shane Rattenbury said, "Thank you for the opportunity to attend and share our views. It was an interesting and thought provoking evening."

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HOME BASE



Gerard Heffernan

SVR to move further from RBA rate

The large gap between variable mortgage rates and the Reserve Bank's cash rate is unlikely to shrink any time soon, new research suggests.

RP Data said in one of its latest research blog that up until December 2007, the difference between variable mortgage rates and the Reserve Bank's cash rate was 180 basis points, a gap which hardly changed between 1997 and 2007.

Since the onset of the GFC the only consistency between the variable mortgage rate and the cash rate has been a widening gap which reached a highpoint in October of this year at 335 basis points which is approaching double what the historic norm used to be.

We are continuing to see lenders only pass on a portion of the RBA's rate reduction. In October the .25% reduction in the cash rate meant approx .20% reduction in home loan rates. This trend is tipped to continue!

If nothing else, it's a good idea to check what you're being charged and keep the BANKS honest!

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ABC presenter Genevieve Jacobs (left) leads the discussion; some of the audience on the night (right).



Colourful performance

The senior choir from St John the Apostle Primary School, Florey, (right) took to the stage to perform at Floriade in Canberra.

The children shared six songs with the audience. The choir, conducted by Catherine Braybon, a volunteer parent and co-ordinated by Sue Fisher, the Year 4 teacher, displayed excellent singing and performance skills.

After their performance on Stage 88 in Commonwealth Park the children enjoyed taking in the sights of Floriade.



Book bargains help literacy



Schools around the Archdiocese held a book swap to mark Indigenous Literacy Day. All money was donated to the Indigenous Literacy Foundation.

St Clare of Assisi Primary School, Conder, raised more

than \$550, part of \$350,000 already contributed to the foundation in 2012.

ABOVE: Chelsea Watson and Sophie Vassallo show off their purchases from the book swap.

Syro-Malabar cardinal to visit

The Major Archbishop of the Syro-Malabar Catholic Church, Cardinal George Alencherry, will visit Canberra on 1 December as part of the first pastoral visit by the head of the Church to members in Australia. He will celebrate a high Mass in St Christopher's Cathedral at 5.30pm, beginning with a traditional reception at 5pm.

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Students with the mosaic are (from left) back: Marko Mandic, Chloe Andriolo, Luis Da Silva and Rose Weller. Front: Emma Halawatha, Massimo Ciuffetelli, Elise Mihajlovic, Hannah Barrie and Matthew Papisidero.

Rainbow shines again at Kaleen

More than 200 students, teachers and parents of St Michael's Primary School, Kaleen, have had a hand in creating a lasting tribute to 30 years' education at the school.

A mosaic incorporating the school logo, the theme of harmony and challenge, and the much-loved rainbow, a symbol for which the school is well known, was built as part of the celebrations.

The rainbow, painted at the front of the school, lasted many years before the wall was replaced by windows as part of renovations funded by the Building Education Revolution program.

The school wanted to create a new artwork showcasing the rainbow in a new location at the

school. Thought was given to this and the idea of a mosaic began to evolve.

Melbourne artist and friend of a school parent Jackie Moss deconstructed the school logo designing it to fit in the chosen area. The mosaic required 13 square metres of tiles, donated by Rivoland Tiles, Mitchell, two bags of cement and two bags of grout.

Parent Mr Adam Ciuffetelli helped prepare the wall and was technical advisor. Every student, teacher and many parents contributed to the artwork.

Assistant principal Mrs Val Ciuffetelli, who managed the project, said it was a "fantastic example of community spirit coming together to create a magnificent art piece, which will remain part of the school for many years".

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AUSTRALIAN CATHOLIC UNIVERSITY

After the relic was farewelled from St Christopher's Cathedral in a solemn Mass with Bishop Max Davis as principal celebrant, it was taken to Gunning, then on to West Wyalong, Lake Cargelligo and Rankins Springs before going on to Griffith.

PICTURES
(clockwise from right): Leaving the Cathedral; at Sr Francis Xavier School, Lake Cargelligo; in Our Lady of Lourdes Church, Lake Cargelligo; arriving at St Francis Xavier Church, Gunning; and veneration in the church at Gunning.



ABOVE: Celebrating the Syro-Malabar Mass in St Christopher's Cathedral are (from left) Fr Bony Abraham, Fr Joshy Kurien, Fr Varghese Vavolil and Fr Sijo Jose.



FAR LEFT:
Members of the congregation at the special Mass for Vietnamese celebrated by chaplain Fr Peter My.
LEFT:
A family venerates the relic of St Francis Xavier in the Cathedral.

West gets to see our saintly visitor

The relic of St Francis Xavier headed out west for the final leg of its tour of the Archdiocese.

After spending three days in Canberra at St Francis Xavier College, Florey, Kippax Parish and St Christopher's Cathedral, the relic travelled to St Francis Xavier Parish, Gunning.

It was an unusual event for the small country town, which has a population of under 500 rarely a stop on an Australia-wide tour. Gunning locals were able to venerate the relic before Mass was celebrated.

The relic stayed at Gunning overnight before setting off on the long drive to St Mary's Parish, West Wyalong. At West Wyalong it was greeted by local parish-

ioners who escorted it into the St Mary's Church.

The parish celebrated veneration and Mass with the relic before firing up the BBQ for a community lunch.

The relic then moved on Lake Cargelligo, where it was welcomed to St Francis Xavier School with an afternoon tea before veneration and Mass.

There was a special visitor to Mass as well, Fr Paul Kumasaka, representing the Anglican Church.

Originally from Japan, he is familiar with St Francis Xavier's story and shared some of the saint's history with the congregation. The relic was then taken to Rankins Springs before being transferred to Griffith to continue its national tour.



Lake Cargelligo parish priest Fr Mayne Murphy and Anglican priest Fr Paul Kumasaka talk about the relic.



TOP: The relic in St Mary's Church, West Wyalong with parishioners and parish priest Fr Mick MacAndrew.

LEFT: Carrying the relic in, bearers (from left) Jonathan Sanderson, Julian Carson and Daniel Johnston.

ABOVE: Parishioners gather with the relic at St Kevin's Church, Rankins Springs.



Jayden Kapoor and Edward Roche playing a maths game called, "Around the World".



ABOVE: Oscar Lucas and Mikaela Dean show off their creative side with their "area giant".

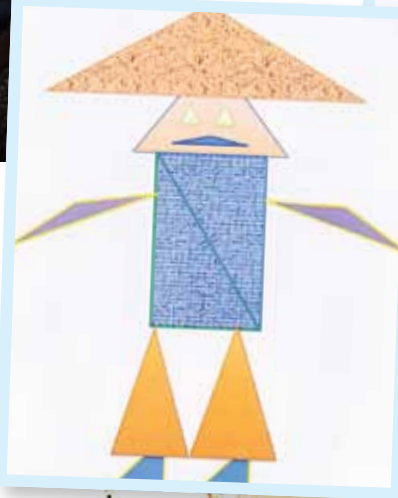


ABOVE: Mrs Turnbull works with a maths group, Jacob Ambrose, Lorelei Lucas, Harrison Arragon and Charlotte Colhoun.

LEFT: Lachlan Murray and Amy Reynolds work cooperatively on their maths.



Artwork by Rebecca Dean (ABOVE LEFT), Lauren Jones (ABOVE) AND Asha Murray (LEFT).



Members of the primary class at St Joseph's. Lachlan Murray, Amy Reynolds, Lauren Jones, Rebecca Dean, Asha Murray, Mia Hardwick and Chloe Salmon.



Ethan Birks and Rory Arragon work on some patterns in a maths group.



RIGHT: St Francis of Assisi principal Mr David Austen updating Twitter on his iPad

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Schools are all a'twitter with social media

Another positive of Twitter, according to Mr Austen, is that the school can connect with other Catholic schools in the Archdiocese. They can then share ideas and update each other.

"We want to make sure we get as much information out to families and to the wider community as we can," Mr Austen said. "And social media is such a big thing for our families."

Mrs Sabeen Saleem, a parent of children attending St Francis of Assisi School, uses social media and follows her child's school on Twitter.

"Schools are beginning to recognise that with messaging becoming highly digitised, Twitter serves parents as a medium that is clear, succinct and always available on-the-go," Mrs Saleem said.

She thinks digital media is here to stay, and schools have realised that. Mrs Saleem also enjoys getting real-time updates on what her children are doing during the day.

"St Francis of Assisi also covers class excursions through frequent pictures and Twitter updates which is great," she said. "As a parent, you always like to hear that your children are having a great time at school."

It may only be a matter of time before all schools jump online and have their own social media presence. Perhaps in another five years' time we'll wonder what we did before our schools had Twitter accounts.

You can follow St Greg's on twitter at @stgregsqbn or St Francis' at @STFACalwell.

"Swimming carnival postponed! No swimming carnival tomorrow, it is on next Tuesday at Queanbeyan" @STFACalwell on Twitter.

Not long ago it would have been unheard of to get updates from your child's school via social media.

But times have changed, and with more than 37% of Australians owning a smart phone it's only a matter of time before most schools have a social media presence.

About half a dozen Catholic schools in the Archdiocese already have a Twitter account, where they post announcements, updates and photos.

Twitter is a micro-blogging and social media site, where people, companies and institutions can post updates in 140 characters or less.

Twitter is especially popular with politicians, celebrities and companies, who can attract hundreds of thousands followers.

Schools such as St Francis of Assisi, Calwell, Sts Peter and Paul, Garran, and St Gregory's, Queanbeyan, have created Twitter accounts, where parents and members of the community can follow their updates.

Assistant principal of St Gregory's Mrs Julie Wiley said Twitter was an easy way to update parents quickly.

"When, for example, the year sixes went on camp we had a problem with the train and it was running 80 minutes late," Mrs Wiley said. "So we tweeted about it and the word got out to parents that we would be back late."

Mrs Wiley says Twitter is also a great way to promote St Greg's in the community, by tweeting about achievements of the school and its students.

St Francis of Assisi School, Calwell, has also had success using online tools to communicate. The school has a Twitter account and an online newsletter.

Principal Mr David Austen said families had embraced new technology.

"We only have about half a dozen families who still get the paper copy of the newsletter," Mr Austen said. "The rest all get it via email."

This is an impressive feat when you consider there are 485 students at the school.

Blessed roses

A large congregation packed the Carmelite Monastery chapel on 1 October for a Mass to honour St Therese of Lisieux, concelebrated by Bishop Max Davis and Mgr Luis-Miguel Munoz Carbara. Because of the many graces and favours attributed to the intercession of St Therese since her death in 1897, the Church has granted a special blessing to roses in her honour. She promised she would spend her heaven doing good on earth and would let fall a shower of roses, symbolic of the graces she would obtain for all who invoked her help.



A visually stunning tale of passion

Wuthering Heights. Starring: Shannon Beer, Kaya Scodelario, Solomon Glave, James Howson, Lee Shaw, James Northcote, and Paul Hilton. Directed by Andrea Arnold. Paramount. 129 minutes. MA15+ (strong coarse language and themes). Reviewer: Peter Sheehan*.

This is a film version of the classic novel of the same name by Emily Bronte. The movie won the Best Cinematography Award at the 2011 Venice Film Festival.

The title of the movie, and the novel, refers to the name of a house on the Yorkshire moors. It is universally symbolic of the passionate love of a poor, servant youth for a spirited young woman, who returns his affection.

An orphan boy of unknown origins by the name of Heathcliff is lifted out of poverty from the streets of Liverpool by a wealthy farmer, Mr Earnshaw (Paul Hilton), who takes him home, because it is "the Christian thing to do". There, he is physically abused by his foster-brother, Hindley Earnshaw (Lee Shaw), who is jealous of his father's affection for Heathcliff. Catherine Earnshaw, the farmer's daughter, and Heathcliff develop an obsessive attachment to each other, and they spend all the time they can together on the moors, setting the stage for an unfolding drama of class distinction, romantic passion and unrequited longing.

Heathcliff is played with great intensity by Solomon Glave, and later by James



Solomon Glave (Heathcliff) and Shannon Beer (Catherine) ... an obsessive attachment.

Howson. Like the older Catherine played by Kaya Scodelario, the film fares best in its early parts where the obsessive attachment between Heathcliff and a young Catherine (Shannon Beer) is forged. Flashback sequences join the four lead-characters together.

Catherine grows up to taunt Heathcliff for his lack of social standing, and she marries Edgar (James Northcote), a man she does not love, after she thinks Heathcliff has deserted her. Heathcliff

returns with wealth and status, to find her with Edgar's child, and in frustration, sadness and revenge, he marries Isabella (Eve Coverley), whom he treats violently. He has led her on to make Catherine unhappy for what he feels she has done to him. Catherine, in despair, falls ill, and dies.

After her death, captured especially movingly on screen by Heathcliff's agony, Heathcliff becomes the new master of Wuthering Heights, and guardian of Hindley's child.

Bronte's tale of passion has been the subject of many films, radio and television dramatisations, three operas and a ballet.

The special thing about this version is that Heathcliff is black, and director Andrea Arnold has resisted all temptation to make the movie a frilly piece of period fiction.

Instead, she puts her focus on raw emotion, claustrophobically evocative imagery, and mood. An element of race is injected into the romance, and it gives the tragic tale a contemporary touch.

The film explores yearning in painful detail, and it is beautifully photographed. It is a kaleidoscope of different emotive images that have poetic and sensual appeal.

The misty surroundings of the English landscape bring a heightened sense of moodiness and frustration to the story. They are forever cold and forbidding, and elements of shocking animal cruelty are included to reinforce the brutal reality of life on the moors.

While not exactly what the readers of Bronte's story might expect, the film is visually stunning. It establishes an extraordinary sense of place, and captures the rawness of obsessive desire in a complex, and original way. It steps out of genre, but sumptuously so.

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

SHORTS

The Words. Starring Bradley Cooper, Zoe Saldana, Dennis Quaid, Jeremy Irons and Olivia Wilde. Directed by Brian Klugman, Lee Sternthal. 102 minutes. M (coarse language).

A film for older audiences who are interested in a more literate plot, even if it relies on some familiar devices. It visualises Dennis Quaid's story of a celebrated author who, after having his novels praised but not published, discovers a manuscript in an old brief case his wife buys him on honeymoon in Paris.

Taken 2. Starring Liam Neeson, Famke Janssen, Maggie Grace, Rade Serbedzija, Luke Grimes, Leland Orser. Directed by Olivier Megaton. 92 minutes. M (violence).

Neeson is a big man, commanding with his screen presence, always a good man, even a nice man at times, who draws on his guns and his wits to rescue those in peril.

Iran thriller one of best of the year

Argo. Starring Ben Affleck, Bryan Cranston, John Goodman, Alan Arkin. Directed by Ben Affleck. Roadshow. 120 minutes. M (coarse language, mature themes and violence). Reviewer: Fr Peter Malone MSC*.

The plight of the hostages trapped in the US Embassy in Tehran from 1979 to 1981 was a strong political focus at the time – and was considered one of the reasons Jimmy Carter was not re-elected as president. However, there was a story behind the headlines, a story that still seems far-fetched, but which was released for the public in 1997 by President Clinton. Argo is that story.

How it relates to current attitudes to Iran and its nuclear program as well as its staunchly religious administration of the country will be an interesting issue with this film's release, reminding audiences of Iranian history. There is an interesting summary (with images) at the beginning of the film: critique of the British and American colonial behaviour in the first part of the

20th century, the brief attempt at democracy and the nationalizing of oil in the 1950s, the placing of the Shah as ruler and his brutal and luxurious regime, the revolt and the accession of Ayotollah Khomeini.

Protestors went on the rampage outside the American Embassy, vividly re-created here, with the infiltration of the embassy, the flight of six staff members and their refuge in the home of the Canadian ambassador, with the rest of the staff (around 60) trapped for over a year.

We are taken into the workings of the American government. There are bizarre plans to rescue the hostages (cycling to the Turkish border, agricultural experts visiting – but it was winter – and teachers visiting, but the international school had been closed).

An expert on hostage release, Tony Mendez, is called in who proposes an extraordinary scenario which worked.

The film is very well-paced, building up the details of the plan to send in Mendez as scouting for locations in Iran for a science-

fantasy (after all, it was the era of Star Wars). An Oscar-winning make-up artist for Planet of the Apes, John Chambers, agrees to participate. John Goodman gives a great and funny performance as Chambers. So does Alan Arkin as a has-been director who agrees to join in the plan.

Mendez' daring, getting advice in Istanbul, entering Iran, visiting the minister of culture, briefing the six with new identities, Canadian passports and professional skills for Argo, creates plenty of tension even though we know the outcome.

A scene where they all go to a market, pass through a riot and cause one of their own, builds up the atmosphere for the actual departure. The scenes at the airport – will they, won't they get away – are particularly effective. Great credit to Ben Affleck who co-wrote the film and expertly directed it. He also plays Mendez. As thrillers for 2012 go, this is one of the best.

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

Odd, quirky and highly engaging

Safety Not Guaranteed. Starring: Aubrey Plaza, Mark Duplass, Jake Johnson, and Karan Soni. Directed by Colin Trevorrow. Rialto Distribution. 85 minutes. M (sexual references and coarse language). Reviewer: Peter W Sheehan*.

An advertisement has been placed in a paper by an unknown person looking for someone to help with time-travelling. The ad asks for someone to go back in time, but who would be willing to be paid later. The ad further goes on to say: "Must bring your own weapons. I have only done this once before. Safety not guaranteed".

Darius Britt (Aubrey Plaza) is a disillusioned cadet-reporter working for the Seattle Weekly magazine, and the decision is made to do a story on the ad. Jeff Schwensen (Jake Johnson) is given the assignment of following up the ad, and he selects Darius to help him. Arnau (Karan Soni), an Indian student-intern, also volunteers. The team of three

is a motley array of individuals. Jeff is only interested in taking the assignment so that he can find his ex-girlfriend. Darius has a personality which is steeped in cynicism, but she is attracted by the absurdity of the ad. Arnau is shy, naïve and pathologically serious, but is open to change through experience.

The person they locate is Kenneth Calloway (Mark Duplass), who works at a local grocery store. He is obsessed with guns, and steals lasers from nearby laboratories. Kenneth believes that secret agents are following him.

The film is odd, quirky and highly engaging. It is a clever, likeable movie that has great acting, and is directed creatively. The film looks unusually for joy in taking chances, and achieves it.

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

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The right answer alone is not enough

Truth alone is not enough. It must be balanced off with the other transcendental properties of God: oneness, goodness, and beauty.

That might sound abstract, but what it means concretely is that sometimes we can have all the right answers and still be wrong. How? If we are acting in truth how can we be wrong?

The first pitfall is this: We may be acting out of truth and, in fact, doing all the right things, but our energy can be wrong. T S Eliot once famously said, "The last temptation is the greatest treason: To do the right deed for the wrong reason."

We can see what is at stake here by looking at the older brother of the prodigal son. On the surface his devotion to his father lacks nothing. He rightly attests that his life is blameless and a paradigm of filial devotion. He has kept all the commandments, has never left his father's house, and has done all the required work.

The irony is that he fails to notice that he is not, in fact, inside his father's house, but is standing outside of it and is being gently invited in by his

father. What is keeping him outside since after all he is doing everything correctly? Bitterness and anger. His actions are correct, but his heart is wrong.

Bitterness and anger are not the right energy to fuel truth. We can be scrupulously faithful and still find ourselves standing outside of God's house and outside the circle of community and celebration because of a bitter heart. Gratitude is the energy that ultimately needs to fuel the truth.

Like the older brother of the prodigal son, we can be doing everything right and still, somehow, be wrong. And where this is particularly important in terms of a challenge is in our efforts, both as individuals and as churches, to offer the truth, the right answers, to those around us, be that our own children who no longer go to church or society as a whole.

If, inside of our speaking the truth, there are elements of elitism, arrogance, anger, lack of respect, lack of understanding, or worse still, embittered moralizing, our truth will not be heard, not because

our truth is wrong but because our energy is.

That is why Jesus warns us to "speak our truth in parables". Truth is not a sledgehammer; it is an invitation that we must respectfully offer others.

Ron Rolheiser

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



And there is still a second potential pitfall: We can have the right answers and the right energy, but have the wrong understanding of those answers.

We see this, for example, in Mark's Gospel when Jesus asks the disciples the question: "Who do you say that I am?" Peter answers, and answers correctly, by saying: "You are the Christ, the Messiah." But he is immediately shut down by Jesus ("Don't tell that to anyone!") and is sub-

sequently rebuked with the words: "Get behind me, Satan!" Why? Wasn't he correct?

Peter's answer was correct, Jesus was the Christ, but his understanding of what that meant was mostly wrong. For Peter, the concept of a Messiah connoted earthly power and especially earthly privilege; whereas for Jesus it meant suffering and dying. Peter had the right answer, but the wrong understanding of that answer.

Some scholars speculate that this is the real reason behind the so-called "messianic secret" in the gospels, where Jesus repeatedly asks his disciples to not reveal his identity. His reluctance to have his disciples broadcast publicly who he is was based upon his fear that they could not, before the resurrection and Pentecost, properly understand his identity and would invariably preach a false message.

We can have the right answers and still be wrong because we have the wrong energy to go along with the answers, or because we have a wrong understanding of the answers.

It is good to take that to heart, especially when we step

out prophetically either religiously or morally or socially.

We may well have the water of life, the truth that sets people free, and the right cause, but nobody except our own kind will accept to receive it from us if our energy is wrong or our understanding of that truth is wrong.

It is easy to rationalize that it is because we are prophetic, the faithful remnant, the last warriors of truth still standing, that we are not being heard and why we are hated. But, more often than not, we are not being listened to because we are misguided, elitist, non-empathic, or flat-out unloving, not because we are warriors for truth or justice.

And so we need to be humble and heed Jesus' warning to guard the "messianic secret" and "speak our truth in parables".

In brief, we need to be solicitous always lest a false energy behind our truth or a misunderstanding of that truth have us so fall out of discipleship that Jesus has to reprimand us with the words: "Get behind me, Satan!"

why I grow what I grow

From beans to beauty

A column in which we talk to people from around the Archdiocese about why they are passionate about what they grow. This month we meet a dedicated gardener who is working to support a rural outreach program.

Jane Scroope's first memory of gardening is as a university student being excited about the beans she planted coming up at her share house.

This month her Stokes Street, Griffith, garden is one of three beautiful gardens which are open to raise money for the Good Samaritan rural outreach program in Western Australia.

"With gardening, you're doing it but you're not really doing it; you're really part of the creative process," she said.

The lawn and plane tree that welcomed her when she moved in 18 years ago has been transformed – with the help initially of several truckloads of cow manure – into a sunny, closely planted, colourful haven of flowers, flowering plants, vegetables, herbs and fruit trees. The asparagus and rhubarb are coming along nicely, and she is hoping the apricots do the right thing this season.

She adheres to the advice of author and gardener Jackie French that if you pull something out, you put something in; cover up all the spaces. That keeps the weeds down. She also believes in "letting things do their own thing". The impressive white irises began from a small clump.

Canberra's strict water restrictions gave her the impetus to get rid of lawn, apart from a small patch under the plane tree. She has a "romantic vision" of the olive tree she planted at the height of the water shortage thriving in the middle of the gravel garden 70 to 80 years old, long after she has gone.

Her studies in horticulture have broadened her interest in Australian natives, hence the grass tree, the banksias and the club reed. Strawberries, rhubarb and figs from her garden will be used in produce to be sold at the Weekend in the Gardens.

The Good Samaritan program the open garden weekend supports looks to the needs of indigenous, rural and mining families by organising community-building activities. These have included sewing classes, building a vegetable garden and



ABOVE: Jane Scroope with dogwood, ornamental brodiaea and irises in her own garden. RIGHT: In her friend Louise Gaudry's stunning garden in Stuart Street.

organising a community choir. The inspiration behind the program is Good Samaritan Sr Anna Warlow, who has worked tirelessly for the community of Three Springs (population 700) for the past eight years.

Sr Anna is a past principal of St Bede's School, Red Hill. Last year, Weekend in the Gardens raised \$15,000 to support Sr Anna's work.

The gardens are at 17 Stokes Street, Griffith, 8 Torres



Street, Red Hill, and 38 Stuart Street, Griffith.

They will be open from 10am to 4pm on Saturday and Sunday, 3 and 4 November.

There will be cooking displays, music, produce and food for sale. Anyone wishing to support Sr Anna may telephone Jane on 0416 239 779.

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.

BATEHAVEN TO THE BUSH - St Joseph's House of Spirituality and Hospitality, David St, Batehaven: Opening Gates of Wisdom, 10am-3pm, 21 November. RSVP 7 November, telephone 4472 4021; Mandala, 5pm-7.30pm, 16 November. RSVP 2 November, telephone 4472 4021. Southern Cross Village, Victoria St, Temora: Opening Gates of Wisdom, 10am-3pm, 7 November. RSVP 18 October, telephone 6978 2585.

CONVERSATIONS AT GALONG - Sunday, 11 November, 10am-4pm, Reflections on Grief and Loss. Facilitator Richard White. Cost \$10. Bookings: The secretary, St Clement's, telephone 6380 5222.

FINAL CCR RENEWAL DAY OF YEAR - Become a dynamic intercessor with Anne Marie Gatenby (CCR NSW). 9am-3.30pm, Saturday 17 November, parish room, St Peter Chanel's, cnr Weston & Loch Sts, Yarralumla. Cost \$25 includes morning tea/lunch. Inquiries: Neda, telephone 0415 266 019, Sandra 02 6231 8827, Susanna 0419 902 293.

HEALING MASS - Pray for healing of addictions of all kinds. 5.30pm, Friday, 9 November, St Benedict's Church, Narrabundah.

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.

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

MINISTRY TO THE NEWLY MARRIED - a mentoring program for newly married couples; just married or soon to be married? Contact Catharina and Graham and Debbie and Brian, telephone 6231 3389 or 0414 878 167, email: mnm@grapevine.com.au. Next program starts February 2013.

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.

SEMINARS ON THE HOLY SPIRIT - Opening to the Grace of the New Pentecost, five Sundays, 25 November to 23 December, starting with 7pm Mass, St Benedict's Church, Narrabundah. Topics include God's love, Healing love of God, New life, Receiving God's gift, Baptism in the Spirit, and Growth and transformation in Christ. Inquiries: Fr Bony Abraham, telephone 6295 7879.

WEEKEND RETREAT - A Year of Grace, 23-25 November, St Clement's retreat centre, Galong, directed by Fr Gabriel Maliakkal OCD. Organised by the Legion of Mary. Bookings: Jacqueline Donohue, telephone 6251 3950, Maria Noronha, telephone 0413 617 390.

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

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Bringing hope in times of change

Good Grief and CatholicCare have partnered to deliver the Seasons for Growth adult program in the Archdiocese.



An initiative of the Sisters of St Joseph, Good Grief Ltd is an Australian owned not-for-profit organisation. Its primary program, Seasons for Growth, was established with funding from the Mary MacKillop Foundation in 1996.

The Seasons for Growth young people and adult programs allow participants to explore and integrate change, loss and grief in their lives in a safe and healing environment.

The program is based on the belief that change and loss are normal and valuable parts of life.

The young people's program has a strong presence in archdiocesan schools, and the Good Grief and CatholicCare partnership aims to provide similar opportunities for adults.

Last month, members of local school communities and other archdiocesan groups undertook training in the Seasons for Growth adult program. For more information go to www.goodgrief.org.au.

Jacob books his own super hero



Super heroes have a new relevance for Jacob Loughlin, a student at St John Vianney's Primary School, Waramanga.

Jacob, who is in year 1, won the ACT section of the Greatest Reading Super Hero competition, a part of the National Year of Reading.

Students were asked to write in 25 words or fewer who their greatest reading super hero was and why. Jacob's entry nominated his classroom teacher, Mr Levi Heffernan, "because he makes any book interesting and fun, even ones about grass".

ABOVE: Jacob Loughlin holds his certificate with Ms Rachel Davis, from Libraries ACT. Jacob won an IPAD and a children's library worth more than \$250.

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.



This year's Mission Mass gathered students and teachers from across the archdiocese in a celebration of Mission lead by Bishop Pat Power. Mission insights were shared by Fr Greg Beath.

Fr Greg spoke of his involvement with the work of Blessed Mother Teresa and the Missionaries of Charity, an order that has a presence in our archdiocese.

Maintaining the presence and outreach to bring hope to others for faith communities is often challenged by limited means despite their efforts.

Challenges vary from rugged terrain or water, to re-establishing communities in safer locations and generating hope by providing opportunities for worship, communal support, education and self sustainability.

Jervin Aliling, 13, of the Philippines, moved following a typhoon to a new village with his family. He sees education as something people cannot take from him.

Many faith communities throughout the developing world and in remote Australia rely on our support to provide sufficient means. Supporting our Church's mission unites us to the labours of many serving others in Jesus' name. Help us help others. Contact us. God bless,

Deacon Joe Blackwell

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CATHOLIC VOICE November 2012 - 19

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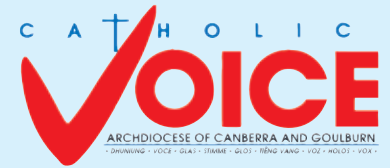
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Prayers

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. J T.

THOU O Mary, Help of Christians, who once experienced the hardship and difficulties of acquiring the temporal necessities of life, look with compassion upon him now faced with the same difficulties and help him to find a suitable employment. He is anxious, dear Mother, to be gainfully engaged in work that will relieve his temporal needs without in any way endangering the spiritual wellbeing of his soul. Direct him to employment that will enable him fittingly to provide for himself and the family. O Immaculate Mother, grant my request. I publish thy goodness that others may know the favour thou enjoyest with Almighty God unto His greatest honour and glory. J B.



Catholic Voice Classifieds cost \$7.70 for the first 30 words, and \$2.20 for each 6 words after that

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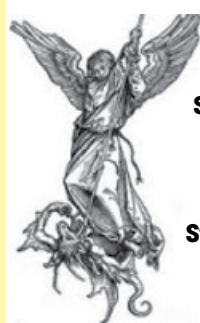
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We've come a long way

THE 1960s were exciting times for a student at St Joseph's Convent School, Boorowa. The teaching staff were predominately a band of courageous and selfless women clothed in the religious habit of the Mercy Sisters. I could tell you about the brave Sr Raymond who killed a brown snake after lunch in the playground to make us feel safe. Or the beautiful Sr Anslem who gave me a holy card on my birthday every year because it was her feast day too. Or the astute Sr Daniel who, while trying to engage a group of over-energetic and distracted boys lost her veil kicking a football with them. Or the creative Sr Jennifer who encouraged the Year 6 class to build a working model of the Snowy Mountains scheme using the gutters of the playground. These are just a few examples of a group of dedicated teachers who influenced me in my decision to pursue a vocation in Catholic education. These wonderful people along with my parents taught me to place my faith at the core of my life, to work hard, to be hope filled, to be creative and above all to celebrate the great gifts of life with joy and laughter. - **Paddy McGrath has worked for over 30 years in Catholic schools, including as principal at three schools. He now works with leadership development archdiocesan schools.**

MANY years ago when I was a newly appointed principal I stood in the playground and felt almost overwhelmed at the thought of what might lie ahead! Now as I look back and reflect on my years as principal, with more years behind than in front of me, I can see many influences at work. One of the most important has been the example of various strong and able women who have been mentors or at a much younger age good and kind people. They range from a teacher who in Year 1 encouraged me to read the Year 6 readers and fostered my independence and love of reading to one who taught me biology with great enthusiasm but alas, with little success. As a principal, these women from various walks of life have enriched my life with their humour, common sense and good judgement. I thank them one and all. - **Elizabeth Moroney is a former principal of a number of schools in the ACT and now works at the Catholic Education Office as senior officer: school services.**

THE recent celebration of the anniversary of the Goulburn strike provided a wonderful opportunity to reflect on the multi-

tude of changes to Catholic education over the years.

My experience of Catholic education in Goulburn at OLOS, St Pat's Tech and St Patricks College provided me with a wonderful grounding for life. As principal of the newest Catholic primary school in the Archdiocese, the changes even over the past 51 years have been enormous.

From cold wooden floors with pot belly stoves to modern, warm, colourful learning spaces. From habit-wearing nuns and brothers to highly educated, professional lay staff. From the rote Catechism and the Christian gentleman to an experience, faith-based RE curriculum.

From the strap and feather duster to time out and thinking sheets.

From no parent assistance in classrooms to parent helpers in all classrooms.

From class sizes of 50 children in one classroom to fewer than 30 children per class

What has not changed is the love, friendship, care and support members of our school communities show towards one another. - **Mick Lowe has been a principal in a number of archdiocesan schools and is currently principal of Mother Teresa, Harrison.**

THE two Catholic girls' schools in Canberra were unique in their beginnings. Ordinarily, in

Back in 1880, a total of 1700 Catholic children attended Catholic schools in Goulburn Diocese.

The number rose to 3032 in 1884 and more than 4000 by 1898.

Today, in an Archdiocese that spans both the ACT and NSW, stretching from Lake

Cargelligo in the west to Crookwell in the north and Eden in the south, there are 59 Catholic schools enrolling about 24,500 students across 88,000 square kilometres.

These are the reflections of some, young and old, who are a part of the Catholic school system today.



ABOVE: Seniors of St Christopher's School, Manuka, 1937, including leaving, fourth year and intermediate classes.



ABOVE: Mick Lowe at the official opening of Mother Teresa, Harrison.

LEFT: Claire Frazer in year 11.

RIGHT: Moira Najdecki.



the process in the new Catholic Girls High School, Griffith. When this southside school opened in 1965 its foundation staff comprised Sisters of the Good Samaritan, the Franciscan Missionaries of Mary, the Sisters of the Society of Jesus, Mary and Joseph and Presentation Sisters.

I was fortunate to be exposed to all these charisms in my high school years. - **Moira Najdecki is director of Catholic Education in the Archdiocese and was a principal in a number of secondary schools.**

MY school days have been memorable. I have gained knowledge and skills that I will carry throughout life. The legacy of St Mary MacKillop will stay with me forever, to help me live my life to the fullest every day. My Catholic schooling has taught me that to live a life for others is the richest life of all, and I will strive to face each day with faith and courage. - **Ashlee Evans, St Mary MacKillop College captain.**

I WAS excited about beginning high school at Catholic Girls' High School Braddon. I had arrived in Canberra for the beginning of my last year of primary school – not a particularly pleasant experience. I was teased being a girl from the country who wore pantyhose and school shoes when the fashion was short brown socks and roman sandals.

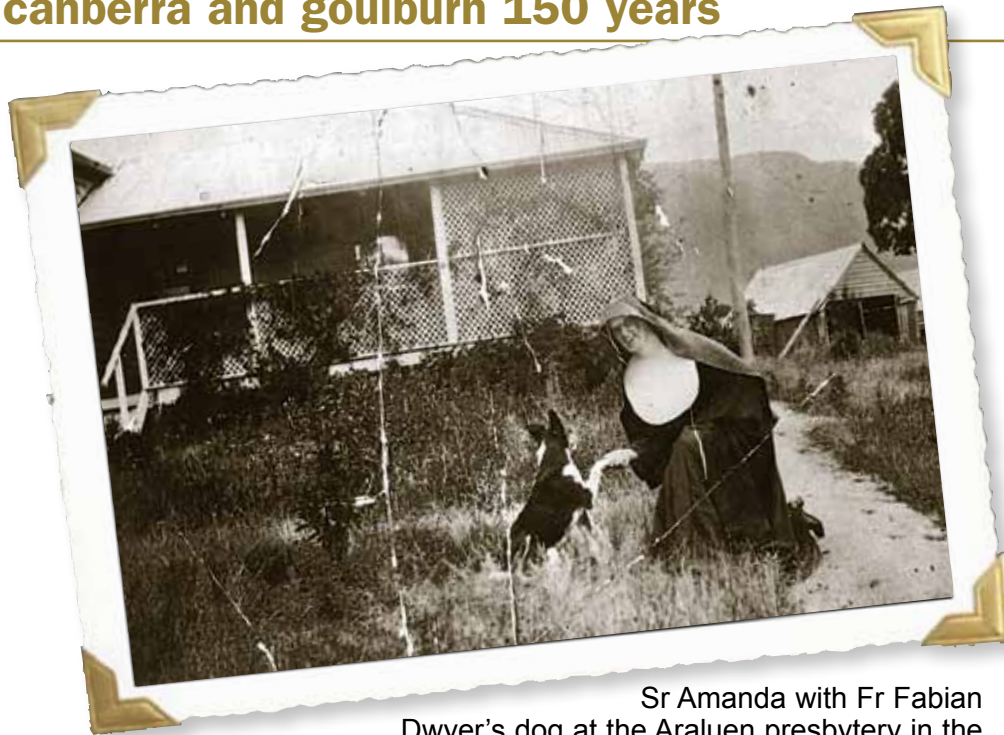
Here was my chance to be socially accepted and to be one of the crowd. I just wish someone had told Sr Helen, the principal and known to all the girls as "Big Nell" of my desperate desire to blend in.

Early in my schooling at Braddon it was decided that all Form 1 should be gathered and the importance of wearing the correct school uniform in its entirety be clearly emphasised. Imagine my horror when the model student "Big Nell" decided to pluck from the gathered students to have as an example of the perfect uniform was me. There went any semblance of being normal.

I did go on to love my time at school and it still provides humour to my friends from those days that I was the only student of Year 12 to finish the year wearing pantyhose and proper brown school shoes. - **Claire Frazer is principal at St Gregory's Primary School, Queanbeyan. She was principal at St Bede's, Braidwood, and has held other leadership positions in the Archdiocese.**

the 1950s and the 1960s, Catholic schools were founded and led by a single order of nuns or brothers or priests. When Catholic Girls School Canberra, located in Braddon, was begun in 1959 Archbishop Eris O'Brien invited six orders to form its foundation staff. Good Samaritan, Ursuline, Presentation, Mercy, Josephite and Brigidine sisters all responded to the call and formed the inaugural teaching staff of what is now Merici College, Braddon.

It was only two or three years later that it became obvious that the Braddon school would not be able to meet the needs of a rapidly growing national capital. Archbishop O'Brien, reinforced by the success of his decision in Braddon, decided to replicate



Sr Amanda with Fr Fabian Dwyer's dog at the Araluen presbytery in the mid-1920s. The Sisters of the Good Samaritan left Araluen in 1926.

Snapshots of our past...



RIGHT: The bishop's house, Goulburn.



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Fr Neville Drinkwater in the beautiful St Thomas Aquinas Church.

The blood, sweat and tears of an ordinary bloke

By Graham Downie

When Fr Neville Drinkwater was transferred to the then new Canberra suburb of Charnwood in 1974 there were no streets, no shops and no houses.

"I had to get a man with a theodolite," he said. "He took some sightings and we drove out into the bush and I found this little bit of a hill here. There were cattle grazing. He said, 'this is your parish'."

He admits he was in a little bit of a predicament.

"I had to find a neighbouring parish to give me a bed for a little while."

Now, one of the longest serving priests in the Archdiocese, he continues to serve St Thomas Aquinas parish which he established with a good measure of blood, sweat and tears.

A house in Companion Crescent, Flynn, still with no electricity, served as the first centre for Mass in the new parish. In 1989 the award-winning church building was opened and is recognised as one of Canberra's significant architectural church buildings.

With considerable pride, Fr Drinkwater talks of his association with architect Mr Aldo Giurgola, better known as the architect of Parliament House.

"Not only was he an international architect but he is a thorough gentleman," Fr Drinkwater said.

He likes the building because it is simple.

"I did not want an ostentatious church," he said. "The church is a place of worship. It is not a place for ostentatious decorations."

Though well past the age when many people retire, he has no intention of doing so.

He says medical tests confirm his brain is clear and his heart and lungs are healthy. But for a few aches and pains, what more could he want? "I would prefer to die with my boots on, as they say."

He begins each day at 6am and is in the church at 6.30am when most people are in bed. Though there are many demands on his time, he says many people help him. This includes 25 groups in the parish responsible for various tasks.

"We spend \$20,000 feeding people around this area every year," he said. "We visit the jails, and that is a big job."

He sighs and says most people are in jail because no one has ever really loved them.

"They have never received great love; they have never given great love." Yes they are glad to see him.

"I just go along as an ordinary Australian bloke. That's all I am."

He makes no secret of his disappointment over the decline in Mass attendance in Australia but does not concede the battle is lost.

"There have been ups and downs of faith," he said. "But the success of material things these days is tremendous isn't it? The Church is in difficulties at the present time. But we will ride it out."

He says the main problem of the world today is godlessness and the worship of money.

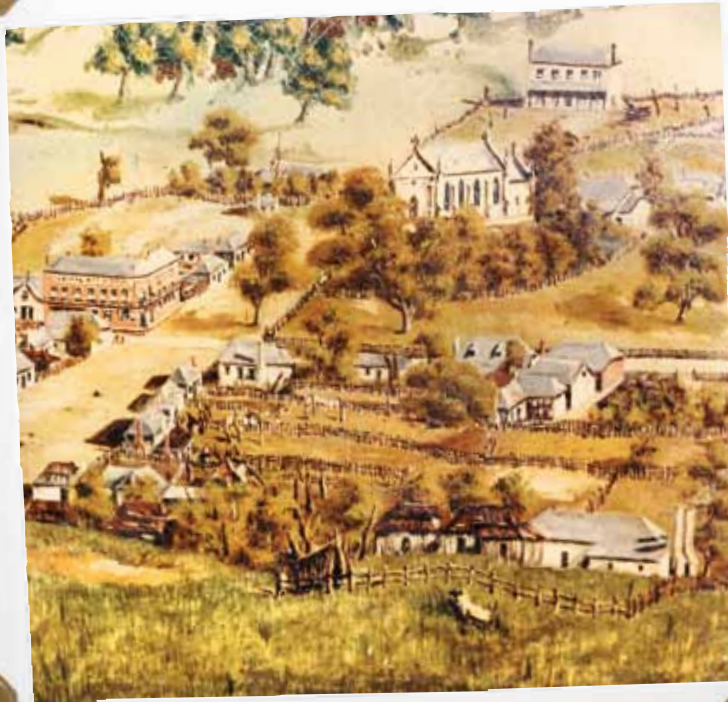
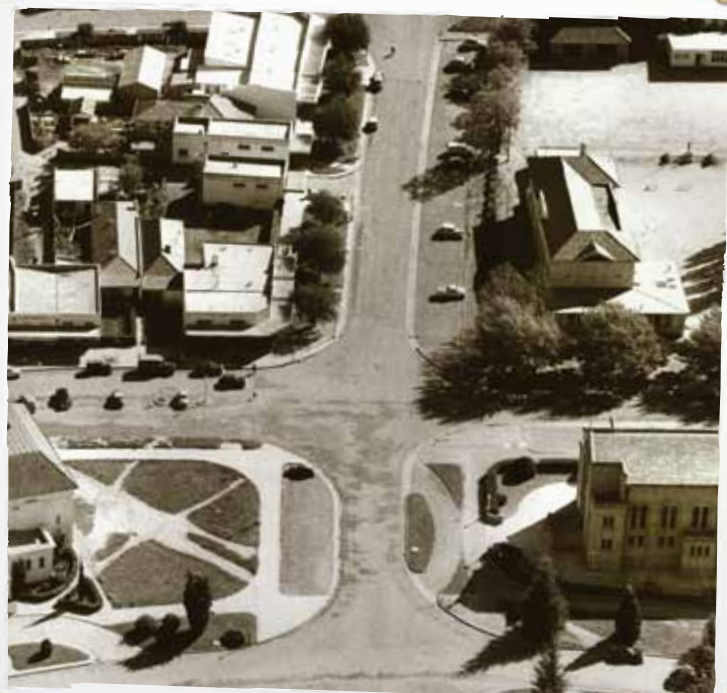
"The riches of the world are for the benefit of all not for a few privileged people," he said. "If everyone loved God and each other there would be no children dying of hunger or senseless wars. And there would be no need for armed forces."

He says the love of God is for all people of all times. "We live under the Southern Cross in this great south land of the Holy Spirit and we are asked to hear the loving invitation of Almighty God to live in perfect love and happiness with God and each other for eternity."

Fr Drinkwater said that when he left school, "I knew what I wanted to do. I just took ordinary jobs for a little while to fill in a bit of time and to collect a bit of money."

● Cont next page.

Snapshots of our past...



CLOCKWISE FROM FAR LEFT: 1950s view of Manuka; photograph from a painting of Yass settlement 1858; the historic and still used St Gregory's, Queanbeyan; the original "tinny" church West Wyalong 1906; first community Good Samaritan Sisters at St Christopher's School 1928; St Thomas' Church, Moonbah, highest church in Archdiocese and still in use; Archbishop Cahill and some well-known faces 1974.



Story of ordinary bloke

● From previous page.

"I didn't have any interest in the work I was doing."

He attended seminaries at Springwood and Manley and was ordained priest in Newcastle in 1954.

His first appointment after ordination was to Queanbeyan, whose only Catholic church then was St Gregory's.

"I fell through the floor of the old presbytery twice – we needed a new one," he said.

After a couple of years he moved to Gundagai, where he recalls attending motor vehicle crashes on the Hume Highway. "And there were plenty of them."

After several years at Gundagai he went to Bega. At about that time the second Vatican Council was meeting in Rome. One of its more obvious changes was to allow Mass to be celebrated in languages other than Latin.

Fr Drinkwater said though he had studied in Latin and understood it, few of his parishioners did. "It was a great thing the Vatican Council did. It gave us the liturgy in English." When that occurred he was at Gunning. Soon after that he went to Boorowa.

Since his ordination he has served under six bishops or archbishops and is awaiting the seventh. Did he have a favourite. "Archbishop Carroll was a country lad and we were also class mates," he said. "We went through the seminary together and had been friends for many years."

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Fr Bill's link with first bishop

● From Page 3.

"For the first two years there we held Mass in the Kambah public school, because there was nowhere else."

Then the St Thomas the Apostle school was built and we held Mass there until the church was able to be finished."

After many years at Kambah, Fr Kennedy moved to St Joseph's parish, O'Connor, in 1995, where he still serves today.

In 2007, Fr Kennedy had to witness the church badly damaged after four fires were deliberately lit on the church site.

"I heard the fire brigade and came over to see what had happened."

"They were fighting the fire and I stood there all night and watched it burn down."

The fire burnt down the parish centre and the roof of the church; although luckily the church's iconic stained glass windows were saved.

The windows were shipped over from Dublin when the church was first built and are irreplaceable. "After it burnt down we found the original plans for

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the church and rebuilt it so it looked exactly the same," Fr Kennedy said.

"It cost us \$2 million to rebuild. But I'm glad I've been here to make sure it was done."

In another setback in his time in the parish, in 2004 he was beaten and left on the church steps by a man wanting money.

"I had a broken jaw and broken palate," he said. "My nose was broken in two places, my eye socket broken and my cheekbone shattered."

"So I had to spend quite a bit of time in hospital to recover."

"I could have died if I wasn't found. But there was a St Vincent de Paul meeting on in the church and they came out and found me, called an ambulance and got me off to hospital."

Fr Kennedy is renowned for his care of the sick. As chaplain of Clare Holland House since it opened, he visits patients in the hospice every day of the year.

St Joseph's will be Fr Kennedy's last parish.

"I could have retired before but I'll stay here until my health holds up and then go into retirement," he said.

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