

C A T H O L I C
VOICE
ARCHDIOCESE OF CANBERRA AND GOULBURN
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“Kingdom of God
awaits to bud forth”



Archbishop's Message
Archbishop Christopher Prowse

An integral meaning to marriage and family life

ONE of my favourite works of religious art is the Apse Mosaic in St Clement's Basilica, Rome. It is simply awe-inspiring! The Church was completed in the 13th Century. Underneath it are two other Churches from earlier centuries. The mosaic, in brief, portrays the life-giving Trinity of God the Father, Son and Holy Spirit surrounding all life.

From above, we see symbols of God the Creator forming the cosmos (e.g., hand). Descending and in the centre is the crucifixion of Jesus surrounded by symbols of peace and eternity (e.g., doves). At the base of the mosaic is incredible luscious green growth emanating from living springs gushing forth from the base of the Cross of Jesus. These green vines spread all over the mosaic and surround small family groups in their everyday activities.

Visually, the intent of the artist is clear: the Trinity is the source of everything. The love and life of the Trinity nourishes all and gives hope. It is an emphatic statement about the meaning of the Trinity. It is a dynamic image of the love of the Trinity.

This medieval mosaic seems to put into artistic form the recent teaching of Pope Francis. He champions the notion of "integral ecology." That is, all in life is interconnected and interdependent.

We have just highlighted his encyclical called "Laudato Si'" (2015), on care for our common home, in the Archdiocese. Gathered recently at Yarralumla with our indigenous elders and parish representatives, we focussed on his teaching on this topic.



Apse Mosaic in St Clement's Basilica, Rome

His teaching is not simply about environmental ecology – although this is clearly a central theme. Pope Francis expands our care for the environment to include our care for each other in all its expressions. He calls this "integral ecology".

I pray that this recent gathering at Yarralumla will be a point of departure for us, reflecting afresh this key notion of "integral ecology". Walking alongside our indigenous friends, may we find this "mosaic" of life compelling. May it be a Trinitarian compass point for humbly finding practical ways for living out our interconnectedness in life.

In our times, this interconnectedness of life expressed in married and family life really needs an "integral" conversion.

It is simply not good enough to be passionate about environmental ecology and indifferent to the ecology of married and family life. Both are interconnected, as portrayed in the mosaic of St Clement,

Rome.

As the life-giving source of all goodness and love, the Trinity needs to surround the very vulnerable institution of marriage and family and give it new life in our times.

We are all aware, like never before, of the vulnerabilities of family life today. Ask any family! It seems cut off from the vital support of political legislation, cultural affirmation and the assumed moral understanding of the links between love sharing and child giving.

Let us pray for and practically support a true "integral" ministry supporting marriage and family life.

This Archdiocese does much to support family life and marriage enrichment. We are grateful for this. Let us start in our own homes. Kindness and expressions of love and forgiveness are a great start. It is all part of the mosaic of life lived in the Holy Trinity.

Let us try to live an "integral" mosaic of life!

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It's all about living, not dying



Zavone's tell their story



Who are our Archdiocesan members?



Archbishop Prowse's Pastoral Letter



Fr Frank Brennan: Signs of Hope in the Church



Unshrouding an ancient mystery

Inaugural
Tim Fischer Oration
PARLIAMENT HOUSE
26 AUGUST 2021
www.tfo.org.au



With John Anderson

Archbishop's Diary: June - August 2021

SUNDAY, 20 JUNE 11.00pm Mass, St Christopher's Cathedral

Islander, St Vincent de Paul Church, 5 Bindel Street, Aranda.

FRIDAY, 25 JUNE 12.00pm Opening of Clare Holland House Expansion Project, Clare Holland House, 5 Menindee Drive, Barton.

FRIDAY, 16 JULY 9.45am Mass, Smoking Ceremony & NAIDOC Mass, St Christopher's Cathedral.

SUNDAY, 27 JUNE 11.00am Mass, St Christopher's Cathedral

FRIDAY, 16 JULY 6.30am Feast of St Mary Magdalene Dinner, Canberra Southern Cross Club, Phillip.

SUNDAY, 4 JULY 12.30pm Mass, Aboriginal and Torres Strait Islander Sunday & 150th Anniversary of the Coming of the Light to the Torres Strait

SATURDAY, 31 JULY 10.30am, Episcopal Ordinations of Monsignor Anthony Ireland & Fr Martin Ashe, St Patrick's Cathedral, Melbourne.

SATURDAY, 7 AUGUST Mary Mackillop Pilgrimage – Solemnity of St Mary of the Cross, Eden

SUNDAY, 8 AUGUST 10.00am Confirmation, St Joseph's Church, Merimbula.

SATURDAY, 14 AUGUST 5.00pm Confirmation, St Patrick's Church, Gundagai.

SATURDAY, 21 AUGUST 10.00am Confirmation, Latin Mass Community, St Peter and Paul Church, Garran.



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Cover picture: Many thanks to (from left) Ali Reid, Anju Nojan and Monika Gilroy for their willingness to be photographed for our June edition. We wish them and their soon to be new borns every health and happiness.

Last chapter for ‘sacred ladies’ of Yass

BY DON SMITH

THEY arrived by horse and carriage and left in the digital age of smartphones, the internet and rovers exploring the planet Mars.

For 145 years the Sisters of Mercy have had an unbroken presence in Yass. Until now.

In May this year, Sr Aileen Wailes finished as the last Sister of Mercy to minister in Yass.

“It was a most difficult decision,” said Sr Mary Bennett, the Mercy’s community leader responsible for the local region.

“But it became necessary when it was time for Sr Aileen to leave and no-one else was available to continue the ministry.”

The decision was a very sad one for Sr Aileen, aged 91, but she saw it as inevitable.

“Most of us are getting on and COVID got in the way of everything,” she said.

COVID and the digital age would have been unimaginable to Mother M Paul Fielding and her pioneering band of Irish sisters who set foot in Yass in December 1875.

They began a much-heralded

ministry in the town that saw their 21st century sisters presented with a Certificate of Community Service on Australia Day, 2010.

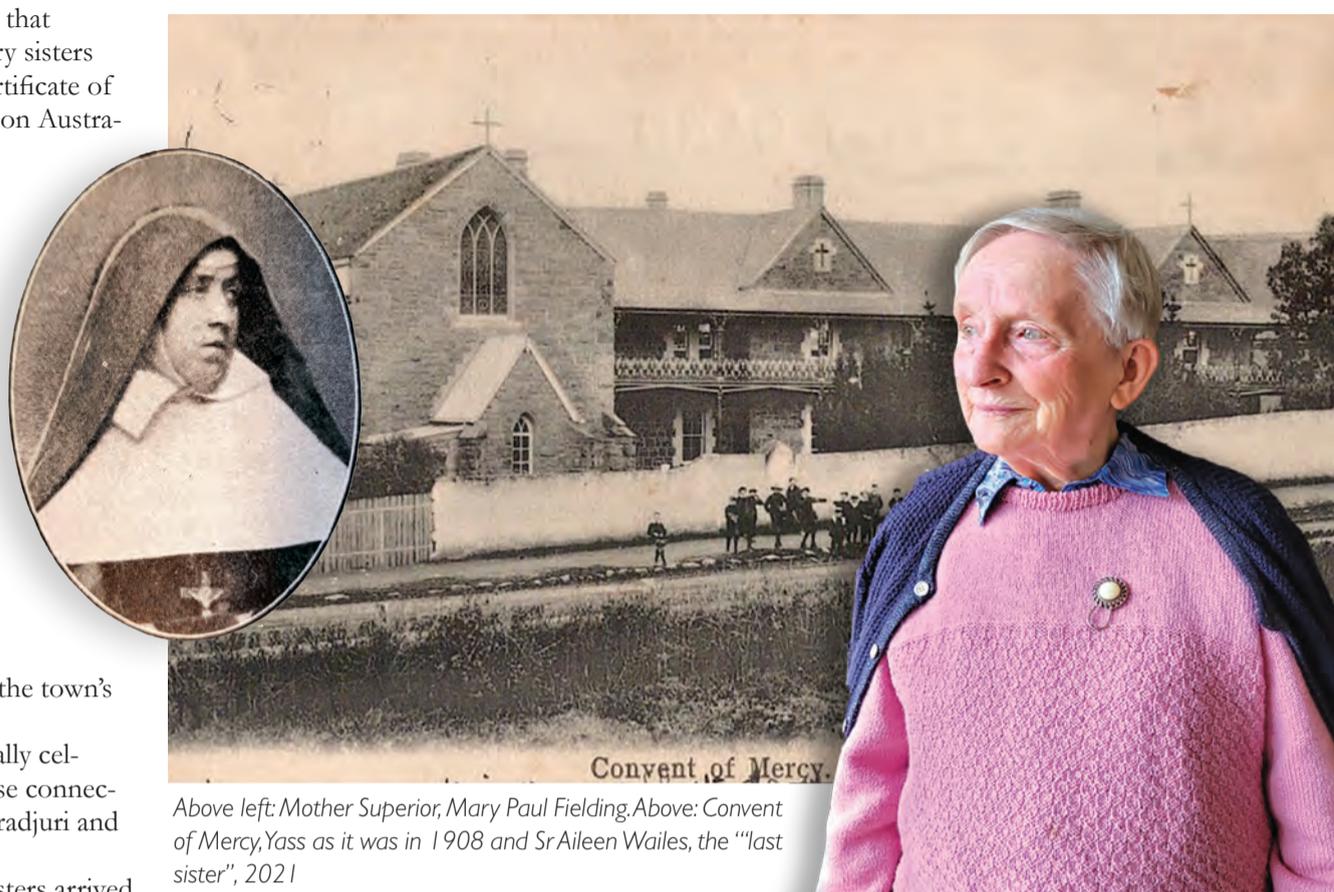
That legacy included over a century of teaching in Yass’s Catholic primary and secondary schools, ministering to inmates at the local jail, or visiting the poor and sick in homes and the Yass hospital.

The sisters were known to kick footballs wearing their long habits on the town’s dusty fields.

They were especially celebrated for their close connection to the area’s Wiradjuri and Ngunnawal people.

When the Irish sisters arrived that day in 1875 the town gave them a joyous reception that included an Aboriginal woman famously stepping forward to welcome the “sacred ladies”.

In the 1880s, the sisters taught in a school for the indigenous children of Yass,



Above left: Mother Superior, Mary Paul Fielding. Above: Convent of Mercy, Yass as it was in 1908 and Sr Aileen Wailes, the “last sister”, 2021

the first of its kind in Australia.

A Ngunnawal elder, schooled by the sisters, later wrote about them with affection, recalling how they even encouraged schoolboy boxing bouts – “strictly supervised of course!”

All will be remembered at a farewell Mass for the sisters at St Augustine’s in Yass on 18 July.

While it’s a short walk down the nearby lane named for Mother Fielding, it will be a

longer walk down memory lane for the Sisters of Mercy.

A long walk, too, for the people of Yass for whom the echoes of the “sacred ladies”, and their footsteps, will always be heard.

Parishioners zoom in on the journey

PARISHIONERS

from across the Archdiocese have had their say in Zoom meetings organised in preparation for the Plenary Council.

Archbishop Christopher Prowse joined parishioners, deans and archdiocesan plenary members to respond to the working document ‘Continuing the Journey’.

“We have concluded our Zoom meetings and I have found it very interesting listening to the reflections of the Church,” he said.

There were four main questions to help stimulate conversation addressing where the



Archbishop Prowse and Fr Richard Thompson participate in a Zoom Plenary meeting

Holy Spirit is acting in parishes, deaneries, the Archdiocese and across the nation.

“There was a lot of laughter, dedication and hope from participants which is always a good sign that the Holy Spirit is moving,” Archbishop

Prowse said.

He also commended them for the respect they showed each other as they listened and discussed.

The Zoom meeting discussions will assist Archbishop Prowse and plenary members Fr Tony Percy, Monsignor John Woods, Brigid Cooney and John Warhurst as they take part in sessions on a national level.

“This [deanery Zoom meetings] is an important step but it is not the only step, and I am looking forward to engaging the archdiocese more,” Archbishop Prowse said.

The first assembly will be held in a multi-modal form online from 3-10 October 2021, and the second assembly will be held in Sydney on 4-9 July 2022.

What are deaneries?

WHAT are deaneries and which deanery does my parish belong to?

Deaneries are a geographical and territorial boundary that gathers parishes within the archdiocese into four administrative regions, like an electoral area. Traditionally, the title deanery reflects the idea that for those rural or outlying (Latin: forane) parishes and parts of the diocese, the bishop’s presence and concerns can be made visible by a dean or vicar forane.

There are four deaneries in our archdiocese, Eastern (coastal from Batemans Bay down to Pambula/Merimbula); Western (taking in Boorowa, Gundagai and Tumut out to

Lake Cargelligo); Northern (north of Lake Burley Griffin ACT to Yass and Goulburn), and Southern (comprising south of Lake Burley Griffin ACT taking in Queanbeyan and the Monaro). There are four deans who represent the archbishop in their respective deaneries.

Put simply, the deans facilitate the voice of the archbishop to their people, and their people’s voices back to the archbishop. The deans can have other regional tasks which are carried out in accord with the archbishop’s wishes and in compliance with the Church’s Code of Canon Law. For a complete list of Deaneries go to www.cgatholic.org.au/parishes-and-mass-times/parish-directory/

Goulburn's cathedral restoration enters new phase

PLANNING is well under way for restoration and conservation of Sts Peter and Paul's Old Cathedral in Goulburn, with work expected to begin early next month.

Consultants Project Strategies Pty Ltd is overseeing the program, which is focused on urgent repairs to the roof, followed by extensive conservation works within the historic church and surrounding precinct.

Chair of the restoration committee Dr Ursula Stephens said the project will "repair, restore and renew" the cathedral, which has been central to parish life more almost 150 years.

Water damage to internal walls is apparent at the cathedral's rear. This will be addressed and new guttering and a more adequate wastewater system installed.

Outside, slate roof tiles have slipped and degraded over time. The roof will be re-tiled in stages using imported Welsh slate. Underneath them, broken timber

battens will be repaired and insulation installed to protect against leakage and to retain heat.

Urgent underpinning around the cathedral's entrance will run simultaneously with the roof repairs.

"Once that is done we can restructure the narthex (internal front entry) to bring more light in and allow people to see the beautiful stained-glass window that sits above the main altar," she said.

"It will balance the acoustics while showcasing the internationally acknowledged stained glass inside the cathedral."

The cathedral is now likely to close in early 2022 to enable the internal work. Meanwhile, restoration of the bell tower continues and is expected to be finished by October.

"We're all looking forward to the scaffolding finally coming off the tower," parish priest Fr Joshy Kurien said. "It will be an important signal to the community that we



The Goulburn Cathedral restoration committee

really are making progress on the restoration front.

"This is exacting and painstaking work by master craftsmen. Their skills are in high demand around the country."

A precinct plan includes possible restoration of the former St Brigid's school adjoining the cathedral for a heritage centre, gardens, columbarium, bookshop and cafe.

"We know that as a

community we share the responsibility of preserving Australia's heritage," Vicar General Fr Tony Percy said. "Our cathedral was the mother church for the Catholic diocese that extended from Parramatta to the Victorian border.

"There's a lot of work being done behind the scenes; the progress will start to be very evident to the community very soon."

Goulburn Cathedral Facts

- In 1867, Bishop Lanigan commissioned architect Andrea Stombucco to design a cathedral around the 1847 original structure.
- The use of locally quarried green porphyry stone makes this the only greenstone cathedral in the world.
- The cathedral and precinct was added to the NSW State Heritage Register in 2006.
- In 2020, a \$10 million campaign was announced to enhance the precinct.
- The archdiocese has put in a request to transform the 1871 structure into one of just six minor basilicas in Australia.



Help build a church in India



How much does your parish church mean to you? What if you had no church?

In the village of Kamda, in northeast India, there are 484 Catholic families that have no church. Holy Mass is celebrated each Sunday in the open air, next to a shrine of Our Lady. **The average Sunday congregation has reached 500 people, and many of them walk anything from 5 to 15 km in order to attend Mass.**

The children of the community love to come to the Sunday school, where they learn more about their faith. The people love the Lord and travel all this way to receive him in Holy Communion.

Until now, their community has had the status of a 'mission station', supported by the Piarist Missionary Fathers, but the bishop is soon to elevate it to an independent parish. **You can imagine**

then, that there is nothing the people long for more than a church of their own.

A permanent house for the Lord where they can receive the sacraments and grow in faith with their families. However, these people are far too poor to be able to fund such a project by themselves. Few of the people can read and write, most live a meagre life through basis subsistence agriculture.

The Bishop contacted Aid to the Church in Need and asked us for help. He recently travelled to Kamda to bless the foundation stone of a new church, but the project will go no further without help. We are proposing to give AUD \$40,000 so that the local Catholic faithful can finally build their very own church.

Consider what your church means to you, how it has been there in the major moments of your life, and how it contributes to your spiritual journey. Then consider our brothers and sisters

in faith in Kamda. Can you make an offering to help us build this church for them?

Please complete the form, or, scan the QR code / visit www.aidtochurch.org/kamda to make an offering online. As a sign of our gratitude, and on behalf of the people of Kamda, we will send you a small icon of Our Lady and the Christ child.



Thank you. May God bless you.



Aid to the Church in Need
ACN AUSTRALIA

Aid to the Church in Need is the only international Catholic charity dedicated to the spiritual and pastoral support of suffering Christians. Each year ACN supports some 5000 projects, helping to keep the faith alive where it is at greatest risk.



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A ‘reasonable and happy man’

Vicar-General Fr Tony Percy shares some reflections about his friend, Tim Fischer who was one of Australia’s most admired politicians.

TIM Fischer was a wonderful human being. I first met him as a young priest in Young, NSW. Those were the days of John Hewson’s Fightback package, which Paul Keating successfully savaged! At a civic gathering, I asked whether a GST was going to apply to school fees. Tim was clear in his rebuttal. Thus began a friendship.

He became Deputy Prime Minister in 1996. Nothing changed. He was busy, but always had time to chat. Later he married Judy Brewer, an intelligent and beautiful woman, who became a great soul-mate and they forged a wonderful, fruitful life together.

Tim had a great sense of humour and prodigious memory. He occasionally visited me when I was assistant priest at Queanbeyan parish in the late ’90s. The parish priest at the time, Father Michael Burke, held a Labor ticket. He informed Tim that he liked him, but that “he would have to fumigate the presbytery when he left!” When Tim visited later on, he enquired whether the purifying action had been carried out.

I was privileged to baptise their first son Harrison, whose faith in Christ has blossomed. When I travelled to the family home to say Mass and anoint Tim due to cancer, I was deeply moved by Harrison’s tangible faith. He had arranged and planned the Liturgy to the last detail.

In 2008, Sydney hosted World Youth Day. Then Prime Minister, Kevin Rudd, appointed Tim as Australia’s first ambassador to the Holy See. Tim called me, unsure if he was fit for such a position. Imagine!

Michael Tate, who was a minister in Keating’s government, told me that Tim also called him, asking if he thought such an ambassadorship was a full-time job. Michael said absolutely not! Tim didn’t ‘bat an eyelid.’ He went on to ask, ‘What should I not do when in Rome?’ Tate told me, ‘The perfect question.’

I was privileged to speak with Tim two days before he died in August 2019. He told me the cancer treatment was no longer working, that he would last until Christmas and

Inaugural
Tim Fischer Oration
STUDENT SPONSORSHIP
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that funeral arrangements were in place. Judy subsequently informed me that Tim had just emerged from a period of unconsciousness to phone me and that no one – yes, no one – had any clue that he was close to death. Such was Tim’s selflessness.

Not to my surprise, he wanted to talk about the Gospel of John, which fascinated him. He would sometimes call me on Christmas day complaining that the priests never proclaimed the prologue of John’s Gospel at Christmas Masses, instead

“What is the legacy of Tim Fischer AO? Young people can be assured that they can reach the height of their profession without compromising themselves.”

FR TONY PERCY

focusing on the Christmas story.

He had the last word, of course, having the prologue proclaimed by John Anderson at his State funeral. The day after Tim’s funeral, I was interviewed by ABC radio, who asked, ‘What is the legacy of Tim Fischer AO?’ ‘Young people can be assured that you can reach the height of your profession without compromising yourselves,’ I answered.

Blaise Pascal (1623-1662) claimed there are three types of people:

Those who have sought God and found him. They are both reasonable and happy. Those who have sought God and have not found him. They are reasonable but unhappy. Those who have neither sought God nor found him. They are unreasonable and unhappy.

Tim was a reasonable and happy man. A terrific person – faithful husband, tender father, treasured friend, public figure. Truly a great Australian.

‘Man of courage’ Tim Fischer to be honoured with Oration

THE late Tim Fischer AC will be honoured with an inaugural oration in his name at Parliament House on 26 August.

Tim Fischer’s successor as deputy prime minister and Nationals’ leader, John Anderson, will deliver the address.

“Tim was a very humane man who cared a lot about others,” John said.

“He was intent upon encouraging them and supporting them to give their best and to have a go.

“He was also courageous. In many ways he was quite shy and courage has to do with overcoming self-doubt and the fear of not being afraid.

“Tim could put his shyness and natural reticence aside in pursuit of what would be seen as higher objectives.”

Tim’s wife, Judy Brewer, said it takes great courage and self-belief to make a positive contribution in public life and for her husband this came from his years in the army during the Vietnam War.

“But it also drew deep on the values of the family he was born into and those who taught



L-R: Fr Tony Percy VG, Archbishop Christopher Prowse and Tim Fischer AC

and nurtured him along the way,” she said.

“He returned that support by becoming a mentor to so many others.

“He tried to be honest, courteous and respectful with people, acknowledging they would often have a different view or position to his.

“So many times I would see him making the tough phone calls or meeting people who were hurting and just trying to do his best to listen to them and provide representation or advice.

“This often took a personal toll on him as it does for anyone in a position of authority or decision making.

“Hopefully, the annual oration would help inspire others, particularly young people, to follow Tim’s lead.”

The Inaugural Tim Fischer Oration on Ethics in Public and Political Life will be held in the Great Hall, Parliament House, Canberra on 26 August 2021. Event starts at 6.30pm. Tickets \$30: www.tfo.org.au

INAUGURAL

Tim Fischer

ORATION ON ETHICS IN PUBLIC & POLITICAL LIFE

26 AUGUST 2021
Starting 6.30pm until 8.30pm

CANBERRA ACT
Great Hall, Parliament House

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SPEAKER
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Catholic Archdiocese of
Canberra and Goulburn

A journey of prayer and formation

BY FR TRENTON VAN REESCH

WHEN we contemplate our Catholic schools, the potential for students to be incredible mathematicians, talented sportsmen, or even literary geniuses is great.

Yet if they leave without growth in faith or, at the very least, an encounter with the living God - whatever their subsequent choices - our schools have essentially failed.

Through the first half of this year, Marist and St Edmund's College have embraced their identity as centres of evangelisation and catechesis.

More than 30 young men and some young ladies chose to join in a journey of prayer and formation in the Catholic faith.

A tailored program of Christian Initiation for young people saw students immersed week to week in the prayer and experiences of the sacramental life of the Church, nourished by the Scriptures.

Preparing to receive the Sacraments of Baptism, Reconciliation, Holy Communion, and Confirmation, these students were able to identify with the faith community of their schools, which always exist within the parish and local Church.

The rites linked students and their families to their local parishes, which is the program's central objective.

Our Catholic schools have a large percentage of non-Catholics. This program, delivered by

dedicated Catholic teachers and chaplains, meant students could make the faith journey and commitment in the company of their fellow peers.

They have had the opportunity to discover and grow in their relationship with their God and his Body, the Church, of which they are now living members.



MARIST COLLEGE:
*Nick Weir,
Student Faith
Formation
Coordinator*

This year, Marist College Canberra, in partnership with the Archdiocese of Canberra-Goulburn, ran a Rite of Christian Initiation for Youth program for a group of students who previously had not had the opportunity to receive the sacraments.

Staff at Marist lead the students through preparation for Reconciliation, Confirmation, and the Eucharist.

Students took time out of their week to be together and to learn about God's call for their life. The school encouraged their families and parish priests to be part of this journey.

Through this program, the students received a deepening of their faith, and experienced the love of God through the Sacraments while growing together in friendship.

The College, especially Marist's Mission Team, is very



St Edmund's College students and parents participating in the RCIA program.

proud of these six students, and we look forward to the impact they will make on the Church.



St Edmund's College:
*Michael Monagle,
Assistant
Principal*

Identity

This year several St Edmund's students ranging from years four to ten made their Sacraments as part of the RCIA Youth program, which helped-develop their faith and bring them closer to God.

The students have learned how the Sacraments can be a sustaining force and can nourish them throughout their life.

At the heart of being a Catholic school, our chief responsibility is to spread the

Good News of Christ and learn more about how our faith can animate our relationships.

Through their witness, these students have shown that they are willing to be young men who are open to sharing the Gospel message.

This decision should be acknowledged and encouraged as they continue on their faith journey.

Their families have supported these young men to grow spiritually, and with the College's assistance, they have been able to make these Sacraments of Initiation and Reconciliation.

Congratulations to all the young men who have made this critical step.

The program has been supported by Fr Trenton Van Reesch and Fr Chris Eaton MGL.

Nuncio appointed to Holy Land



POPE Francis has appointed Australia's Apostolic Nuncio, Filipino Archbishop Adolfo Tito Yllana, as Apostolic Nuncio to Israel and Cyprus and Apostolic Delegate to Jerusalem and Palestine.

The prelate has represented the Holy See on four regions: Africa, Asia, Europe and Oceania.

Adolfo Tito Yllana was ordained a priest in 1972. He graduated as Doctor juris utriusque (Doctor of Both Laws) at the Pontifical Lateran University in Rome.

In December 2001, St. John Paul II appointed him as Apostolic Nuncio to Papua New Guinea. Subsequently he appointed him Nuncio in the Solomon Islands. Pope Benedict XVI appointed him as Apostolic Nuncio to Pakistan in 2006 and Apostolic Nuncio to the Democratic Republic of Congo in 2010. In 2015, Pope Francis appointed him as Apostolic Nuncio to Australia.

CatholicCare and Marymead looking to the future

THE Archdiocese of Canberra and Goulburn is to undertake a review into future governance and operational arrangements for CatholicCare and Marymead.

The review was conducted in May and June to help decide the best future model for governance and operations.

Vicar General Fr Tony Percy paid tribute to the professionalism and dedication of staff and volunteers of both agencies over many decades.

"CatholicCare and Marymead, as leaders in social service provision, have been a core part of the mission of the Church in the archdiocese," he said.

"Our staff and volunteers are the daily face of the Church's calling to service for many in our community."

The review is being undertaken because of a rapid growth in population, changes to the community and social services sector, and a desire to deepen

the mission of caring for those in need.

"For decades CatholicCare have worked alongside Marymead in the ACT and surrounding NSW community providing services to those most in need," CatholicCare CEO Anne Kirwan said.

"This is an exciting opportunity for both organisations to review how we might work more closely together to respond to changing needs and increased demand for our services in the future."

Marymead acting CEO Tracey Hall said the review was an opportunity to build their capabilities and explore alternatives for future governance.

The review will be conducted by KB West Advisory, who have a deep understanding of the work of the archdiocese and of Marymead and CatholicCare in particular, with a final report to be released at the beginning of July.



There for any human

Alpha's practical local gesture of ecumenism



Alpha Australia and ACT Churches Council representatives gathered with Catholic Church leaders at an event celebrating the Week of Prayer for Christian Unity.

BY CLAIRE BAKKER

ARCHBISHOP Christopher Prowse and Anglican Bishop Mark Short have cast a vision for ecumenical collaboration and mission across the Catholic and Anglican dioceses.

The Alpha Course was launched in March in the Canberra region and provides an environment for people to ask questions and to be engaged in conversations about faith and life.

"As Bishop Mark and I are growing in our friendship together in our different communities, we want the friendship of the Holy Spirit to be expressed in our region," Archbishop Prowse said.

"It is a very exciting time for us all as we start to launch projects together like Alpha."

Alpha was started more than 40 years ago in the Church of England and has been identified as a key approach for parish renewal and youth and young adults' ministry including university chaplaincy.

The Alpha Course has grown across the archdiocese; going from four courses in 2020, to a planned 27 courses this year.

Several events since its introduction in March have brought in more than 130 participants.

Following the launch, Alpha Teams have been formed across parishes, schools, university chaplaincies and eclesial communities.

St Gregory's parishioners Selina and Frank Stanford took

part in their first Alpha course at the end of 2017 and then took Alpha to Queanbeyan in 2018 where they have run four Alpha courses.

"It opened my eyes to how much I didn't know about my faith," Selina said.

"I have been brought up Catholic since I was born and I kept saying I don't know how I don't know all this."

Frank said that it allows for a deepening of your own personal faith and helps with the journey.

"For me the most significant thing is that we as a parish have actually begun to invite people who aren't from our parish to our Alpha courses," he said.

Last month, in the Week of Prayer for Christian Unity, Catholics and Anglicans partnered with Alpha Australia and the ACT Churches Council to host a gathering. Church leaders prayed for a renewal of mission and commissioned Alpha teams as they go into church communities.

"It was great to see so many people come together on Pentecost Eve from churches across Canberra and the wider community," Bishop Short said.

Archbishop Prowse looks forward to continue working with Christian churches and says it is important to work together ecumenically.

"Bishop Short and I have identified Alpha as a practical and pastoral ecumenical gesture on the local level," he said.

It's all about living, not dying

BY DON SMITH

SINCE Canberra's Clare Holland House opened almost 20 years ago, Fr Bill Kennedy has visited almost every day.

COVID restrictions have now brought the 90-year-old's chaplaincy to an end but what stood out for him was the mix of those he ministered to at the hospice.

It was people of all ages, he said.

He also witnessed the important role faith played for many in their final stages, which also allowed for families to derive some consolation from the comfort it brought to their loved ones.

"It was very, very important for the families," Fr Kennedy said.

Fr Kennedy was one of many at the grassroots of those caring for people with a life-threatening illness.

It is the 30th anniversary of Palliative Care Australia, the peak body that represents all those who provide care in the sector.

CEO Camilla Rowland says the emphasis is on quality of life for people through managing pain and symptoms.

Care can involve an integrated or holistic mix of specialist or general support involving doctors, nurses, allied health, pastoral care, social workers and volunteers.

Palliative Care... it's more than you think! was the title of a recent PCA advertising campaign



Above: Palliative Care Australia CEO Camilla Rowland

that sought to address common misconceptions that palliative care is mostly for the frail and elderly in their last days.

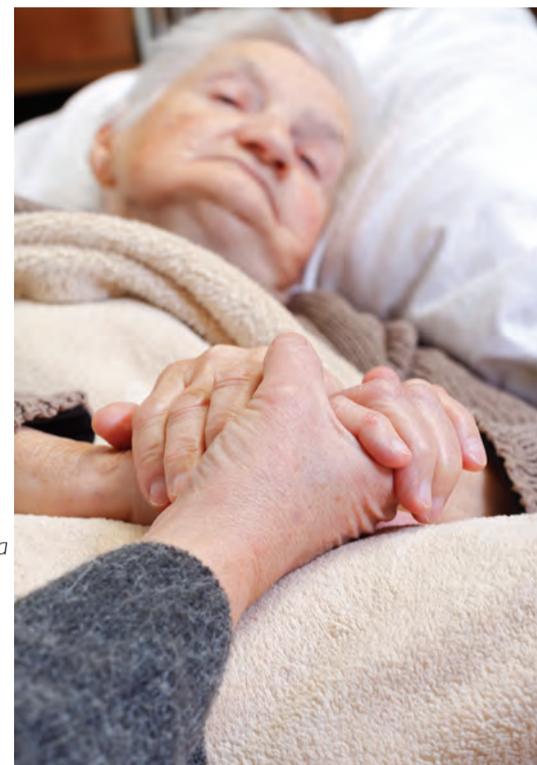
A recent Australian Catholic University study highlighted that, while the numbers were small compared to older groups, hospitalisations for children under 15 had increased by more than 10 per cent each year since 2011-12.

The study also showed that despite the increasing need for palliative care there was a shortfall in specialist doctors practising in the area.

Camilla Rowland agrees that more needs to be done and she welcomed the Commonwealth's recent \$58 million budget commitment to building capacity.

Much has already been done and she commends Catholic palliative health providers for their strong commitment to patient and family welfare.

For her, personally, Camilla



saw the importance of high-quality care when she was part of an integrated palliative team in rural Australia.

"We had all those elements of a specialist palliative care team and we could see it was the holistic support that was important for both the patient and their family," she said.

In the Canberra/Goulburn archdiocese the Catholic Voice has heard stories that highlight the compassionate and committed standard of care that is available locally.

"We were all treated like family," one person said of her experience at Clare Holland House.

"Even after mum had passed the staff stayed in touch with the rest of the family for weeks to come."

"The support was very beautiful," she said.

TELL the VOICE

Have you seen or been involved in a news event?

Have you got a story to tell or is there something you think the Catholic Voice should follow up?

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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



The power of love and forgiveness

BY JOAN HENNESSY

"I'll never smile again"
I whispered to myself as I lay in bed early one morning in the back of a campervan somewhere in the English Midlands. It was July 1978. We had been married 18 months and were on our "trip of a lifetime" together. Our relationship had been on shaky ground but we naively thought having six months on our own would offer us opportunity to 'work it out'. Instead, the 'gulf' between us was widening.

Two attempts at reconciliation failed. On the outskirts of Edinburgh, I announced it was over. I'd had enough. It was never going to work out and I wanted to go home. Bernard remonstrated but my mind was made up. We separated. I returned home some weeks later; Bernard embarked on the European trip we had carefully planned, unaware that the Lord would lead him on a unique path, too. But that's another story!

Once home, I moved back with my parents. A solicitor advised all I needed to do to secure a divorce was to apply to the Family Court once we had been separated for 12 months, pay \$100 and it would be a done deal. With no children, there was only a jointly owned house to dispose of. On his return, Bernard would reluctantly seek the path of annulment. We were married in the Catholic Church but I was a member of the Uniting Church at the time.

I found secretarial work. I felt obligated to share with my boss that I had separated from my husband and was using my maiden name. God knew, of course, that this man was happily married, had 8 children and had recently been profoundly touched by the Holy Spirit. Unbeknown to me, he and his wife and a small group of friends who met weekly to pray, added to their intentions that Bernard and I would be reconciled and our marriage healed. Many of Bernard's family share the same intention.

My boss reached out in friendship and engendered trust. He shared about his newly found personal relationship with God and encouraged me to pray. He invited me to a Catholic conference to hear inspiring speakers. I politely declined. One day when I was



at a particularly low ebb, he invited me again. "What have I got to lose", I asked myself, "my life's a mess". I said yes.

While at the conference I decided to pray as I used to pray, having stopped praying when my life went pear-shaped. As I did so, I heard a loud voice within my head say "Go back and ask his forgiveness." "No way!", I responded inwardly. Then guest speaker, Fr Richard Rohr, said that it was impossible to truly love someone if you were harbouring a deep resentment or hatred for someone else. It made sense . . . yes, I would go back and ask Bernard's forgiveness so that if I met someone else, I would not be taking the baggage from my marriage into this new relationship!

We arranged to meet. I asked Bernard's forgiveness. Shocked, he graciously responded by asking my forgiveness. We prayed together. Opening my bible (which my boss had given me) I read Proverbs 16:3 "Entrust your works to the Lord and your plans will succeed." How we would cling to those words . . . With trepidation, we agreed to try again, this time with God's help. It would be so easy to say that from then on it was smooth sailing. It wasn't. It was hard; it was challenging. We had to build trust from the ground up. We had to sit down and pray when we became aware we were not in unity. If God wanted us back together, then He would have to help us; we knew we couldn't do it on our own. We were learning to trust God as well!

We began meeting with my boss and his wife once a week before work to pray. They mentored us. Then we were invited



Top: Joan and Bernard 45th wedding anniversary. Above: Joan and Bernard's wedding day

to join the little community who had lovingly prayed for us and would continue to do so. It was a very new path.

Nothing is wasted in God's economy. He would guide us to become involved in marriage preparation with engaged couples, and later to take on the current role of mentoring those who are now offering marriage preparation to engaged couples. How impossible that would have seemed way back in 1979!

The climax to that conference came for me at the concluding Mass in St Patrick's Cathedral, Melbourne, at the moment of consecration. As the host was raised, an insatiable longing descended upon me: everything within me wanted to receive. I knew I couldn't because I wasn't a Catholic, so I held onto the pew to stop myself moving forward. Later I would be received into the Catholic Church. God is gracious and forgiving.

The proud parents of 5 children (and 1 in heaven) and now 7 grandchildren, God has blessed us abundantly!

St Joseph: a look below the surface of a great saint



Iconographer Sue Orchison with her icon of St Joseph and the child Jesus which is on the sanctuary of St Anthony's church, Harden.

BY DON SMITH

THERE'S a lot to love about St Joseph, patron of the universal church and numerous causes, stand-in father, husband, carpenter, superstar!

In his apostolic letter to mark this the Year of St Joseph, Pope Francis labelled the saint as beloved and tender, loving, obedient, accepting, courageous - a "hidden presence".

The "hidden" St Joseph resonates with many, including Canberra parishioner Joe Clark. Joe was named after the saint whom he describes as "hidden love".

But what's below the surface of this unseen St Joseph?

Is there fear?

Dr Joel Hodge, a senior lecturer in theology at the Australian Catholic University, said St Joseph was foremost a man and father.

"He was ordinary in many ways like us but discerned and acted on God's will for the good of his family," Joel said.

This idea of the discerning St Joseph is also underlined by a US theologian, Fr Matthew Spencer, who also said St Joseph's fears and anxiety did not imply a lack of faith or trust in God's plan.

They were, rather, "the human response to danger and difficulty in the world," he said.

For Robert Falzon, a husband, father and co-founder of menAlive, these difficulties for St Joseph would have hit hard: his betrothed was apparently pregnant to another man.

"What going on? I've paid the dowry and she's left me!"

As we know, the angel intervenes to allay St Joseph's concerns but it's the saint's initial reaction to Mary's pregnancy that gives us a window into Joseph's human side.

Robert suggests this invites us to use our imagination, along with the scriptures, to understand St Joseph and his fears.

Those fears would have been so evident when the young Jesus went missing for three days - why wasn't I there to protect him, to hold him tight?

Or they would have been part of the emotional parcel that all fathers have - am I a good husband, how can I be a better dad?

Fr Matthew says the fact St Joseph would have experienced these fears does not undermine his holiness.

For us, encountering St Joseph in his special year, in all his faith and his fears, is not to weaken his halo - but to strengthen it.

We glimpse Joseph the man, to celebrate St Joseph the great saint.

The lesson? Everyone has a story

BY FIONA VAN DER PLAAT

AS the principal of St Edmund's College in Canberra, Joe Zavone counsels his staff against making assumptions about students without knowing their story.

"Everybody has a story," he says, "and even when the boys do tell you their story, it's only part of it."

This is a lesson Joe, who comes from a dysfunctional family with a violent father who left when Joe was nine, learnt early. It's also a lesson reinforced in his relationship with wife Louise, a long-term teacher and now an Executive Secretary with the Australian Catholic Bishops Conference.

The main assumption they have faced in 25 years of marriage, especially given their roles in Catholic education and within the Church, is that they must have children of their own. When the question inevitably arises – usually in the form of "how many?" – Louise simply replies that they have never been blessed with children and the couple is generously open about the pain this has caused them.

Their openness extends to participation in Catholic marriage forums and Louise's roles with marriage and family

advisory bodies to the bishops. These are opportunities to highlight the different kinds of families to be found in the Catholic Church.

Louise points out "this is not everybody's story but it's our story". They might not have the quintessential Catholic brood, but they are best friends, come from similar backgrounds (single-parent Catholic families in the less affluent southern regions of Sydney) and have shared interests.

They are godparents to many of their nieces and nephews, and have had ageing parents to care for, students to think about and pets to look after. At present, an old labrador named Ninja is part of their family (the result of a pet-minding arrangement that became permanent), as is a friend's 18-year-old son, who is living with them while he attends university in Canberra.

These arrangements are all proof that "families are messy", as Joe says. "The older we become, the more conscious we are of the problem for people who don't have their vocation necessarily recognised by the Church," he says of what he sees as a focus on the traditional family



Joe and Louise Zavone relax at home with Ninja the labrador

make-up, often to the exclusion of others. "We need more of a balance."

Despite this, the couple has found strength in their shared faith and in their struggle with

infertility. Having researched the issue of childlessness, Joe was surprised to find it drove people apart. He and Louise feel it has brought them closer together.

Louise believes it has helped that they have never blamed each other for their unexplained infertility and have always found ways to connect. They met as teachers at what is now Mt Carmel Catholic College in Campbelltown in 1995 and bonded over their faith and other interests.

Louise tapped into Joe's love of theatre and they enjoyed dance and travel. Indeed, overseas travel helped them deal with the realisation, eight years into their marriage, that children may not be part of their story.

Now, despite not being sports buffs, they are learning to enjoy schoolboy rugby and share a love of good food. One of five children, Louise, whose father died when she was 16, has always delighted in bringing her family together over a meal (the limits of COVID-19 and living in Canberra, away from the bulk of her family, since 2018 notwithstanding).

The pain of their childlessness will always be there, especially as their friends become grandparents, but Louise is philosophical about it. "I just celebrate that with them, knowing it won't be our joy," she says.

Vinnies inspired to go greener

BY CLAIRE BAKKER

VINNIES, which has recycled donated goods in Canberra for 55 years, is looking to do more for the environment by cutting emissions and storing solar power.

The St Vincent de Paul Society Canberra and Goulburn has developed a strategic energy roadmap focusing on energy creation, sharing and storage to reduce its carbon footprint.

"Future projects already planned include the conversion of 50 per cent of our fleet vehicles to electric over the next year," CEO Bernie van Wyk said. "We have also shortlisted 17 Vinnies sites that will have solar panels installed."

Over the next 20 years, the solar project alone is forecast to reduce carbon emissions by nearly 6000 tonnes and save the society more than \$1 million in energy costs.

Once a project to redevelop and extend the



Vinnies warehouse at Mitchell is completed, the society will investigate installing a large solar array with battery storage to provide energy for more Vinnies projects.

"We are currently holding initial discussions with ActewAGL who are developing a virtual power plant product which will help make this

project financially viable," Bernie said.

One of the many programs Vinnies delivers on behalf of the ACT Government is the Smart Home Energy Program which helps those living on low incomes to reduce their electricity and gas bills.

Vinnies draws inspiration from Pope Francis' encyclical

Laudato Si': On the Care of the Common Home, and hopes that its efforts might inspire others in their own initiatives and activities.

"You do not need to be a technical expert to plan and evaluate the installation of a solar system," Bernie said. "The most important step is simply to begin your journey."

- In the last financial year, Vinnies processed more than one million tonnes of donated goods through its ACT warehouse.

- Seventeen of 38 Vinnies sites will have solar panels installed.

- Vinnies annual carbon offset for all systems is estimated at 296 tonnes per annum with all installations to be completed by September 2021.

- Vinnies will convert 50 per cent of its vehicle fleet to electric power over the next year.

The who, what and when of the Plenary Council

Who will attend the Plenary Council in October?

282 members (formerly referred to 'delegates') from across Australia have confirmed their participation in the two Assemblies of the fifth Plenary Council – in October 2021 and July 2022.

These members are drawn from dioceses, eparchies, ordinariates, personal prelature, leaders of religious congregations and representatives of church ministries.

When was the last Plenary Council in Australia?

The last Plenary Council was held 80 years ago in Australia in 1937.

What is the purpose of the Plenary Council?

A Plenary Council is a formal meeting of the bishops and other representatives of all the dioceses and eparchies of the Catholic Church in Australia. Its purpose is to discern what God is asking of us in Australia at this present time.

How were members chosen?

A process of calling for Expressions of Interest happened in each diocese across Australia from November 2019 to December 2020. Our archdiocese was allocated two lay positions. In our archdiocese a panel was formed comprising the Plenary Coordinator and two lay leaders, one of whom chaired



The Canberra and Goulburn Archdiocesan Plenary members (from left) Monsignor John Woods, Brigid Cooney, Archbishop Prowse, John Warhurst, Sally FitzGerald and Fr Tony Percy VG

the panel. Written Expressions of interest were reviewed with two members' names submitted to the Archbishop for his approval. Two further names were also submitted as

'reserve' members in case of any withdrawals.

When will the Plenary Councils occur

Due to COVID-19 restrictions

the first session will now occur in 'hubs' across Australia from October 3-10, 2021, and then in Sydney from July 4-9, 2022. Find out more at www.plenary-council.catholic.org.au

Listening and sharing through the process

With the first session of the Plenary Assemblies planned in October, Catholic Voice asked several parishioners about their involvement with the Plenary process and the benefits they see for the local and Australian church.



Madeline Ryan
Immaculate Conception Tumut

IN discerning the power and movement of the Holy Spirit, the discussions as we move towards the Plenary Council could be summarized in one word, hope. Representatives discussed the strong faith that has sustained us in difficult times, that despite spiritual distance from the church, families are increasingly presenting their children for Baptism, sacramental programs are bringing people back in touch with their faith, and the love and light of Christ is still shining. There is hope.

There are issues that are not unique to parishes. We share sadness at the scandals within the church, we lament the decreasing numbers of young people, rural parishes suffer the tyranny of distance and lack of priests and good catechesis is missing. Some issues we disagree on, but God is not a God of confusion, so we keep listening to the Holy Spirit and discern what is God's will, and what is our will.



Dennis Sleight
Sacred Heart Parish Temora

I TOLD someone I had participated in a Zoom meeting to discuss issues related to the Plenary Council. He said, "Isn't that just for bishops?" I could see his viewpoint. The hoped-for discussions by Catholic laity have been less frequent than I expected when the Plenary was first mentioned. Sadly the message is not getting through to most in the pews. Nor is it reaching those who don't go to church – a vast group we should be listening to.

I wonder if our church wants to hear from the people. The issues raised in the meeting were important but too few are aware of the conversation. Are we satisfied with the way our church is going? I'm not and I know others who would say the same. If our leaders don't hear our voices, we cannot complain later that they are ignoring us. Our silence will be taken as expressing satisfaction with the status quo.



Patti Jo Crockett
MGL, St Anthony's Wanniasa

WE are in a God-moment opportunity. A movement of the Spirit is abroad, dismantling our entrenched mindsets, opening our hearts and spirits for conversion, giving us ears to hear, eyes to see, and calling us to confidence in God reshaping our church in Australia. When everything can seem to be going wrong, falling apart, diminishing resources, in the midst of an increasingly hostile public stance towards Christianity, this is the very time when the Holy Spirit's presence and action encompasses us, encourages us, strengthens and equips us in the task before us.

Wisdom, discernment, courage, boldness, and humble, loving trust in God at work will enable the gradual reshaping. We are on the way. The Plenary Council process is key to this new movement. It is a moment to recognise, affirm, build up, encourage all the often heroic efforts of legions of faith-filled people living the Gospel. We are the church.



Jim Wade
Blackfriars Parish, Watson

MY reaction to the announcement of a Plenary Council was that it would be primarily concerned with legislative and governance. I now realise that, as Archbishop Costelloe [President of the Plenary Council] makes clear, the Plenary Council is a "Journey of Discernment" where we respond to Vatican II's mandate to scrutinize the signs of the times and interpret them in the light of the Gospel.

The Plenary Council Working Document notes: It is not therefore a matter of inventing a "new programme". The programme already exists: it is the plan found in the Gospel and in the living Tradition... but it must be translated into pastoral initiatives adapted to each community. Archbishop Costelloe says: "Long after the second of the two formal Assemblies is concluded we will still be trying to listen to what the Spirit is saying so that we can continue to delve into the depths of the question of what God is asking of us in Australia."



Beth Gibson
South Belconnen Parish

I THINK of the Plenary Council as an opportunity to stop and consider the Church in Australia; how we are, what we could or should be, and how we can get there. I am heartened by the willingness of people to struggle with the big questions; to consider how we can become more faithful, hopeful, authentic and caring people of God.

In my parish we held several meetings. The numbers were small, and they were made up of people looking for renewal and reform. It is not clear what others think - silence is hard to interpret. Challenges have included: suddenly being asked for our opinions with little input or formation; the pandemic; the broad range of Catholic experiences and expectations; cynicism and anxiety about outcomes; and an apparent lack of unity and leadership from the bishops. This once-in-a-lifetime opportunity to refashion our Church communities and structures is precious. I hope we can all be actively engaged.

Who are our Archdiocesan members?



In the lead-up to Australia's Fifth Plenary Council, the Catholic Voice sought the views of some of our Archdiocesan members. Here they discuss their Plenary journey, their reflections, and expectations.

WHAT has your role been?

In terms of the official plenary process my role hasn't been to do very much yet. I have a set of core beliefs about greater equality for lay people in the church especially women. I am a believer in increased transparency, accountability and co-responsibility in the church. I am an open-minded good listener. I believe the church is at a crisis point and there has to be some bold reforms taken.

What do you expect to come out of the plenary process?

The honest answer is, I don't know. It's a process that has been made much more difficult by the fact that we aren't all meeting together, we are in multimodal hubs and online so in terms of the logistics that's difficult and we haven't had our training sessions yet and the agenda hasn't been published yet. The aspirations have been set very high and I think there has to be something substantial across several areas in terms of the church's internal operations and the church's relationship with the wider world.

What do you believe are the perceived expectations from those in the Archdiocese?

Some people are more or less happy with business as usual with some tinkering around the edges, but a whole lot of people are unhappy in terms of the place of women and Aboriginal and Torres Strait Islanders in the church, dealing with the ageing of the church, and it's a necessity to do something about those.

What do you tell people who believe nothing will change?

I tell them that this is a great opportunity and try to put your scepticism on the backburner



John Warhurst

for a while to give the process a chance.

How confident are you that the outcomes of the plenary will represent the changing demographic face of the church?

The church is changing around us and in my own parish it is more multi-cultural than ever. The church has to engage with the hopes and aspirations of recent immigrants and the multicultural community. That depends on a willingness and confidence of the multicultural community to speak up for themselves and to engage and also listen to other delegates.

Do you feel you are a voice for a particular group of people in the Archdiocese?

I hope to be a voice for everyone. Having said that there's no doubt because of my background and age I am a Vatican II Catholic and I hope to speak for the aspirations of Vatican II Catholics who have had a lifetime of hoping for church reform including a voice of the laity.

WHAT has your role been?

I am not representing myself or the parish I belong to; I represent the National Aboriginal and Torres Strait Islander Catholic Council (NATSICC).

What do you expect to come out of the Plenary process?

I expect the Catholic Church in Australia to open their ears and hear Aboriginal and Torres Strait Islander people - I expect them to actively listen. We have talked, but they have not listened. Where are Aboriginal and Torres Strait Islander people in the Catholic Church? Nobody can answer that. We want to be part of the Catholic Church. But we feel we are not wanted. There are very few churches in this archdiocese that display Aboriginal religious artefacts or acknowledgment plaques. We're not on committees, parish councils, or liturgy committees. We're not in any music ministries.

What do you believe are the perceived expectations from those in the Archdiocese?

We expect that we will all work together. It's all about reconciliation and all of us coming together. The non-indigenous people need to be reconciled

WHAT has your role been?

My role is representing the archdiocese. I have been involved since 2017 with listening and discernment groups. I made sure to go to the ones the Canberra cathedral parish was running because it is important to hear what others are saying and represent the people that I believe are on the margins.

What do you expect to come out of the plenary process?

I expect there to be some action and really positive change happening for our church. I am a little bit hesitant to have too many expectations because sometimes things can get lost in the words, but it's important to remain hopeful and to challenge ourselves to believe that this can be something really powerful.

What do you believe are the perceived expectations from those in the Archdiocese?

There's lots of different perspectives and action plans on what people think should happen. I think some are expecting change on things that the Australian church can't actually change. What has been really good about it being a



Sally FitzGerald

with us, and we need to be reconciled with them.

What do you tell people who believe nothing will change.

Well, be part of the change. A woman said to me, "don't get on the Plenary Council; they'll do nothing. It's just priests." I said, "You're the one that's always whinging and whining. You want an Aboriginal culture in the church and Aboriginal spirituality. If you don't want to be part of it, nothing's going to change. You have to say what you want. But you have to be in there, you can't expect to sit outside Myers and want a pair

plenary council rather than a general assembly, is that it does have some power to do that sort of church legislation stuff. People are expecting there to be changes in the way we have our governance structured, changes in church culture in how we respect and honour people from diverse backgrounds particularly women, young people and Aboriginal and Torres Strait Islander people.

What do you tell people who believe nothing will change?

I tell them it is really important to have hope and engaging in the process is how things will change. We have to have that kind of optimism and hope and we have to let it change ourselves first instead of expecting it to be the big picture.

How confident are you that the outcomes of the plenary will represent the changing demographic face of the church?

I am quietly hopeful. I think there could have and should have been more intentionality in the way they selected delegates or the way they had people representing the church to make sure we did include

of slacks – you need to walk into the shop!"

How confident are you that the outcomes of the plenary will represent the changing demographic?

This archdiocese has reached out to migrants, especially from India, the Philippines and South America. I think it's great, all these cultures coming together. They're accepted. However, the church is not reaching out to the Aboriginal people in this archdiocese, and that's the shame.

Do you see yourself as a voice for a particular group of people?

I shouldn't be, but I am a voice for Aboriginal and Torres Strait Islander people in this archdiocese. I represent those who are westernised and urbanised. Why not welcome Aboriginal people in your parishes? All you have to do is ask, and that's not being disrespectful. Where do you come from, where's your mob from, do you know anybody here? This makes people feel welcome. Aboriginal people are shy, and they're out of their comfort zone when they come into a Catholic church.



Brigid Cooney

people of diverse backgrounds. I think that there are enough people who are aware that it is really important for shaping the future of the church that it won't get left behind.

Do you feel you are a voice for a particular group of people in the Archdiocese?

I am wary that I can get put in the young woman and youth category. I want people to see that I am not just for young people or for women in this process, I am for all people.



PASTORAL LETTER

ARCHBISHOP
CHRISTOPHER PROWSE



Breathe in Breathe out On evangelisation and the plenary council of Australia

"...Receive the power of the Holy Spirit which will come on you, and then you will be my witnesses to earth's remotest end." (Acts 1/8)

Witnesses to the resurrection – proposing not imposing

We are to witness the Good News of Jesus Christ, our Saviour. It is like breathing. There is a breathing in. There is a breathing out. We breathe in the life and power of the Holy Spirit as we renew our Baptism, Confirmation and Eucharist (RECEIVE!). We breathe out the Holy Spirit when we witness Jesus to all (GO!).

We call this evangelisation. It is something we PROPOSE to the world.

It is the opposite of IMPOSING on others. When we impose, we proselytise. People rightly feel troubled by this. Catholics, when true to our ancient Tradition, never impose the Good News of Jesus on anyone. At the same time, as St Peter encourages, we must "always have your answer ready for people who ask you the reason for the hope that you have." (1 Peter 3/15)

Evangelisation is not SOMETHING we teach. It is SOMEONE (Jesus) we propose by witnessing in all sorts of ways – only sometimes verbally, especially in personal testimony. As St Pope Paul VI put it in 1975, "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses." (Evangelii Nuntiandi, 1975, 41)

Witnessing to the Resurrection has continued since the pouring down of the Holy Spirit at Pentecost. It is evident in what is said and in our actions, especially with the poor. It is seen in our prayers and celebration of the Sacraments, especially the Mass. The love we share with each other and the world gives further examples. We see it in our poetry, iconography, music and architecture. We are attentive to subtle evangelisation taking place in marriages and families, in education, health and social services. We include too our

workplaces and neighbourhoods.

Conversion and proclamation

It is not only a matter of breathing in and out the Holy Spirit. It is also a cycle. It is like Jesus with the disciples on the Road to Emmaus (Luke 24:13-35). There is a cycle from being evangelised to becoming a witness to the Resurrection. The entire Church must participate constantly in this evangelising cycle. It requires repentance and conversion, deep prayerful listening within and humility with others, courage and love in everything. It is open to learn from our theological creeds and our biblical/sacramental life.

Evangelisation, too, is not simply between persons within our own religious circles and "to earth's remotest end." It is also a saving proclamation to the cultures and sub-cultures of society. This includes the worlds of science and social media. Also the worlds of sport and corporate governance. Included too are the world's hunger for dialogue, winning the peace in political conflicts, and speaking the depths of full truth in ethical conversations too often based on half-truths.

It involves collaborating in mercy and justice with our Aboriginal and Torres Strait Islander peoples. It means talking seriously about integral ecology. All such panoramas of human longing are the new horizons of evangelisation today. It is where the Kingdom of God awaits to bud forth. Our humble efforts locate where the Holy Spirit is already present. We then do all we can to propose deeper



encounter with Jesus and promote "Thy Kingdom Come".

All the baptised

All of us are involved in the work. As Pope Francis teaches: "all the baptised, whatever their position in the Church or their level of instruction in the faith, are agents of evangelisation." (Evangelii Gaudium, 2013, 120). In essence, it begins by a mutual listening. There is respect offered. Everyone has something to learn. This walking or journeying together is the essence of what is called "synodality". From discerning together, we move to acting together.

The Plenary Council of Australia

This is precisely what is happening already with the Plenary Council of Australia. We have been journeying together for a few years now. The two national assemblies are approaching. We are praying for a renewal of a Christ-centred Church at the service of humanity. We travel with Mary, Mother of the Church and Help of Christians.



St Mary MacKillop is our model of Australian discipleship.

..... in recent years

It is time to renew our life in the Archdiocese in the light of



the Plenary Council and respond within our Catholic Tradition with courage and hope.

I believe the Holy Spirit is already "budding forth" afresh in this Archdiocese in its parishes and communities in so many ways. The following, in no way exhaustive, come immediately to mind:

A healthy society means healthy families. The

Archdiocese has initiated wonderful practical pastoral initiatives that **renew families and mentor marriages** in the Christian vision.

Somewhat unexpectedly, the **youth apostolate** in the Archdiocese is blossoming. The youth are more and more belonging to "safe havens" where Jesus is encountered and the Catholic faith is explained in a persuasive manner. It is a methodology of youth evangelising youth to "belong, believe and become".

The COVID-19 pandemic still causes so much heartache. Yet, paradoxically, it is opening up so many new pastoral avenues via **social media** to witness to the Resurrection. Our *Catholic Voice*, for example, is now not simply in magazine form but in daily and weekly digital formats that truly nourish faith. These new formats are very popular.

There is a worldwide movement for greater accountability and transparency. This is especially the case in Australia due to



the damning Royal Commission into sex abuse of minors. It is clear that the Archdiocese is developing growing sophistication in the area of **administration and governance issues**. This is especially seen in the areas of professional standards and closer links between the parishes and the Archdiocesan administration.

The continuing influx of **wonderful migrant families and new ecclesial groups** into the Archdiocese is such a special blessing of the Holy Spirit on us all. Often coming from countries of origin where Christianity is suppressed, they are strong in their faith and ready to witness to us all their love of the Catholic Church.

..... in recent times

In our Archdiocese of Canberra and Goulburn, we have just completed four consultations in our deaneries reflecting on our Church through the prism of the "Continuing the Journey" working document. This national document has summarised and shaped our reflections on the Plenary Council so far. Our reflections have been respectful. We are really trying to discern in a communal manner.

This is new to us.

I have listened to others on the lights and shadows of passing on the faith in this Archdiocese in our times. So many good things and challenges were shared. The following were of particular note. There are the various pastoral contexts of the rural and city parishes, the love of our parishes, priests and the sacraments, the role of women in our Church, the importance of youth, sex abuse challenges, the contributions of Aboriginal and Torres Strait Islander peoples, governance issues, the opportunities of social media, and so on. All of this was expressed in the current social situation of the COVID-19 pandemic.

Many stepping-stones ahead

Our faith journey continues in trust of the Holy Spirit. There are many significant stepping-stones ahead for us. The national Plenary Council looms immediately on the horizon. Then there is the follow up back in our Archdiocese. Where is the Holy Spirit leading and guiding us nationally, in the Archdiocese, and in our parishes/deaneries? This is our constant question and prayer intention.

The Church is always being renewed in history as she continues to pass on our living faith to new generations and cultures. This is our moment to "breathe in and breathe out" the Holy Spirit who guides and animates the Church. This always gives us hope and deep peace.

So, therefore, let us "Receive" the Holy Spirit with great openness of heart and "Go" with great hope into this "change of era" world of today.

A smorgasbord to

The Archdiocese is brimming with initiatives for engagement, fellowship, and ministry. From theological discussions to craft groups, from courses to prepare and strengthen marriage to supporting the disadvantaged within our community. A veritable smorgasbord is on offer for people to contribute in a way that suits their lifestyle and interests. Here the Catholic Voice celebrates the mums and dads, the retirees and the young, the religious and clergy, those slogging it out at university and those with no formal education. Thank you to all who have given their time and resources to further the Kingdom of God.

Women's Groups

Archdiocesan Women's Taskforce – catholic.women@cg.org.au

Call to Connect – Bronnie Schlager 0432 257 622 OR calltoconnect.ministry@gmail.com

Mothers Prayers – Anne Hartwell 02 6282 0874 OR australia@mothersprayers.org

Sisterhood National Catholic Women's Movement – Karen Doyle 0499 877 833 OR info@sisterhood.org.au

Women Alive – Winniefred Rebello 0451 015 527 OR winrebello09@gmail.com

Men's Groups

Parish Men's Group – Contact your parish for more information.

Men Alive – Torrien Lau 0432 679 630 OR torrien@internode.on.net

Catenians - canberra.circle@thecatenians.org.au

Christian Meditation There are a number of Christian Meditation Groups across the Archdiocese. Contact coordinators Rod and Susan Page on 0401 731 918 OR contact your local parish office for more information.

Marriage and Family

Teams - Tim & Genevieve Power 0437 013 328 OR timjim1@bigpond.com
ACT AMICUS Group (widowed, separated and divorced) – Patricia Clark 0412 351 548 OR patricia.clark51@hotmail.com

The Marriage Course



The Archdiocese has launched its third Marriage Course for married couples. Couples take part in a seven-week course at home via Zoom. It is designed to help couples build strong foundations, learn to communicate more effectively and to resolve differences. Couples will be equipped to assist in running the course for the wider parish community later in the year if they wish. Marina and Andrew from St John the Apostle Parish said the course had an unexpectedly positive impact on their family. "Dinner-time discussions have included some of the topics discussed that are universal to all people, like bad listening traits or our reactions when angry," they said. "Identifying such traits has helped us to improve our communication with one another; investing in one's marriage truly helps not only the couple, but also the family." Thirteen couples from Cootamundra, West Wyalong, Moruya and suburban Canberra currently gather every Tuesday at 7:15pm. The next course will start on Tuesday 3 August.

Marriage Discernment (single or dating) - lara.kirk@cg.org.au <https://cgcatholic.org.au/marriagefamily/single-dating/>

Archdiocesan Marriage Preparation - lara.kirk@cg.org.au www.cgcatholic.org.au/marriage-preparation/

Ministry To The Newly Married - Ralph & Angela Frank 0401 994 081 mnm@grapevine.com.au <http://bit.ly/MinistryNewlyMarried>

The Marriage Course - 6 weeks online Steph Ransom 02 6239 9838 steph.ransom@cg.org.au www.themarriagecourse.org.au

Marriage Encounter Weekends - Grace & Brendan Price 0423 431 683 gracebucknill@hotmail.com www.me.org.au
The Parenting Course - 10 sessions online Lara Kirk lara.kirk@cg.org.au www.themarriagecourse.org/try-parenting/

Couples for Christ Australia Don & Carmie Velasco 0420 829 393 www.cfc-australia.org.au

Disciples of Jesus Community Peter & Judy Mullins 0403 851 917 <http://dojcommunity.com/>

Focolare Movement Keith & Anna Linard 0412 376 324 linard.anna@gmail.com

Jesus Youth Anju Francis 0470 455 579 yanjufrancis@gmail.com

Neocatechumenal Way Gerald & Tania Scerri 0426 236 662 geraldscerri@gmail.com

Youth

Parish Youth Group – There are a number of youth groups in our parishes. Please contact your local parish office to learn more.

Jesus Youth (Indian) – Anju Francis 0470 455 579 OR yanjufrancis@gmail.com
Youth for Christ (Filipino) - info@yfc.org.au

Syro-Malabar Youth Ministry (Indian) – symcanberra@gmail.com

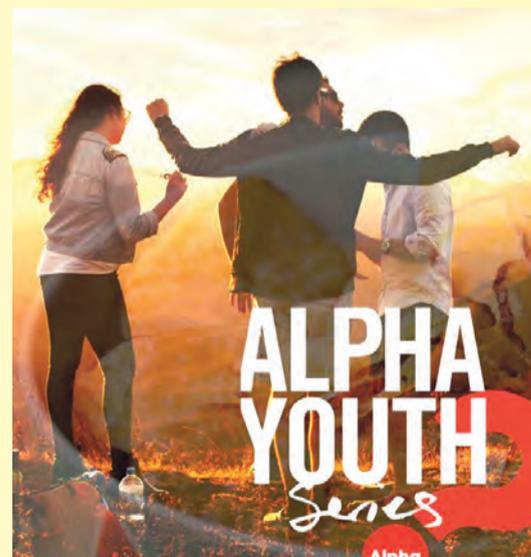
Community of the Risen Lord (Sri Lankan) – Shahandra 0412310364 OR Karen 0402160401 OR CRLCanberra@gmail.com

Young Men of God – justin@ymgmovement.org
Catechesis of the Good Shepherd – Camille Corson 0402 201 251 OR ccorson001@gmail.com
Fusion Youth Group - Laura van der Linden 0407 861 750 OR lauralesleyvdl@gmail.com

Parish

Parish councils and Parish finance groups
Care groups, social groups, family groups and craft groups – please check your local bulletin or website, or

Alpha Youth Series



Belconnen Youth Ministry was started earlier this year by youth ministers Grace Braybon and Diane Magnocavallo with the support of Fr Kimi Vunivesilevu. Grace is youth minister for St John the Apostle, St Vincent's and St Matthew's parishes and St Vincent Primary

School, and Diane is youth minister for St John the Apostle Parish, St Francis Xavier College, and St Monica's Primary. They have launched the first Alpha Youth series in the Canberra region at St John's parish for their Agape Youth Group. "So far it has been a hit and the youth of Belconnen are loving it and enjoying having somewhere to discuss and debate life's biggest questions," Grace said. "There are 30 young people involved and some of our recent topics were on Jesus, who he was and who he is which sparked a great conversation and debate." The Alpha Youth series follows St John's youth masses on the first and third Sundays of the month from 7pm to 9pm.

suit your tastes

Cursillo



The Cursillo movement has been present in the Archdiocese since 1966, and seeks to deepen faith and strengthen Christian fellowship among members. The worldwide movement began shortly after World War II. Cursillo weekends are held separately for men and women with later activities open to men and women together. Thirteen men who recently gathered at Galong listened to gospel reflections and talks delivered by a 12-person team of lay people and Fr Bernie Patterson

who also celebrated Mass. A member of the organising team, Michael de Raadt said that feedback was overwhelmingly positive with several participants describing the weekend as “life changing”, leading to strengthening of belief and founding of new friendships. “If there’s within you a desire to do more with your faith then this is definitely a way of doing it,” he said. “The success of the weekend was a good sign that Cursillo isn’t declining.”

contact your local parish office to find out more.

Alpha
Alpha is a platform that bridges the church and non-church to explore life and faith. Numerous parishes across the Archdiocese are implementing Alpha. Alpha provides a youth stream and an adult stream. Contact your local parish office for more information.

Cancer Support Groups
in collaboration with Rise Above
St Gregory’s Parish Queanbeyan – 02 6299 0081 OR 6297 1912
Corpus Christi Parish Gowrie – 02 6291 6688

Marian
Latte with Our Lady (Charnwood) - Contact Julie on 0412 337 367.

Sunday Readings Reflection Group (Tathra) – Call the parish on 6492 1058.
Rosary, Adoration and Legion of Mary, Lectio Divina – check your local bulletin or contact your local parish office for more information.

Other Cursillo - Geoff Smith on 0451 013 772

Faith and Light – Peter Frazer 0410 394 954 OR pfrazer@inet.net.au

Concerned Catholics
concerned.catholics.cangbn@gmail.com

Vinnies
You can volunteer with the night patrol van, Samaritan house, knock on effect (formerly door knock appeal), blue door, retail shops (27 across the archdiocese), thread together clothing hub and migrant and refugee schools program. Contact the Volunteer Coordinator on 02 6234 7348 or volunteer.cg@vinnies.org.au

Marymead
You can volunteer in specific programs, advice and consulting, fundraising and events - 1800 427

Faith and Light



Faith and Light is an international Christian association of people with intellectual disability, and their families and friends. It was established in 1971 by the late Jean Vanier who also established the L’Arche community in France a few years earlier. The Canberra community was established in 1984, and the group normally get together every month to share and celebrate the gifts of one another and to pray for each other. In the monthly celebrations they combine prayer and reflection on the lessons from the gospels with plenty of fun, laughter and song. They are yet to resume their monthly activities after disruptions due to COVID, but are planning a picnic at the end of the year and a Christmas party. Faith and Light communities are a celebration of the gifts of people with intellectual disability and are on hand to provide help and support for each other as needed. Coordinator of the Canberra Faith and Light community Peter Frazer, said that for the parents and families of people with intellectual disabilities, Faith and Light provides a place to share experiences and draw strength from other families dealing with similar issues. “In Faith and Light you are not alone, you are part of a supportive and understanding community,” he said. “Overall, the experience we seek to provide through Faith and Light is one of joy.”

920 OR 02 6162 5800 OR enquiries@marymead.org.au

CatholicCare
CatholicCare has a long history of engaging volunteers and playing a pivotal role in many of their support and recreational programs including aged care, youth and family - 02 6162 6100 OR info@catholiccare.cg.org.au

Karinya House
Annual September Mercy Walk for Women from Boorowa to Galong - 02 6259 8998 OR info@karinyahouse.asn.au

Catechists
Catechists provide a ministry to students in state schools through groups of volunteer Parish Catechists, who are trained as Special Religious Education (SRE) teachers and assistants. Contact your local parish priest and/parish catechist coordinator for more information.

LIST YOUR EVENT
List your Archdiocesan event for free on the Catholic Voice website. Simply go to www.catholicvoice.org.au Click the ‘List your Event’ icon and fill out the submission form.

Cana's marriage of music and faith

BY CLAIRE BAKKER

AN idea that came out of lockdown has brought together musical talent from across the Archdiocese.

The now six-member Cana band – its name refers to the wedding at Cana where Jesus turned water into wine – was formed in May 2020.

“Jesus turned something simple like water into wine and we wanted to turn something simple into something beautiful through our music,” band coordinator Lachlan Bull said. “The name Cana really resonated with us.”

Member Lydia Besterwitch, a classically trained violinist, has performed with the Peter Seymour Orchestra in the Sydney Youth Orchestra program.

She started playing the violin at the age of eight and has spent countless hours of car and train travel to attend practices and performances.

“I grew up in the western suburbs of Sydney and I used



to wake up at 5.30am every day to practice the violin before school,” she said.

“I travelled by train for an hour and a half every Saturday morning to St Mary’s Cathedral

College for practice and I attended weekly lessons and ensemble practices at The Joan Performing Arts Centre in Penrith.”

After deciding not to pursue

a professional career in music, Lydia went to university and moved to Canberra in 2019.

She wanted to be part of a group where she could use her talent while giving back to the

community.

“I always feel close to God when I play and it is wonderful to be able to play a small part in someone else’s faith journey,” she said.

Cana have performed at retreats and conferences for children, young adults and leaders, including an online international conference.

Both Lachlan and Lydia agree that the Youth Equipping School for youth ministers, pre service teachers and early career teachers at the start of the year was one of their favourite events.

“There was this incredible moment of stillness when we were leading adoration, and you could just feel the spirit,” Lydia said.

Cana is made up of Lachlan Bull (lead guitarist), Lily Sarah (lead vocalist and pianist), Grace Braybon (vocalist), Lydia Besterwitch (violinist), Harrison Whalan (percussion) and Tom Ringrose-Voase (bass guitar).

For more information, email cana@cg.org.au

The chance to ‘influence a generation’

BY CATHERINE SHEEHAN

ABOUT half of all Catholic children in Australia attend public schools.

This highlights the importance of the work done by Catholic catechists who go into public schools to provide Special Religious Education (SRE) to children whose parents have requested they receive religious formation.

For many Catholic children, this can often be their only contact with the religion they were baptised into, since their families do not belong to a parish or attend Sunday Mass regularly.

In his latest pastoral letter “On Evangelisation and the Plenary Council of Australia”, Archbishop Christopher Prowse said the “Kingdom of God awaits to bud forth” on the “new horizons of evangelisation today.”

Given that so many Catholic children are disconnected from a faith community, catechists are performing a vital evangelising role in bringing forth the Kingdom.

Pastoral and Mission Formation Coordinator for the Archdiocese of Canberra and Goulburn Christian Nobleza said the voluntary work done

by catechists is “significantly important”.

“When it comes to sacramental initiation and so forth, the ‘other half’ are in public schools,” Mr Nobleza said.

The Archdiocese has 60 catechists teaching in 37 public schools in NSW, mostly primary schools. It hopes to make inroads into ACT public schools soon by working with Christian Education In Schools, a project of the ACT Council of Churches, an ecumenical body.

State Government legislation in NSW and the ACT allows SRE in public schools for about 30 minutes during school hours.

Parents need to opt-in their children at the point of enrolment. While all States except VIC and SA allow some time for religion classes in government schools, NSW has the most robust legislation protecting the right of children in state schools to receive religious education.

Mr Nobleza said the Archdiocese’s SRE teachers are formed in accord with NSW Government requirements that they be trained in Child Protection Safeguarding and classroom management and that they only teach from an approved curriculum.



Those who volunteer to teach SRE are “people who just genuinely have a heart for children,” he said, and who want “to pass on faith to them in a really authentic way”.

Retired schoolteacher Anne-Maree Sleight, of Sacred Heart Parish Temora, has been teaching SRE for four years and was motivated by her desire for children to know God’s love for them.

“I’ve had a lot of benefit from being part of the Church and I just really like having that sense that no matter what God loves me,” she said.

“If we can teach them they

are loved no matter what, then that could literally save their lives.”

Lyn Matthews, a parishioner of St Peter’s Pambula, has been a catechist for 14 years and teaches SRE at a local state primary school. She said for many children the classes are their only opportunity to ask questions about God.

Working as a catechist has brought her immense fulfilment, she said.

“If you enjoy working with children and you want to spread the word, God’s word, I think the best way to spread it is to talk to children. It’s extremely

rewarding.”

Mr Nobleza said the Archdiocese “will always need more catechists” to help spread the Catholic faith.

“More than anything else I think it’s an opportunity to influence a generation in Australia in helping them to explore their faith.

“The ministry of a catechist doesn’t necessarily stop with the child but extends through the child to their family.”

If you are interested in becoming a catechist, contact your local parish or the Archdiocese of Canberra and Goulburn at catechists@cg.org.au

Signs of hope in a thinking Church

BY FR FRANK BRENNAN SJ



IN his book *Superpower: Australia's low carbon opportunity*, the leading economist Ross Garnaut writes: "The most rigorous, comprehensive and influential treatment of the ethics of climate change is Pope Francis's 2015 encyclical *Laudato Si'*."

"In this work he applies Catholic, Christian and general ethical teachings and intellectual traditions to climate change."

Later in his book, Garnaut observes: "Of more importance in the public discussion has been the clearer understanding of the importance of the non-economic values affected by climate change....Here the leading contribu-

tion has been by Pope Francis's *Laudato Si'*."

None of us has the right answer on how to deal with the really big issues like climate change.

But how good it is to be part of a universal Church with a strong tradition in theology, philosophy and the sciences. How blessed we are to have a Church with a structure that allows one person, the Pope, to convene the brightest minds in all relevant disciplines and

to craft a response and a call to conversion, true to the tradition and attentive to the lived experience of the poorest and most marginalised people on earth.

The Church is a group of sinners at prayer seeking direction and food for the journey. During COVID, we've all had cause to revise our thinking about Sunday obligations and liturgical routine.

"How blessed we are to be part of a church where sacraments in their stark simplicity and divine grandeur speak to the experience, needs and yearnings of the simplest Catholic and the most sophisticated of thinkers."

But many of us have missed the food for the journey which is so much more than a slim white wafer.

I've been privileged to experience people's hunger for the Eucharist when doing the occasional hospital rounds during times of lockdown.

Particularly in end of life situations, the priest is not there to judge, determining who can and who cannot be granted access. You can sense the real presence.

Last year during the long

Victorian COVID lockdown, I was often called to the bedside of dying patients.

I and the nurse in full PPE would be there with the iPad so that the patient could be 'with' their loved ones as we applied the oil, saying the prayers of the last rites.

How blessed we are to be part of a church where sacraments in their stark simplicity and divine grandeur speak to the experience, needs and yearnings of the simplest Catholic and the most sophisticated of thinkers.

How good that each of us, with joy, delight, grace and some trepidation, can respond to the invitation, approaching the table of the Lord receiving and becoming the Body of Christ.

Let's never lose hope in our grounded sacramental church which is also an engaged thinking church.

And that's not to deny that there are lots of problems. But that's the case in every institution on earth these days.

• Fr Frank Brennan SJ
is Rector at the Newman College, University of Melbourne

Papal honour for 'man who had a job'



THE first lay head of CatholicCare Canberra Goulburn, Dr Neil Harrigan, has been bestowed with a papal knighthood by Pope Francis.

Dr Harrigan was made a Knight of the Order of St Gregory the Great for meritorious service to the church and to society.

He was presented with the honour by Archbishop Prowse during mass at St Christopher's Cathedral on 23 May.

The Archbishop said Dr Harrigan had received the award not only for his work with CatholicCare but also for his "great love of the archdiocese and the church in general, and his great service to its people".

"For me, it's an affirmation of what I believe in and it's a rare honour for this to happen," Dr Harrigan said.

At the papal knighthood came as a surprise for him and he was reluctant at first to accept it. But he said he decided to do so for the sake of his family, especially his children.

Dr Harrigan's wife, Mary, died a few years ago.

He was director of CatholicCare from 1994 to 2014 before handing over to current CatholicCare CEO Anne Kirwan.

Anne paid tribute to Dr Harrigan's stewardship of CatholicCare and for his service and achievements in leading it through the "fantastic and challenging times".

She said the former director never wanted any attention drawn to himself.

When he stood down as director she quoted him as saying "I am just a man who had a job".



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Deep sadness over residential discovery



The Kamloops Indian Residential School

VATICAN NEWS Archbishop J. Michael Miller of Vancouver expresses his “deep sadness” following the discovery of the bodies of 215 children buried at the site of a former residential school in Kamloops, Canada.

In a statement, Archbishop Miller said, “I am filled with deep sadness at the troubling news about the 215 children found buried at the Kamloops Indian Residential School.”

“The pain that such news causes reminds us of our ongoing need to bring light to every tragic situation that occurred in residential schools run by the Church.

The passage of time does not erase the suffering that touches the Indigenous communities affected, and we pledge to do whatever we can to heal that suffering.”

Kamloops Bishop Joseph Nguyen also expressed his sadness, saying “I humbly join so many who are heartbroken and horrified” by the news.

“On behalf of the Roman Catholic Diocese of Kamloops, I express my

deepest sympathy to Chief Rosanne Casimir of the Tk'emlúps te Secwépemc Nation and to all who are mourning this tragedy and an unspeakable loss. No words of sorrow could adequately describe this horrific discovery.”

The remains of 215 children, some as young as 3 years old, were found buried on the site of what was once Canada's largest Indigenous residential school.

Chief Rosanne Casimir of the Tk'emlúps te Secwépemc First Nation said that the remains were confirmed last weekend with the help of ground-penetrating radar. She also said the deaths were undocumented.

The Kamloops Indian Residential School was founded in 1890 and administered by religious authorities and the government.

The Catholic administered school had as many as 500 students in the 1950s. It closed in 1978.

Canadian Prime Minister Justin Trudeau said the discovery was a “painful reminder” of a “shameful chapter of our country's history”.

Bishops recall heroic Iraqi grandmother

WHEN Archbishop Amel Nona visited Canberra last month, he never thought he would see a familiar face in Archbishop Christopher Prowse's office.

A framed photo of an elderly woman from a refugee camp in Iraq taken by Archbishop Prowse on a visit to the country in December 2014 caught his eye.



Archbishops Nona and Prowse with photo of Iraqi grandmother

“When we left the city of Mosul she lived in a small village in the city and she couldn't leave her house because she was elderly,” Archbishop Nona recalled.

“When Islamic militants came to her house they asked her if she was Christian and she told them that she was.

“They told her she had to convert to Islam and she said to them ‘why have you not converted to Christianity?’”

Archbishop Nona was ordained a priest of Alqosh in 1991, was ordained a bishop in 2010 and was installed Archbishop of Mosul the same year.

On 10 June 2014, 120,000 Christians from the Mosul area left and went to Northern Iraq.

“I was in Mosul from 2010 to 2014

and I had to flee along with the priests and the Chaldean community,” Archbishop Nona said.

In 2017 the Iraqi army raided the city and destroyed everything including ancient churches, one of which goes back to the sixth century.

Archbishop Nona has been living in Sydney since 2015, when Pope Francis appointed him Bishop of the Chaldean Catholic Diocese of Australia and New Zealand.

He works generously for the Chaldean people in his Diocese who have been affected by persecution in Iraq; his motto being that ‘during a time of crisis and persecution, we must remain full of hope’.

You can't beat two Drums



Fathers Daniel (right) and Stephen Drum with parents Nola and John Drum and Fr Sijo Jose at Sacred Heart in Temora. (CNS photo/Giovanni Portelli, The Catholic Weekly)

NEWLY ordained priests (and brothers) Fathers Daniel and Stephen Drum said their first Mass at Sacred Heart in Temora on Saturday 5 June.

The pair grew up on a farm in the Riverina and made history on 29 May as they became the first brothers to be ordained for the priesthood together at St Mary's Cathedral, Sydney.

They are members of the Verbum Dei missionary order, a relatively new

institution in Australia. It is present in 37 countries around the world and the community is dedicated to prayer and preaching of the Word.

The new priests have a sister who is also a sister – Rosie Drum is a member of the Missionaries of God's Love.

Before the brothers entered the priesthood Fr Stephen was a civil engineer and Fr Daniel was a technologist.

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Cultivating women disciples

BY ANNA KROHN

CHRISTIAN women possessed by the living faith of true disciples are vital to the authentic renewal of faith in Australia and within the Church. Such has been the case for two millennia in many other lands. This is especially true in times of conflict and crisis or when familiar institutions within the Catholic landscape seem frail or corroded.

We need only to think of the great epoch-marking saints such as Clare of Assisi, Joan of Arc or Catherine of Siena to be reminded of this.

Just when things seem at their blackest and most turbulent, a holy woman is called into history and invites disciples into her transformative encounter with the Person of Christ.

No disciple is simply humanly born. She or he is invited, cultivated, watered and transformed into life by Jesus Christ through the Holy Spirit.

In a real sense feminine disciples “preach” if not always in texts or words, but through grace-responding presence, the beautiful outworkings of their inner love for the Lord and through lives formed in a type of concrete, faithful “maternal” care to others.

The founding “sisters” to all female disciples are the women at the tomb: those women called in the Eastern



Resurrection of Christ and Women at the Tomb by Fra Angelico

Christian tradition: “The Holy Myrrh-bearers.” (Mark 16:1-11; Mark 15:40-41; Luke 24:1-P12; Matthew 28:1-10; John 20:1-8). Tradition names them: Mary the Mother of Jesus, Mary Magdalene, Mary and Martha of Bethany, Joanna, Salome and Susannah and Mary of Cleopas.

The New Testament witnesses to the courage, fidelity, generosity and loving resourcefulness of this band of women, who from different ages and

vocations, came together to follow Jesus from Galilee (Mark 27:55) and continued to follow Him during his excruciating hope-crushing Passion, Crucifixion and Death.

Though terrified and grieved, these women displayed almost reckless courage following Jesus to his tomb. Most of the male disciples and apostles had fled Jesus after his arrest (Mark 16:1-8).

They were formed and

called as disciples in the first place by being touched by Christ’s truth and healing.

Now they want to provide tender care to his cold and battered body, to swaddle it as they might a child.

They do this intuitively, with the wisdom of the heart—rather than with a business strategy. “Who will move the stone?”

What a world-changing and astonishing encounter they have when they arrive at the tomb!

The Myrrh-bearing women with their empathetic courage, their brave and loving vigil, their extravagant care for the body of the Crucified Lord and their importance as witnesses of the Resurrection are the “matron saints” today of The Anima Women’s network which has recently become affiliated with the 100-year-old Catholic Women’s League of Victoria and Wagga Wagga.

Anima aims to bring with it, humble, agile and creative ways to collaborate “between generations” with an emphasis on the nurture of the soul, the imaginative formation of the heart and mind and opportunities for shared prayer and practical wisdom.

• **Anna Krohn- Convenor of Anima Women’s Network.** (animanetwork.org)

Inaugural Mary Magdalene Dinner to feature Scripture Scholar



Dr Margaret Beirne RSC

In 2016, Pope Francis decreed that Mary Magdalene’s liturgical memorial be elevated to a ‘feast’ and that she be referred to as “Apostle to the apostles”.

In response, the Archdiocesan Women’s Taskforce (<http://womenstaskforceacg.org>) will host its inaugural Mary Magdalene Dinner on 16 July, 2021 at the Canberra Southern Cross Club Woden from 6:30pm.

All (women AND men) are welcome to attend this event which is priced at \$65 pp.

The dinner will feature scripture scholar Dr Margaret Beirne RSC as our keynote. Dr Beirne is a Sister of Charity who, following doctoral research at the École Biblique, published her thesis Women and Men in the Fourth Gospel, a Genuine Discipleship of Equals.

Bookings through Eventbrite: <http://bit.ly/MaryMagdaleneDinner>.

For more information contact Beth Doherty on 0432 608 310.

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Turning a 200-year legacy into a blueprint for the next generation

This year marks the bicentenary of the foundation of Catholic education in Australia when the first Catholic school was formally opened in Parramatta in 1821. From humble beginnings, Catholic schools, colleges and universities have gone on to educate millions of Australians over this time.

The bicentennial anniversary is an opportunity to celebrate those who have served in Catholic education since its earliest days. This includes recognising not only the significance of the contribution of the many religious orders that laid the groundwork for the extensive Catholic education network that exists in Australia today, but also the broader community network (including state and federal governments, agencies and institutes of higher learning) that extend beyond the Catholic family.

ACU is very proud of our ongoing connection with many of these religious. And while it may be that the university itself is only 30 years old, we share with these religious orders in the legacy of Catholic education in Australia. In fact, we are the result of this legacy.

On 1 January 1991, four Catholic teaching tertiary institutions amalgamated to form

Australian Catholic University: Catholic College of Education Sydney in New South Wales; Institute of Catholic Education in Victoria; McAuley College of Queensland; and Signadou College of Education in the Australian Capital Territory. These institutions had their origins in the mid-1800s, when religious orders and institutes became involved in preparing teachers for Catholic schools.

Today, ACU is the largest provider of pre-service teacher training and ongoing professional development for Catholic schools in the country. This is a critical ministry for the Catholic Church in Australia and a responsibility that we take very seriously. The establishment of the La Salle Academy a few years ago is testament to this ongoing commitment of the university in partnering with Catholic school networks to provide the best possible formation for future generations of teachers and systems leaders. Likewise, ACU's Institute for Learning Sciences and Teacher Education (ILSTE) continues to make a significant difference to the lives of children through its research on improving student learning outcomes.

Whilst the 200th anniversary is a time to look back in



celebration, it is also an opportunity to look to the future of Catholic education in Australia. To this end, ACU will be hosting a number of activities to support the ongoing development and advancement of Catholic education at every level.

On 8 June, ACU will host the "Morley Review". Named in memory of the Principal of that first Catholic school established in 1821, this symposium will explore the future of leadership in Catholic education. Key questions to be addressed include: what do

leaders in Catholic schools and systems need by way of support and development to enable them to better carry out their leadership responsibilities and how can ACU better support and respond to these needs?

On 13 October, ACU, together with the University of Notre Dame, will co-sponsor the annual John Henry Newman Lecture. This year's lecture focusing on 200 years of Catholic education in Australia will be delivered by Archbishop Anthony Fisher op, Archbishop of Sydney and Chair of the Bishops Commission for

Catholic Education. International speakers will also be joining in online to contribute to the discussion at the event.

I am proud that ACU is, and will continue to be, a proud contributor to Catholic education in Australia. As we enter the start of our third century of Catholic education in Australia, ACU is committed to building on this legacy for future generations of Australians.

Professor Zlatko Skrbis is Vice-Chancellor and President of Australian Catholic University



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ACU celebrates 200 years of Catholic education in Australia

acu.edu.au/mission

Unshrouding an ancient mystery

BY DON SMITH

“The Shroud of Turin is a unique fabric that provides evidence of a trans-dimensional event having taken place,” according to John Formosa, a Sydney shroud enthusiast and member of the Catenian Association.

“It presents evidence of a crucified body of a man having moved from a physical state into another dimension that had left an imprint on the shroud,” he said.

It sounds like science fiction and the big questions surrounding the shroud involve science - and whether it is fiction.

Recent advances in computer power are opening windows into its mysteries, and scientists across the world and in Australia are debating basic questions: what is the shroud, how old is it, and how was the image created?

What we know about the Shroud of Turin is that it's a single, rectangular piece of cloth, about the size of two large table cloths placed end to end.

To the naked eye, it contains

a front and back image of a man. Believers say it is Christ as he appeared wrapped in his original burial cloth.

The image, though, is faint, a tad hazy. While it's intriguing, to that naked eye it's not so exciting.

It got exciting in 1898 when Secondo Pia, an Italian photographer, developed his photographic plates of the shroud and was astonished to see what appeared to be a detailed image of the man's face in negative. Was it Christ?

Many believe so. The full image bears apparent wounds consistent with gospel accounts of the crucified Jesus.

The Catholic Church itself has no official position on the shroud's authenticity. In 2020 Pope Francis described it as an icon of the crucified Christ.

Attempts over the years to date the shroud have been controversial and 30 years ago carbon-14 dating, widely used in archaeology, was called in to help.

In 1988, three separate shroud samples were sent to labs in Switzerland, the US, and UK for carbon-14 testing.



John Formosa points out the image on the shroud

Results came back dating the shroud to between 1260 and 1390 AD - to apparently solve the enigma.

Except it didn't, at least for some.

The question remained - how was the image made?

Analysis shows the image on

the shroud is not paint, there's real blood in places, and only the fibres of the shroud's top layers show discoloration - liquid has not soaked in.

John Formosa has delivered a series of talks including one in Canberra recently to highlight exciting new research into

the shroud.

For his presentations, John draws on computer modelling by retired US nuclear engineer Robert Rucker.

“Rucker's theory is that an extreme burst of ultra-violet light radiated an imprint of the body onto the shroud,” he said.

The effect of this radiation would be enough to produce new carbon atoms that would have resulted in carbon-14 testing dating the shroud to the Middle Ages.

John said another key aspect of Rucker's research is that this burst of radiation might account for how real blood appears to have been thrust onto the shroud, not absorbed by it.

These findings and other research will be the focus of an international Shroud of Turin conference the Catenian Association is planning to hold in Sydney in late 2022 which Robert Rucker and others are expected to attend.

Should the conference go ahead, the eyes will be on Sydney and on the “unique fabric” that may yet reveal more of its secrets.

Days of change and the Mass in English

BY DENIS CONNOR

ARCHDIOCESAN ARCHIVIST

Some readers of *Catholic Voice* will remember those times, before the mid-1960s, when the Mass was said in Latin. Attendees at Mass across our Archdiocese in those years would hear scripture readings and the priest's homily in English (though often delivered with an Irish accent), but the remainder of the service, including all prayers and responses, was in Latin.

This was to change with the implementation of *Sancro-sanctum Concilium* (1963) the conciliar constitution on the liturgy - one of the early outcomes of the Second Vatican Council of 1962-1965.

The body of bishops and their advisers who deliberated over this document saw a need for greater involvement of the lay faithful in the celebration of the Mass. A critical way of achieving this was to have the Mass celebrated in the language that was understood by most attendees.

How the introduction of the Mass in English was achieved

in our Archdiocese during the first half of 1964 is documented in the Archbishop's Circulars - a regular information bulletin from those days issued from the Archdiocesan chancery to parish priests.

In a circular issued on 1 May 1964, Archbishop Eris O'Brien noted that Archdiocesan clergy who made up the Diocesan Liturgical Commission had met to plan the way changes would be implemented:

- Regional meetings of clergy (along Deanery lines) would be held to provide briefings and to allow discussion/resolution of any implementation concerns;

- These would be followed by a period of several weeks when priests would provide information and instruction to their parishioners;

- A printed leaflet containing the new English test would be prepared and widely distributed. It would be suitable as an insert for parishioner's Sunday Missals.

The Archbishop offered



English Text for use of the People at Mass available in parishes in 1964

words of encouragement:

“Both priest and people should aim to say the English in a natural and meaningful way”, adding “it will be beneficial to have a priest, if possible, or a layman leading the people in the English responses” until the congregation becomes familiar with them. In a later circular

Archbishop O'Brien advised his priests, “I suggest that you all study your missals, making yourselves familiar with the English text of the Mass.”

Like most of Australia's bishops, Archbishop O'Brien participated in all sessions of the Vatican Council and voted on the recommendations for change as they came forward. His dispatches back to Canberra from Rome in those years show him to be an enthusiastic supporter of the work of the Council.

In a circular dated 22 June, he advised that the English Liturgy in the Mass would be introduced across the Archdiocese on Sunday 19 July. It was expected that by then stocks of a brochure titled *English Text for use of the People at Mass* would be available in parishes. This booklet sold for

sixpence (5c).

At the same time as English was introduced, a number of changes were made to the sequences of sitting, standing and kneeling by the congregation during Mass (referred to as ‘Postures of the faithful at Mass’). A summary of the new order of postures was included in the Archbishop's Circular as an aid to implementation.

In the years that followed, further changes to the Mass, as the full recommendations of *Sancro-sanctum Concilium* were implemented, gave it a very different appearance.

Mass was offered on a table altar in the sanctuary which enabled the priest to face the congregation while leading the celebration, altar rail gates were removed to open the sanctuary to the body of the church (and in time the whole rails taken away), and hymn singing by the congregation (also in English) was introduced.

No doubt there will be readers who remember those days of change in the Mass and the difference it made to their weekly worship.

Book Reviews

Observations on the Pell Proceedings

By Frank Brennan SJ

BY FR TONY PERCY VG

ROBERT Harris published Munich in 2017. I couldn't put it down. Frank Brennan SJ published Observations on the Pell Proceedings in 2021. I couldn't put it down.

I worked with Pell as the rector of his seminary in Sydney. We hardly knew each other when I was appointed.

After six years in the job, two things stood out about the Cardinal.

He was deeply desirous of reforms to priestly formation.

Second, he had a terrific sense of humour.

He loved banter. Our first meeting was memorable.

I cheekily asked George – his preferred name in private – whether I was the second or third pick. He quipped, 'about the ninth.'

With a fine seminary faculty staff, we set about providing the best possible human, spiritual, pastoral and academic formation we could muster, given our limitations. The Cardinal backed our every move.

When he was charged with child abuse, I was gutted.

The criminal proceedings against Cardinal Pell began in July 2017.

The shining light amidst the darkness was Father Frank Brennan SJ. Again, a man I hardly knew.

He and George never seemed to agree on anything, but here he was defending Pell's right to justice.

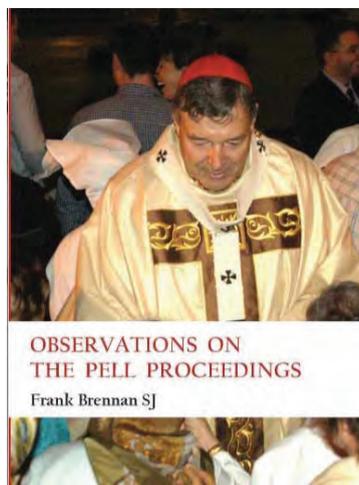
In 2019 the suppression order in relation to the trial of Pell was lifted. Brennan began to piece together, and reveal to the public, what had taken place.

Brennan's book reads like an historical thriller. Chapter 10 is a stand out.

Bottom line?

Victorian Police do well in accompanying victims of child abuse – thank God – but they should never sacrifice the principles or practice of good police work

Brennan also shares thoughts on the Director of Public Prosecutions and the Judiciary.



Ordinary Australians are deeply indebted to Frank Brennan.

He most likely lost a few friends in defending Pell.

I doubt whether Brennan will lose much sleep, however, from the comments and views of journalists, who have failed to search for the truth, or from lawyers who have sacrificed the principles of law.

Brennan's magnificent achievement is that he has secured, for us ordinary folk, the principles of law and reason as they should apply in a free, democratic and just society.

To purchase this book contact the Canberra Catholic Bookshop (02) 6239 9888

I will: A Memoir of Stroke, Renewal and the Power of Song

By Jenny Sheldon with Sharon Dean

BY DON SMITH

WHAT is courage?

Jenny Sheldon might have rarely asked the question once but now knows the answer better than most.

Courage is writ large in I will, her inspirational memoir penned with the help of writer and friend Sharon Dean.

Jenny was in her mid-40s and teaching drama at Lismore High School in June 2007 when she experienced spasms in her right hand.

She was taken to hospital, where doctors found she'd had a minor stroke. Jenny was kept in for observation and was looking forward to going home the next day.

But then...

"It happened overnight. I had a massive stroke. I almost died. Now I couldn't move on the right side of my body and I couldn't speak. I didn't know where I was. I was muddled and frightened."

Many will not know Jenny's fear of being trapped inside

their body, a dark tunnel with no way out.

But little by little for Jenny something would stir deep from within the darkness. As she sought to rebuild her life – to move, to write, to drive, to speak – she would tell herself "I will".

Because for Jenny, where there is a will, there's a way.

She had help from Jean, her favourite nurse, who came to her one night when she was teary and depressed and, "... held my hand...an angel [who] watched me throughout the night".

Pivotaly, there would be her singing. Her former choir Voices in the Roar brought it back into her life. It became the "spoonful of sugar" that kept her going, she says.

Always there'd be her loving family and a band of devoted friends. They would all help Jenny go into battle.

For Jenny, her lance was an iron will, her "plume of feathers", the singing, the family and friends, and the angels in her



life.

It was fear versus courage. Which would win?

Jenny will tell you the story in beautiful prose. You don't so much read the words as glide along with them in all their crests and troughs.

It holds lessons for all, about health, about relationships, about the things we might take for granted.

For where there's a "will" for Jenny, there's a way for us too.

Available from the Canberra Catholic Bookshop (02) 6239 9888

Our biodiverse Archdiocese



Laudato Si liturgy St Peter Chanel's Yarralumla

BY ROGER FITZGERALD

A SAPLING was planted recently to mark the start of a movement in the Archdiocese to explore Pope Francis' encyclical Laudato Si' – On Care for Our Common Home.

The Caring for Creation movement in Canberra-Goulburn was launched in the grounds of St Peter Chanel's Yarralumla in late May as part of the five year jubilee for Laudato Si'.

The movement is assisting Canberra-Goulburn's response to the papal teachings in Laudato Si'. The Vatican is unveiling a special jubilee "global action platform" to respond with a sense of urgency to the Church teachings (<https://laudatosiac-tionplatform.org/>).

An important aspect is active dialogue with other faith and Christian traditions. Archbishop Christopher Prowse was joined in a creation liturgy by members of the ACT Churches Council. Readings included the parable of the mustard seed and St Francis of Assisi's Canticle of Creatures, led out by younger generation voices from several Catholic schools.

Archbishop Prowse emphasised the Caring for Creation movement's solidarity with indigenous voices and their Caring for Country.

Ngunnawal elder Caroline Hughes, together with the Aboriginal Catholic Ministry, led off proceedings with a Welcome to Country and a traditional smoking ceremony.

"It is essential to show special care for indigenous communities and their cultural traditions. For them, land is not a commodity but a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values." (Pope Francis)

Franciscan thought and spirituality embued the Laudato Si' jubilee celebrations and the

theme of eco-conversion, future generations and Church renewal. Young people were prominent in the liturgy. Vicar for Education Mgr John Woods and Catholic Education deputy director Dr Tony Bracken were present.

The encyclical offers a way for the Church to engage with young people and respond positively to the "cry of future generations".

"Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and sufferings of the excluded."

Archbishop Prowse sees Catholic teachings deepen faith-based understanding, alongside scientific knowledge of the way ecology impacts our material world. The encyclical articulates fundamental relationships of the person - with God, with other human beings, and with creation.

The empirical sciences do not completely explain life, and technical solutions will be ineffective "if we lose sight of the great motivations which make it possible for us to live in harmony, to make sacrifices and to treat others well" (LS 199-201).

With other Christian faith leaders, with indigenous elders, and with the Caring for Creation response group around him, the Archbishop planted a small native silky oak. He expressed the hope that, just as the seedling would grow into a large tree, the Caring for Creation movement would bring Care for Our Common Home to life across the Archdiocese.

The Archbishop suggested parishes might consider forming study groups to read and discuss the encyclical, and also that they assess their ecological footprint with a view to practical responses.

St Vincent de Paul Society Canberra-Goulburn CEO Mr Bernie van Wyk spoke at morning tea of the many ways Caring for Creation is adding to the Church's work of caring for others.



Left and above: Participants engage with the smoking ceremony at the Laudato Si liturgy

Archbishop Prowse and Indigenous representatives help plant the sapling at the Laudato Si liturgy



Archbishop Prowse and Catholic Education deputy director Dr Tony Bracken join representatives from various Catholic Primary schools at the recent Laudato Si liturgy at St Peter Chanel's in Yarralumla

From left: Tony Liston, Rev. David Campbell, John Goss and Robbie Tulip



Upper Room event which was part of the Week of Prayer for Christian Unity.



Students at St Patrick's Cooma were greeted with snow when they showed up to school last week. Most students watched the snow fall from the warmth of their classroom, while other students braved the cold and even managed to sneak in a new pupil.



Mackillop at the launch of Australia's Biggest Morning Tea

After St Mary MacKillop College topped the fundraising efforts in Cancer Council ACT's Relay for life, four students were invited to the launch of Australia's Biggest Morning Tea at Government House on Wednesday 12 May. College Captains Lilly Vassallo and Zac Cunningham were joined by Jade Camilleri and Ava Rezo-Kolak, who were the two highest individual fundraisers in Relay for Life. The students were personally thanked and congratulated by the Governor-General, David Hurley, and Her Excellency Mrs Linda Hurley.

Young talent helps Raiders to victory

BY CLAIRE BAKKER

FOOTY runs in the blood of the Prest family and that is no exception for Hennessy College student Mitchell Prest.

The Year-12 student's most recent achievement is winning the 2021 grand final with the Canberra Raiders SG Ball (U19s) team at Leichhardt Oval in April.

"I was quite nervous going up on the bus but when we got there we put our heads down and got ready for a big game," Mitchell said.

Although Mitchell has travelled to England playing representative football for NSW Country, he says nothing beats the feeling of winning the grand final with the Raiders SG Ball team.

"Pre-season training and travelling to Canberra three days a week was hard, and it was such a good feeling to win knowing that all the hard work paid off," he said.

Mitchell has gone back to play in the U18s team of his local club the Young Cherrypickers where he has been playing



Mitchell Prest with his dad and mum John and Gay

since he was 10 years old.

His dad, brother of Manly player Steve Prest and South Sydney player Michael Prest, loves rugby league and has always taken him to training and games no matter how far away they are.

Mitchell was trialling for Riverina in 2019 when he was spotted by a Raiders coach Ash Barnes who invited him to try

out for the Raiders U16 team.

He made it into the U16s squad which he says was an amazing experience.

Running out for the Raiders even at the age of 16 is a dream for anyone trying to make it in rugby league. This year with the U19s team, Mitchell travelled three times a week to Canberra for footy training which meant he had to leave school at recess



Mitchell playing in the Grand Final against the Illawarra Steelers at Leichhardt Oval, Sydney on 1 May. Raiders won 18-14. Photo: Brdyen Sharp

or lunch to get there on time.

"Sometimes I drove to Canberra but usually my parents took me, or I carpoled with two of my mates from Young who were in the U17 team," he said.

His commute would see him return to Young around 10pm before getting ready to go to school the next day. He still travels to Canberra once a fortnight

to train with the Raiders U20s and NSW Cup teams.

"The aim is to play in the NRL, and I think I will move to Canberra next year to pursue it as a career," Mitchell said.

He is very grateful to his parents who have been there for him through it all.

"I wouldn't have been able to get where I am without them," he said.

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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