

CATHOLIC VOICE

ARCHDIOCESE OF CANBERRA AND GOULBURN

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Bishop Pat's portraits of a century – Page 8

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Touching encounters with Benedict



For the fortunate few who had the opportunity to meet Pope Benedict XVI face to face, whether in Australia or in Rome, it was usually a moment to savour. Like Sr Laraine Crowe (above) they remember him being relaxed, warm, gentle, happy. They just can't remember what they said... To read about their experiences, turn to Page 18.



Thanks for the memories ... the Sisters of the Good Samaritan leave St Raphael's church to a standing ovation.

Thanks for the memories



Fishing stories ... Mary Lindbeck (left) credits Sr Mary Constable with saving her life.

Among the hundreds gathered in St Raphael's church to farewell the Sisters of the Good Samaritan from Queanbeyan, many had good reason to celebrate the order's 134 years of service to the city.

As Bishop Pat Power told the full house, "We owe a great debt of gratitude to the Sisters of the Good Samaritan in this archdiocese ... I am sure that many people here will have their own stories of how the sisters gave them a great start in life."

One in particular was Queanbeyan resident Mrs Mary Lindbeck, who credited one of the Good Sams with saving her life.

She and her saviour, Sr Mary (John) Constable, laughed together about the day, 65 years ago, when a young Mary fell into the river while "catching crayfish" on one of the Sunday walks Sr Mary's boarders loved so much.

Now 93, Sr Mary recalled Mary clinging to a flimsy clump of paspalum grass. "I said, 'Whatever you do, don't let go.'" Figuring she would probably

drown herself if she jumped in clad in full habit, she flagged down a "passing gentleman" and prayed that tuft of grass would hold out.

It all turned out in the end, and Sr Mary went on to spend 15 years in Japan, working in a dispensary for victims of the atomic bomb, before returning to Queanbeyan for five years. She later helped to bring an American program for widowed, divorced and separated women to Australia and is still soldiering on as a welfare worker in Sydney.

Sr Mary is just one of about 280 Good Sams who have worked in Queanbeyan since Mother Lucy Nihill opened up shop with her little band of four in 1879, 22 years after the order was established in Australia.

After some determined fundraising, St Benedict's convent opened seven years later to house the sisters. Bishop Power related stories of the sisters picking their way over stepping stones in the river to make their way to St Gregory's for Mass.

Fortunately, thanks to the wonders of bridges and modern transport, the 26 who attended the farewell (held 134 years to the day after the sisters arrived in town) did not need to walk on water.

Among them were seven who taught in Queanbeyan, including the last one standing, Sr Joy Edwards. The oldest of them was 96-year-old Sr Anne Crowe, who is now retired in Melbourne – "as much as a nun ever retires, that is".

During a ceremony at St Gregory's school hall after Mass, the sisters' congregational leader, Sr Claire Condon, unveiled plans for new classrooms and a parish centre at the school to be named after Sr Lucy Nihill.

The gesture was recognition of what Bishop Power had said earlier: "The educational opportunities offered by the Good Samaritan Sisters to the children of Queanbeyan cannot be overstated."

The Queanbeyan Good Sams were the order's longest serving foundation outside of Sydney. More than 250 sisters are still in service around Australia, Japan, the Philippines and Kiribati.

● More pictures, story, Page 10.



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MARGARET Nowlan-Jones is looking for information on St Brigid's School, Quandialla, established in the 1930s and closed in the 1970s.

She says Quandialla is compiling a centenary book and needs material before 31 March. She is also hunting for information on the church at Quandialla and the church at Bimbi near Grenfell.

She may be contacted at nowl-anjones1@bigpond.com or telephone 0420 296 659, or Maureen Causer, telephone 6347 1354.

THE people of Sacred Heart parish, Moruya, gathered to farewell Deacon Paul Rummery who is to retire from official duties as deacon on the South Coast. His fellow deacons assisted parish priest Fr Emil Milat at and afterwards joined him and a gathering of parishioners for dinner. Deacon Paul is pictured (above right) with wife Jo, cutting a celebratory cake.

For Paul it has been a great privilege to serve over the past 11 years and now it is time for he and Jo to have an extended holiday touring the countryside in their camper trailer.

IN the spread on college leaders in last month's issue of Catholic Voice, it was reported that Tom Larkin is co-vice-captain at St Edmund's College. He is, in fact, school captain. Co-vice-captains are Patrick Egli and Matthew Quinn. The error was in material supplied.

AUSTRALIAN Catholic University chancellor Gen Peter Cosgrove, has been bestowed with the honour of the Knight of the Grand Cross in the Order of St Gregory the Great, Pope Benedict XVI. He was selected especially for distinguished services to the Church in the Sydney Archdiocese. The Grand Cross is the highest papal rank awarded to an Australian. General Cosgrove is the first Australian to receive the honour since Arthur Calwell.

BRING a teapot is an unusual invitation, but the Catholic Women's League hopes it will be a hook to entice people to come and chat and mingle at a CWL celebration of the Archdiocese's 150th birthday. It will begin with Mass at noon on Sunday, 28 April, at St Joseph's Church, O'Connor. This will be followed by a BYO sharing lunch, a video of photographs from the archives and a stroll down memory lane. Inquiries: Eileen Hogg, telephone 4472 2031.

Our camino book winners

Winners of our Come on the Camino competition are Gabrielle Wright and Judith Wright. Their names were drawn at random from entrants. They each win a copy of Guide to the Camino, by Australian author Trish Clark. The book is available from Paratus Press, cost \$29.95.

From near and far



COME and welcome the NET team. They come from different backgrounds, but what unites them is their love of Jesus and passion to share that with others.

They are the five members of the new Archdiocesan Youth Ministry team; a group of volunteers in their 20s who, for the next 12 months, will celebrate their Catholic faith with other young people, running retreats and workshops.

Welcome them at the Archdiocesan Youth and young adults commissioning Mass on Sunday, 3 March, at St Christopher's Cathedral. Join in the celebration lunch at the Rheinberger Function Centre, Yarralumla, afterwards.

Information on NET Ministries, contact Liam Mackay, youth_events@catholiclife.org.au or telephone 6163 4300

FROM the bulletin of St Thomas the Apostle, Kambah:

You know you're Australian if...
You know the meaning of the word girl.

You believe the "I" in the word Australia is optional.

You believe it makes perfect sense for a nation to decorate its highways with large, fibreglass bananas, prawns and sheep.

You believe it makes sense for a country to have a \$1 coin that's twice as big as its \$2 coin.

You understand that Wagga Wagga can be abbreviated to Wagga, but Woy Woy can't be called Woy.

Gabrielle says her favourite pilgrimage destination is Camino Salvado – "a walk in the spirit of Dom Salvado" – from St Joseph's Church, Subiaco, to New Norcia in Western Australia. For Judith, her favourite pilgrimage was to the Holy Land in 2010. Her favourite retreat was to the Cistercian Abbey at Tarrawarra in Victoria.

Paul's path to priesthood



South Tuggeranong parishioner and former Marist College student Paul Nulley (pictured above at the papal Mass at Randwick in 2008) is on the last leg of studies for the priesthood. This year, we are travelling the last stretch of the journey to priesthood with him. He writes:

The first few days back at seminary had a relaxed pace to them as the students returned year by year throughout the first week. The week culminated with the ordination to the priesthood of three friends of mine, all Capuchin Friars Minor, on Saturday morning. In many ways I could not think of a more appropriate start to my final year. I listened intently to the words of consecration that set these men apart as priests forever, just as I will be, please God, later this year.

However, the rejoicing was somewhat tempered after hearing that one of my friends from seminary was leaving the Catholic Church. My immediate reaction was one of disbelief. I remember in my first year, when he was in his last, we used to pray a rosary together each morning after going for a run at 5am. His was the first ordination I went to and I was so excited at the time.

I have certainly been praying much for him and through his departure I have also reflected again on my own weakness and unworthiness for this vocation. Yet, paradoxically, that is often what has confirmed my vocation: I have not been chosen because of my strength and in fact my vocation has been confirmed at times when I realise that I am not capable of being a priest of God by myself. It is only with him and because of him that I am approaching ordination; it is precisely in moments of weakness that I am reminded that my vocation is God's gift to me and the Church.

The third major event was, of course, the Pope's resignation. This, too, took me by surprise and initially I was very upset, but I have also been inspired again by him: his whole life has been dedicated to bringing people to God and God to people. He has spent his life serving others through the Church.

In resigning the papacy he has divested himself of power, seeing it fit to serve the Church through a life of prayer: I am reminded of the hymn in Paul's Letter to the Ephesians about Christ not clinging to his divinity but taking the form of a servant. I certainly desire to follow his example, which is Christ's example, and to live my life in service of mankind by laying it down for the Church.

So, at the beginning of an eventful year, which has already had its highs and lows, I fix my eyes on the cross; my sure point of reference. I am filled with hope for what is to come, but I also know that it will not always be easy and that I will only be able to follow God with his grace, for it will require me to give up my life.

But there is also a sense of privilege and desire to be conformed to Christ in the greatest act of love humanity has ever seen.



CATHOLIC VOICE...
Share yours with a friend

Newest college opens its doors

About 25,000 children have started the year at Catholic schools across the Archdiocese.

One of the highlights of back-to-school was the launch of the Archdiocese's newest school John Paul College in its temporary home while work continues on the \$29 million permanent construction at Nicholls. About 100 boys and girls had the honour of being foundation students at the specially designed facility on the

campus of Mother Teresa School, Harrison.

Catholic Education director Mrs Moira Najdecki said 2013 "begins another exciting new chapter in the rich history of the Archdiocese.

"As we celebrate the centenary of Canberra we also celebrate the opening of our newest school, John Paul College.

"Across the Archdiocese there are no fewer than seven schools who will be undertaking



Friends Domenica Papalia, Georgia Scarlett and Hollie Fleet, are right at home in the new Stage One classroom on day one at Lumen Christi Pambula.

major building works throughout the year."

Principal Mrs Catherine Rey said she was delighted to see the college open and providing a P to 12 pathway for Catholic education in the area. "We have a most impressive group of young people as our foundation students," she said.

Another major school project to be undertaken at St Clare's College, Griffith, will include a new canteen area and undercroft, renovation of the Clare Wing, and other facilities. The Archdiocese's five early learning centres at Curtin, Gowrie, Harrison, O'Connor and West Belconnen are at capacity.



TOP: First day at their new school ... the students of year 7 blue house with principal Mrs Catherine Rey. ABOVE: Steven Musolino (holding candle), Cade Dunbar, Kobe O'Neill, Amber Larkin and Daniella Tokic with Mrs Rey and the John Paul candle which will accompany the foundation students through to graduation from the college in 2018.

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features

Discerning the movement of the Spirit

By Archdiocesan Administrator
Mgr John Woods

Last month brought not a few surprises. Pope Benedict XVI's resignation caught everyone unawares. So too did Fr Constantine Osuchukwu's resignation as administrator of Pambula and commitment to the Anglican Diocese of Ballarat. Again, there was the decision of the Vatican that the Wilcannia-Forbes Diocese would continue, contrary to the proposal to divide it between neighbouring dioceses. The claims of personal conscience and the principle of subsidiarity were to the fore in these decisions.

While Pope Benedict XVI might well be remembered for his resignation, I was most enlightened by his first encyclical, "Deus Caritas Est" (2006). Therein Pope Benedict displayed his theological acumen and pastoral heart as he addressed the need for love of God and neighbour. "If I have no contact whatsoever with God in my life, then I cannot see in the other anything more than the other, and I am incapable of seeing him in the image of God. But if in my life I fail to completely heed others, solely out of a desire to be 'devout' and to perform my 'religious duties', then my relationship with God will grow arid. It becomes merely 'proper' but loveless." As love unites to God, the resultant 'we' "transcends our divisions and makes us

one, until in the end God is 'all in all' (1 Cor 15:28) (n 18)."

Pope Benedict went on to say that politics is about the pursuit of justice for all. In the pursuit of justice, faith liberates reason from the blind spots of "power and special interests". The Pope confirmed that the Church had no intention of imposing on others, rather its "aim is simply to help purify reason... to help form consciences in political life and to stimulate greater insight into the authentic requirements of justice as well as greater readiness to act accordingly, even when this might involve conflict with situations of personal interest" (n28).

The Pope's comments are especially topical in Canberra where in recent times I attended three not unrelated events: the ACT Law Society's inaugural secular service for the commencement of the legal year, which in past years has been a church service; the traditional prayer service for the commencement of the Federal Parliament, at which the Prime Minister was acknowledged in her absence; the first and last multi-faith service organised by the Speaker for the ACT Legislative Assembly. Reflecting in turn on the change, the continuation and the innovation underpinning these gatherings, it would seem that if the place of



It's official, Mary's our patron

St Mary of the Cross MacKillop has been approved as second patron of Australia.

Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments Cardinal Cañizares Llovera issued the decree in response to a request from Australia's bishops.

While many Catholics in Australia already consider St Mary MacKillop as a patroness, the formal process was initiated by the bishops for further official recognition of Australia's first canonised saint.

President of the Australian Catholic Bishops Conference Archbishop Denis Hart expressed delight that the process

had led to the confirmation of Mary MacKillop's example. "In many ways, the process of officially naming her as a second patron was simply confirming what Australian Catholics already see, that the example and vision of Mary MacKillop is our modus operandi as a Church, particularly in our service of the poor and marginalised, and our commitment to Catholic education," he said.

Congregational leader of the Sisters of St Joseph Sr Anne Derwin said: "We are all delighted and hope that Mary's values of generosity, inclusion, kindness, commitment and reliance on God's providence and goodness, become the hallmarks of our country."

History of caring for community

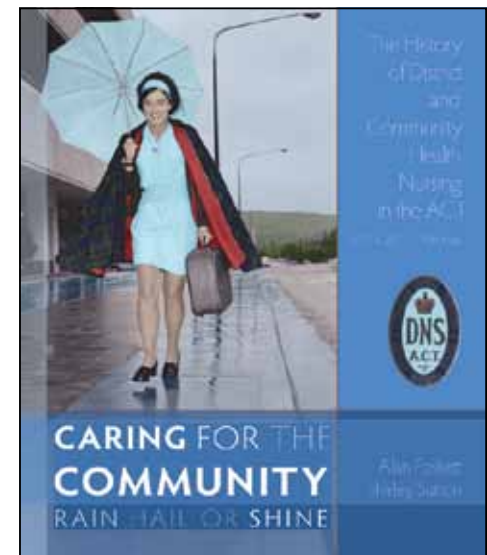
Stories on how district and community nursing has evolved in the ACT over the past 100 years will feature in a book to be launched this month.

The launch at 2pm on Sunday, 24 March, at the Southern Cross Club, Woden, is part of Canberra's centenary celebrations.

Alan Foscett and Shirley Sutton RN are co-authors of "Caring for the Community Rain Hail or Shine -The History of District/Community Nursing in the ACT (1911-2011) 100 years", supported by a working group of retired nurses.

The book will be available for sale at the launch for \$40, but, being a limited edition, pre payment will secure a copy.

To order contact Shirley Sutton, telephone 6291 8410.



religion in the public square was clear to Pope Benedict, it is problematic for those without religious conviction in our secular democracy.

This is cause for concern, as Fr Frank Brennan SJ recently noted. "It would be a serious mistake to view the United Nations Declaration on Human Rights... as a western Judaeo-Christian construct. Then again it would be hard to envisage its formulation without a deep drawing on the western Judaeo-Christian tradition engaged intelligently and respectfully with other traditions."

Brennan quoted the retired Anglican Archbishop of Canterbury, Rowan Williams: "Once we abandon any religious sense that the human person is created in the image and likeness of God and that God has commissioned even the powerful to act justly, love tenderly and walk humbly with their God, it may be very difficult to maintain a human rights commitment to the weakest and most despised in society. It may come down to the vote, moral sentiment or tribal affiliations. And that will not be enough to extend human rights universally. In the name of utility, the society spared religious influence will have one less impediment to limiting social inclusion to those like us, 'us' being the decision makers who determine which common characteristics render embodied persons eligible for human rights protection."

And yet, Canadian Catholic philosopher Charles Taylor notes that in secular culture one finds both "authentic developments of the Gospel and a closing off to God which negates the Gospel." Brennan cites the outreach of Amnesty International and Medicins sans Frontieres and the horrors of Auschwitz and Hiroshima in support of Taylor's observation.

The need for ongoing dialogue is obvious. Sadly, the Church's credibility in the public square has been undermined by the tragedy of child sexual abuse. While Pope Benedict has had his critics in this regard, the issuing of "Graviora Delicta" (2010) showed his resolve to address the problem. Locally, the NSW Bishops Lenten pastoral letter, "Sowing In Tears", which I have co-signed, notes the establishment of the Truth, Justice and Healing Council to assist the Royal Commission into Child Sexual Abuse and the allied call for the faithful to join their pastors in a spiritual response founded in the healing power of the Risen Lord.

A response to the Risen Lord was, in effect, how Fr Constantine described his decision to move on. As I said at the time, some may respect his position, others will not and some may even feel betrayed. However, we will be the poorer if there is no reflection on – as distinct from immediate rejection of or acquiescence to – a decision of personal conscience contrary to the norm. We grow in dialogue.

Dialogue to discern the movement of God's Spirit needs to be to the fore in securing the ongoing viability of the vast Wilcannia-Forbes Diocese. Such dialogue was to the fore at meetings facilitated by Phil(omena) Billington, director of the Sandhurst (Bendigo) Catholic Education Office to address the formation of key archdiocesan personnel and to plan for the 20-23 May clergy assembly.

Of course, our structures and our plans must rise or fall on whether they assist us to be authentic signs and instruments of the reign of God. "Where is God in this?" is the perennial question for the Vicar of Christ, for a bishop in his diocese, a priest in his parish and for anyone committed to furthering their relationship with Christ and the mission of the Church. In this Lent may we, no less than the cardinals in conclave, listen anew for the movement of God's Spirit.

letters to the editor

Lost understanding of who Church is

As a Catholic I have observed, over a period, the financial demise of the Archdiocese. I believe that it is grossly unfair to expect our clergy to turn themselves into business administrators. Their training has been in Church matters and with few exemptions they lack the business background needed. I was pleased to see the Diocese finally appoint a CPA as financial controller, this can only be a good move.

There is such a wealth of talent within the Church which could make a worthwhile contribution to the business side of the Archdiocese.

At best this talent is used as "advisors". I believe that as Catholics we have lost our understanding of who the Church is.

The Church is the congregation under their parish priest, The bishop and clergy are the "servants" of the Church.

The Church, ie the congregation, has been sidelined to the point that many Catholics believe that the bishop "owns" the Church.

In my local area the parish priest has on many occasions informed us that this is our Church and the buck stops here. As a result there is a sense of ownership and involvement in parish affairs.

The Church has more than enough talent to take a greater administration role thereby allowing the clergy to perform their office "to serve".

This will have the effect of fully researching projects before they go off the rails and hopefully steer us back to the mission of Christ. This program of closing churches and transferring the funds into property development, which have nothing to do with the Church's mission, has to stop before it sends us all broke.

Dallas Hosking, Yass.

Contributions to the letters to the editor section of Catholic Voice are welcome. Letters should be no more than 300 words; a name, address and daytime telephone number must be provided. Names will be published.

Letters may be edited for reasons of length, clarity and legality, and to meet style requirements.

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Students bridge gap to harness power of youth

Wrapped in a jacket and scarf on a Canberra summer day, albeit a mild one, Ean Socheth, program manager of Youth for Peace in Cambodia, was a long way from home in Phnom Penh.

Similarly, the Year 11 girls from Canberra's St Clare's College were a world apart from the impoverished young Cambodians whose squalid living conditions he was showing them on slides.

But this geographic and social distance was no deterrent for Mr Ean, who was in Australia to drum up support for his organisation's Youth Empowerment Project, which helps the "poorest of the poor" in Cambodia to help themselves.

Neither was it a deterrent for the St Clare's students, who were launching their Project Compassion drive and were planning fundraising efforts to support Mr Ean's project, which is backed by Caritas Australia.

Mr Ean, from a less than privileged upbringing himself, told the girls about the despair young Cambodians felt when they were denied an education because their families could not afford to send them to school after the age of seven or eight, or when the military packed their communities off to far-off slums because the government had sold out to private enterprise.

He said the way to bridge the ever-growing social divide in Cambodia was to harness the "power of youth", especially since a quarter of the population of 14 million was aged between 15 and 25.

This meant providing life skills and vocational training, and teaching young people how to provide for themselves, through gardening and handicraft, for instance, and take control of their lives.

Mr Ean said the empowerment project, which, in his three years with



Power of youth ... Ean Socheth (second from right) makes plans with St Clare's students (from left) Kate Macaulay, Lily Glavinic, Claire Terry and Meg Taylor, as principal Paul Carroll looks on.

Youth for Peace, had concentrated on a slum 15km outside Phnom Penh, was not about providing handouts.

"When I first met these youths, they could barely speak to you," he said.

"All they wanted was to know if you had food for them.

"Now, three years later, they're asking what you can help them do for their community."

honoured on australia day

Community says thanks to Joe

Joe Reardon can't be sure but, at 92, he thinks there is a pretty good chance he is the oldest active acolyte in the Archdiocese. He has been gracing the altar of St Patrick's Church, Gundagai, since 1977.

He has also kept the gate for the Gundagai Tigers rugby league club and the annual show for more than 60 years, and for the local racing club since the 1960s.

Factor in his involvement with the parish council, youth club, golf club, cricket association, historical society and museum, and countless civic celebrations and it is a wonder it has taken this long for him to make the honours list. The father of two, grandfather of seven and

great-grandfather of eight feels humbled by the Medal of the Order of Australia (OAM) he received for services to the community. "It's a nice feeling. Just the same, there are a lot of people around here who deserve it, too. I guess I was just one of the lucky ones," he said.

For Mr Reardon and his wife of 61 years, Gladys, community involvement is part and parcel of what you do in your home town.



For GP, it's more than just a job

As a general practitioner in a country town, Dr Tony Wilson has a vital role to play. But he believes there is much more to the job than looking after the health of Tumut locals.

"You don't just be a GP in a country town. It's really important to get out into the community," he said. And he has done that in a big way, earning himself a Medal of the Order of Australia (OAM), for service to medicine and to the community of Tumut, in this year's Australia Day honours.

Dr Wilson, 64, has been practising for 37 years and set up the Tumut Family Medical Centre more than a decade ago.

Having moved from Narrandera, where he was heavily involved in Little Athletics and with the board of St Joseph's Catholic School, he has since entrenched himself in the Tumut community, including offering an annual prize to the Catholic school.

He said he felt "really emotional" about receiving the medal. "I love being a GP and just doing what you are doing is enough of a reward, but to be thought of in this way is lovely. I see it as recognition as a spokesper-



Not just a GP ... Dr Tony Wilson and his wife, Janette, outside the practice he founded in Tumut. Picture: Kirsty Roche, Tumut and Adelong Times.

son for other GPs over the years who have not been recognised. My fervent wish is for further recognition for GPs who have devoted most of their lives to rural medicine."

Dr Wilson and his wife, Janette, have six adult children between them, and he feels it is time for this "medical dinosaur" to retire from his paid work – though the people of Tumut can still expect to see him keeping busy around town.

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Parish administrator resigns

Pambula parish administrator Fr Constantine Osuchukwu has resigned and withdrawn from priestly ministry in the Catholic Church pending his commitment to ministry with the Anglican Diocese of Ballarat.

For the immediate future, Fr John Parsons will assume pastoral and sacramental provision for the parish.

Archdiocesan administrator Mgr John Woods has asked people to hold Fr Osuchukwu and "those many people who have been the recipients of his personal witness and pastoral zeal" in their prayers.

Fr Jaison Paul CMI, who assists in Corpus Christi parish, South Tuggeranong, and provides chaplaincy at ACU will return to India after Easter on completion of a PhD at the ANU.

Fr Faye Assaf, Melkite pastor and Canberra Hospital chaplain, is moving back to Melbourne to retire. Fr Assaf and wife Simona, who works in Corpus Christi parish, have given "unstinting and conscientious commitment to their ministries which has endeared them individually and collectively", Mgr Woods said. After some months transition, Fr Melhan Haikal will replace Fr Assaf.

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a centenary of canberra's catholics

A faithful friend of the forgotten

In the 23rd and final article in a series of portraits of significant Catholics of the national capital, Bishop Pat Power pays tribute to one of Australia's most inspiring leaders.

Sir William Deane, arguably Australia's most loved and respected Governor-General (1996-2001), has called Canberra home for most of his life.

Born in Melbourne, he moved with his family to Canberra as a two year old when his father was relocated with the Patents Office.

All his primary schooling took place with the Good Samaritan Sisters at St Christopher's, Manuka, not far from the family home in Griffith. Among his classmates were future priests, Adrian Cork, Tom Wright and Vincentian Xavier Barry and Marist Brother John Reilly.

He fondly recalls among his fellow students David Cusack and Causeway residents Colleen Noonan and Tom McAppion, whom the young William regarded as the brightest lad in the class.

The Barry family were the Deane family's closest friends. In that family of six children, four of the five boys went on to become Vincentian priests and the only daughter joined the Daughters of Charity.

William Deane's father sang in St Christopher's choir while William had a fond association with the larger-than-life parish priest, Fr Patrick Haydon, serving as his altar boy, often accompanying him to outlying Mass centres.

He recalls Ernie Cork taking his son, Adrian, John Reilly and himself to Sydney as they began their secondary education at St Joseph's College, Hunters Hill.

There he gained a sound academic grounding, honed his skills as a GPS debater and developed a love for rugby union. Because of his size, he only played in the weight teams as a half-back.

Returning to Canberra to work in the Attorney General's Department after his Sydney University studies, he played first grade as a winger for Easts. A serious eye injury in his last game against RMC Duntroon could have had life-changing consequences.

As it was, the arts-law graduate was able to continue with his plans for further study at Trinity College in Dublin and The Hague Academy of International Law.



He was called to the Bar in Sydney in 1957. William Deane met wife Helen Russell while they were at law school together and the couple married in 1965. It was clear to the nation during Sir William's tenure as Governor-General that he saw Lady Deane's contribution as integral to Australia's highest office.

In 1977, William Deane was appointed judge of the Supreme Court of NSW and a judge of the Federal Court of Australia. Before his appointment as Governor-General, Sir William Deane served as a judge of the High Court of Australia from 1982 to 1995.

This represented another homecoming to Canberra for one of its favourite sons. On the High Court, he formed part of the majority which recognised native title in the famous Mabo case. Was this experience to help shape his convictions which were to become a hallmark of his term as Governor-General, when he consistently gave support to the rights of Australia's first peoples?

In May, 1997, both Sir William and Lady Deane made important speeches at the Australian Reconciliation Convention in Melbourne. Jesuit priest Fr Frank Brennan described them at the convention as "the first couple of reconciliation".

Throughout their tenure at Government House the vice-regal couple spent much time visiting Aboriginal communities, invited indigenous people to their home and were articulate advocates for the historically dispossessed people.

In later times, Sir William would support his alma mater, St Joseph's College, Hunters Hill, in granting scholarships to Aboriginal students from the country.

Following the Port Arthur massacre in 1996, the Governor-General took the initiative in encouraging church leaders to call a national ecumenical service of mourning in St Christopher's Cathedral.



ABOVE: Second from right middle row in a rugby union team at St Joseph's College, Hunters Hill.

FAR LEFT: In first year arts law at Sydney University. LEFT: With Lady Deane, "the first couple of reconciliation".



He would take a similar role in the wake of the Thredbo tragedy where 18 people lost their lives the following year. As I preached at that service, I saw Sir William give great comfort to those who mourned for the 18 people each represented by a lighted candle.

The vision of Anglican Bishop George Browning, with the support of Aboriginal leader Lowitja O'Donoghue, Archbishop Francis Carroll and other church leaders to set up in Barton what has become known as the Australian Centre for Christianity and Culture was blessed by the patronage of the then Governor-General.

Sir William would say that experience and ongoing encounters with other Christian churches have broadened his own life of faith, being mindful of the richness of the ecumenical movement. Jesus prayed at the Last Supper that "all may be one". Sir William will always be fondly remembered for his great capacity

to bring people together, often in a climate which would be otherwise divisive.

One of his favourite sayings is that a society is best judged by the way it treats its most vulnerable members. He was asked to be patron of countless organisations over the years, but in conversation about this article, he asked me to give particular prominence to Fr Peter Day and HOME in Queanbeyan which gives support to people suffering mental illness.

This inspirational project, which enjoyed the support of Anglican Fr Michael Cockayne and the wider community of Queanbeyan and its surrounds, was opened by Sir William in 2010 with the guest speaker, Australian of the Year Prof Patrick McGorry.

It was thus endorsed by its patron: "The provision of long-term, supported accommodation for the mentally ill who are presently unable to live with the dignity to which every human being is entitled is not simply a 'good idea' but an absolute must."

Still living in Canberra, Sir William and Lady Deane continue to be active in their retirement but wisely limit what they undertake. They are conscious that even in comparatively affluent Canberra there are many people who struggle to enjoy the basic necessities of life.

In accepting to be patron of the Canberra Centenary Committee, Sir William expressed the hope that the centenary program would take into account those citizens who are less fortunate and that their lives would be enhanced by Canberra's 2013 celebrations.

By Fiona van der Plaats

Smack-bang in the middle of the Australian Centre for Christianity and Culture's carefully maintained grounds in Barton is what looks like an unkempt paddock.

The paddock is, according to the centre's executive director, Rev Prof James Haire, a protected grassland and home to countless species of insects, all under 24-hour surveillance in the name of entomological research.

Next to it is the Bible Garden, where every plant mentioned in the Good Book has its own little patch of dirt.

The grassland and the garden – safe, monitored environments where diverse groups coexist – could be metaphors for Prof Haire's vision for the grounds. The plan is to create a neutral place, a "centre for inclusion", where people of different faiths or no faith at all can gather to share ideas about the things that matter to society.

The next step is to establish a site where public events, such as national memorial services, can be held – something along the lines of Westminster Abbey in London or the National Cathedral in Washington.

The drive and devotion behind this vision earned Prof Haire, already an AM, further recognition in this year's Australia Day honours, when he was made a companion in the general division of the Order of Australia (AC).

The centre for inclusion (or, formally, the National Institute for Public Theology in Inclusive Societies) is now the life's work of a man who has used his expertise in anthropology, theology and ecumenical dialogue to help broker peace between Christians and Muslims in the former Spice Islands in Indonesia.

He also worked with South Africa's Archbishop Desmond Tutu to set up the Truth and Reconciliation Commission in the Solomon Islands.

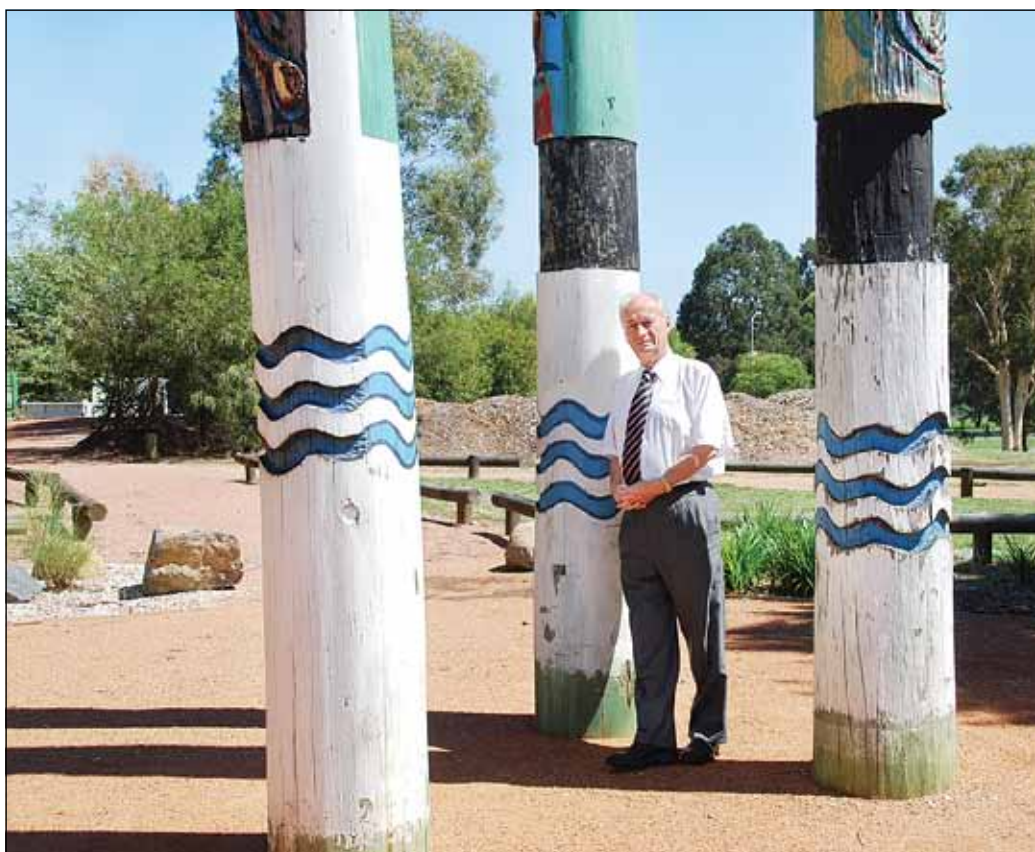
"You need to know how communities work together if you want to negotiate for peace," Prof Haire said. And it is this knowledge that underpins his work on the centre for inclusion.

The biggest fear of many cultural and religious groups was that they would be marginalised once "dialogue" started, and the aim of the centre for inclusion was to ensure that did not happen.

The Christian faiths, not least the Catholic Church, had an important role to play in what he referred to as the dialogue. "We could leave this for the government to do but we Christians, as the largest group in the country, should lead the way," he said.

The growth of secularism had tended to make the churches a bit nervous, forcing them to "retreat into their own little kingdoms". But they nevertheless continued to "outreach", through schools and welfare services, better than any other community groups.

It has been no surprise to him, then, that the Catholic Church, for one, has been enthusiastic about the concept of a centre for inclusion.



Meeting place... Prof James Haire stands among the pilgrim poles in the grounds of the Australian Centre for Christianity and Culture.

Peacemaker dreams of place where we can talk about things that matter

Prof Haire said he envisaged a place where people of different faiths and views could gather to discuss common concerns in a secure, non-judgmental environment. The people involved in the dialogue would not necessarily be leaders or the elite. The idea would be to let the occasion and the topic govern the participants.

"In Australia, we have a good, vigorous democratic system but we don't have a place where people's deepest understandings are discussed," he said.

"Parliament deals with the concrete and the possible. I know many people say that it's all too shallow, but that's the nature of the thing and anyone who thinks it can be a religious forum is dreaming."

The popular media was not the right forum, either. The "infotainment" formula, where "opposing views are hurled into the public space and it's all based on conflict", generated misinformation and misunderstanding.

Hence the need for a forum that embraces all views and echelons, and is not con-

cerned with votes or ratings. Prof Haire said some of the things needing deeper and more rational discussion were climate change, asylum seekers and, biggest of all, indigenous issues.

"Our fundamental problem is we have a terrible, paralysing guilt about what was done in the past," he said. "We also have a paralysing shame that we can't fix the gap between indigenous and non-indigenous communities."

"We pride ourselves on being a can-do country, but this is one thing we can't seem to do, so we turn to service delivery. We hand out things (to indigenous people) but that makes them angry. It is something we need to be able to openly discuss with them and with other groups."

At 66, Prof Haire is prepared to do what it takes to turn his vision into reality. He is a feasibility study and \$10 million from Charles Sturt University closer, and now needs about \$25 million more to bring it to fruition. For him, this is where the dialogue starts.

Advertisement

HOME BASE



Gerard Heffernan

Rates below 5% – who would have thought?

Recently both Westpac and Commonwealth Banks dropped their 2 year fixed rates to 4.99%. Following the Reserve Banks decision in January to retain the cash rate at 3%, after 4 drops in 2012, borrowers are still enjoying relatively cheap money.

Over the last 10 years the highest the cash rate rose was to 7.25% in March 2008 and fixed rates were around the 9% mark and interestingly the longer term (5yrs) rates were lower than the short to mid term rates.

Contrastingly, at the moment the short term rates are lower than longer terms (5 yrs approx 5.60%). If you listen to some of the more respected financial journalists on their outlook on rates, their views indicate that "attention will turn to lifting rates late in 2013 a likely range for cash rates in 2013 is 2.75-3.50%." (Craig James CBA 10/2/2013)

So is it a good time to fix a rate at the moment? Maybe we need to talk?

Gerard Heffernan

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Mykal's one out of the box

Mykal Marham, from Sts Peter and Paul Primary School, Garran, might be pretty handy with a basketball, but the only hoops in sight when he takes part in the World Education Games are the virtual ones he will be jumping through in the name of charity.

Mykal, 10, is the ACT's ambassador for the games, which are held online over three days to raise nearly \$200,000 for UNICEF School-in-a-Box kits. The kits are packed educational resources that

are distributed to regions where schooling has been disrupted by emergencies or conflict.

The largest online education event in the world, the games attract 5.9 million participants from 30,000 schools in more than 200 countries.

The "events" match up with the World Literacy, Maths and Science days (5, 6 and 7 March respectively).

Mykal is one of eight Australian ambassadors.



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

Good Sam finds plenty of Joy in a good life

If Sr Joy Edwards has felt at all lonely during her solo stint as the last of the Sisters of the Good Samaritan in Queanbeyan for the past nine years, she wasn't feeling it on the day the order closed its doors in the town.

While three nephews – including one of the farewell Mass celebrants and parish priest of Marrickville, Sydney, Fr John Pearce CP – good-naturedly debated who was Sr Joy's favourite, she revelled in the attention from many people wanting to acknowledge her 13 years' service.

It was a bitter-sweet occasion, however, marking the end of a 68-year career as an active Good Sam.

A quiet retirement on the NSW Central Coast, while nice, would take some adjustment, she said.

Sr Joy, 85, joined the order as a 17-year-old. Her father was not too sure about it at the time, but she persuaded him that she was mature enough to make such a call.

She spent 40 years teaching, which was enjoyable but "long enough", and another 20 working with Aborigines, mainly in Charters Towers in Queensland.

In Queanbeyan, she has continued her work with Aborigines and kept busy with pastoral care and social support.

"As an institution, we have always been open-minded to the needs of the time. I taught for all those years but the world changes and, while that was the need then, lay people have taken over that role and we have got into social justice issues," she said.

Sr Joy, originally from Marrickville in Sydney's inner west, was no stranger to the Archdiocese when she moved to Queanbeyan at the turn of the century. She worked in Canberra during the 1950s, and was involved in the opening of St Benedict's Primary School in Narrabundah.

"The people I was there with are now in their 80s – like me, I suppose – and the kids I taught are in their 60s. Hard to believe," she said.

Sr Joy has also made something of a habit of being the one left to turn out the lights, having been the last of the Good Sams at St Patrick's in Braddon before the Mercy sisters moved in.

Only in recent times has Sr Joy begun to "feel tired", possibly because of the work involved in packing up 134 years of Good Samaritan history.

There has been time for reflection as she has pulled back on her duties in the past year, and she said there were no regrets.

"It's been a good life and if I had it over again, I would still go the same way," she said.

Stories, pictures: Fiona van der Plaats.

RIGHT: Stayers ... the oldest remaining Good Samaritan sister to have taught in Queanbeyan, Sr Anne Crowe, 96 (left) with the second oldest, Sr Mary Constable.

FAR RIGHT: Good Sams congregational leader Sr Claire Condon cuts a ceremonial cake with St Gregory's parish priest Fr Troy Bobbin.



ABOVE: Band of sisters ... the Good Sams gather outside St Raphael's church with Bishop Pat Power.



LEFT: All in the family ... the last of Queanbeyan's Good Sams, Sr Joy Edwards (centre), with her nephews (from left) Daniel Gaffney, Peter Pearce and Fr John Pearce, and her niece Kathryn Gould and husband Kevin Gould.





SIGNADOU

CELEBRATING 50 YEARS

1963 – 2013



EVENT PROGRAM

FRIDAY 22 MARCH 2013

- 2.30pm Transformation and Empowerment Symposium**
with Speakers Father Frank Brennan SJ and Sister Margaret Mary Brown OP (Foundation Principal). Refreshments will be served prior to Symposium.
All welcome
Venue: Signadou
- 6.30pm Gala Evening at Old Parliament House**
Drinks and canapés commence at 6.30pm, followed by book launch **TO LEARN – TO TEACH Signadou 1963 – 2013**, and dinner at 7pm with host and occasional speaker General Peter Cosgrove AC MC, Chancellor of ACU.
Ticket purchases and further details, contact (02) 6209 1317
Venue: Old Parliament House

SATURDAY 23 MARCH 2013

- 9.30am Graduation Mass**
Venue: St Christopher's Cathedral, Franklin St, Manuka, ACT 2603
All welcome
- 2pm ACU 2013 Graduation Ceremony**
Venue: Parliament House, Canberra
By invitation
- 4pm Return to Signadou**
Gathering for the early Sisters, staff and students of Signadou.
Venue: Signadou

SUNDAY 24 MARCH 2013

- 11am – 3.30pm Signadou 50th Anniversary Day**
Signadou open with displays, memorabilia and visits to Rosary School.
Light refreshments available throughout the day.
Venue: Signadou
All welcome
- 11am 50th Anniversary Mass**
Venue: Signadou Chapel
All welcome

Year	Event
1867-1899	Dominican Sisters come to Australia to set up foundations in NSW, SA and WA.
1958	Dominican Sisters of Australia are formed. Mother Philomena Waite OP is the first Prioress-General.
1959	Dominican Sisters accept an invitation from Archbishop Eris O'Brien to open a Teachers' Training College, to be located in Watson.
1960	Fr Bonaventure Leahy OP draws up designs for the main buildings of the Dominican complex; Signadou to be the first.
1961	Building of Signadou starts.
1963	Signadou Dominican Teachers' Training College opens. Sr M Gerard OP is Principal.
1977	Commonwealth Government recognises Signadou College as a Teachers' College.
1988	25 years of Signadou. Dominican Sisters of Australia de-federate and ownership of Signadou reverts to a Council representing the Dominican Sisters of Eastern Australia and the Dominican Friars.
1989	Agreement that the four Catholic Colleges of Education (NSW, VIC, QLD and ACT) will amalgamate to form Australian Catholic University (ACU).
1991	ACU opens with Professor Peter Drake as Vice-Chancellor. The Faculties of Education, and Arts and Sciences are represented at Signadou.
1994	Department of Social Work established.
1995	Sub-Faculty of Philosophy and Theology established, with a School of Theology at Signadou.
1998	Professor Peter Sheehan Vice-Chancellor of ACU.
1999	National Schools of Religious Education and Educational Leadership established.
1999	Dr Kerrie Hide becomes the first PhD graduate from Signadou campus.
2004	Blackfriars building is acquired for University from the Dominican Friars. ACT/NSW School of Social Work established. Signadou Student Association replaces Student Representative Council.
2005	Institute of Child Protection Studies founded. Indigenous Unit established at Signadou.
2007	National Schools of Theology and Social Work established.
2008	Professor Greg Craven Vice-Chancellor of ACU.
2009	Associate Professor Patrick McArdle Campus Dean. Faculty of Theology and Philosophy established. Public Policy Institute established.
2011	Paramedicine introduced at Signadou.
2012	A New Vision for Canberra Campus announced, led by David Craig, Acting Pro Vice-Chancellor.
2012	Dr Christine King becomes the first indigenous PhD student to graduate from Signadou campus.
2012	The School of Nursing, Midwifery and Paramedicine opens the Calvary Clinical School.
2013	50 Years of Signadou, March 22-24.



Blackfriars Garden 2010

To Learn – To Teach: Signadou 1963 to 2013

When Signadou Dominican Teachers' Training College in the Canberra suburb of Watson was opened in March 1963 an ABC film crew was on the spot. A week later the ABC broadcast a short documentary featuring the new building, the words of the Prime Minister Sir Robert Menzies and the lives of the Dominican Sisters. The film was called *To Learn – To Teach*, a title that seemed even more appropriate for the book that has been written to mark the 50 years since the College opened.

A great many of those involved in the founding of the College that was to become the Canberra Campus (Signadou) of Australian Catholic University have vivid recollections of the events and the people involved. The first College Principal, Sr Margaret Mary Brown (then Sr M Gerard), and many of the early students and staff have drawn on their memories and memorabilia, contributing stories and photographs, checking lists of names, and confirming and verifying information. Identifying people in photographs was not easy as in the early years the Sisters were still camouflaged in full religious habits. Which habit was worn provided a good starting point – was this a Dominican, or an Ursuline, a Presentation, a Joey or a Mercy? Quite soon the habits were simplified, hair was revealed, and the student population became increasingly a lay one, making the detective work a little easier.

My Experience

By Matthew Lee
Second-year Bachelor Nursing/
Bachelor of Paramedicine student

I enrolled in this degree because I wanted to be a paramedic; I was committed to reaching that goal no matter what it took. I also wanted to have a nursing qualification and registration so that I could work in both settings, to expand the breadth of my clinical experience.

Nurses and paramedics work in completely different environments, with a different culture, and as a result they think differently. The benefit of the BN/BP at Australian Catholic University (ACU) is that we can learn both of these. Both professions offer a benefit to education and we are encouraged to be better health-care professionals along the way. We are given a lot of hands-on clinical training, in labs, in simulated settings, and through clinical placements. This truly rounds out the

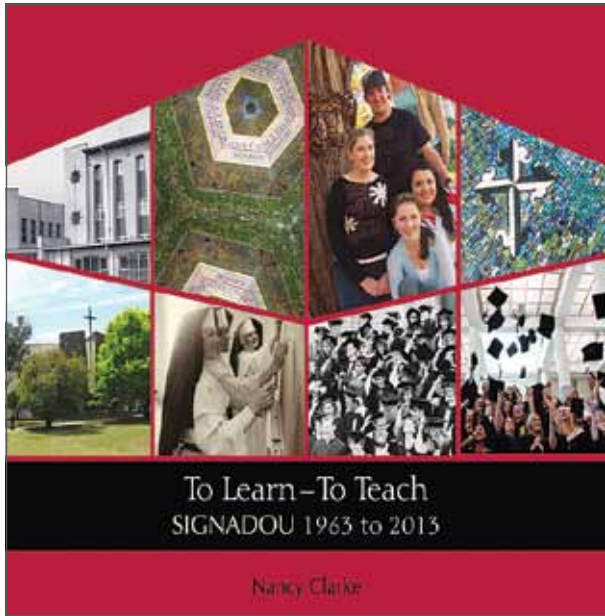


Nursing lab



Nursing Paramedicine students

unique requirements of university-level education in health care. We need to be university-educated, but we also need practical, hands-on skills. ACU really delivers that.



Nancy Clarke, who was the librarian at Signadou between 1983 and 2007, has had the pleasure and occasional frustration of putting this account together, drawing on existing records as well as her own knowledge and that of friends and colleagues.

To Learn – To Teach: Signadou 1963 to 2013 will be launched on Friday 22 March and will be available for purchase during the celebratory weekend.

The Australian Catholic University Clinical School at Calvary Health Care ACT

By Michelle Fielding

Hospitals are busy and, at times, chaotic places. This becomes apparent within the first couple of hours on your first day of practicum. Being a student in the Australian Catholic University (ACU) Clinical School at Calvary Health Care ACT not only gives you the chance to link in-class theory with practice, but also the opportunity to be part of the team as one of the staff members and to not get left in the lunch room after tea break.

The most positive experience from the clinical school so far has been the opportunity to

complete night shift as part of my acute care practical experience. Normally reserved for full-time staff only – due to concern for student accessibility to support – working a night shift as a student gives you the chance to really focus your nursing skills solely on patient care. I found this to be a better environment to clarify questions for myself, as well as to practise my clinical skills multiple times in a controlled environment until I felt confident in what I was doing.

No nurse I have ever spoken to is doing the job for the sake of recognition, or even pay for that matter. As a nursing student you hardly

expect any ward to remember your name the weekend after you finish your last prac shift; it's just the way it is. Being a nursing student in the clinical school goes beyond all of that. Even when rotating from mental health to acute care, permanent staff members will stop to say "hi" and have a chat if you see them in the corridors, with a genuine interest in how your studies are going.

The ACU Clinical School at Calvary Health Care ACT has been designed and implemented with the purpose of offering ACU nursing students a different model of practical experi-

ence. Regardless of where I end up, the staff I have worked with and the opportunities I have been given at Calvary Hospital will be carried with me through the rest of my career as a Registered Nurse.

Michelle Fielding is a third-year Bachelor of Nursing (Practice Leadership) student at the ACU campus in Canberra. Last year she was awarded the 2012 Australian Catholic University/Calvary Health Care ACT Nursing Clinical School Undergraduate Student of the Year Award.

Student Representative Council

The first mention of an association for students is in the *Signadou Dominican Training College Catalogue* (ie handbook) for 1967-68 which contains the Constitution of the Signadou Student Council. This spells out its composition and its role "to promote the welfare of the College, reflect student views, encourage co-operation, prepare to be good teachers and citizens". In *Revista* (the annual student magazine produced for a number of years) for 1969 the name of the Council is recorded as the Student Representative Council, with Ann-Maree McCusker as President. From 1975 the SRC President was a member of the Signadou College Council though in 1978 student representation on the Council was changed to membership by election.

Early minutes and notes of the SRC report various student activities, mostly sporting and social events. They also record relationships with the College Administration: occasional financial problems are mentioned, as are concerns about course requirements or assessment. Introduction of a student canteen in 1978 was warmly welcomed. Signadou Student Association (SSA) succeed-



ed the SRC in 2004 and is now one of the members of ACUNSA (Australian Catholic University National Students Association). As with its predecessors, SSA organises social events, has overall responsibility for sporting teams and societies, arranges social justice events and represents Signadou students both on campus (on

Committees and other bodies) and within the University. Signadou students have on a number of occasions represented ACU students on the University Senate.

Excerpt from To Learn – To Teach: Signadou 1963 to 2013 by Nancy Clarke.



Students Association 2011



Patrick McArdle, Campus Dean

At the end of 1998 I attended an interview for the position of Lecturer in Theology at ACU Signadou. I was struck that day by how welcoming the staff of the Campus were to me and to others attending the interviews. Luckily I was successful in my application for the role and began my relationship with Signadou. In the intervening period I have taught biblical studies, theology and religious education to undergraduate and post graduate education students; and a range of subjects to students studying for qualifications in theology and ministry and to executives in Catholic health care. Each of these experiences has been personally and professionally rewarding – I have loved teaching the amazing people who



Dean Patrick McArdle

have studied with us here. I undertook my own doctoral research during my time at Signadou, culminating in my graduation in 2007.

Little did I think when I came for the interview that day that during the next

decade I would be privileged to be an Assistant Head of School, Head of School of Theology, or Campus Dean. The opportunities that have come my way while a member of staff have been wonderful but most special of all have been the relationships fostered and enjoyed with students and colleagues. So many of these have been the inspiration for how I have tried to lead the Campus since becoming Dean and they continue to provide the vision that will guide the Campus into its very bright future.

**Associate Professor
Patrick McArdle
Campus Dean**



Sr Margaret Mary Brown, first Principal

2013 onwards

Already 2013 promises to be a year of change and renewal for the Campus. The introduction of Nursing and, more recently, Paramedicine have altered the demographic of the student body and the focus of the Campus. As well as our enduring commitment to the education and preparation of teachers, we are now a major provider of health care professionals in the ACT and region. The success of these new programs means we will be considering further academic programs in health care to extend the reach of the Campus in new directions consistent with the University's long-standing strengths. The University is also seeking to build up internal collaboration with further cross-course and cross-Faculty links. Each of these will build on our links in the region as well as in Canberra. Signadou has a proud history of working in Canberra and southern parts of NSW and our plans beyond 2013 will further develop the strength and depth of our relationships with a fresh focus for the next 50 years.



Students at ACU games 2009

A bold future

Fifty years ago Archbishop Eris O'Brien, together with the Dominican Sisters and Dominican Friars, had a vision splendid. He saw Canberra as a centre of the Catholic intellectual tradition built around two houses of formation that would provide professional and theological education in the national capital. The Signadou Campus of Australian Catholic University (ACU) carries on that vision to the present day.

The Signadou Teachers College took shape during the planning and early sessions of the Second Vatican Council, accepted its first lay students in the immediate wake of the Council, and today is a vibrant part of the world's largest English-speaking Catholic University – ACU. Its educational profile has also grown and changed: while teacher education remains a key element of the campus, the education of nurses, paramedics and social workers is just as important.

Students come to Signadou from all parts of Canberra, the wider Archdiocese and beyond. In 2013 commencing students will come from as far afield as Mooroolbark and Mount Eliza in Victoria, the Northern Territory and Queensland and as close to the Campus as Watson. We will also welcome a record number of international students to the Campus in 2013. The graduating class of 2013 have taken up roles in schools, welfare and health care facilities close to the Campus and further away. Katie Jayne O'Brien, from Braidwood, who will graduate with a Bachelor of Education (Primary), has chosen to make a contribution through teaching at St Teresa's School in the Ltyentye Apurte community 80 kilometres from Alice Springs. This flows from her successful practicum experience at the same school, funded in part by a Rural Placements Scholarship from the Campus. Many Social Work students have taken up positions in government departments, the community sector and private sectors. Graduates now form the backbone of Catholic education in the Archdiocese with many teaching in schools, leading schools and schools systems; others have leading roles in Catholic health and social welfare agencies.

This jubilee year will be a time of celebration and of transition as the campus recalls its heritage and prepares for a bold future with new academic programs in allied health and welfare; new approaches to teacher-training; and the creation of a Centre for Wellbeing that will harness the professional and research expertise on the campus to better serve the needs of the local community.



Orientation 2005



SIGNADOU
CELEBRATING 50 YEARS
1963 – 2013



www.acu.edu.au/signadou50

Making your health care e-asier

Patient's push for electronic records

It might seem unusual that one of the local faces of a new national system for electronic medical records is an 81 year old.

When Canberra woman Pat Douglass about 18 months ago had a fall in the street near her home, suffered a brain injury and was confined to hospital for 10 weeks, the system would have proved extremely useful.

Today, she is Calvary Health Care's eHealth ambassador, the first patient in the ACT and southern NSW to sign up for an eHealth record, at Calvary Hospital. Calvary is one of 12 national sites pre-testing elements of the electronic health record system.

"It would have addressed the many problems my family and I experienced when I was admitted to hospital," Mrs Douglass said.

"My local doctor, specialists and other health carers were not aware that I was admitted to hospital, or of my lengthy stay, or of the problems my family experienced in trying to find out what treatment I was receiving.

"They didn't know the name of my doctor or specialist. They knew I had been to the doctor, but couldn't tell them about what medicines I was taking.

"When I was admitted to the emergency department I was unconscious and the treating staff had none of my health records.

"My family were concerned when the doctors at the hospital diagnosed my traumatised state as dementia.

"A few weeks before my fall I had a memory test with one of my doctors. The result was that I had a good memory and no sign of dementia.

"Another day, I was given some tablets. The nurse came along and said, 'darling, here are your tablets', and darling opens her mouth and swallows the tablets.

"Had I known what they were, I could have alerted the doctors of the possible allergic reaction.

"When I came out of hospital, I discovered that for three months I had not been given a particular injection I needed every three weeks for a medical condition.

"At my discharge, I was told to see my own doctor as soon as possible. As I was fairly traumatised by my lengthy stay in hospital, I could not remember all the details of the various medical conditions or what medicines had been prescribed."

Mrs Douglass believes if all details of GP visits, pathology reports, specialist visits, hospital admissions and medications prescribed were stored in one location, it would have made it easier for those looking after her.

"I want all the doctors who look after different aspects of my health to be fully informed and connected because they will ensure improved care for me," she said.

On a visit to her doctor after being discharged from hospital, she heard more about the eHealth initiative.

eHealth records are free and link critical information about a patient's health securely and immediately with all health care providers involved in the patient's care with 24/7 access anywhere in Australia.

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

Traditionally, every doctor, clinic and hospital maintains a separate record of a patient's health. With a patient's consent, an eHealth record can be created to supplement these files by linking key information.

"It is important to me, as an enrolled patient, if I am admitted to an emergency department, that the treating staff have immediate access to my health care summary," Mrs Douglass said.

"My record will link all the doctors, specialists and other health care professionals, as my records will contain my medical conditions, referrals, allergies, adverse reactions, medicines etc, especially discharge summaries following hospital admissions, X-ray results, pathology results and shared care plans."

Federal Member for Fraser Mr Andrew Leigh,

who spoke about the issue in Parliament, said eHealth records were important for young adults who moved away from home and were finding a new GP.

● Cont Page 17.



The face of Calvary Health Care's eHealth push Mrs Pat Douglass with Calvary chief executive officer Mr Ray Dennis.

14,000 Seminarians need your help!

The promotion of priestly formation is one of the highest priorities of the Catholic charity Aid to the Church in Need (ACN).

Each year ACN assists with the training of over 14,000 seminarians worldwide. The African continent, for instance, unlike many Western countries, is witnessing a lively flow of new vocations in the seminaries.

But this good news is tempered by the fact that many dioceses in Africa lack the necessary financial resources to be able to accept all the candidates they consider suitable and who will be needed in the diocese.

Vocations are also lost due to the lack of space in overcrowded seminaries. Today one seminarian in every five comes from the continent of Africa. By now African missionaries travel all over the world, proclaiming the Good News. But the Church in Africa, though so rich in vocations, still shares the material poverty of her faithful. As a result, numerous seminaries all over Africa need your support.

These young African men who have responded to the call to the priesthood can infect us also with the strength and enthusiasm of their faith. The words of Pope Benedict – "The Church is young!" – apply especially to Africa. We must not allow these young men, who have chosen to give their lives to God, to be turned away because there is insufficient money to train them. They are the future of Christ's Holy Catholic Church.

The average grant ACN gives to a seminarian is \$500 – but whatever you can afford will be enormously appreciated. ACN forwards the donations directly to a local bishop or to the rectors of the seminaries. You can be assured of their prayers both now and when they come to offer the Holy Sacrifice of the Mass.

A beautiful Eucharistic rosary designed by the Vatican rosary makers will be sent out to all those who give a donation of \$15.00 or more to support this cause and tick the box below.



Seminarians studying in Nigeria



The centre piece of the Eucharistic rosary, designed by the Vatican Rosary Makers, features the hands of the priest during the Consecration, with the reverse side beautifully depicting the Merciful Jesus by Sr Faustina Kowalska. The crucified Christ on the grapevine takes inspiration from the Gospel story where Christ says "The harvest is plentiful, but the labourers are few".



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Aid to the Church in Need a Catholic charity dependent on the Holy See, providing pastoral relief to needy and oppressed Churches

Canberra looks to follow HOME example

Of the many calls Anne Pratt, the manager of HOME in Queanbeyan, fields each week, she knows at least one will come from Canberra, seeking help for someone with chronic mental illness and nowhere else to go.

Nine of the 19 residents she houses in the supported accommodation facility are from Canberra and the continuing calls from just over the border have convinced her that the capital needs a HOME of its own.

Mr John Tucker, a mental health carer from Tuggeranong, agrees. He is an integral member of a community group, including fellow members of Corpus Christi Parish in South Tuggeranong (not least of them being the Queanbeyan facility's co-chair and resident Fr Peter Day), that is working to set up HOME-style accommodation in the ACT.

Mr Tucker said preliminary research indicated up to 350 Canberrans with severe mental illness were unable to live independently.

He said discussion was already under way with the Queanbeyan HOME board and with ACT mental health bodies.



Love and care ... HOME in Queanbeyan manager Anne Pratt (middle) with two of its Canberra residents, Lyshane Szoldra and Luis Larrosa, and the HOME dog Benny.

The next step was to generate community and business support for a Canberra HOME, and possibly two or three more in future, and the hunt was on for a site

and a "strong and effective" board to make it all happen.

If the Queanbeyan model was anything to go by, a similar facility in

Canberra would "result in improvements in the mental health and wellbeing of residents, provide residents with hope and confidence for the future, and create more opportunities for meaningful employment".

Queanbeyan's capital costs of \$3.3 million came from the federal and state governments and the corporate sector, and Mr Tucker said the estimated \$4.5 million to set up the Canberra version would need to be funded in a similar way.

As with HOME in Queanbeyan, the ongoing running costs of \$350,000 to \$450,000 a year would come from rent (Queanbeyan collects \$195 a week from each of its residents), fundraising and donations.

Mrs Pratt said HOME was more about relational care than clinical care (though that was also managed). This "love and care" helped to break the vicious cycle that often caused people with mental illness to "become their illness".

The success of the facility depended on long-term accommodation, meaning vacancies for others in need were limited, she said.

Wilcannia-Forbes to remain

Wilcannia-Forbes is to remain a diocese and a bishop will be appointed in due course.

The Vatican's Congregation of Bishops has been considering proposals relating to the diocese including the possibility that some parishes might be attached to neighbouring dioceses.

Congregation prefect Cardinal Marc Ouellet said in a letter to president of the Australian Catholic Bishops Conference Archbishop Denis Hart that he acknowledged the desire of the faithful of the dio-

cese to maintain the institutional identity of the diocese, "which has its own respectable history and traditions."

While there were significant challenges facing the territory, including a diminishing population and fewer priests, Cardinal Ouellet said the determination of the future of the diocese would now be redirected along the way of canonical practice with the bishop and people of the diocese able together to carry things forward.

Create your future, students urged

Education gave young people power to create a future full of hope, Merici College's new principal Mrs Loretta Wholley told students at an opening school assembly.

"The knowledge and the education you are so fortunate to receive here at Merici is power," she said.

"It is not a negative power used to control others. But this education gives you the power to create a future; a future that is full of hope and gives you the freedom to act purposefully and positively in our world."

Mrs Wholley spoke to students about this year's college theme, Building Futures in the Year of Faith. "The theme is about finding and deepening our relationship with God," she said.

"It celebrates our spirituality and challenges us to live life as Jesus would and follow the teachings of Jesus. With some planning, preparation, hope, commitment, resilience and confidence, your future can be more wondrous than you can dare to dream."



New start for Merici College Year 7 students Rani Brothers (left) and Isobel Goldston (right) chatting with acting assistant principal of student welfare Mrs Bridget Bandle, acting principal semester 1 Dr Ann Cleary and principal semester 2 Mrs Loretta Wholley.

College captain Ellyse Dahl and vice-captain Ashleigh Meers challenged students to take control and become the driving force behind their own future.

"To do this, you need to have faith in yourself, have faith in your ability to learn, have faith that you can make the right decisions and have faith in your talents," they said.

Young's leaders

This year's leaders at St Mary's Primary School, Young, are:

From left (back), school captains Grace Silk and Thomas Sargent, vice-captains Annabelle Hudson and Charlie Crisp.

Middle, sport captains Cody Edwards, Zac Wark, Nick Smith and Angus Johnson.

Front, sport captains Emma Suitor-Clark, Lucy Stuart, Maggie O'Conner and Ashleigh Nicholson.



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The Archdiocese's longest serving permanent deacon Rev Roger "Mick" O'Donnell looks back at the life of Australia's first permanent deacon, ordained in St Christopher's Cathedral more than 40 years ago.

At an ordination, the bishop asks one of the formation team, "Do you find him worthy?" An affirmative answer to that question will change the ordinand's life forever.

In the often turbulent days immediately following the Second Vatican Council (1962-65), Vincent Ernest Dowdy was described as "a rock of strength, a man of perception and a person of military thoroughness".

The permanent diaconate was instituted by Pope Paul VI on 18 June, 1967, and the implementation was left to bishops to approve and ordain candidates.

Vincent Ernest Dowdy was the first child of William Ernest and Margaret Teresa Dowdy, nee Walsh, born on 4 October, 1909, in Adelaide. His father was a civil servant with the SA Health Department for many years.

Vincent had a distinguished military background serving 28 years in the Australian Army. He enlisted in 1936, and his career took him to Staff Corps, and a move to Canberra, to become a brigadier, director of supply and transport.

He married Mercia Veronica White in Adelaide on 30 December, 1937, and they had four children, Colleen, Terence, Mary, and Desmond.

After his retirement in 1964, he worked tirelessly with the St Vincent de Paul Society, and later was the secretary of the diocesan executive. Mercia belonged to the first women's conference in Canberra in 1969.

While a parishioner of the Red Hill parish from 1964 to 1968, he became a close friend, confidant and mentor of the late Mgr George Weissel who wrote: "I'd been working on the documents of the Vatican Council for about four years with the council secretary, and there were many questions

Do you find him worthy?

referred to the diocesan executive. Vin became the top man – he had a real flair for leadership – he could sometimes become a thorn under the saddle, but he made us think – he asked all the right questions."

Mgr Kevin Barry-Cotter recalls the bicentenary of the arrival of Captain Cook in 1770. "Vin had many contacts in the Army, and I was asked by Archbishop Cahill to organise a pilgrimage to Sydney, and the visit of Pope Paul VI. The organisation was a great success: trains, buses and planes came from everywhere especially for the first papal Mass at Randwick."

On occasions, Vin taught religious education to the fifth and sixth grades at Red Hill primary who were known to be "difficult".

He had to attend an official function after one particular lesson and he turned up in full dress uniform with sword, which guaranteed their attention.

During 1969, Vin approached Mgr Weissel about a closer association with the Church. Archbishop Cahill, as secretary to the Australian Bishop's Conference liturgy commission, agreed, and Vin commenced work in the Archbishop's chancery office.

Vin prepared for the diaconate under the tutelage of Mgr Weissel, Fr Joe Rheinberger who taught him theology and ethics, Fr Hilton Roberts who taught him scripture and homiletics, and Fr Kevin Barry-Cotter who taught him canon law and history.

He became Australia's first permanent deacon when he was ordained by Archbishop Thomas Cahill at St Christopher's Cathedral on 10 August, 1972, aged 62. His first function was to bless and give



Holy Communion to the members of his family. He ministered as deacon at the historic consecration of St Christopher's Cathedral in February 1973.

After only a short time of diaconal service Vin's beloved wife Mercia died suddenly. He was devastated and was ably supported by his family and friends, but Mercia's untimely death had a big impact on his overall well-being.

Mgr Weissel gently suggested that Vin might consider offering himself to the celibate priesthood. He was ordained priest at St Christopher's by Archbishop Cahill on 10 October, 1974 and celebrated his first Mass on 11 August, 1974. After a short period of exercising his ministry, he was diagnosed as having terminal cancer and died in Lewisham Hospital, Sydney on 12 October, 1974, aged 65.

Archbishop Cahill was away when Vin died, but was insistent that Vin's funeral was to be as a priest and not exclusively a military funeral – no hob nails in the carpet of my newly refurbished cathedral.

A requiem Mass with full military honours was held in the packed Cathedral: six briga-



Brig Vincent Ernest Dowdy (above left) and at his funeral in St Christopher's Cathedral (above).

diers carried the coffin down the steps to the waiting military gun carriage.

Many clergy still fondly remember Rev Vincent Dowdy who brought his talents of discipline, responsibility, management and organisational abilities to his ministry in the church.

As Mgr Weissel recalled: "Vin had a stern manner and presence that sometimes could frighten the pants off you, yet when I got to know him in later years he had the softest gentlest heart."

Mgr Barry-Cotter remembers Vin as a "physically impressive figure".

Brigadier Vin Dowdy was at one stage based at Kapooka near Wagga, the army base where a plaque is now mounted near the chapel altar honouring Fr Vin Dowdy.

In an interview published in the Daily Mirror on 9 August,

1972, Vin said that his long military career had been a good preparation for life in the church.

"St Bernard once said that old soldiers made good monks. The one thing old soldiers know well is basic obedience. I am a man accustomed to exercising authority and accepting it. I have done it all my life."

* Almost 20 years after Vin Dowdy's ordination, on 22 November, 1991, the second permanent deacon for the Archdiocese was ordained at St Christopher's Cathedral by Archbishop Francis Carroll – the author of this article, Rev Roger "Mick" O'Donnell, a 20-year RAN Vietnam veteran who ironically took over Adelong/Batlow parish as administrator from the then parish priest Mgr George Weissel.

Making health care easier

• From Page 15

They were also important for older Australians, who tended to have more complex health needs.

They were also important to people with lower levels of literacy, who might have more difficulty relaying information provided by one health provider to another.

Mrs Douglass, who speaks to groups in her role as Calvary eHealth ambassador, said many people were surprised the system was not already in place. "They tell me, 'Pat, I'm going to join up right away.'"

Calvary eHealth marketing communications manager Mr Andrew Heslop said more than 50 GP practices in Canberra have commenced the process to become

eHealth ready, with more committed to follow within the coming months.

Calvary chief executive officer Mr Ray Dennis said the benefits of a person having essential medical data in one place at the one time were obvious. "It just makes sense," he said. "Everything else you can think of today is computer linked."

"Part of the success we are having in telling people about eHealth is that we have a real patient, Pat, doing it."

• To register, go online to www.ehealth.gov.au, telephone the national eHealth helpline on 1800 723 471 or visit Medicare Australia in person.



Hats off to Fr Mick

Hats off, or rather, on to Fr Mick MacAndrew (left) for his work out west.

Parishioners of St Mary's, West Wyalong, presented him with an Akubra in recognition of his contribution to the parish over the past two years.

Mr Brian Monaghan said Fr MacAndrew had been a strong guiding influence in his role of parish priest.

Through his tireless parish work and pastoral visits including to the hospital and Waratah Village, he had provided wonderful support to parishioners and the wider community.

He said parishioners were fortunate to have a priest with boundless energy and strong financial skills to lead West Wyalong, Weethalle, Rankins Springs, Tallimba, Burcher and Ungarie.

So, what do you say to the Pope

Catholic Voice editor Geoff Orchison recalls meeting the Pope at WYD in Sydney in 2008.

People ask, "so what did you say to the Pope when you met him?"

It was a question worrying a number of us as we waited in the stylish and beautiful surrounds of Cathedral House at St Mary's in Sydney for the arrival of Pope Benedict XVI for a personal meeting.

I was there through no merit of my own, but took the opportunity when it was offered, yes, perhaps one of the few real once-in-a-lifetime opportunities you get.

While the Pope's attention was turned to the astonishing spectacle of the Stations of the Cross outside in central Sydney, our group was ushered into a lounge in Cardinal George Pell's house next to the Cathedral.

We are assured by a dark-suited member of his staff that the Pope is a nice, relaxed, normal sort of guy; the kind of advice you get at times like this but ignore.

The Pope is obviously engrossed in the Stations of the Cross as the scheduled meeting time comes and goes, and the nervous twitches in our group increase.

Then, a scurry of activity from the men in dark suits, and a warning that "he" is on his way over from the Cathedral.

A lot of people seem to move where the Pope moves, protocol, security, clergy, who knows who else.

It would read well if I was able to say the entourage sweeps in, but it doesn't. The Pope just isn't a sweeper. He's not a strider either, and, one suspects, that has little to do with his 81 years. More a stroller than a power walker, he doesn't have to do anything to impress.

His is a regular entrance, if that's possible when you're surrounded by important looking people and are the total focus of their, and our, attention.

The short figure clad all in white, save for those red shoes, meets the first members of our group, the youngest one of which bursts into tears. It would be easy to feel you were watching a movie, except the leading actor is about the glide over and talk to you in a minute. What to say? The man next to me has no advice.

The Pope, meanwhile, is focused on the couple he is being introduced to next to us. His is not a token handshake before flitting on to the next subject. He stands still, makes eye contact, listens to the introduction, offers a double-handed shake. He looks happy, relaxed; he has time for this gathering. That quirky half-smile that seems to play on his lips much of the time is there. If only you had the courage to tell him a joke, you feel you'd be certain of a laugh.

But, there's no time for such frivolous thoughts. Suddenly it's our turn, my wife and I are introduced, there's a scuffle to kiss a ring, drink in the moment, but the mind is a whirl and you know you're going to forget what he says. He is short, some say 5 foot 7 inches (170cm), kindly looking, connected. He doesn't have the neatly cropped or coiffured look you come to expect from men-in-power. His white hair is, well, longish. It overflows over his back collar.

Then, he's gone. On to the next person in the row. I'm a little sad the moment has passed after weeks of anticipation. You feel you have met him, not just shaken the hand of a global superstar.

Well, it's not quite passed. There's time for a group photograph. The tearful youngest member tries to pull herself together. Now there's a shot for the family album. Us and the Pope.

Now, what did I say to him?

Sr Laraine Crowe thinks it highly unlikely she will meet the next Pope, mainly because she suspects she may have used up her luck in winning the Pope lottery twice in a lifetime.

As it was, neither of the Josephite sister's close encounters with Pope Benedict XVI was planned. "I just happened to be in the right place at the right time," she said.

Sr Laraine, now in Goulburn but from Canberra at the time, found herself with a last-minute invitation to be in the Mary MacKillop Place chapel in North Sydney when the Pope visited the tomb of Mary MacKillop during World Youth Day celebrations in 2008.

From her seat at the back of the chapel, she could reach out and touch the pontiff as he walked in. And that's what she did. "He came in the door and put his hands out to the people at the back. I'm not sure whether he took my hand or I took his. I thought at the time what a warm gesture it was. He seemed happy to be doing it."

The next meeting was not quite as spontaneous, but just as unexpected. Sr Laraine was in Rome for the canonisation of Mary MacKillop in late 2010, and attended the general papal audience the following day.

A chain of events ended with her standing in a group of five Australians, including three fellow sisters, waiting for Cardinal George Pell to introduce them to the Pope.

"The Holy Father took us all by the hand and gave his greetings and blessings but, to be honest, I can't remember what I said ... oh, that's right, I would've said who I was and where I was from."

Sr Laraine said she was not surprised to hear Pope Benedict, who she remembered as having "a real physical presence", had retired. But the news sparked fond memories.

Memories also came flooding back for Deacon Matt Ransom, though the specifics of meeting the Pope during Mass at World Youth Day in Sydney are still a blur.

"To tell you the truth I was so overwhelmed by actually meeting the man that I can't remember what he said and what I said," Deacon Ransom said.

What he does remember is "him being very gentle, holy, humble. You knew you were in the presence of someone very powerful."

For Deacon Paul Nulley, who is likely to be ordained to the priesthood this year, he best remembers the Pope's hands.

Deacon Nulley was the incense boat bearer at the huge WYD open-air Mass at Randwick. When he brought the incense forward for the Pope, he remembers looking down at the Pope's hands. "My grandfather was from Bavaria, too, and looking at the Pope's hands, they looked just like my grandfather's," he said.

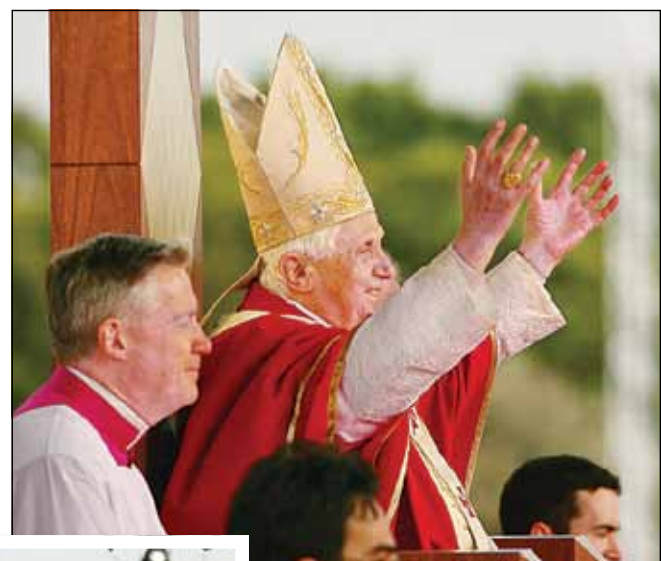
Deacon Nulley recalls the "sense of intimacy" and the Pope's "personal touch" during the celebration of the Mass.

"I felt like I was at home serving with the diocesan bishop; everything was so relaxed."

Brisbane Archbishop Mark Coleridge said news of the Pope's decision reached him as he was waiting for his bags at Brisbane airport after flying home from meetings in Rome.

"On Thursday I met the Holy Father and he seemed the same as usual - old but in quite good form," he said. "I heard not a whisper of resignation while in Rome, which is a little surprising given how prone Rome is to rumour. Mind you, I had had a conversation over lunch

I thought, 'what a warm gesture'



TOP: Deacon Matt Ransom meets the Pope ... "you knew you were in the presence of someone very powerful".

MIDDLE: Pope Benedict greets the crowds in Sydney.

LEFT: Deacon Paul Nulley (far right) and Deacon Luke Verrell serving at the papal Mass.

about what might be done if a pope ever became incapacitated, because Church law currently makes no provision for that.

"I had thought in the past that if any Pope were likely to resign, it could be Pope Benedict. But I never really expected it to happen.

"His election as Pope was a surprise to me, as it was to many. I thought he was too old. But his years of service have also proved surprising. He certainly hasn't turned out to be the Panzer Pope

or the Rottweiler some predicted. He has shown himself one of the great teaching popes. Indeed, he would be a contender for the title of finest theological mind that has ever served as pope. "His gentle personal style has won the hearts of many."

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Prayer: we just can't live fully without it

Our generative years are a marathon, not a sprint, and so it's difficult to sustain graciousness, generosity and patience through the tiredness, trials, and temptations that beset us through the years of our adult lives.

All on our own, relying on willpower alone, we too often fatigue, get worn down, and compromise both our maturity and our discipleship.

We need help from beyond, from somewhere even beyond the human supports that help bolster us.

We need God's help, strength from something beyond what's human. We need prayer.

But too often we think of this in pious rather than realistic terms.

Rarely do we grasp how much prayer is really a question of life and death for us.

We need to pray not because God needs us to pray, but because if we don't pray we

will never find any steadiness in our lives. Simply put, without prayer we will always be either too full of ourselves or too empty of energy, inflated or depressed. Why? What's the anatomy of this?

Prayer, as it is understood in all its best traditions, Christian and other, is meant to do two things for us, both at the same time:

Prayer is meant to connect us to divine energy, even as it makes us aware that this energy is not our own, that it comes from elsewhere, and that we may never identify with it.

Genuine prayer, in effect, fills us with divine energy and tells us at the same time that this energy isn't our own; that it works through us, but that it's not us.

To be healthy, we need both: If we lose connection to divine energy we drain of energy, depress, and feel empty.

Ron Rolheiser

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



Conversely if we let divine energy flow into us but identify with it, somehow thinking that it is our own, we become grandiose, inflate with self-importance and arrogance, and become selfish and destructive.

Robert Moore offers a very helpful image to illustrate this, that of a small fighter-plane having to fuel-up in flight.

We have all seen video footage of a small fighter-jet fueling-up while still in the air. Hovering above it is a mother-plane with a huge reserve of fuel.

The little plane has to fly close enough to the mother-plane so that a nozzle from the mother-plane can connect with it so as to refill its fuel tank. If it doesn't make this type of contact it runs out of fuel and soon crashes.

Conversely, if it flies into the mother-plane, identifies with it, it goes up in flames.

Few images capture as astutely the importance of prayer in our lives. Without prayer, we will forever find ourselves vacillating between being too empty of energy or too full of ourselves.

If we do not connect with divine energy we will run out of gas. If we do connect with divine energy but identify with it, we will destroy ourselves.

Deep prayer is what energises us and grounds us, both at the same time.

We see this, for example, in a person like Mother Teresa, who was bursting with creative energy but was always very clear that this energy did not come from her, but from God, and she was merely a humble human instrument.

Lack of real prayer makes for two kinds of antithesis to Mother Teresa:

On the one hand, it makes for a wonderfully talented and energetic man or woman who is full of creative energy, but is also full of grandiosity and ego; or, on the other hand, it makes for a man or woman who feels empty and flat and cannot radiate any positive energy.

Without prayer we will forever be bouncing back and forth between grandiosity and depression.

Thus, unless I have real prayer in your life, if I'm sensi-

tive, I will more than likely live inside a certain habitual depression, afraid that really accessing my energies and acting on them would lead others to think I'm full of myself.

Since my sensitivity won't allow that, I entomb many of my best energies on the unconscious premise that it's better to be depressed than be accused of being an egotistic.

But Jesus, himself, in his parable of the talents, warns us strongly about the price that's to be paid for burying one's talents, namely, emptiness, anger, and lack of delight in our lives.

Often times, if we check beneath our angers and jealousies, we will find there a buried talent that's bitter because it has been suppressed.

Virtue at the cost of suppressing our energies leads to bitterness.

Conversely, if I don't care if people think me an egotist and I don't have real prayer in my life, I will let the divine energies flow freely through me, but I will identify with them as if they were my own, my talents, my gifts, and I will end up full of ego and grandiosity, with those around me wishing I was depressed!

Without prayer we will always be either too empty of energy or too full of ourselves.

Bernard finds healing in the red dust

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It's thanks to the support of fundraisers during Project Compassion that Caritas Australia's partners around the world are changing lives and opening doors into education, sustainable livelihoods, affordable healthcare and supportive, safe environments.

Project Compassion 2013 will run over the six weeks of Lent.

This year's Project Compassion theme, "Open doors into the future" is taken from Pope Benedict XVI's 2007 encyclical *Spe Salvi*, 35.

The Holy Father says, "We work towards a brighter and more humane world so as to open doors into the future".

It is through a hope held firm in love that Christians find courage to take action and bring hope to others.

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

For many years, Bernard's life was spiralling out of control.

He grew up in Gumbayngirr (Nambucca Heads), on the north coast of NSW. The youngest of 13 children, his father left when he was one and Bernard always felt it was his responsibility to keep everyone together.

"There were arguments in the family and there were problems with the drink and drugs. I did what I could to comfort my mum as much as possible," he said.

From a young age, Bernard had a strong bond with his mum whom he loved deeply. However when his cousins called out for their dad on family camping trips, Bernard realised how important a father is to a household, and as he got older, he thought more about his dad.

For many years, Bernard bottled up his feelings. He managed to do very well at school and in 1996 he became the second Aboriginal school captain at Nambucca Heads High School. However, two years later, his mum died.

"That really hit me hard. I was so close to her," he said. "We would sit down and talk about anything, mostly on our fishing trips. I would always tell mum I loved her; when she cried, I cried – and then she was gone."

After losing his mum, Bernard lost direction in his life. In an attempt to forget the pain, he turned to drugs and alcohol, with his addiction lasting many years. In 2005, at the age of 25, he was admitted to hospital.

While there, one of his brothers contacted his father, who came to visit. His dad told Bernard that he'd never forgotten about him, so together, they made plans for a fishing trip on Father's Day.

Internet www.cg.catholic.org.au



Bernard and Tahlee... "now I know how to express how I feel".

A friend told Bernard about Tom Powell's Red Dust Healing, a program for indigenous men and women. Bernard was invited to spend four days at Red Dust Healing in Crescent Head, NSW.

The program, facilitated by Caritas partner Spread Out and Stick Together and supported by money raised in Project Compassion, encourages participants to examine their personal hurt and allows them to heal from within; without drugs or alcohol. The program provided a safe space to talk and Bernard said it changed everything. "Now I know how to express how I feel," he said. "I know that it's good to talk about things, to get it out and not bottle it up inside."

Bernard also found his cultural roots. During a six-day festival in Arnhem Land, he was adopted by a traditional and spiritual family. Bernard is now a court support officer for the Aboriginal and Torres Strait Islander Legal Service and recently became a father.

Determined to always be there for daughter, Aila, he understands how important his role is in family life.

"Thanks to Tom and Caritas Australia, because Red Dust Healing has taught me about being a man and being a father," he said.

● To donate to Project Compassion 2013 go to www.caritas.org.au/project-compassion or telephone 1800 024 413.

CATHOLIC VOICE March 2013 - 19

SHORTS

Hansel and Gretel: Witch Hunters. Starring Jeremy Renner, Gemma Arterton, Famke Janssen, Pihla Viitala, Peter Stormare. Written and directed by Tommy Wirkola. 88 minutes. Paramount. MA 15+ (Strong violence).

Don't be fooled by the title. What appears to be simply a revamp of the classic Grimm's fairy tale is one of the nastiest films made for some time, and it is harmful and dangerous on a number of levels. Sadly the only bright light offered to stunned audiences is the promise of more to come.

The Sweeney. Starring Ray Winstone, Hayley Atwell, Ben Drew, Damian Lewis, Steven Mackintosh. Directed by Nick Love. 112 minutes. Hoyts. MA 15+ (Strong violence and coarse language).

A police thriller which uses lashings of violence and grainy camerawork to tell us what we know already: that police squads in Britain and elsewhere, bend laws and use brutal, often illegal methods to bring hardened criminals to justice. Shallow and unrewarding.

West of Memphis. Starring Damien Wayne Echols, Jason Baldwin, Jessie Misskelley, Lorris Davis, and other people as themselves. Directed by Amy Berg. 147 minutes. Sony Pictures. MA 15+. Restricted. (strong themes and actual crime scene footage).

A powerful and involving American documentary about the failure of justice for the West Memphis Three, who were charged for the brutal murder of three boy scouts. Despite what one believes about the crime, this is a film which pushes us to think carefully and deeply about what constitutes proven guilt for anyone who is accused.

Amour (Love). Starring: Jean-Louis Trintignant, Emmanuelle Riva, Isabelle Huppert, and Alexandre Tharaud. Directed by Michael Haneke. 122 minutes. Transmission Films. M (Mature themes and infrequent coarse language).

Heart-wrenching and truly memorable film about love at the end of life for an elderly couple, who have been married nearly 50 years. A devastating cinematic experience.

The Last Stand. Starring Arnold Schwarzenegger, Johnny Knoxville and Forest Whitaker. Directed by Jee-woon Kim. 107 minutes. Roadshow. MA 15+ (Strong bloody violence).

He's back. Arnold Schwarzenegger, after eight years as governor of California, has gone back to his day job. He has brought his screen talents back (acting not really being one of them), his iconic screen presence, his accent and intonations, his persona as a terminator of bad events and people. It's all here, with a vengeance, so to speak.



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Newest 'Anna' feast for the eyes

Anna Karenina. Starring Keira Knightley, Jude Law, Aaron Taylor-Johnson, Olivia Williams, Matthew Macfadyen, and Kelly Macdonald. Directed by Joe Wright. 130 minutes. Universal Pictures. M (Mature themes, sex scenes and brief gore). Reviewer: Peter W Sheehan*.

Set in imperial Russia in the late 19th century, this British film is adapted by Tom Stoppard from Leo Tolstoy's 1877 novel of the same name. The movie depicts the tragedy of an aristocrat, Anna Karenina (Keira Knightley), who is married to Karenin, a man of importance (Jude Law), and who has a notorious affair with a handsome cavalry officer, Count Vronsky (Aaron Taylor-Johnson).

Several versions of Anna Karenina have appeared on the cinema and television screens, the most famous of which is Greta Garbo's depiction of Anna Karenina in 1935, and Vivien Leigh's version of Anna in the 1948 film of the same name.

An unfaithful Stefan Oblansky (Matthew Macfadyen) asks his sister, Anna, to travel to Moscow to help him repair a rift with his wife, Dolly (Kelly Macdonald), about his errant ways.

Anna's companion on the train down is the mother of Count Vronsky, who is on the station to meet her as the train arrives. Vronsky and Anna are attracted immediately to each other, and become lovers.

Anna's husband, Karenin, succumbs to the suspicions of those around him, and confirms his doubts, when Anna cries out in anguish after Vronsky falls in a horse race. Following the accident, Karenin tells his wife on the way home that she has behaved improperly in public, and people have noticed.

When Anna eventually leaves Karenin to live with Vronsky, society in Moscow and St Petersburg becomes scornful of her behaviour and shuns her. In desperation, Anna is torn between the comfortable and ordered life she has with Karenin, who irritates her by his conformity, and her love for Vronsky, who passionately excites her but who will take her from her beloved son. Overcome with distress, conflict, and doubts of Vronsky's continuing affection, she suicides by throwing herself under an approaching train.

Thriller with a few spoons of sugar

Safe Haven. Starring: Julianne Hough, Josh Duhamel, David Lyons, and Cobie Smulders. Directed by Lasse Hallstrom. 116 minutes Roadshow. M (Mature themes, violence and sex scene). Reviewer: Peter W Sheehan*.

This is a romantic thriller released worldwide on St Valentines Day, and is based on a popular American novel.

It tells the story of Katie Feldman (Julianne Hough), a self-effacing, retiring young woman, who arrives one day by bus in Southport, a small coastal American town in North Carolina. People in the town wonder about her past, but she

chooses to avoid personal relationships that might pressure her to reveal the darkness from which she is running away. She quietly works anxiously in the local diner, and lives in a tumbling shack in the woods nearby.

Members of the community reach out to Katie, and they don't understand why she has joined them, nor do they know when she will leave them. Responding to their kindness, Katie gradually lets her reserve down, thinks she has found a "safe haven" at last, and is drawn into a romantic relationship with Alex Wheatley (Josh Duhamel), who is a young widower with a fam-

ily. She also makes friends with Jo (Cobie Smulders), her neighbour in the woods.

Katie falls in love with Alex and becomes part of his family, who are still grieving about the loss of their mother, who died by cancer. Alex is forced to confront Katie's past, and Katie finds she has to make a choice between staying safely as a person with an unknown past, and committing herself to a meaningful relationship. She chooses the latter, but it comes at a cost. She is forced to reveal to Alex what causes the terror which haunts her.

This is a film that pack-

ages together in a sugary way, the themes of love, death, and domestic abuse. This is standard Valentine's fare, geared primarily for strong adolescent appeal. The thriller component is touched upon throughout, well before the climax.

The film is a tragic-romantic tale told in superficial fashion about true love that finds its path against the odds to predictable happiness. The ending to the movie is unexpectedly supernatural, which tends to rather spoil the reality that has gone before.

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



Anna (Keira Knightley) and her true love Count Vronsky (Aaron Taylor-Johnson).

This is a very different film version to anything that has gone before, and it retells the story of Anna Karenina in a bold way. It is the most stylised version produced to date.

The film starts off as a play with actors on a stage in a run-down Russian theatre, and uses the theatre, its stage, its auditorium, and its footlights throughout the film. Tiny models become real trains. Groups suddenly move into musical-mode. Characters play out their roles on the stage and step into real life, that is just beyond the ageing theatre's glowing footlights.

The conceit established by the film's devices distracts at first from the story, but the movie gradually builds up emotional force by the intensity of the acting.

The variety of emotions displayed by the main players is complex and reflects the individuality of character that Tolstoy has created.

Anna, for instance, loves Vronsky passionately, but admires her husband and is scornful of him at the same time. Anna's betrayal revolts Karenin, but he takes her back. For all of the characters in the film, and in Tolstoy's story, their world is never emotionally simple.

In adopting artificial ways of showing what is happening, the director of the movie, Joe Wright, is wanting to comment on the kind of society that has produced Anna and the perma-

nence of emotions surviving the past, as well as showing the conflict and inconsistencies that exist among Tolstoy's characters. The conceit works, but only to a point. Tolstoy's tale is essentially a tragedy of people trapped by their own decisions and the terrible predicaments they make for themselves.

The movie takes a morally complex story and treats it stylistically. Its artifice creates some incredibly beautiful scenes, such as the sea of green grass growing throughout the Russian theatre, and the director's freezing of people as Anna and her lover move among them.

But what makes for fascinating compositions manages ultimately to compress the human element of the drama.

For the part of a woman of sensual desire, Keira Knightley embraces her role with fervour, and Aaron Taylor-Johnson always looks suitably deserving of her passion, but the film's theatre-conceit runs the risk of overwhelming them both. This is a very interesting depiction of Anna Karenina that is well worth seeing for its originality, and its differences.

One might be distracted at times from the power of the drama of Tolstoy's classic novel, but the film's sumptuous costuming and elaborate framing of set designs are feasts for the eyes.

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

Thriller with a few spoons of sugar

way, the themes of love, death, and domestic abuse. This is standard Valentine's fare, geared primarily for strong adolescent appeal. The thriller component is touched upon throughout, well before the climax.

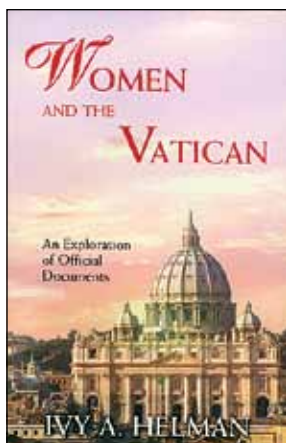
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Peter W Sheehan is an associate of the Australian Catholic Office for Film and Broadcasting.

What Vatican thinks about women...

Women and the Vatican. An Exploration of Official Documents by Ivy A Helman. Orbis Books, pb, 262 pages, \$49.95. Reviewer: Margaret Ryan.

According to the Catholic Church, who is a "woman"? How does the Church see women's roles (including those in scripture) and their connection to family life, careers, society and the life and work of the Church? This book provides much evidence.



The introduction outlines Church documents, written between 1880 and 1960, that discuss women from a theological perspective, though there is a brief reference to the Catechism of the Council of Trent. It also describes the relatively short history of feminism, and the interface between feminism and the Church.

In the following five chapters, each looking at a decade of Vatican writings (from 1960 to 2011), Helman presents documents revealing the Church's theological understanding of womanhood. Each chapter includes selections from several documents, but few in their entirety.

Each features a background description of the period and the prevailing social conditions, including the position of "feminism" at that time, as well as an objective summary of the documents' developing themes regarding women.

The theological commentary is restrained and kept to a minimum.

In the conclusion, the author presents a synthesis of the five decades to respond to the questions posed above, and an impartial outline of others' critical views examining reception of the Vatican documents.

There is a solid introductory bibliography to the topic, and a comprehensive index.

Helman, a lecturer in theology at Boston College, prepared most of the book for her thesis.

Her research is meticulous and the details of the documents highlight changes and nuances in Vatican thinking over the past 50 years. The book is an excellent resource for anyone wishing to explore the Vatican's recent thinking about women.

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Melbourne and the arrival of Mannix

Melbourne Before Mannix: Catholics in Public Life by Patrick Morgan. Connor Court Publishing, 234 pages, pb \$29.95. Reviewer: Janet Moyle.

Patrick Morgan is a contributor to Quadrant and other journals. He has edited two volumes of the writings of B A Santamaria. He has an abiding interest in church history.

Here he tackles the question, what sort of archdiocese did Dr Mannix inherit when he arrived in 1913, and how did he change it?

Morgan has done his research well. He has trawled far and wide through multiple sources such as Patrick O'Farrell's work on Irish Australia, to Fr Thomas Boland's biography of Archbishop Carr, to poems and articles in the church weeklies of the time, The Advocate, The Tribune, and the Austral Light.

Morgan's principal focus is the contribution made by Catholics to public affairs between 1880 and 1920. Many of the Catholics were Irish-born.

The hot political issues of the time were funding for education, home rule for Ireland, and conscription during the Great War.

Growing up as I did in the Melbourne Archdiocese, I was fascinated by the activity which preceded federation. We were still bound by the 1872 Education Act whereby education was to be "free, compulsory and secular". This evoked hostilities on both sides of the sectarian divide.

The four decades covered by the book are remarkable for lay involvement and for the plethora of societies, sodalities and organisations fostering political, tribal and social ends. It was also remarkable for its cohesion and vigorous defence of the Catholic position.

Morgan resists overlaying his history with a contemporary mind-set. The reader needs to be aware of this also. Irish issues loomed large for many Melbourne Catholics. The relative stability and growth during Archbishop Carr's long incumbency in the late 19th early 20th centuries was succeeded by turbulent world events not of Dr Mannix's making.

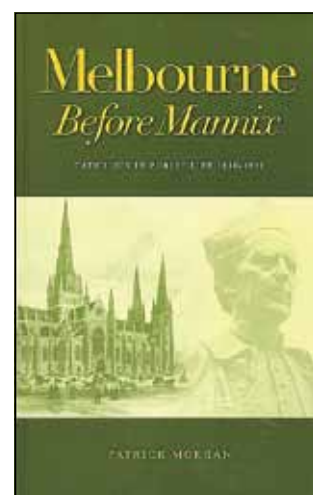
There are many factual gems of interest and a number of black and white photographs from the archives of places and personalities. Some of the

buildings mentioned are well-known to Melburnians. These include St Ignatius Church in Richmond (1870), St Joseph's Foundling Home in Broadmeadows (1901), Christian Brothers College, East Melbourne (1871) and St Patrick's Cathedral (under construction in 1887).

Newman College at Melbourne University, constructed as part of a plan to promote an educated and committed laity, opened in 1916. Its architect was Walter Burley Griffin.

Morgan has written a lively account which gives a flavour of the events and personalities that shaped the unique Catholicity of Melbourne, vestiges of which still survive.

I enjoyed this book and so might you. And yes, Patrick Morgan is a relative of the late Bishop Alo Morgan, so there's another Canberra connection.



Hope and solace for the caregiver

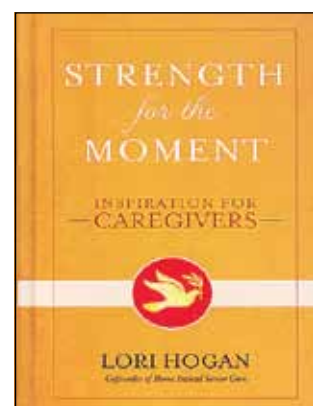
Strength for the Moment: Inspiration for Carers by Lori Hogan. Image Books, 271 pages, \$24.95. Reviewer: Janet Moyle.

Lori Hogan co-founded Home Instead Senior Care in the United States in 1994. Since then it has spread to 17 other countries including Australia. Its role is the support of family caregivers. In America at this time there are more than 60 million caregivers.

Hogan had this book published in the hope that it would touch many lives in a meaningful way. It is a collection of 52 stories, each book-ended with a quote from

scripture and a caregiver's prayer. There is a wide variety of cases from Alzheimer's disease to sick babies to patients with terminal illness, the mentally ill, the disabled. These stories from the caregiver's perspective are crisply edited and presented. They are also very moving. Many of us can identify with the challenges but also with the joy of the special moments with our loved one.

This book provides hope and solace in fearful and anxious situations for carers, stressing that we are not alone because God is always there for us in strength and love.



Fostering respect for world's religions

A World of Prayer. Rosalind Bradley (ed). Orbis Books, 228 pages, \$25. Reviewer: Margaret Ryan.

Do we know how Hindus pray? This book might help! It is an A5-sized interfaith anthology of favourite prayers and reflections or contemplations chosen, and sometimes written, by about 100 people (almost half of them women) from various faith traditions. The pattern for each is a short biographical note, a prayer or passage and the contributor's reflection on the choice.

Contributions include Baha'is, Brahma Kumaris, Buddhists, Christians, Hindus, Jews, Muslims, Sikhs and Taoists. The writers come from different cultural, social and ethnic backgrounds, from Norway to Australia, from Haiti to Afghanistan. The author lives in Australia, and is a member of a Sydney interfaith initiative.

Bradley sought out spiritual leaders, activists and humanitarians for the content. Some of the Catholic contributors are Lech Walesa, Mairead Maguire, Miriam-Rose Ungunmmer-Bauman, Sr Joan Chittister, Prof Drs Christopher O'Brien and Hans Küng and Frs Daniel Berrigan, Timothy Radcliffe, Lawrence Freeman and Richard Rohr. This book may well deepen readers' capacity for compassion and peace, as well as foster respect for the world's religions. It would be a worthy book to dip into in a quiet moment.

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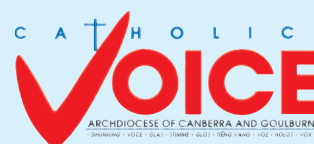
to you I have recourse from the depths of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me now in my present and urgent need and grant my earnest petition. In return I promise to make your name known and cause you to be invoked. Say three Our Fathers, Hail Mary's and Glorias. St Jude pray for us all who honour and invoke in your name. Amen

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Coming Events



COMBINED CELEBRATION - St Mary's Grabben Gullen sesquicentenary and Crookwell parish celebration of Archdiocese's 150th, 11am Mass, 17 March, St Mary's Church, Bertalba Rd, off Wheeo Rd, Grabben Gullen, 4.5km from Grabben Gullen village. BBQ lunch to follow plus visit to Wheeo Cemetery.

DAY OF THE UNBORN CHILD - Celebration by pro-life movement on Feast of the Annunciation, 7.30am, Monday, 8 April, Mass, St Patrick's Church, Braddon. Inquiries: Fr P. McGavin, telephone 6251 6547, Philip 6254 3969, John 6161 7055.

DAY RETREAT - 9.15am-4pm, Saturday, 13 April, Carmelite Monastery, Red Hill, "Trusting God in hard times", run by Call to Connect. Speaker Fr Ken Barker MGL. Cost \$25. RSVP: 3 April with payment to Lorraine, telephone 0437 329 371; or St Benedict's parish office, telephone 6295 7879.

DIVINE MERCY SUNDAY - St Benedict's Church, Narrabundah, 2pm-4.15pm, 7 April, adoration and confession, Divine Mercy chapel, Mass.

HOLY SPIRIT SECULAR FRANCISCAN FRATERNITY - Meets 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.

LENTEN DAYS OF PRAYER - Each Saturday of Lent, 10am-3pm, Xavier House, 122 Empire Cct, Yarralumla. BYO lunch. Inquiries: Telephone 6273 2522.

LIGHT TO THE NATIONS - Youth pilgrimage to experience Easter with prayer, pilgrimage, devotion, drama, music and personal sharing in new venue at Appin NSW. 28-31 March. Information, www.ltnn.org.au.

MACKILLOP PILGRIMAGE - Pilgrimage to Mary MacKillop Place, North Sydney, Wednesday, 13 March. Coach departs Holy Trinity Church, Curtin, 6.30am, St Joseph's Church, O'Connor, 7am. Bookings from Canberra and Goulburn, Judy and Joe Mewburn, telephone 6254 6202.

MASS FOR FAMILIES - 5.30PM, FRIDAY, 22 MARCH, St Benedict's Church, Narrabundah, offered for families to be rooted in the peace and love of Christ, and to receive the grace to withstand pressures of modern family life. Focus on prayer for the healing and restoration of broken and weakened relationships.

MID-WEEK RETREAT - St Clement's, Galong, from morning tea, Tuesday, 12 March, to afternoon tea, Thursday, 14 March, individual guided retreat by Richard White of retreat team, following Lenten theme. Inquiries: Sue, telephone 6380 5222.

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.

SERRA CLUB OF CANBERRA - Rosary and Mass, 6.10pm, Thursday, 14 March, Holy Trinity Church, Curtin, followed by dinner at The Southern Cross Club, Woden. Inquiries: John Malycha, telephone 6251 2912.

WORLDWIDE MARRIAGE ENCOUNTER WEEKEND - 15-17 March, Mt Carmel Retreat Centre, Varroville, For married couples to take time out of busy schedules. Inquiries and bookings: Ardell and Bill Sharpe, telephone 4283 3435. www.wmme.org.au.

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

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Students learn how to serve

A group of 20 St Clare's Year 12 students last year took part in a new unit as part of their religious studies course called Christian service.

Developed by college teachers Kathy Kinnane and Judy McDonald, the unit combined the academic requirements of a Board of Senior Secondary Studies unit, either at tertiary or accredited level, with a Certificate I in Active Volunteering. The course also included a commitment to a minimum of 20 hours volunteer work.

The unit is based on a teaching and learning strategy that integrates community service with instruction and reflection to enrich the learning experience, teach civic responsibility and strengthen communities.

Students volunteered as caterers when the St Vincent de Paul Society held a reception to recognise the contribution of its volunteers and members during National Volunteer Week.

The students were part of activities run by the St Vincent de Paul Society, Lifeline, Snowy Hydro SouthCare, Hartley Lifecare and The Oaktree Foundation.

Most of the students maintained their commitment to volunteer after the compulsory 20 hours.

A group of St Clare's teachers and students, including five Christian Service students, travelled to Fiji in December to work with disadvantaged communities for eight days.



Hard at work in Fiji... Angela Vrkic, Elizabeth Henderson and Alicia McDonald.

Staff and students worked as painters, beach cleaners, child care workers, ditch diggers, pipe layers and cooks as well as visiting a nursing home and a shelter for mothers and children.

As a result, these Christian Service students completed competencies for a Certificate II in Active Volunteering.

Throughout the year the college's Year 9 students worked on a project for Anti-Poverty Week. They brain-stormed ideas, developed plans, organised and publicised events such as cake stalls, films and a knitting club to raise awareness in the college as well as raising funds for charities.

These events allowed students to develop and demonstrate leadership skills, organisation, communication, decision making and collaboration.

Josephite 'wisdom figure' dies

A Josephite, remembered as one of the wisdom figures of the congregation, has died four weeks short of her 102nd birthday.

Sr M Tarcisius Saunders, baptised Ellen Margaret, died peacefully on 3 January in Goulburn, in the 79th year of her religious profession.

The youngest of four daughters of Alfred Saunders and Mary Ann Nolan, she was born in Ganmain on 30 January, 1911, reared in a farming family and taught by the Presentation Sisters until fourth class when the family moved to Coolamon. There she was educated by the Sisters of St Joseph.

From here she won a bursary to St Joseph's College, Goulburn. Her sisters, Alice (Maloney), Kit (Smith) and Mollie (Reiher) pre-deceased her. She entered the Sisters of St Joseph in Goulburn on 8 September, 1931.

After teacher training and profession in 1934, Sr Tarcisius had mainly secondary teaching appointments at Tumbarumba, Temora, Taralga and spent many years in Goulburn as a teacher and mistress of boarders. She is remembered as a good teacher and fair.

In Temora, she set up the first school library. She was one of the founding community when a Catholic school



was opened in Yenda in 1937, where she loved living among the Italian migrants.

She was often the local superior of communities and sisters have spoken of her love and concern for each member, leading to a genuine contentment and harmony in the group.

This same care, concern and memory for names and family connections remained during her 10 years in charge of boarders in Goulburn from 1952.

Sr M Tarcisius was one of the wisdom figures of the Josephite congregation.

A woman of vision and foresight, she held positions of leadership in the Goulburn congregation for 18 years in challenging times, when religious women were urged to implement changes that would make them more relevant to the people they served.

She worked tirelessly towards the change where

outmoded monastic programs and customs became more suited to the demands of school-based ministries. She helped to initiate the Australian-New Zealand Federation of the Sisters of St Joseph in the 1960s, and was its founding president. In retirement, she remained alert, attentive and eager for news. Her phenomenal memory for names, family connections, recall of history and desire to keep in touch attracted others.

On Sr M Tarcisius' 100th birthday, Prime Minister Mrs Julia Gillard said: "Australians are greatly indebted to people of your generation for the sacrifices and achievements you have made over the years, as well as the strong and enduring values of family and community that underpin Australian society."

Mass of Christian burial for Sr M Tarcisius was celebrated in Our Lady of Dolours Chapel, North Goulburn. Principal celebrant was Bishop Pat Power, assisted by Mgr John Woods, Mgr Doug George, Fr Dermid McDermott, Fr Laurie Bent, Fr Phil Harding, Fr Henry Byrne, Fr Kevin Brannelly, Fr John Knight and Fr Michael Burke. She was buried at St Patrick's cemetery, Kenmore.



Soon our Lenten journeys will reach their crescendo in the joys of Easter. We will celebrate God's life giving gift, given in Christ for us to realise and to share - resurrection.

Catholic Mission seeks to further this message by supporting the training of seminarians, religious, and catechists through the St Peter the Apostle Appeal.

Seminarians like James Gising (28) at the Holy Spirit Seminary in Port Moresby, PNG, who after losing his brother in tribal conflict turned to God instead of revenge. Equipping men like James with the skills to reach out and offer practical, spiritual and emotional support, in Christ's name, is essential - as is people's generous support of this appeal.

Another mission event happening soon, from 29 April to 1 May, in Sydney is the national conference Mission: one heart many voices. It's open to people who are passionate about mission and in leadership roles in parishes, communities, organisations and agencies. The conference aims to develop and deepen understanding of the call to leadership and participation in God's mission, both locally and globally. See www.mohmv.com.au or 1800 257 296.

May Easter fill you with joy for the life it offers all.

Deacon Joe Blackwell

The Rheinberger Centre, P O Box 7174, Yarralumla 2600. asst.missions@cg.catholic.org.au.
Tel: 6163 4321.



ABOVE: Grin and bear it Isabel Fisher and Maria Georgiadis (Year 2) strike a pose in their drama rotation.

BELOW: Sienna Putt and Miles Daly (Year 2) brush up on their painting skills in art.

Painting, panting and posing were the orders of the morning at St Vincent's, as the junior classes rotated through art, drama and movement sessions. It was all hustle and bustle as they moved between classrooms and the school hall, showing off their skills as artists, actors and athletes.



ABOVE: Pencil pals ... Farrah Brown and Eleni Majstorovic stay busy in the Kinder classroom.
LEFT: Where's Wally? ... Lual Costa and Deng Arok enjoy some floor time in Kinder.



ABOVE: Ready to roll ... Sudristee Khanal takes to her board, while Don Thomas and Matthew Jones (all Year 1) wait their turn.

BELOW: Having a ball ... Jason Richard and Ryan Vernon (Year 5/6) take part in a soccer clinic.



These artistic works are by:
ABOVE: Emma Lamont (Year 1)
LEFT: Sophia Marzano (Year 5/6)
RIGHT: Emma Mobarak (Year 5/6), Max Majstorovic (Year 3/4)

