

CATHOLIC
VOICE
ARCHDIOCESE OF CANBERRA AND GOULBURN
FREE | No. 359 | November 2019 | Circulation 19,000

Battling the Drought





Archbishop’s Message
Archbishop Christopher Prowse

Eternal Rest Grant Unto them, O Lord

EVERY year on 2nd November we pray in a special way for those who have died before us. It is called The Commemoration of all the Faithful Departed (All Souls Day). Indeed, the whole of November is a special month for us to pray for all who have died. They are our “brothers and sisters” in the death and resurrection of Jesus. In a beautiful expression from our liturgy, we pray for “the eternal repose of their souls”.

The Preface for the Dead in the Mass summarises our Christian understanding of death perfectly when it proclaims: “For even though by our own fault we perish, yet by your compassion and your grace, when seized by death according to our sins, we are redeemed through Christ’s great victory, and with him called back into life.”(Preface V)

Death, in all its expressions in family, friends and others, rejoices in the hope our faith gives in these liturgical prayers of deep tenderness.

However, priests and deacons so often inform me that in assisting families for the funerals of their loved ones, many tensions can surface in the liturgical preparations.

Amongst other factors, it seems that many have had experiences of secular funerals made up of eulogies, photo presentations, poems and popular music. Too often the richness of liturgical prayers and biblical readings developed in the Catholic Church since ancient times can be put aside or even dismissed.

Thus, the preparation of funerals in the Catholic Church is a pastoral challenge requiring great sensitivity



from all of us.

In summary, our Catholic Tradition offers four compass points to move forward. Funerals are to (General Instruction of the Roman Missal, 379-385):

- Pray for the repose of the deceased that they may rest in peace.
- Ask the merciful Father of us all to forgive the sins of the deceased.
- In loving remembrance we thank the Risen Lord for his/her life.
- To offer prayers and comforting hope for the bereaved.

The priest or deacon asked to celebrate the funeral determines the content and form of the funeral liturgy, keeping in mind the wishes of the family. We use an officially approved book: “Order of Christian Funerals”. This book gives

a wonderful selection of prayers, readings and rituals that can be used. Often parish teams are present to assist here.

Responding to requests from priests, I have prepared a short document on”Guidelines for Catholic Funerals.” It will be available on line in these days.

In this document there are some guidelines for the place of eulogies, the place of PowerPoint photo presentations, titles of the ceremonies, liturgical music, and cremations.

In regards to the latter, it needs to be noted that cremations are now more popular than previous times. Whereas the burial or internment of earthly remains the preference of the Church, cremation is allowed. Care needs to be taken, however, to ensure that the ashes are interred in an appropriate place.

Ashes placed “in a sacred place ensures that they are not excluded from the prayers and remembrance of their family or the Christian community. It prevents the faithful departed from being forgotten, or their remains from being shown a lack of respect.”

I do hope that this November can also be a time of not only praying for the deceased but also a time to consider calmly our pastoral and liturgical responses to Catholic funerals.

Our local funeral directors too need to be become aware of these guidelines.

Eternal rest grant unto them, O Lord. And let perpetual light shine upon them. May they rest in peace. AMEN

IN THIS Edition



Gender dilemma - young Australians at risk



We all need to protect the Seal



Battling the drought



Catholic funerals



Mission Mass 2019



Marian Procession and Youth Pilgrimage

Archbishop’s Diary - November 2019

SUNDAY, 3 11.00am Installation Mass, Fr James Onoja, St Mary’s Parish, Young	Household living redevelopment, Young
TUESDAY, 5 7.30am Mass, St Christopher’s Cathedral	
WEDNESDAY, 6 11.30am Book Launch of From Ganmain to Rome & Back - Reflections on the Life & Priestly Ministry of Archbishop Francis Carroll DD DCL, Ganmain Sports Club, Ganmain 4.00pm Thanksgiving Mass, Carmelite Monastery, Wagga Wagga	
THURSDAY, 7 2.30pm Blessing of Mercy Place Mount St Joseph’s	
	FRIDAY, 8 9.30am Youth Ministry Gathering - Illuminate, St Vincent’s Primary School, Aranda 12.00pm Parish Visitation, Corpus Christi Parish, South Tuggeranong
	SATURDAY, 9 Parish Visitation, Corpus Christi Parish, South Tuggeranong
	SUNDAY, 10 Parish Visitation, Corpus Christi Parish, South Tuggeranong
	TUESDAY, 12 12.15am Mass, St Christopher’s Cathedral
	WEDNESDAY, 13 7.30am Mass, St Christopher’s Cathedral

SUNDAY, 17 11.00am Mass for Deceased Bishops and Priests in the Archdiocese, St Christopher’s Cathedral
MONDAY, 18 - FRIDAY, 22 Clergy Retreat, Galong
SUNDAY, 24 11.00am Mass, St Christopher’s Cathedral
MONDAY, 25 - FRIDAY, 29 11.00am Australian Catholic Bishops Conference, Catholic Leadership Centre, Melbourne
FRIDAY, 29 JESUS YOUTH INTERNATIONAL - Bishops’ Consultative Meeting, Dubai UAE



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DEADLINE: Editorial and advertising 15th of the month before publication.

Catholic Voice is published by the Archdiocese of Canberra and Goulburn and printed by Capital Fine Print, Fyshwick. It is a member of the Australasian Catholic Press Association and the Australasian Religious Press Association.

Every month 19,000 copies are distributed.
Print Post Publication No. I00008082.

Cover picture: Leo Daniher with his sons Mark and Pat at their Ungarie property. Photo: Chris Gordon.

Saint John Henry Newman: his legacy

BY FR TONY PERCY, VG

A DOCTOR friend was asked to treat the historian Manning Clark for an illness. Clark asked him if he knew much about John Henry Newman (1801-1890). My friend pleaded ignorance. He inquired why Clark was interested. Clark responded, “I think he is the Church’s greatest theologian.”

The story undoubtedly surprises – both Clark’s interest and knowledge. Was he overstating? Who would know, but it won’t surprise many people if in the not too distant future, Newman is declared a “doctor” of the Church – someone whose writing has spiritual benefit for the entire body of the faithful.

Over the past few years, I have become more deeply aware and interested in Newman’s work. I have had the privilege of being exposed to a philosophy called “phenomenology.” It was developed in the early part of the 20th Century. Think Edith Stein (St. Benedicta of the Cross) and Karol Wojtyla (St. John Paul II). In my opinion, Newman was ahead of them, but in the field of theology.

That is, he shows an incredible sensitivity to the way God and human reality is revealed in and through human experience. In this, he is a sort of theological



Bishop Robert Byrne of Hexham and Newcastle gave the homily during the Mass of Thanksgiving for the canonization of St John Henry Newman at the Basilica of St John Lateran in Rome. PICTURE: Catholic News Agency

forerunner to the philosophy of phenomenology.

Newman is known for many intellectual works. *The Idea of a University* might help us in our current educational morass. *The Apologia* could be compared to Augustine’s Confessions. *The Grammar of Assent* may well help in this epoch of unbelief.

What has attracted me, however, are two other sets

of writings: his sermons and his meditations on Christian doctrine. Before his conversion to Catholicism in 1845, Newman gave many sermons on virtually every Christian topic – whether it be Creed, Code or Cult. These sermons are all available. They are long and systematic, each focussing on one, abiding thought. They can serve today as helpful spiritual reading, and

just might inspire preachers, apologists and communicators to focus their message. That would be welcome, don’t you think?

Newman’s meditations on Christian doctrine are shorter and more accessible. You can find them in book form or on the web. These are much shorter and succinct, but truly tender and evocative. As I have said, they show a remarkable sensitivity

to human experience and the human condition – especially his own. So what we have here is an Englishman, in the 19th Century, with a prodigious and fierce intellect, bequeathing us a very affective and practical spirituality. It is amazing how aware he is about God’s interactions with him from a young age and how candid he is about his own human weakness. I kid you not, it is almost like reading a male version of St. Mother of Teresa of Calcutta’s spiritual diary.

His sermon on Christian Sympathy is fit for our time. He espouses the traditional Christian doctrine that God has been sympathetic by becoming human, but then he asks, why, given all that God has done for us, we Christians don’t seem to make better progress on our pilgrim way. Newman responds by suggesting that it is because we are not sympathetic with each other in the Christian community and the reason we are not sympathetic is because we think others won’t understand us with all our weaknesses. Newman thought this a fundamental error, which had an arresting effect on spiritual development.

This might be food for thought as we attempt to deepen our sense of community in our Archdiocese, parishes and movements.

The Juggling Act

Chloe Kelly is a 25 year old Psychology graduate who grew up in Canberra and attended St Francis Xavier College in Florey. She and her husband Huw Warmenhoven have been married two years.

I AM the mother of a beautiful seven month old baby boy. I always wanted to be a mum. I was that girl in high school whose friends would regularly be heard sarcastically drawing “yes mum” when I asked if they had put on sunscreen or handed out advice (hopefully this has prepared me for my son’s future teenage eye rolls).

I have also always had a drive to build a career, knowing that I could have an impact in the workplace and the world. For a long time I moved jobs and took on new opportunities thinking that ‘the new job’ would fulfil my sense of purpose. It is only now as a parent that I realise that no job was ever going to fill the spot in my heart that was waiting for my son - the spot that was waiting to be a mother.

When I became pregnant it was my intention to have six months’ maternity leave

and return to the job I loved. Despite knowing that I was called to be a mother, I genuinely thought that being at home would be boring and that I would be itching to get back to work. How naive I was. Perhaps one of the most surprising things about becoming a mother is just how all-encompassing I have found the experience. While some days feel long, the joy that raising this little boy has given me is immense.

The thought of going back to work was scary. How would I balance it all? What milestones would I miss? How on earth would I keep up with all the washing (how one tiny human generates that much mess I will never comprehend)? I felt a large shift in my identity, one that was geared to prioritising my family. I could not return to work as I had prior to him being born. My son is so small



and time demanding that the thought of doing anything else is near impossible. I am also very aware that as each day passes,

he becomes more and more independent, needing me less and less. This bittersweet reality means that as time goes on I will

have more time to give to my career and pursuing those goals. This time when he is dependent is, in the scheme of things, so short. And so being present for him is incredibly important to me.

I still have the desire to pursue a career and I am working towards that, but in a way that looks different to what I had originally expected. Motherhood is continually teaching me to be more flexible, more creative and to prioritise my time by doing the things I love. I now hope to do further study which will allow me to juggle my family while developing my career.

Learning to juggle these things will be difficult and at times it will get out of sync and I might ‘drop the ball’. For now, I am excited, about prioritising my family and for what the future holds.

The gender dilemma –

BY STAFF REPORTERS

It seems the norm for teenagers to have identity issues. But a small and growing number of young Australians are grappling with gender identity issues where they feel stuck in the wrong body and experience severe distress with their biological sex.

The complexities of Gender Dysphoria (GD) have been in the news over recent months. GD is a psychological condition where transgender children do not believe their birth sex reflects their real gender.

Not surprisingly, there are ‘experts’ on both sides of the debate. Some people argue that parental authority is being undermined and children as young as 10 are being diagnosed and led on a path of ‘puberty blocker’ drugs and medical intervention way too soon.

Opponents promote an ‘affirmative’ approach saying children who identify as transgender must be respected and allowed to determine what is best for them, including treatment to stymie biological development.

Despite the differences, one point that both sides seem to agree on is that, according to the American College of Paediatricians, more than four in five children experiencing GD ultimately accept their birth sex by late adolescence.

The evidence indicates that people are not born to have gender dysphoria. A vulnerable young person’s emotional, social

and psychological development and gender identity are affected by environmental factors such as family and peer relationships, school and community, abuse, media exposure and illness.

The concern is that, while the young transgender person’s emotional distress may be alleviated with treatment such as blocker drugs and irreversible cross-sex hormones, the underlying psychological problems remain.

It is interesting that LGBT activist and writer Benjamin Law has questioned whether social transitioning, hormones and surgery for children are necessary and worth the risk.

A review of the literature points to GD being a problem that resides in the mind not in the body.

That is, children with GD do not have a disordered body, even if they feel they do. And puberty is not a disease that needs to be addressed.

In essence the adolescent brain lacks the capacity to properly understand the issues involved and assess the risks.

This creates an ethical problem when pro-trans clinics propose medical treatment including irreversible procedures on young people who are often confused and needing different support.

Critics argue the emphasis should be on treating underlying mental health conditions and other factors such as family relationships and the influence of social media.



Meanwhile, some Australian states are introducing laws that serve to facilitate medical intervention.

In South Australia, the Education Department policy states that the decision to transition a child in school is up to the principal and can be made without parental knowledge or consent.

The Victorian Department of Education and Training goes further. It allows principals to take this decision without consulting a doctor.

Researcher Elizabeth Taylor,

from the Australian Christian Lobby, said it is disturbing that there are no directives about when principals should *not* transition a child. The policy settings all point in the direction of transitioning, Ms Taylor said.

Church and family groups argue that promoting medical intervention and gender ideology in schools should cease until there is a much better understanding of the psychological underpinnings of GD and intensive family therapy.

How the Church responds

While recognising that children experience GD, the Catholic Church teaches that the human person comprises body and soul.

The Congregation for the Doctrine of the Faith states that gender is not fluid, nor is it merely a social construct but a fundamental component of one’s personhood.

Speaking in 2016, Pope Francis said that all people,

Hang-ups about our bodies

By Lara Kirk

Raising children in today’s environment can be fraught for parents. There is no shortage of experts to tell you what you should be considering, avoiding or including in your child’s upbringing. Then there is the sometimes toxic culture and our own natural anxiety and self-doubt.

The worry can be felt even more keenly when it comes to our children’s sexual development. We can all suspect ourselves at times of being a little hung up. And who wants to pass hang-ups on to our children? At the same time we feel a natural protectiveness towards our kids, sensing that sexual identity and development

are somehow core to who they are as people.

My advice to parents in the area of sexual identity, especially with very young children, is to keep things simple. Children need to know they are fundamentally good (even if they struggle to behave sometimes), that we find them delightful and that we love them. They need to know that who they are is a wonderful, unfolding mystery and neither we nor they know exactly who they are destined to be.

We also need to normalise ambiguity. All of us struggle at times with thoughts about whether we are acceptable as human beings, whether we like ourselves and whether others like us. Insecurity is normal. And

our relationship to our own bodies and our gender changes over time. I am much more comfortable and confident in my identity as a 50-something woman than I was at 15 or 25.

We are not in control of everything about our own identity. Learning to love and accept ourselves is a lifelong journey. Let’s not rush into simplistic ‘solutions’ to the deep questions which plague us all from time to time simply because we are human.

Lara Kirk is a mother of five teenage and young adult children. She manages the Marriage Family and Relationships team of the Archbishop’s Office which assists with sexuality education.



Lara Kirk with her eldest daughter Maddie

young Australians at risk



The stages of gender transition

Social transition – the first stage involves making changes such as addressing a child with a different pronoun and a different name, allowing them to dress in clothes typical of the other gender, changing hair-styles etc.

Puberty blockers – The second stage involves giving children medication to suppress the onset of puberty. These medications can arrest bone growth, decrease bone accretion, impact brain maturation and inhibit fertility.

Cross-sex hormone treatment – The third stage involves children taking hormones that match their chosen gender, so they develop the secondary sex characteristics of that chosen gender.

Surgery – The final stage involves surgical procedures to make a child's physical appearance match their chosen gender.

regardless of their situation, have to be accompanied as Jesus accompanies them. Jesus never says, 'Go away'.

"For every case welcome it, accompany it, look into it, discern and integrate it... It is a moral problem," Pope Francis said. "It is a human problem. And it must be resolved as best we can, always with the mercy of God..."

Gender Dysphoria calls into question the very notion of what being human means.

Critics say the new philosophy of sexuality, which seeks to deny

one's nature and claim that you can determine it yourself, is a profound falsehood.

The teaching of gender theory has been labelled 'ideological colonisation'.

Referring to the Creation story, Pope Benedict XVI (2012) said that being made male and female pertains to the essence of humankind, a duality that is an essential aspect of what being human is all about.

The words of the creation account: "male and female he created them" (Gen 1:27) are dismissed by the pro-trans

community who claim that society is responsible and the individual chooses for him/herself what his/her nature is to be.

But if there is no pre-ordained duality of man and woman then no longer is the family a reality established by creation. Where does that leave children? They become objects to which people have a right.

Pope Benedict XVI has said: "When the freedom to be creative becomes the freedom to create oneself, then necessarily the Maker himself is denied and

ultimately man too is stripped of his dignity as a creature of God. The defence of the family is about [humankind]. And it becomes clear that when God is denied, human dignity also disappears."

School curriculum and laws that promote a neutral conception and the differences between men and women as simply products of historical and cultural conditioning further undermine the family as an institution.

The confusion and lack of clarity around gender identity issues can complicate matters for

schools.

Director of Catholic Education for the Archdiocese of Canberra and Goulburn, Ross Fox, emphasises that as part of the wider Church environment schools care for all students.

Catholic Education starts from the premise that all parents and students who seek a Catholic education are welcome.

"Our Catholic schools support the pastoral and learning needs of all students which includes providing information about mental health and well-being," Mr Fox said.

Gender identity: The Influencers



Prior to the 1950s gender meant male or female. In the 50s & 60s sexologists redefined gender to mean "social performance indicative of an internal sexed identity". Gender then became a social and political construct promoting the notion that a child's 'real gender' is what the child feels.



In 2007 Boston Children's Hospital opened the first paediatric gender clinic at a time when adult transgender activists began promoting the 'feminine essence' narrative while also arguing for the rescue of children through early identification, affirmation and pubertal suppression.



Parents – in 2014 there were 24 gender clinics. A year later there were 40 across the USA. The main reason given for the increase was parental demand, not evidenced based medicine.



Social media – there is evidence of an increase in the number of adolescents self-diagnosing with exposure to transgender sites on social media.



LGBT activists – argue that heterosexuality and gender congruence (where boys feel like boys and girls feel like girls) serves to alienate and oppress LGBT minorities. Activists say everyone should be free to be who they really are. Even children.

Denis the Archivist, hidden away like his historical gems

BY CHRIS GORDON

IF you set out to find Archdiocesan Archivist Denis Connor, you'd have your work cut out for you.

Even if you knew he worked at St Christopher's Pastoral Centre in Manuka, you couldn't find him without help.

Perhaps fittingly, the discoverer of the hidden, the unearther of the lost, the raider of the lost archives, is hidden away himself.

Down in the basement, next to the carpark in a room at the end of an unmarked corridor, lives the Archdiocesan Archives and inside, one of the Archdiocese's greatest gems.

Denis has been the archivist for seven years. And for the past two years, since the new Pastoral Centre, he has enjoyed working in a new, state of the art facility, purpose designed to store archival material of which Denis is immensely proud.

"About half of the diocese have something similar in terms of climate-controlled storage," Denis explained.

"Ours is probably one of the better ones," Denis said.

"It's certainly one of the newer ones. It was designed to a standard and for a purpose. Archbishop Coleridge said



Archdiocesan Archivist Denis Connor in his basement office.

that when this building was built, it would have a specifically designed archival storage facility and Archbishop Prowse supported that because they're both interested in our cultural heritage."

The Archives is a bit like Doctor Who's Tardis ... it seems bigger on the inside than it looks on the outside.

It is a surprisingly large and

elaborate facility, but even if the sight of it doesn't stop you in your tracks, the temperature will.

"The big room has its own temperature and humidity control that are optimal for storing paper," Denis explains.

"My office is set at more human levels. But it's a bit cooler in the repository, and because of its lower humidity levels, that also accentuates the coolness of the

"One of the joys of the job is discovering an elusive nugget of information."

temperature."

The archivist's day to day existence could be a lonely one but Denis makes a point of popping his head out and joining his Chancery colleagues during the day.

"I don't consume any beverages or food downstairs," Denis explained.

"I want to make sure I keep any crumbs or crawly things out so there's no open food down here. If I want something to eat or a cup of tea I come upstairs, which not only preserves the integrity of the storage but means I mix with staff as well."

While historical research and archivism is a passion for Denis, he is keenly aware it fulfills a business requirement for the Archdiocese.

"First and foremost, we keep the archives because they support the business of the Archdiocese," he said.

"That's the main reason we keep the records. At the end of the day the Archdiocese is a business and if it didn't have its

records organised so they are accessible, it would be worse off.

"It is also important that people know the archives are there. So if a person needs a file on a particular matter, I can get it to them."

One of the joys of the job is discovering an elusive nugget of information.

"This happens quite a bit," Denis said.

"Recently we located the records of what was called the ACT Catholic School's Office. It operated in the 1950s and 60s and was headed up by one of our priests whose job was to support the establishment of Catholic Schools in Canberra and seek government funding for them.

"Archbishop Eris O'Brien had forged a deal with Prime Minister Menzies about funding and he had regular and important contact with Menzies.

"We found the file labelled 'Menzies Correspondence' which includes letters from Menzies and submissions from the Archdiocese. It's a real treasure.

"We have a researcher doing a PhD of Archbishop Eris and one of the themes she is pursuing is Eris' role in education. She will find that helpful when she comes to write that chapter of her thesis."

Boorowa hosts another successful sports carnival

BY BERNARD MAYNARD

THE largest primary school carnival in NSW was held at the Boorowa Showgrounds on Friday October 25.

The annual Boorowa Touch Football/ Netball Carnival run by St. Joseph's Primary School Boorowa and The Boorowa Central School drew a large crowd of players and their supporters into town for what is to many schools a long held tradition.

A total of 431 teams, comprising 183 Netball teams and 248 Touch Football teams – meaning around 4000 students and their spectators – made their way into the town.

Schools, teams and players came from all around the local region and the ACT. Many of these teams representing the Public and Catholic sector Schools from Murrumburrah, Young, Goulburn, Yass, Crookwell, Braidwood, Cootamundra, Temora, Grenfell and across the ACT, as well as neighbouring small schools from local and regional towns and villages.

The aim of the Carnival is for students to mix and mingle as they participate in and enjoy playing sport.

Though the weather became

a bit windy and dusty, with two pockets/moments of light rain, this did not deter their enthusiasm or enjoyment of the Carnival!

On behalf of the organising committee, both school communities and the town of Boorowa, we wish to thank one and all for your involvement, support and participation in the 2019 Boorowa Touch/Netball Carnival.

We look forward to hosting you all again in 2020 on Friday October 23.

Clockwise: Students from St Peter and Paul Garran, St Francis of Assisi, Calwell and St Mary's Young



How we address our priests

BY MONICA DOUMIT

LIKE the patriarchs, a priest is meant to be a father to his people. What's wrong with calling him that?

There has been a push towards addressing priests by their first name, and not 'Father.' A recent article by New Zealand Cardinal John Dew summarised the issue so succinctly that it is a good impetus for discussion.

In an earlier newsletter, Cardinal Dew wrote that after reading an article by French Priest Father Jean-Pierre Roche, he now wonders why priests are called "Father," and, following Father Roche's line of argument, gave three reasons why addressing priests as "Father" should perhaps be a thing of the past.

Firstly, His Eminence mentioned Christ's exhortation in St Matthew's Gospel to not call anyone on earth 'Father' (Matthew 23:8-9) and said that this usurpation of the place of God can sometimes lead to clericalism.

Secondly, he said calling priests "Father" indicates a parent-child relationship. "It is not possible to have equal relationships between adults who are brothers and sisters if we call one of them "Father", he wrote.

Finally, Cardinal Dew said



Mary Help of Christians Parish Priest, Fr Richard Thompson, chats with long-time parishioner Cathy Moffitt.

the practice can be unhealthy because "it becomes an expression of dependence which is based on a false and unreal idea of obedience."

With due respect to the Cardinal, and to the many priests who agree with him, I would like to provide three reasons why the practice should be maintained.

Firstly, it holds a level of formality that is more important in our times than it has been previously. For those who listened to the testimony at the Royal Commission, too many perpetrator priests would groom not just children but families by trying to behave like just another member of the family.

The formality was replaced by a sense of familiarity, making it easier for them to prey on vulnerable children. Maintaining the title of "Father" is one way to create a separation between the priest and lay person where such familiarity is less likely to occur.

Unfortunately, a number of those at the Royal Commission characterised titles, clerical dress and other "formalities" as signs of a "clericalism" that contribute to a culture of abuse rather than protecting against it, and I think this was incorrect. Sometimes, the formality helps.

'Clericalism' exists to be sure. It manifests in an attitude of a

person insisting on having things their own way, and it can just as easily be found in a priest who demands being called by his first name as it can in a priest who insists on being called "Father."

However the title of 'Father' is a reminder to the priest of his role. I agree with Cardinal Dew that using the title "Father" can indicate a parent-child relationship, but this is less about the exercise of authority by the priest and more about the solemn responsibility he has to care for those entrusted to him.

In a parent-child relationship, the parent must be the protector and, if needed, lay down their life to keep children safe. So too with a priest; addressing him as "Father" is a constant reminder of this.

I have known some priests who refuse to let any member of the faithful call them "Father." To me, this isn't a sign of friendship or equality, but a rejection of a relationship to which the faithful have a right.

Finally, it better reflects reality. Calling a priest "Father" is not an honorific; it is his identity.

If a priest prefers to be called by his first name, then I will happily do it out of respect. In the same way, if I were ever to meet Bruce Jenner, and he insisted on being called "Caitlyn," then I would honour that request. Not because it reflects reality, but Bruce's identity crisis is not going to be fixed by my persistence. In truth, though, Bruce is no more Caitlyn than Cardinal Dew is simply "John."

Monica Doumit works for the Archdiocese of Sydney. This article was first published in *The Catholic Weekly*.



Fr Trenton van Reesch is Administrator of St Christopher's Cathedral Parish

I've been called many things since being ordained in 2015, but in all seriousness, when considering the issue of how priests should be addressed, I realised how heartening and identity affirming being called 'Father' actually is.

I have never understood the address 'Father' to be functioning as an 'honorary title' or suggesting a subordinating relationship; in fact such an idea saddens me immensely.

It seems so often nowadays, more than ever, we equate equality with sameness. But even Saint Paul writes "There is one body, but it has many parts. But all its many parts make up one body." (1 Cor 12). That is we all play different, necessary roles in Christ's one Body.

I would be confident in saying that when I hear 'Father', it is a gentle reminder that it is not about me. It is not 'Trenton' people are seeking, commending or even trusting.

If someone isn't comfortable using the title 'Father', that's up to them. People have their different reasons. However, I would never deny that this is in fact my identity, responsibility and life.

'Father' is more than anything, a reminder to the priest that he does have the spiritual care of people now as his daily focus - to go as far as a father would go for their child, to secure their happiness, comfort and soul for the One to whom it belongs.

VOCATION MATTERS

Every vocation is an exodus from self ... It leads us on a journey of Adoration of the Lord ... and service to him in our brothers and sisters POPE FRANCIS

Are you considering a vocation as a priest in the Archdiocese of Canberra and Goulburn? If so please contact Fr Paul Nulley paul.nulley@cg.org.au



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NATIONAL NEWS IN BRIEF



Face-recognition program proposed to fight underage porn access

The Department of Home Affairs has proposed the use of a face recognition system to curb underage access to online pornography, but the idea has been met with concerns over privacy.

The Department wrote to a House of Representatives Standing Committee on Social Policy and Legal Affairs that it could offer a “suite of identity-matching services.”

Among possible uses for this technology, the department emphasized the use of a face verification service to restrict teens and children from accessing online pornography. The system would match people’s faces with their identification document in government records.

Current efforts to verify users’ age on pornographic websites include requiring users to enter a date of birth or upload identification documents. However, the Home Affairs department said, these methods can be easily circumvented by minors entering a parent’s driver’s license information.

An identity-matching service would provide a more reliable method of age verification, and could also be used for other age-restricted online activities, such as gambling, it said.

“Whilst they are primarily designed to prevent identity crime, Home Affairs would support the increased use of the Document and Face Verification Services across the Australian economy to strengthen age verification processes,” said the Department of Home Affairs.



The Sisters of Saint Joseph elect new Leadership Team

The Sisters of Saint Joseph of the Sacred Heart has this week elected a new Congregational Leadership Team to take forward the vision and direction of the Congregation for the next six years.

Sister Monica Cavanagh has been elected to be the Congregational Leader for a second term. Sisters Josephine Dubiel, Mary Ellen O’Donoghue, Clare

Conaglen and Louise Reeves, also for a second term, will be General Councillors.

The new Congregational Leadership Team was elected by a delegation of 63 Sisters from around the Congregation, during the 27th General Chapter of the Sisters of Saint Joseph held at their Spirituality Centre in Baulkham Hills from 29 September to 15 October. The Members of the Chapter considered the skills, experience and current needs of the Congregation as together they discerned the leadership for the next six years.

The new leadership team look forward to continuing the work established over the previous six years as well and implementing the new directions established at the Chapter. The new leadership team move forward in hope aware that there will be challenges to be faced and opportunities to be embraced.

During the past six years, the Congregational Leadership Team have been working with the Sisters in transitioning to establish new Regional Structures; extending our response to mission through the stream-lining of our Incorporated Works and forming a new Congregation through the journey of fusion.



Bishops release mental illness, outreach guidelines

Catholic communities across Australia are being urged to help shatter the stigma surrounding mental illness by supporting and welcoming those who suffer and their families.

With one in five Australians experiencing a mental health illness each year and mental illness being the third-leading cause of disability, the Australian Catholic Bishops Conference on Friday released new mental illness and outreach guidelines for parishes. The extent of mental illness in Australia is reflected in annual suicide rates, which show that 3,128 people died from intentional self-harm in 2017 – an increase of 9.1 percent from the previous year, according to the Australian Bureau of Statistics. In a letter to parishes throughout Australia in preparation for World Mental Health Day on October 10, Bishop Don Spruxton said the motivation to create the new resources was captured in the powerful opening words of the document’s title – “Do Not Be Afraid” – from Matthew’s Gospel.

Bishop Anthony Randazzo named Bishop of Broken Bay

ACBC MEDIA BLOG

Pope Francis has appointed Bishop Anthony Randazzo the fourth Bishop of Broken Bay, a diocese that covers much of Sydney’s North Shore and the New South Wales Central Coast.

Bishop Randazzo, currently an auxiliary bishop in the Archdiocese of Sydney, succeeds Archbishop Peter A. Comensoli, whose episcopacy in Broken Bay ended in July 2018 after he was appointed Archbishop of Melbourne.

Born in Sydney, Bishop Randazzo grew up in southeast Queensland and went on to study at the Pius XII Provincial Seminary and the University of Queensland. He was ordained a priest for Brisbane Archdiocese in 1991.

After parish and diocesan responsibilities in Brisbane, Bishop Randazzo moved to Rome, where he gained qualifications in canon law from the Pontifical Gregorian University. He would later work for five years at the Congregation for the Doctrine of the Faith.

Upon returning to Australia, Bishop Randazzo served as rector of Holy Spirit Seminary, which trains priests for the five dioceses of Queensland, before being appointed an auxiliary bishop for Sydney in 2016.

Bishop Randazzo said during

his ministry, and especially his ministry in neighbouring Sydney Archdiocese, he has observed the Diocese of Broken Bay to be “a vibrant, animated, and Spirit-filled Church”.

“I have a great sense of hopeful expectation as I anticipate how we will live the life of faith and discipleship together and how we will give witness to the Good News of Jesus Christ in our world,” Bishop Randazzo said.

“I am grateful to God and to Pope Francis for the trust that has been placed in me to lead, guide and accompany the people of God in the Diocese of Broken Bay.

“With the priests and deacons by my side, I pray that we will serve Christ’s faithful with charity, mercy and joy. I look forward to meeting the people of the diocese from all walks of life, age and culture.”

In welcoming the appointment, Australian Catholic Bishops Conference president Archbishop Mark Coleridge said Bishop Randazzo would bring to Broken Bay gifts of both grace and nature, as well as broad experience of the Church local and universal in Brisbane, Sydney and Rome.

“The prayers and good wishes of all the bishops are with Bishop



Randazzo as he prepares for his new mission and with the people of God entrusted to his care,” Archbishop Coleridge said.

Archbishop Coleridge also paid tribute to Fr David Ranson, who has served as Broken Bay’s diocesan administrator for more than a year.

It is expected Bishop Randazzo will be installed as Bishop of Broken Bay in early November.

“Conscious of my own limitations, I humbly ask the faithful to pray that I will be a good shepherd after the heart of Christ,” he said.

Catholic Church announces national drought prayer campaign

The Catholic Church in Australia is dedicating the month of November as a time to pray for those affected by crippling drought conditions and to pray for the gift of rain.

Parishes, schools, families and other Catholic communities across the country are being encouraged to participate in the National Prayer Campaign for Drought, which also invites people to provide assistance to those most in need.

The Bureau of Meteorology says that, on some measures, the current drought is the worst in 100 years or more, with most parts of Australia’s eastern states declared to be in drought.

Bishop Columba Macbeth-Green OSPPE from Wilcannia-Forbes oversees a diocese that covers about half of New South Wales, including some of the most drought-affected areas in the country.

He said the month of prayer is an additional response to the local work being done in affected

communities.

“Some of our Catholic ministries, along with other faith-based, charitable and government organisations, are doing remarkable work, supporting people with material needs, offering financial support and responding to people’s psychological and spiritual needs,” Bishop Columba said.

“In some dioceses, practical responses like school fee relief or support with rising utility bills can ease an increasing burden for families.

“But in a Catholic context, prayer must be a part of our response.”

Bishop Columba said the Bible, in both the Old and New Testaments, has stories of rain being “God’s gift” to people who are suffering,

“In times of drought like we are experiencing now, we should pray for God’s gift of rain, which will have the power to quench our arid lands and also lift many people’s fallen spirits,” he said.

Bishop Columba said the National Prayer Campaign must be truly national, noting that the whole country suffers when there is a drought – especially one of this magnitude. The Church needs to be an example of recognising that reality.

“That people living where it is plentiful, or at least enough, water doesn’t seem aware of how much suffering the drought is causing only adds to the hardship of those in drought-affected communities,” he said.

“The Church across Australia – lay people, religious, priests and bishops alike – needs to stand in solidarity with those suffering most acutely, offering prayers and practical support to those in most need.”

Prayer resources have been developed for parishes, schools, communities and families to participate in the National Prayer Campaign. They can be accessed at www.catholic.org.au/drought

Amazon synod document calls for married priests and increased role for women

CATHOLIC NEWS AGENCY

VATICAN: The meeting for the Synod of Bishops for the Pan-Amazonian region has approved a final document which calls for the ordination of married men as priests and for women to be considered for diaconal ordination.

The 33-page document, approved October 26, is the result of a three-week meeting in Rome. The synod's 181 voting members, together with representatives from indigenous communities, religious orders, lay groups and charities, discussed a range of issues concerning the region, spread across nine countries.

In ordinary sessions of the Synod of Bishops, delegates are elected by the world's bishops conferences. In the special session for the pan-Amazonian region, all attendees were by special invitation.

The document presents the synodal assembly's reflections and conclusions on topics ranging from environmentalism, inculturation in the Church, and the human rights of indigenous communities in the face of economic, environmental, and cultural exploitation.

The draft text was presented to the assembly on October 25,



and various amendments were proposed and debated during the approval process. The synodal document does not have magisterial authority; the conclusions are presented to Pope Francis, who will issue his own document later.

One of the document's most anticipated and likely controversial items is the call by the synod fathers for the ordination of proven married men, so-called viri probati, in the face of an acute shortage of priests in many parts of the region.

"Many of the ecclesial communities of the Amazonian territory have enormous difficulties

in accessing the Eucharist," the document says, while noting that some communities go for months, even years between visits from a priest.

The synod fathers said that they "appreciate celibacy as a gift of God to the extent that this gift enables the missionary disciple, ordained to the priesthood, to dedicate himself fully to the service of the Holy People of God." But, the bishops concluded, "legitimate diversity does not harm the communion and unity of the Church, but expresses and serves it."

The Catholic faith and family marathon man, Eliud Kipchoge

NAIROBI, KENYA: (CNA) On Saturday October 12, Kenyan marathoner Eliud Kipchoge broke a finishing tape, and a barrier long-thought to be completely unbreakable. Kipchoge became the first person to run a marathon in less than two hours, finishing a 26.2 mile course in Vienna in 1 hour 59 minutes 40 seconds.

Sometime after the run was over, away from the spotlight, Kipchoge did what he is reported to do after every race: he knelt down, bent his forehead to the ground, and made the sign of the cross, in thanksgiving for a good run.

In his hometown, his friends and family say that Kipchoge's extraordinary accomplishment might have something to do with his deep Catholic faith.

Kipchoge's cousin, Fr. Kennedy Kipchumba, told ACI Africa Saturday that the runner's accomplishment was "a moment of joy and jubilation, with a

summary of: God fulfills His promise."

"I was part of the close to 3,000 people who were following the race from a big screen and with all of them, we ended up bowing to God to thank him for this much he offered to us," Fr. Kipchumba said.

After Kipchoge's feat, his family, included several priests, celebrated Mass in thanksgiving.

"Everybody came to Church, to say thank you to God. We celebrated Mass to thank God. We celebrated as a community; we had the family, Fr. Benjamin Oroiyio who is also a family member, Fr. Benedict Rono and we were also joined by the Deputy Governor of Nandi County, area Member of Parliament, among other local leaders," Fr. Kipchumba said.

The Mass was celebrated in a small village chapel, St. Peter's Kapsisiwa, an "outstation" of St. Joseph's Sangalo Parish in the Diocese of Eldoret.

Kipchoge, 34, was raised in the small village of Kapsisiwa, 200 miles from Kenya's capital, Nairobi. The area around Kapsisiwa is a highland of rolling green hills, where Kipchoge began running as a child. The runner now lives with his wife in the west Kenyan city of Eldoret, close to his hometown.

"The main person in the family is the mother, whom we brought from her house" for the Mass, Kipchumba explained.

Kipchoge's mother, Janeth Rotich, is seen as a moral and spiritual supporter of her son.

"I wake up at 3 a.m. every day to pray for Kipchoge. I pray the rosary," she has told local reporters.

Kipchoge left Kenya on the Feast of Our Lady of the Rosary, Monday, Oct. 7 to attempt a sub-2 hour marathon in Vienna. But before he left, the parish he attends when in Nairobi offered Mass for him.

WORLD NEWS IN BRIEF



Nearly 1,000 N Ireland medical personnel say they won't perform abortions

BELFAST, NORTHERN IRELAND: (CNA) – A Northern Ireland doctor opposed to abortion said he collected the signatures of 911 health care professionals in the region who will refuse to perform abortions under a new measure that legalized the procedure.

Dr. Andrew Cupples, a general physician in Northern Ireland, collected the signatures for a letter he sent to the Northern Ireland Secretary last month. The letter, signed by doctors, nurses and midwives, stated their opposition to the new abortion laws and called for strong conscientious objection protections that would ensure that those opposed to abortion may opt out of performing or assisting with the procedure. The Independent reported.

"Hundreds of healthcare professionals in Northern Ireland will refuse to be involved in abortion services. There are even people who are planning to walk away from the healthcare service if they are forced to participate in abortion services," Cupples told The Independent.

"There are also people in obstetrics and gynecology and midwives who are worried if they do not agree to be trained in abortion they could be forced to do so or reprimanded by their employers or a professional body," he said.

In October, Northern Ireland's devolved legislature failed to block changes to their abortion and gay marriage laws passed by the British Parliament, which has the authority to govern the area in the absence of a functioning local assembly.



LOS ANGELES, CALIFORNIA: (CNA) - As 16 wildfires continue to incinerate thousands of acres of land in California, destroying businesses and homes, Archbishop Jose Gomez has called for prayers for the victims of the fires.

We are facing a new outbreak of fires in the San Fernando and Santa Clarita regions," Archbishop Gomez said in a statement on Friday, October 25.

"Please pray with me for the families at risk and also for the firefighters and other first responders. May God keep them all safe and bring these fires to an end! May Our Blessed Mother Mary be close to all of them," he said.

The Getty and Tick fires, located in the area of the archdiocese, have burned at least 5,000 acres so far. The fires have caused mass evacuations and the closings of several Catholic schools in the Archdiocese of Los Angeles.

Twenty elementary schools and two high schools in the archdiocese were closed due to the fires. By Monday, October 28, eight of the schools remained closed due to the Getty and Tick fires.



Biden denied communion at SC parish over abortion stance

By Matt Hadro
WASHINGTON D.C.: (CNA) - A South Carolina Catholic priest denied Holy Communion to presidential candidate Joe Biden on Sunday October 27, because of the candidate's support for legal abortion.

Fr. Robert Morey, pastor of St. Anthony Catholic Church in the Diocese of Charleston, South Carolina, denied Democratic presidential candidate Joe Biden Holy Communion at Sunday Mass for his support of legal abortion, the Florence Morning News reported Monday.

"Sadly, this past Sunday, I had to refuse Holy Communion to former Vice President Joe Biden," Morey said in a statement he sent CNA Oct. 28.

"Holy Communion signifies we are one with God, each other and the Church. Our actions should reflect that. Any public figure who advocates for abortion places himself or herself outside of Church teaching," the priest added.

According to the Florence Morning News, Morey was a lawyer for 14 years before becoming a priest, practicing law in North Carolina.

Biden, a former senator from Delaware and the former Vice President of the United States, was campaigning in South Carolina over the weekend, the Associated Press reported.

Canon 915 of the Code of Canon Law states that "Those who have been excommunicated or interdicted after the imposition or declaration of the penalty and others obstinately persevering in manifest grave sin are not to be admitted to holy communion."

Faith and perseverance in the face of drought

Brothers Mark and Pat Daniher, their children and parents, have lived through drought before, but this one is proving tougher than most. However they told Catholic Voice journalist CHRIS GORDON they remain optimistic and defiant, recognise they are in a better position than many other people and remain strong in their faith.

LEO Daniher has seen a lot in his 88 years.

The patriarch of the Daniher family, he has lived near Ungarie for most of his life and faced everything country life could throw at him.

Like that bloke in the James Taylor song, he's seen fire and he's seen rain. He's seen sunny days that he thought would never end.

But he's never seen a drought as bad as this one.

Well, maybe once. It's a toss-up between this one and the drought of the 1940s.

"This drought ... it's severe," Leo reflected at his property.

"The worst I'd seen before this was in the '40s and that was terrible. But I think this one's just as bad. It's looking like 1946 all over again.

"The last two years have been very poor. It's been hotter, drier... crops have virtually died. I don't think it's going to finish any time soon. It might get worse."

Leo lives just across the way from his son Mark between West Wyalong and Ungarie. While he has eased off on the physical side of running the place, now in the hands of sons Mark and Pat, he still keeps an eye on the place and his input is invaluable.

The Daniher family

Leo has a perspective on local droughts few in his community could match. One of five children (Jim, Jack, Leo, Tess and Mary), Leo and his two brothers married three sisters. Jack married Beryl Erwin, Jim married Edna and Leo married Dorothy. Those three marriages produced 28 offspring... 11 kids each to Jim and Jack and their respective wives, and six to Leo and Dorothy.

"We really propped up the Catholic School in Ungarie," Mark said.

"We filled up the buses and the classrooms. We went to school together, got on well together, we had a great childhood. We didn't have much but it didn't matter, we'd be out kicking a footy in the dust and dirt and tackling.

"Dad and Jim started the farm and all of us kids helped out. Some went away to school, some went and played footy and when it came time to split it 20-odd years

ago, Dad and us went our way and Jim and his kids went their way."

If the Daniher name sounds familiar, four of Mark's cousins played for Essendon in the AFL.

Difficult decisions

Like everyone in their district, the Daniher's are only too familiar with sad and tragic drought stories. The realities have been insurmountable for some.

The Daniher's have also done it tough, but not as tough as some, they hasten to add.

The family run merinos and wheat crops on their 8000 acre property, "Rose Glen," and both their stock and crops have helped them survive.

Deciding to sell or keep stock can be a difficult call ... do you hang on so you have stock on hand when you come out the other side, or do you sell, temporarily boost-



ing income and saving the money you'd spend on stock feed?

Much of a farmer's job can be a mix of astute choices and gambling.

Mark and Pat decided to hang on to their stock, with a wheat crop they could use for hay. So far, they've had enough grain and hay to get through and have been able to keep their stock numbers high.

"We decided to do something out of the ordinary and hold on to the mob," Mark recalls.

"You generally sell some off when you get older ewes each year,



Clockwise from above: Pat Daniher loads a mob of 200 sheep onto a truck for sale; Louise and Mark Daniher; Pat prepares a mob of sheep to be loaded onto trucks for sale; Mark in front of some of the hay they've been able to cut on their property this year; Leo Daniher's old FE Holden Ute.



but we held on to them to see how we'd go. We got another lot of lambs out of them so we ended up with extra lambs at lambing time as well, and we've got a great lambing percentage, the best we've ever had.

"We offloaded those ewes once we weaned the lambs and got them fat enough, so they're gone. Now we're back to our routine where we get rid of some of our older ewes, which are the five year old ewes now.

"All of the wether lambs went earlier while they were still looking

pretty good. So we're back to our basics."

Keeping a positive attitude

While Mark and Louise agree this is the worst drought they've experienced, they are quick to declare that they are doing much better than many people.

Mark refuses to complain. The choice to be a farmer was his and he knew there'd be tough times. He remains pragmatic but at the same time optimistic.

"We've cut our own hay and kept our own grain from last year and the year before, where some haven't got that or have already used what they had," Mark said. "We're pretty lucky really."



Louise echoes those thoughts.

"We live in the driest continent in the grips of a drought, which is just part of an overall bigger picture," she said. "This sort of thing is going to happen. But there are so many more people worse off than what we are."

Mark and Louise's daughter Lizzie believes her father and uncle's effort and ability have played a crucial role.

"Dad is an incredibly smart farmer," Lizzie said.

"He's phenomenal at what he does. I was only saying to Mum the other day that Dad and Uncle Pat understand the land and understand their machinery. They don't have to go out and buy new things. They fix it, they try everything they can. They're just very capable. They persevere and make good decisions and that's

helped us through."

Keeping their faith

One constant for the family through the ups and downs of life on the land is their faith. While Mark and Louise both understand that some people have had their faith tested by long periods of difficulty, such as this drought, their faith remains undiminished.

"A recent Gospel reading summed it up beautifully," said Louise who, as well as teaching at St Mary's War Memorial Primary School, works part time as secretary at the Parish Office.

"It was from Luke 18:1-8 – the unjust judge and the persistent widow. When the widow approaches the unjust judge she doesn't get what she wants. But she keeps at him, she's persistent,

she doesn't give up and eventually he gives her what she asks for.

"And if the unjust judge rewards persistence, how much more will a loving God?

"I think that's what we do too.

We're persistent in believing in prayer. We pray for rain daily. Maybe our prayers may not be answered the way we want them but in the long run they will. I think if you give that away, you give in to despair."

Mark said that former parish priest Fr Emil Milat had a very practical approach in addition to his spiritual assistance.

"He'd offer novenas, prayers of the faithful and so on," Mark said.

"But he'd also come out. He'd spend a lot of time out here, feeding cows with us, working in the shearing shed, drafting sheep. And he wouldn't just come out for an hour, he'd roll his sleeves up and be at it all day. Priests are part of the community and it meant a lot to us."

Staying the distance

The family name remains known and respected across the district, not just for their sporting accomplishments, but for their role as solid, reliable members of the community. And the name looks like sticking around for a while to come.

Leo isn't going anywhere.

"I get to see these people every day," he says of his family.

"Dorothy looks after me and drives me around. We'd be in a bit of trouble if we couldn't get around but that's not a problem yet."

"We've never considered walking away," Louise adds, "and particularly with Leo still alive.

"The farm is what he's known all his life. He grew up just a few miles down the road, probably on a tougher block. But we also don't want to go. We genuinely believe the better days are coming."

They're doing it tough, but not as tough as some.

They count their blessings and try to be self-sufficient.

And they keep their faith.

"It's the one thing that I always turn to," Louise said. "We keep steadfast and we keep praying, and our God has a listening ear."

The privilege of walking with people who mourn

BY (BISHOP) PAT POWER

Sometimes when people hear that I am involved in about 40 funerals a year, the reaction is “how depressing”. Not really. I am in the fortunate position of having known many of the people and their families for quite a long time. To journey with them as part of my pastoral ministry is a deep privilege in that I learn continually from the goodness of people opening their hearts to the many facets of God’s love for them.

Every death, just as every life, is unique. The death of a child, maybe stillborn, is heart-wrenching for the parents and other family members. Sudden and tragic deaths especially involving suicide inflict a terrible toll on those left behind, particularly when young people are involved.

At the other end of the spectrum is the death of a faith-filled person surrounded by family and (not too many!) friends. Maybe it is at home, in hospital or in a hospice like Clare Holland House. We pray each time in the “Hail Mary”

for the grace of a happy death. But even in such cases, there is sadness in the finality of death.

In these and in so many other situations, the value of accompaniment is so important. Walking with those we love, often without many words on our part, can be very healing, allowing bereaved people to open up if they wish. I am always humbled when a dying person or their family ask me to walk with them on their final journey. I don’t have any magic words. But by listening to their fears, doubts, regrets and hopes, I seek to assure them of God’s merciful love for us all. To be able to pray with them and offer Holy Communion and the Sacrament of the Anointing of the Sick allows them to experience the healing love of Jesus in a special way. It is so much better when family members can participate.

I am very conscious that people are at various stages of their faith, both in relation to the God of love and the Church. I am convinced that it is essential that we accept people “where they are at” and assure them of God’s unconditional love for



Bishop Pat Power feels privileged to walk with parishioners in their grief.

each of us. That needs to be said not just in words to a dying person but to those grieving and indeed to the people taking part in a funeral service.

At times, family tensions can arise or re-surface at the time of

a death. It takes much wisdom, skill and patience to help in such scenarios.

It is wonderful that some parishes have a bereavement group where the members with suitable training and supervision

can minister to fellow parishioners and others at a very raw time in their lives. People frequently speak to me about the kindness afforded to them many years before in the aftermath of a death. Sometimes they share that they didn’t hear from others they thought would contact them. I try to explain that it is probably not a case of people not caring, but rather not being confident of having the right words. Sometimes a gentle hug, hand on the shoulder or a quiet smile can best communicate our love in times of sorrow. Then there are all the lovely stories of people providing food, helping with cleaning and child-minding and many other acts of much-needed kindness.

I try to remind people and myself of the importance of keeping in touch in the aftermath of a death. There can be let-down for the family when people disappear after the funeral. There also needs to be sensitivity, knowing that it can be awkward for bereaved people reappearing in public not long after the death of a loved one.

Catholic Funerals: The Archdiocesan Guide

Since ancient times, the Catholic Church has developed rich liturgical prayers and biblical readings for Funeral Masses. Here, Archbishop Christopher Prowse shares some guidelines of what is appropriate for a Catholic funeral.

“In the face of death, the Church confidently proclaims that God has created each person for eternal life and that Jesus, the Son of God, by his death and resurrection, has broken the chains of sin and death that bound humanity.” (Order of Christian Funerals, Intro., 1)

The Catholic Tradition

In the Catholic tradition, a Funeral Mass (sometimes also called Mass of Christian Burial or Requiem Mass) is celebrated for the deceased loved one. For pastoral reasons, a Liturgy of the Word could be more appropriate. We pray for the repose of the soul and the forgiveness of sins of the deceased. We thank the Risen Lord for his/her life and offer prayers of comforting hope for the bereaved (cf. General Instruction of the Roman Missal, 379-385).

The Priest or Deacon asked to celebrate the funeral determines the content and form of the

funeral liturgy, keeping in mind the wishes of the family. We use an officially approved book: ‘Order of Christian Funerals’. This book gives a wonderful selection of prayers, readings and rituals that can be used.

Some people have experiences of secular funerals made up of eulogies, photo presentations, poems and popular music. However, the Catholic Church has developed, since ancient times, a richness of liturgical prayers and biblical readings. We offer some guidelines, therefore, of what is appropriate for a Catholic funeral.

Terms such as ‘Words of Remembrance’ or ‘Reflections on the person’s life’ are preferable to ‘Eulogy’.

It is not necessary to have a Eulogy. The priest can be given some information or notes about the deceased for him to use in his homily.

If the family would like some words of remembrance we suggest one written out (it can



be emotional and difficult to say what should be said). It could be shared with someone else (to avoid repetition) or even read by someone else.

Length: a couple of appropriate reflections that will bring out the Christian character of the person, rather than too much historical detail.

Memories of the life of the deceased could be shared at a viewing, in a separate moment before the Mass or Liturgy of the Word.

PowerPoint photo presentations are not appropriate during a Catholic funeral; our recommendation is to do this immediately before or after the funeral, at the wake or some other time with the family.

The title page of a booklet and

media announcement should read: Mass of Christian burial for...or Funeral Mass for...or Requiem Mass for the repose of the soul of ...A simple service, i.e. not a Mass, should be called: the Funeral liturgy of ...or Rite of Christian Burial of ...

We do not like calling a Catholic Funeral “a Celebration of the life of...”, because it does not express the full depth and meaning of our understanding of funerals.

Funeral directors are to be reminded that they tell their clients it is not necessary to have booklets for the funeral service.

Music for a Catholic funeral is liturgical. Appropriate hymns or music should be chosen. Romantic ballads, popular or rock music, political or football club

songs are not appropriate. But a song like that could be used after the burial service.

Whereas the burial or interment of earthly remains is the preference of the Church, cremation is allowed. If a cremation was to follow the funeral Mass, it would be expected that prayers would not be prayed at the cremation. Care is to be taken to ensure that the ashes are interred in and appropriate place.

“From the earliest times, Christians have desired that the faithful departed become objects of the Christian community’s prayers and remembrance. The reservation of the ashes of the departed in a sacred place ensures that they are not excluded from the prayers and remembrance of their family or the Christian community. It prevents the faithful departed from being forgotten, or their remains from being shown a lack of respect. The conservation of the ashes of the departed in a domestic residence is not permitted. The ashes may not be divided among various family members and due respect must be maintained regarding the circumstances of such a conservation.” (Congregation for the Doctrine and Faith Rome, 22 Sept. 2016)

Supporting bereaved parishioners in Young

BY CHRIS GORDON

When loved ones die, the world stops. Dealing with loss and grief is overwhelming and it can be hard just to keep going let alone make the necessary decisions and plans.

At St Mary's Parish in Young, that's where the Grief and Bereavement Team steps in.

The team started eight years ago and, according to co-ordinator Trish Saines, has become a busy and essential part of the Parish.

"The idea of the team is all thanks to Fr Richard Thompson," Trish said.

"He started it when he was here. I wasn't part of the team back then but have been involved for about five years."

The team is called to action when local funeral directors are advised of a death in the parish.

"They notify us when someone has died," Trish explained.

"We contact the families and make an appointment with them if they want our help. We talk to them, help arrange the Funeral



Grief and Bereavement Team Coordinator Trish Saines hopes more volunteers will step forward to join the team. Photo: Chris Gordon.

Mass book for them, find out what they want to do for the service ... whether it's a requiem Mass, a graveside service, or just prayers.

"We can collect photos for them, get the book printed and check they are happy with it, and so on.

"Afterwards, if they want,

we can catch up with them at around two and six weeks to see how they are doing."

The team comprises six members. Alongside Trish is Brian Hislop and wife Barbara, Jayne Bokkerink, Sharon Hamill and Joy Cameron. They work on a roster due to high demand and need more volunteers.

While it can be confronting, particularly at the beginning, Trish said it was a rewarding and necessary service.

"It is a tough time, but helping people through it is very enriching," she said.

"People are dealing with the loss of someone who played a large part in their lives, and it can be overwhelming.

"We try to help people through their process, listen to them and let them lean on us so we can take some of the load from them."

Trish stresses that the team does not seek to be a counselling service.

"The priest contacts families as well, and sometimes accompany us when we visit families," she

said.

"It's nice to have the priest there and I think it helps the family."

Trish has previously worked in a bank and said while she had many one-on-one appointments with clients, that did not prepare her for supporting people through grief.

"I think you just follow your heart and you develop better skills and experience as you go," she said.

"I was pretty nervous when I started but you get past that and focus on the people you're helping. You gain a better idea of what to say, what to do, how to react and provide better advice."

Trish believes other parishes should consider establishing a Grief and Bereavement Team.

"We'd be more than happy to talk to other parishes and help them get started," she said. "It's a great service to people suffering a loss."

Vinnies recognised for their drought assistance

BY CHRIS GORDON

When the Vinnies team at West Wyalong accepted the NSW Volunteer Team of the Year award for the Central West region, it wasn't just the state government that was appreciative.

One hundred and seventy families across the Bland, Weddin and Lachlan Shires also wanted to say thank you.

The West Wyalong Conference of St Vincent de Paul were awarded the honour for providing drought assistance to families across the south west and central western regions of NSW.

Ray Scott, president of the West Wyalong conference, said the decision to provide drought relief had its genesis at the St Vincent de Paul Archdiocese head office.

"There was a proposal from head office in Deakin that we provide assistance in the Bland Shire," Ray said,

"We decided to take that on, and there was four of us... Terry Smith, Gay Hudson, Ruth O'Riley and myself.

"It was a bit of a dilemma because we were only meant to cover the Bland Shire, and the Canberra Goulburn Archdiocese goes further than that. So we had to cater to a bit of the Weddin Shire and the Lachlan Shire. We took that on as well and finished

up in the middle of June.

"In the end we distributed about \$450,000 to 170 families."

The team distributed support to applicants who came into the office for the application process.

"One of the hard parts was getting men to come in because a lot of them didn't want to ask for charity, so most of the applications were done by women," Ray said.

"A lot of times they had tears in their eyes but they came in to get it done for their families. Some of the stories we heard were heartbreaking. There were times we just had to walk away. There were some very tough stories."

The assistance available was \$3,000. Of that amount, \$2,000 could be paid straight into an applicant's account to be spent how they wished. The other \$1,000 could be paid as vouchers, gift cards or sundry bills.

"It was mainly household bills that we paid," Ray explained.

"Sadly we couldn't cover hay or feed or water cartage because those bills are just astronomical – we didn't have the money."

The flow-on effects of a drought affect many in rural communities. Shearers were another group they could help, having lost a lot of work due to the reduction in stock numbers in the district.



West Wyalong St Vincent de Paul Conference president Ray Scott with a care package dropped into the office.

Ray has lived locally all his life and, in his own words, has "only been the president for about 30 years."

Like anyone you ask about this drought, he hasn't seen it this bad before.

"To be honest with you, I can't see the end of it coming anywhere before next year at the earliest," Ray said.

"I was involved in the last drought, which wasn't as severe as this one. And as bad as it is here, it's even worse out west. There's people out in places like Hillston who've seen their entire paddocks blown away."

Ray said that another of the first things to go in a drought are basic niceties like shampoo and hair conditioner.

"Those things are particularly important to women so when they'd come in here one of the first things we'd do is have a plastic bag full of stuff like that to give them," he said.

As we are talking, two ladies drop in with a "care package" in a basket, asking not to be identified but that the basket would go to a farming family. Acts like that happen... if not regularly ... often enough to serve as a reminder how the community rallies behind the farmers.

The award, although unexpected, underlines the importance of the type of support the West Wyalong Vinnies team provided. Ray said his team was both proud and humbled.

"We never in a million years expected something like this," he said.

"We just wanted to help how we could. But it was an honest to God team effort."

Initially there were 80 nominees for the award. The team made it through to the top ten earning them an invitation to the awards in Bathurst, which they went on to win.

Next they'll line up on in Sydney on December 5 as finalists for the state award. In the meantime, they'll continue to assist the community how they can.

AMEN - A history of prayers in Parliament

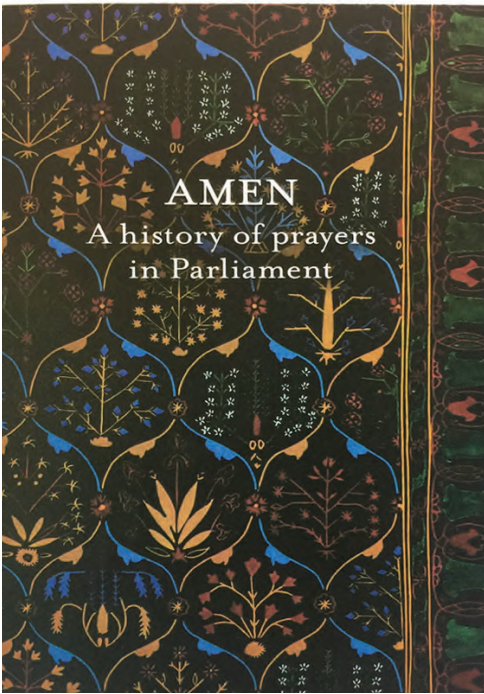
BY KEVIN ANDREWS

BOOK REVIEW
Damien Freeman and David Corbett (2019)
AMEN - A history of prayers in Parliament
[PM Glynn Institute, North Sydney]

IT is common for members of the Australian Parliament to join the Speaker in reciting the Lord's Prayer each morning. This wasn't always the case. When I was elected in 1991, members listened while the Speaker read the prayer. The change occurred in the early to mid-1990s when a group of members decided to join the recitation.

As a law student, I had the privilege of the late Christopher Weeramantry supervising my Masters thesis. A professor of law at Monash University, Weeramantry subsequently served on the International Court of Justice. He was a prolific author, penning more than 20 books during his life. Amongst volumes on subjects as varied as contract law and human rights, one stood out. Entitled *The Lord's Prayer: Bridge to a Better World*, the book examined the 56 words of the most well known Christian prayer.

Writing from a legal, rather than



theological perspective, Weeramantry used the prayer as a text for examining concepts such as dignity, honesty, responsibility, fairness, tolerance and so on. In doing so, he drew on great writings from various faiths and religions.

I was reminded of this important book when reading a new occasional paper from the PM Glynn Institute, *AMEN - A history of prayers in Parliament*. The

Prime Minister launched the booklet at the National Prayer Breakfast.

The Institute is named in honour of Patrick McMahon Glynn, a South Australian delegate to the 1897 Constitutional Convention, who successfully carried the case for the phrase 'humbly relying on the blessing of Almighty God' to be included in the preamble of the Australian Constitution. The Institute, which is a part of the Australian Catholic University, seeks to explore religion and faith as part of the important and enduring features of the social and political landscape.

The booklet traces the history of prayers in Parliament, reaching back to about 1558 in the UK. It reflects on the nature of prayer and its continuing relevance today.

The authors of *AMEN*, like Weeramantry, remind us that the Lord's Prayer is not narrowly Christian. People of many faiths, Judaism and Islam included, recognise a creator. It was Glynn who remarked that the words 'humbly relying on the blessing of Almighty God' were simple and unsectarian. 'They are expressive of our ultimate hope of the final end of all our aspirations, of the great elemental truth upon which all our creeds are based and towards which the lines of our faith converge. . .', he said. 'It will thus become

the pledge of religious toleration.'

The authors observe that 'together, the Acknowledgement of Country and the prayers recognise two ancient traditions of wisdom which are founding parts of the Australian story. These traditions continue to live and grow in two diverse and important communities in Australia. They are invoked each day at the commencement of Parliament's work in a simple ritual, which is at once an expression of gratitude and reverence for how these traditions have shaped our country, and an expression of confidence and hope in the future that they help to make possible.'

It was the former Chief Rabbi of the Commonwealth, Jonathan Sacks, who reminded us public religion is an antidote to the Hobbesian image of life as 'solitary, poor, nasty, brutish and short.' Religion focuses our attention on the community not on the selfish individual. That view should attract the support of all people concerned for the common good.



*Hon Kevin Andrews MP
is the Liberal Member
for Menzies, Victoria*

Leadership
is a strong
voice.

Leadership
is a good
listener.

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Vigiling the Solemnity of All Saints

BY MS SHARON BOYD

I SAW pumpkins in the supermarket last week, not the usual varieties, but the colour of deep orange, the kind used in North America to celebrate Halloween. Australia has jumped onto the Halloween celebration in the name of commerce on October 31.

Halloween refers to the night before All Hallows or All Hallows Eve. When we pray the 'Our Father' we pray "hallowed be your name", to bless or honour the Father's name. 'All Hallows' refers to all the honoured and blessed ones – our Saints. We know the feast of All Hallows as the feast of 'All Saints' celebrated on November 1. As a Solemnity, the highest-ranking feast day on the Church's calendar, All Saints' Day begins the evening prior with the Vigils of Evening Prayer. All Saints' Day honours



Ms Sharon Boyd

all those canonized saints (of which John Henry Newman is one of our most recent) and those unknown who dwell in the fullness of God. All Souls' Day on November 2 follows where we commemorate our recently departed.

All Saints' Day was established on May 13 609 C.E. by Pope Boniface IV. Pope Gregory III



later moved it to November 1 in the mid-eighth century. November 1 had long been on the pagan Roman calendar to celebrate the completion of the harvests where pantries were (hopefully) full for the approaching winter. The pagan Irish harvest festival of Samhain also occurred at this time where people celebrated

the harvest and the dead; they dressed up to frighten ghosts by the light of bonfires. In Australia we need to remember that by November in the Northern hemisphere the days are marked by darkness and cold temperatures where bonfires are welcome.

In the Bible, harvests are a key image for Judgement Day. The

First Reading for the Mass of All Saints is from the Book of Revelation (7:2-4, 9-14) and it tells of God sending his angels to harvest the earth; gathering and storing all that is fruitful. This alludes to the gathering up of the faithful on the day of resurrection to heaven—a place of abundance and joy.

Where the secular or pagan feasts focus on earthly harvests and the dead, the Christian calendar transfigures them by shining a light on the afterlife and the heavenly banquet. For us here in Australia, where November sees us enjoying long hours of warm daylight, perhaps we need to make more of an effort to focus on the Saints who accompany us on our earthly pilgrimage.

Ms Sharon Boyd, MA
Professional Specialist-Liturgy
Education ACU Centre for Liturgy



JUSTICE MATTERS
CATHOLIC SOCIAL JUSTICE COMMISSION

JOHN JARVIS, CATHOLIC SOCIAL JUSTICE COMMISSION

WE all claim rights and privileges but sometimes it is easy to forget that the very act of claiming a right attracts a corresponding responsibility. A right does not exist in isolation but rather must be seen as also defining the common good. In other words, we may claim human rights as applicable to ourselves but we must, at the same time, give active recognition to the rights and responsibilities of all people. In truth, the assumption of essential human rights cannot exclude the rights and responsibilities of others, nor can our just rights be subject to the needs of society.

Genesis 1:27 tells us that "So God created mankind in his own image, in the image of God he created them; male and female he created them." Yes; we are all created in the image and likeness of God and that reality affirms that we are all worthy of respect as members of the human family. It is, therefore, true that the essential difference between rights and responsibilities is that while rights attract to people as members of the human family those same rights impose a responsibility to uphold the truth as it applies to all people. Rights exist to protect basic freedoms in the knowledge

Rights and Responsibilities



that every person is created in the image and likeness of God. Life is sacred and we retain the right to life until the moment of natural death. Human rights are to be ensured if human dignity is to be promoted and protected.

It is in the protection of human dignity that we find the very substance of our understanding of what is required of us in our desire for, and application of, rights and responsibilities. The human person is born into a community that commends relationship and is social in its very nature. Because our very lives are sacred, the individual person attracts inalienable rights that include political, legal, social, and economic rights. The right to life and the right to those things required for a dignified life are

fundamental to the welfare of the person and, therefore, to the community as a whole. Indeed, we have clear responsibilities for each other, for our families and to the wider society. We have a responsibility to serve and to be served within the context of the human family.

As Catholics, it is essential for us to be aware of the basic rights of each human being. St. John XXIII described this fundamental truth in his encyclical, Peace on Earth (Pacem in terris, 1963). He wrote "We must speak of man's rights. Man has the right to live. He has the right to bodily integrity and to the means necessary for the proper development of life, particularly food, clothing, shelter, medical care, rest, and, finally, the necessary

social services. In consequence, he has the right to be looked after in the event of ill health; disability stemming from his work; widowhood; old age; enforced unemployment; or whenever through no fault of his own he is deprived of the means of livelihood."

We have a responsibility to go beyond awareness and are asked to accept the need for action and to seek justice for all. Sometimes that may include holding the state accountable for its responsibility to uphold the rights of all people. St John XXIII wrote "One man's natural right gives rise to a corresponding duty in other men; the duty, that is, of recognizing and respecting that right." The Catholic Church, does have the right to speak on moral issues

and to provide leadership in a world where secular values take precedence over moral authority. Indeed, the very instance of living the word of God commands that we accept the very heart of what it is that is asked of us and that we should respond in terms of love and mercy. We should follow the word of God while identifying the responsibility that applies to the understanding of and facilitation of human rights.

We are called to understand that in our secular world we must be guided and directed by our Christian conscience because all we do is within the Lord's domain. When reflecting on the application of human rights and the responsibilities that attend to them it is appropriate that we should reflect on the words of Luke.10:25-37: And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the Law? How do you read it?" And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself." And he said to him, "You have answered correctly; do this, and you will live."

Please send comments on the article, or requests for further information about the Commission to SocialJustice@cg.org.au.

Marian@Manuka: lifestyle and financial peace of mind

IT'S not a retirement home or an aged care home. That's a point residents want to make clear about Marian Place in Manuka, commonly known as Marian@Manuka.

It is a communal apartment complex for over 55s and a place that residents rave about.

"I've been in other apartment complexes and there was no opportunity – neither a venue nor the inclination – for people to get together and socialise," said Judy who lives at Marian@Manuka with her husband Russ.

"The layout helps a lot. The pavilion is positioned in the centre of the complex which creates a sense of community that has grown fairly rapidly, given that many people have only been here a short time.

"It's very inclusive and welcoming, and that was one of the things that actually sold me ... the architecture and the design.

"At some apartments there's a sense of separation and isolation from the rest of the residents but I don't feel that here. You can be as connected as you want to be."

The Happy Hours are casual get-togethers every second Thursday where residents bring a plate and a favourite bottle and relax in the pavilion, or outside depending on the weather. Residents have organised other activities such as trips to wineries.

Di, a more recent resident who lives at Marian@Manuka with husband Jim, agreed that the social aspect of the complex sets it apart from other options.

"That was one of the main attractions for us," Di said.

"We'd never lived in an apartment before. We've moved from an 80-acre farm in Yackandandah and downsized to a three-bedroom apartment.

"We were attracted to the idea that there would be people



Marian@Manuka residents enjoy regular get-togethers at the communal facility



Marian@Manuka residents Judy and Russ



Jim and Di moved from their farm in Yackandandah to Manuka

a similar age to us, with similar interests. When you move into an area where you don't have many friends, we thought this would be the ideal place to form friendships. And it has been."

Judy's husband Russ said he

liked the fact he could 'opt in' to activities when he wanted to.

"I enjoy the social life but also knowing that there's no obligation," he said.

"Not everyone comes to the happy hour, or to the meals that

get provided by Dennis (the property manager), but they know that they can join in if they want."

Marian@Manuka is located in Franklin Street, Manuka. Or is it Forrest? You can get into

a lengthy debate about what suburb it is, but in any event it is about half a block from the Manuka Village.

"The closeness to Manuka was a big influence for me," said Jim (other half of Di).

"We can get into town easily, and in Manuka there's restaurants, takeaways and coffee shops. Plus lots of other stores and services. I've never had it this good. It's like being in a wonderland.

"We bought a new car about four months ago and we hardly need to use it because we can walk everywhere."

Jim said the security of Marian@Manuka, where residents enjoy secure parking and safety from intruders, gave him great peace of mind.

Deciding on any type of accommodation is always a big decision and all the residents agree they thought long and hard about moving to Marian ... but they also agree that having experienced it, it was the right choice for them.

For Jim, it came down to two key factors, both of which Marian passed with flying colours.

"There's two things to consider if you're looking at coming here," he said.

"You can look at it as an investment or as a lifestyle. As an investment, when you look at what's included in the costs, that covers some of the major things like insurance, stamp duty, rates... they go into the background and that also improves your lifestyle. Fewer worries.

"But you also know that it secures your finances for the future. In the long term, it's probably much of a muchness with other apartments. In the short term, it's much better. Either way, it's way out in front for lifestyle."

Dennis - that ain't workin'!

Being the 'good' Anglican that I am, it came as a surprise to find myself working for the Catholic Archdiocese of Canberra and Goulburn as Property/Facilities Manager.

It is different to my last two titles; Inspector of Police at Victoria Police and Operations Manager at the Air Warfare Destroyer Program. How did I end up here? And what do I do?

I moved to Canberra to follow my wife and her work. Sometimes it creates envy when my colleagues look down from the office onto the Marian Courtyard where they see me cooking a barbecue while having a beer.

My job is so different to what I used to do. I am now a cook, cleaner and bottle washer. But in reality that is not my job, I just choose to do that on top of my real work. I look after four properties for the Catholic Archdiocese ensuring people can do their work (or live) in a safe environment. I administer contracts, liaise with contractors and staff and am a general handyman, gardener and jack of all trades.

My favorite part of my work though, is definitely looking after the Marian Apartments and the people who live there. The residents have become my friends and sometimes I find it hard to

do my work as they all love to talk – as I do! I also love the freedom of my work. I am afforded a great level of autonomy and for the first time in many years, I no longer supervise staff. Now that is what I call job satisfaction!

I tell my friends that I look after the oldies. I don't tell them that four of the residents are younger than me ... You only have to be 55 after all.

• Dennis Godfrey is Archdiocesan Property/Facilities Manager. For information about the Marian@Manuka Apartments contact Dennis.Godfrey@cgc.org.au



Missionary Disciples: Hands, hearts and heads

MORE than 600 school students and young adults from across the Archdiocese attended the annual Archdiocesan Mission Mass to celebrate World Mission Month at St Christopher's Cathedral last month.

In his homily, Archbishop Prowse explained to the school children Pope Francis' desire for Missionary Disciples to be attentive to "Heart, Head and Hands".

"Our Missionary life might begin in the heart but it never stops there," the Archbishop said. "It also involves the head.

"It is not just simply feelings but also it is good strong arguments and good strong reasons for believing that God is with us."

Apart from "persuading the world to come closer to God through our minds," Archbishop Prowse told students that Missionary Disciples need to use their hands to help others and this reflects what is in their



Students from St Francis of Assisi Primary School with Archbishop Prowse after the Mission Mass

hearts.

"With our hands, hearts, and heads we are able to form the Church together and Jesus is able to use "the body of Christ" to

be his light in the darkness, his living water in the drought, and his salt in our world that can be lacking in the flavour of life," Archbishop Prowse said.

Catholic Mission Director Cathy Ransom believes this year's World Mission Month's message of bringing good news to those in need in word and deed, both

domestically and around the world resonated with young and old alike.

Cathy praised Archbishop Prowse's ability during the Mission Mass to "truly connect with the young congregation." and said that it was a wonderful collaboration between Catholic Mission and the Archdiocese schools and Youth Ministry.

In reflecting on the many events during Mission Month, Cathy said she was particularly pleased with the uptake of the Mission Rosary.

"Schools are praying the rosary every day throughout the month of October in different ways," she said.

"Some students pray a decade a day for one of the continents, then pray the whole rosary once a week. This Mission Rosary has been extremely popular with students with over 4000 rosaries distributed across schools within the Archdiocese."



Leaders from Trinity College Goulburn, with their Ministry and Mission Coordinator Anthony O'Connell



Students from Rosary Primay School holding symbols from Ghana Project Prayer Focus presentation.



Students assemble before the annual Mission Mass



Student Leaders from St Mary MacKillop College Canberra with thier teacher Asleigh McCelland



Vibrant contemporary music led by Beth Doherty, teacher at St Clare's College assisted by singers from St Clare's and St Francis Xavier College.

Classifieds

Deadline: 15th of the month.
Email: catholic.voice@cg.org.au
www.catholicvoice.org.au/
advertising/

FOR SALE OR REPAIR

GARDEN:
Bags of garden sheep manure and bags of cow manure, \$7 per bag. Minimum order is five bags. Free delivery around Canberra area. Phone Mark on 0427 053 988.

KENWOOD:
Chef food mixer \$100, micro-waves from \$40. Six month warranty. Free quote for repairs. Will trade-in or purchase old items. Microwave glass trays from \$10. Phone John on (02) 6166 5512 or 0403 050 960.

HOLIDAYS

BROULEE:
Spectacular views near beach. Six-bedroom, three-bathroom house. Two living areas, includes balcony with wonderful views, fully equipped. Great for family groups – sleeps 14. Phone: (02) 6257 1222. Visit www.broulee-beachhouse.com.

SERVICES

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2WP, the home of innovative garden and home cleaning tools are excited to announce we will be at Tulip Top Gardens from 14th September to 13th October. See you there. www.2wp.com.au . Ph: 1300 297 000.

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Luis Flores on 0404 605 687 or (02) 6140 1317.

SINGING:
If you can talk then you can sing. Lessons make singing easier. Experienced teacher. Varied styles including classical, sacred, musicals and popular. Phone Rosemary on (02) 6297 2974 or 0414 228 618.



Living Word

"To the author of the daily reflections, a very sincere and grateful thank you. I read them daily. You are a blessing."

Helen

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Five Minutes with John Pridmore

Why do you travel the world, sharing your testimony?
I meet Mother Teresa and she said to me, when I share my story I glorify Jesus, so this is why I share my story around the world.

What response do you get from people who hear your story?
I gave my first book to a man who had been in prison for 22 years. Three days after reading my life story he fell at a priests feet and asked to become Catholic. I also received an email from a young teen after speaking at his school, who said my talk was life changing and he would endeavour to help others in his neighbourhood.

Most Catholics tend to avoid reconciliation – was attending a reconciliation game-changer for you? Why?
I think I had broken all the commandments. At confession, I felt God's mercy and forgiveness. It was like I was alive again. I could hear the birds sing and the wind on my face.

You've spoken about your conversion on the world stage, in reflection do you think God was always walking with you?
Yes I think God has always been with me trying to call me to his love, but I was too prideful and evil to see him. I now thank him every day for never giving up on me.

John Pridmore will be speaking at the Retreat Day on Sunday 17th November at St Benedict's then the Healing Mass at 6pm. He is available to speak in schools the week of the 18th November.

The Gift of our Children



The Catholic Archdiocese of Canberra and Goulburn

Professional Standards and Safeguarding

Home
IPSS
Advisory Panel
Child Protection Code of Conduct
Privacy and Information Sharing Policy
Royal Commission
National Catholic Safeguarding Standards
Safeguarding Documents
Resources for Parents
Visiting Clergy
Safeguarding Contacts

THE GIFT OF OUR CHILDREN

PROFESSIONAL STANDARDS AND SAFEGUARDING

Safeguarding Documents

- Safeguarding Policy
- Safeguarding Children
- Safe Employment Practices
- Safe Behaviours
- Safe Environments
- Safe Record Keeping

Children are a gift from the Catholic community. Children have an inalienable right to be kept safe. The gift of our children.

Guided by the Archdiocese's Child Protection Code of Conduct, the Royal Commission's findings, and the faith community's commitment to safeguarding, the Archdiocese has developed these safeguarding documents.

These safeguarding policy and procedure documents, found under the Safeguarding Documents section of this site, were open for community consultation in November this year. Some very helpful comments were received and incorporated into the final documents. While these documents will be formally re-opened for consultation in November 2019, anyone wishing to provide comments can do so at any time by emailing the Institute for Professional Standards and Safeguarding at ipss@cg.org.au.

In November last year, the Gift of our Children; Professional Standards and Safeguarding page of the Archdiocesan website underwent significant renewal. The new page brought to the fore the Gift of our Children; a gift to be treasured; to be nurtured, to be kept safe.

Within this page are the Archdiocese's safeguarding documents as provided under several headings:

- o Safeguarding Policy
- o Safeguarding Children
- o Safe Employment Practices
- o Safe Behaviours
- o Safe Environments
- o Safe Record Keeping

<https://cgatholic.org.au/professional-standards/safeguarding-documents/>

During the month of November we encourage all members the Archdiocese to review these policy and procedure documents. We seek your comments on their content, ease of use and relevance to your parish's activities and Ministries. The consultation period closes on 30 November 2019.

All comments should be directed to Maria Hicks, Manager of the Institute for Professional Standards and Safeguarding at ipss@cg.org.au



Supporting parish initiatives

Coming Events

NOVEMBER 4 - 8: Theological Implications and Spiritual Application - Galong. Pre-sented by Fr Tony Kelly C.Ss.R. Venue: St Clement's Retreat and Conference Centre Galong. Ensuite room \$550, room with shared bathroom facilities \$450. For bookings contact the centre on 02 6380 5222 or info@stclement.com.au

NOVEMBER 6: Book Launch of "From Ganmain to Rome & Back". Invitation to the Book Launch of From Ganmain to Rome & Back: Reflections on the Life & Priestly Ministry of Archbishop Francis Carroll DD DCL by Dr Kevin Lawlor. Wednesday 6 November 2019 at 11.30 am, Ganmain Sports Club, 1 Ford Street Ganmain NSW. RSVP: Wednesday 30 October 2019 Email: philomenabillington@gmail.com. Mobile: 0428 593 191. PO Box 3007 Batehaven NSW 2536

NOVEMBER 8: Australian Religious Response to Climate Change (ARRCC) National Conference. The ARRCC invites us to attend its first national conference, to be held at the Australian Centre for Christianity and Culture, Barton, ACT, from Friday evening 8 November to 3.30pm Sunday 10 November.

NOVEMBER 8: Memorial Mass for Loved Ones who have died by suicide. Again this year, St Joseph's Parish invites the family and friends of those who have died by suicide to a special Memorial Mass. People of all religious and non-religious affiliations are warmly welcome. A light supper will follow which will be an opportunity to meet others who live with the impact of suicide. Specialist counsellors will be present to provide support.

To include a loved one in the liturgy (even if you are unable to attend) or for further information, please email Catherine at catherine.m.paice@gmail.com or call/text 0415 154 784.

NOVEMBER 13: Twilight Garden Party. A fun and spiritually enriching event for Catholic women & their friends. The evening will be mainly social but will include an outdoor movie (15 min video from Brene Brown on 'Trust') and a sharing by Ellen Thomas plus a brief opportunity to 'react' in small groups to what you have heard. Please bring a delicious plate of sweet or savoury finger food to share. Wine, juice, tea and coffee provided.

NOVEMBER 15 - 17: Legion of Mary Retreat. The Legion of Mary in Canberra-Goulburn are holding their Annual Retreat at St Clement's Galong on 15-17 November 2019. The retreat is open to all (not just Legion of Mary). Come and learn more about what it means to go to Jesus through Mary. Contact: Robert 0438 436 524.

NOVEMBER 22-24: Jugiong Parish Art Exhibition. The Parish of Jugiong is holding its eighth biennial art exhibition and sale at the Jugiong Memorial Hall over the weekend of 23-24 November 2019. For further enquiries on this weekend of full visual arts, please phone: Joy Coggan 0427 578790 or Paula Butt 0413137601 or look us up on facebook or our website.

NOVEMBER 23: Military Chaplain's Fundraising Dinner. Parishioners from all parishes are invited to support the training of Catholic Military Chaplains while listening to Mr David Smith

MP (Member for Bean ACT) and being entertained by the RMC Band Brass Quintet. Cost is \$55.00 per person for a 2-course hot buffet dinner and the event is BYO. The night is sponsored by the Knights of the Southern Cross and there are only 75 tickets available.

NOVEMBER 28: Breakthrough Conversations: Learn how to talk with others who disagree with us, in a respectful way that promotes positive change in refugee justice. If you are keen to help change hearts and minds about seeking asylum and building broad public support for positive policy change, this is for you! 6-9pm (with light supper) on Thursday, 28th November at the Quaker Meeting House, cnr Bent and Condamine Sts, Turner; RSVP by 22nd November to cath.blunt@hotmail.

REGULAR GROUPS

CANBERRA CHRISTIAN LIFE COMMUNITY (CLC): meets fortnightly. It's part of an international lay organisation originating from St. Ignatius of Loyola who formed the Jesuits. Contact Steve on 0407 147 540.

CATENIANS IN CANBERRA: A Catholic men's group sharing faith and friendship and supporting each other and their families. Meet on the third Thursday of each month, 6.45pm Southern Cross Club Woden followed by dinner, often with guest speaker. Contact: Phil Murray 0419 695 927.

COMMUNITY OF THE RISEN LORD CANBERRA: Meet at 7.30pm each Friday evening in St Brigid's Church parish hall (2 Bancroft St Dickson) for charismatic praise and worship with an anointed sharing of the Word. Contact Shan on 0412 310 364 or Sean 0448 510 237.

CONCERNED CATHOLICS OF CANBERRA-GOULBURN is a group actively committed to church renewal and reform in the spirit of Pope Francis. For further information, go to www.concernedcatholicscanberra.org or contact John Warhurst (john.warhurst@anu.edu.au - phone 0439 498 283).

COUPLES FOR CHRIST (CFC)

CANBERRA CHAPTER: For more information contact Chris Carlile 0414 938 831.

DOMINICAN LAITY: Meet on the fourth Thursday of the month at 13 Blair St Watson for prayer and reflection in the spirit of St Dominic. Contact Peter (62477036) or Michael (62497026).

GOOD SHEPHERD PRAYER GROUP: Meets each Wednesday from 7pm to 9pm in the parish room at St Peter Chanel's Church Yarralumla. Contacts Susanna on 0419 902 293, Neda on 0415 266 019 and Gabriel on 0432 082 642.

HOLY SPIRIT SECULAR FRANCISCAN FRATERNITY: Meet on the third Friday of the month at 7.45pm, St Augustine Church, 262 Beasley St Farrer. Secular Franciscans try to follow Christ in the footsteps of St Francis of Assisi. Call Tony on 0407 072 139 or Hélène on 0420 533 264. Email: sfo@fastmail.fm

LEGION OF MARY: Join for rosary, prayers and apostolic works for the glory of God under the banner of Our Lady. Contact LegionOfMaryCanberra@gmail.com.

MAN OVERBOARD: A monthly gathering of young men discerning priesthood. Each gathering will be held on the first Friday of every month (public holidays excepted). Please RSVP to Fr Paul Nulley at paul.nulley@cg.org.au

MARIAN MOVEMENT OF PRIESTS: Meets to pray a Cenacle at St Joseph's Church

O'Connor each Wednesday following the 8.00am Mass. Contact Maria on (02) 6247 4026.

menALIVE: Encouraging authentic Christian manhood, the Canberra chapter of 'Men Alive' meet on the first Monday of each month at St Christopher's Cathedral for Mass at 5pm. Mass is then followed by drinks at 'Public Bar' in Manuka.

MINISTRY TO THE NEWLY MARRIED: A mentoring program for newly married couples or engaged couples soon-to-be married. Contact Debbie and Brian on (02) 6231 3389 or 0414 878 167. Email: mnm@grapevine.com.au

ST JOSEPH'S PARISH GROUPS: These monthly groups all meet in the O'Connor Parish Centre. Visit <http://cg.org.au/oconnor/home.aspx>

TAIZE PRAYER GROUP: The Canberra Friends of Taizé Ecumenical Group Ecumenical group Uniting church at 5.30pm. All welcome. Enquiries to Annemarie (0421 492 554).

TEAMS OF OUR LADY: Teams is a movement within the Church that encourages couples to grow in love. Contact Genevieve and Tim on teamspower@bigpond.com or 0437 013 328.

YOUR HELP GROUP: Share your talents and time with others. Free exchange or low cost. Assist pensioners, low income, needy and less-fortunate people. Confidential. Phone 0403 050 960 anytime. John.

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Marian Procession Youth Pilgrimage

THE weather was glorious as Catholics from across the Archdiocese made their way to Galong for the 81st Marian Procession on Sunday October 27.

Travelling from Parishes distant and near, and from seven secondary colleges, members of the faithful joined Archbishop Christopher Prowse in enjoying a full day of prayer, music, communal eating and devotion to Mary in the serenity of the grounds at St Clement's Monastery.

Visitors brought with them food and drinks, along with hats and sunscreen, to celebrate one of the biggest and longest running Archdiocesan events that started with a pilgrimage by young people of the Archdiocese from Galong township to the Monastery.

