A year to celebrate

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Priestly Care and Compassion: 
Identity of the Priest for the People of God Part III

BY ARCHBISHOP DENIS HART

IN CLASSIC CATHOLIC TEACHING, the ordained priest, representing Christ the Head, has three offices: to teach, to sanctify and to govern. So far in this series, we have addressed the holiness of the priest and the teaching role of the priest. In this final part, we turn to the governing role of the priest.

‘Governing’ in popular thought has to do with administration and authority, and these are truly aspects of the priest’s role. But it should be clear that when she speaks of the priest as ‘governor’, the Church has something completely different from usual worldly ideas in mind. The Catechism (quoting the Second Vatican Council) says:

§754 “The Church is, accordingly, a sheepfold, the sole and necessary gateway to which is Christ. It is also the flock of which God Himself foretold that He would be the shepherd, and whose sheep, even though governed by human shepherds, are unfailingly nourished and led by Christ Himself, the Good Shepherd and Prince of Shepherds, who gave His life for His sheep” (Lumen Gentium 6).

In this passage, the priest’s ‘governing’ role is spoken of in terms of the way in which he is a ‘shepherd’ to God’s ‘flock’. Christ Himself governs the Church not as a stern ruler but as ‘the Good Shepherd’. When He committed the power of governing the Church to St Peter, He said to him “feed my sheep” (Jn 21:17). For this reason, priests in charge of a parish are called ‘pastors’ – after the Latin word for ‘shepherd’.

So, in his role as representative or icon of Christ, the priest ‘governs’ the Church in quite a different way from that which our earthly governors rule and guide us. Jesus told His disciples: “You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave” (Matt 20:25-27).

What characterises such ‘shepherding’? To continue the image of a shepherd, we can think of words such as ‘caring’, ‘tending’ and ‘feeding’. We read in the Gospels that when Jesus saw the crowds “like sheep without a shepherd”, He “had compassion for them” (Matt 9:36). This is how it is for our priests, who are our shepherds. Care and compassion must characterise their ministry.

I encourage our priests to give deep consideration to the fact that no matter how skilled they are as preachers and teachers, no matter how effective they are as administrators, their whole ministry will be judged by both God and the people in their care by the way they live out their priestly holiness in showing love and compassion to God’s flock.

During this Year for Priests, we have remembered the life of St John Marie Vianney (1786-1859). He became universally known as the Cure of Ars. ‘Cure’ here is a word for ‘pastor’, but it also brings to mind the classical idea of pastoral care as a ‘cura animarum’ or ‘care of souls’. The Cure of Ars is best known for the care he gave to his people through a compassionate and diligent use of the Sacrament of Penance, leading people to whole and healthy spiritual lives through tender admonition and spiritual direction.

Pope John Paul II, writing in his Letter to Priests for Holy Thursday in 1986, wrote: “Saint John Mary Vianney gives an eloquent answer to certain questionings of the priest’s identity, which have manifested themselves in the course of the last 20 years ... The priest always, and in an unchangeable way, finds the source of his identity in Christ the Priest ... ‘The priest must always be ready to respond to the needs of souls,’ said the Cure of Ars. ‘He is not for himself, he is for you.’ The priest is for the laity: he animates them and supports them in the exercise of the common priesthood of the baptised.”

Jesus, the Good Shepherd, said that He “calls His own sheep by name” (Jn 10:3); He also said “I know them” (Jn 10:27). Pastoral ministry thrives when priests and parishioners know and trust one another. For this kind of relationship to be built up, the priest must be among his people like a shepherd is among his sheep. A full pastoral ministry cannot be satisfactorily conducted from the parish office alone. The Good Shepherd went in search of the lost sheep – he did not wait for the sheep to come to him.
Parish pastors therefore know the importance of visiting people in their homes. There are many opportunities for this: principally for sacramental preparation and in the pastoral care of the sick (although often these days this occurs in the hospital). Other opportunities include the blessing of new homes and visiting for special family events. The people of the parish appreciate these signs of personal attention, and they are invaluable opportunities for the parish pastor to get to know the members of his parish and their families, and vice versa.

I encourage you to extend invitations of hospitality to your priest. Remember that he too needs the encouragement and support of others.

The personal relationships established through such visits lay the foundation for a trusting and compassionate encounter in times of crisis. As St John Vianney said, the priest must be ready to respond to the needs of his parishioners. Just as important is that you, as the people under his care, know that you can – and, at certain times, must – request his ministry. Do not hesitate to call your priest when you or a member of the family is dangerously ill, so that he may come to you with the sacraments. Furthermore, when a trusting personal relationship is developed between priests and people, the priest will find that his people naturally turn to him in times of spiritual crisis. Significantly, good pastoral relationships are pivotal for the renewal of the practice of sacramental confession in our parishes.

A life of such care and compassion requires a great personal sacrifice on the part of the priest. As the Care of Ars said: “He is not for himself, he is for you.” Such a life would be and is impossible without that great love which inspires and generates the priestly ministry – the love of Jesus Himself. The more that the priest finds his identity in Christ the Good Shepherd, and the more that the people learn to regard their pastor as an icon of Christ, the more fruitful his ministry will be.

Above all, both priests and people need to surround the ordained priesthood with prayer. As this Year for Priests draws to a close, I assure all priests and people of the Church of Melbourne of my deep appreciation and constant support in prayer.
A priest in another place

BY CATHERINE SHEEHAN

EVEN AFTER 32 YEARS LIVING in Melbourne, people still ask Fr Martin Ashe why he ever left the beautiful countryside of Killarney in Ireland, where he grew up. The answer to that question is quite simple: he felt called to become a priest serving the Church in a foreign land.

Fr Ashe, the director of the Ministry to Priests in the Archdiocese of Melbourne, was born in Kinsale, in County Cork, Ireland, the eldest of 11 children. He has five brothers and five sisters.

From an early age he felt that he would become a priest. There were no sudden flashes of light, just a gradual feeling and an attraction to the priestly vocation. The Irish culture he grew up in was profoundly Catholic. “The air I was breathing in was very much of the faith,” Fr Ashe said. Sunday Mass, praying the Rosary and being an altar boy were simply part of life in Killarney. He never really considered any other vocation: “I always had the sense I’d become a priest.”

At the age of 18, Fr Ashe entered All Hallows College seminary in Dublin. All Hallows was a seminary training priests to serve Irish emigrants in other countries. Fr Ashe always felt that he would like to live out his priestly vocation in a foreign country and he was very much inspired by his uncle, Fr Tom Ashe, who was already living in Melbourne. He did not know his uncle well, since he only returned to Ireland occasionally. Yet this man had an influence on the young Fr Ashe and helped to cement his decision to become a priest in a foreign country. He thought to himself: “I wouldn’t mind doing what he’s doing, working as a priest in another place. There was something about it that was attractive and exciting.”

He finds the role “an honour” and “humbling”. His main task is twofold: the ongoing education of priests and the ongoing care of priests.

A team of priests helps Fr Ashe to organise an annual conference, retreats and other educational opportunities for priests. He also assists priests who have come from overseas, helping them adjust to life in Melbourne. Fr Ashe does what he can to help priests who have requested support, meeting with them one-on-one, listening to them and discovering their concerns and needs.

Fr Ashe says he has “a love for the priesthood” and that he enjoys being with his brother priests. He recognises that all priests are different and that most are very independent. However, increasingly the role of priest is becoming more demanding and some priests need assistance in different areas.

There are many challenges for priests today, including caring for large communities. Fr Ashe refers to the priest’s role of “forming Christian communities with the Eucharist at the heart”. Today the culture is unsympathetic to the Gospel message and yet, Fr Ashe says, “more and more people are hungering for it”. In the present cultural climate he believes the role of the priest is more prophetic, because many people feel lost and need to hear how the Gospel of Christ can be a source of hope.

For his own life, Fr Ashe finds great inspiration in the life of St Therese of Lisieux. He is inspired by her courage and can relate to her desire to be a missionary and to be ‘love in the world’. He says she can offer hope to people in the world today who feel that they are in the midst of darkness and, perhaps most especially, to priests in our culture who can feel surrounded by a type of darkness. He describes St Therese, who died an agonising death from tuberculosis at the age of 24, as “a very gutsy woman”.

With many demands on them, priests can become very tired, especially as they age, and Fr Ashe spoke of the importance of lay people who are active in their parishes and who take their baptismal responsibility to be involved in the mission of the Church seriously.

As part of his role, Fr Ashe travels to many different parishes doing supply work for priests who may be unwell, on holidays or sabbatical leave. Being able to move around to different
parishes allows him to experience a great diversity of people, including the migrant communities who “offer something which enlivens the Australian Church.”

Fr Ashe believes that, for a priest, it is vital to have a deep prayer life and a close relationship with God. From this comes the passion to make the Gospel real for others. He expressed the importance of a priest nurturing his faith in a culture which is not supportive. Priests greatly appreciate the support they receive from one another, he said, and from the people in their communities. Of his own priestly vocation, Fr Ashe said: “Obviously I have my gifts and my limitations so the grace of the Lord will, please God, work through me in whatever way to better the Church and the world.”

With the many pressures and challenges facing priests today as they minister to us, it is good to know that there is someone like Fr Ashe ministering to them.

**DIACONATE ORDINATION**

**ON 24 APRIL IN SACRED HEART Church, Carlton, Aurelio Fragapane and Jossy Kizhakkethalackal were ordained transitional deacons after many years of formation and transformation. Archbishop Denis Hart presided at the ordination Mass and was joined by about 800 people. Easter was an ideal time to celebrate this ordination, since both candidates have experienced difficulties along the journey and have been supported through the prayers of many priests, religious and lay people.**

Rev Aurelio said: “My journey has been full of contradictions, doubts, disappointments, obstacles and failures. However, I have found that these very things have been hidden blessings, as Blessed Mary MacKillop would say, becoming a source of grace for my future ministry, transforming me and making me a sign of the reality that Christ is risen and that nothing can get in the way of the will of God.”

Sacred Heart Church, filled with many memories of immigrants who have passed through its doors, was an ideal place to celebrate the ordination of Rev Jossy, who has recently arrived from India.

Forty-nine years ago a young couple from Italy was married in Sacred Heart. On 24 April they offered up their son Aurelio to God. The celebration was one of hope and joy, being a sign of the new springtime that awaits the Church.
Love in action — a saint from Collingwood

BY BR MARK O’CONNOR FMS

If you want to be universal, sing your village - Leo Tolstoy

ACTIONS SPEAK LOUDER THAN words. They always have for the St Vincent de Paul Society. One of their ‘unsung heroes’ — from among a multitude here in Melbourne — is the late Margaret Oats of the St Vincent de Paul Conference in Collingwood.

Margaret worked quietly and generously as a resident of Collingwood for years. Among theorists, terms like ‘preferential option for the poor’ and ‘solidarity’ are sometimes in danger of becoming mere slogans but for her they were precious daily realities.

Appearing at the public hearings for the Bishops’ Inquiry into Wealth in 1988, Margaret spoke movingly of the plight of the ordinary people of Collingwood. She described it as a poor parish, with a large Housing Commission area, and many migrant families.

It has been like that for a long time now. The only change is that from time to time various waves of migrants arrive in the area in the hope of finding work. They are able to get a little money together and then move out.

A disturbing recent trend has been the actions of a few wealthy people who buy houses in the area, renovate them and then sell them at prices that have disastrous ramifications for local residents. As usual, it is money that quickly becomes the all-consuming new god in these situations, and the poor are the victims.

The work of the Collingwood St Vincent de Paul Conference, like that of the Society all over Melbourne, Victoria and Australia, is extraordinary. Charity and justice are an essential part of evangelisation. For Margaret, that work of charity and justice was just part and parcel of life. The members of her group would visit people in their homes and come across all sorts of problems.

“Often girls will ring and ask if I can possibly come early because they cannot cut the children’s lunches and can someone get there early with bread for lunch. It is quite usual for people to visit me in my own home to get food for the evening meal or to help with money for medicine for children.

“Sometimes, in winter, they have the light or gas cut off and we give them part of the money for the bill and try to get some other agencies in the area to make up the balance of the account.”

They were all disadvantaged people. But often it is not just a question of not having enough money to go round but also inadequate housing, problems with neighbours and sheer loneliness. That is why Margaret stressed that “it is done in love to let people see that by going back someone does care and a God of love does care for them. So we keep going back many, many times.”

One of the most pernicious and dangerous heresies (sometimes put forward by the worshippers of money) is that God blesses the wealthy and is somehow punishing the poor for their sins. This is a heresy condemned by Jesus and by every pope this century. Thank God He sends down-to-earth promoters of charity, justice and peace like Margaret Oats, who have the courage to stand up for the disadvantaged.

As she eloquently argued: “If we could just get the Catholic community of Melbourne in particular and everyone in general on to Micah’s theme, to live justly, love tenderly and walk humbly with our God, we wouldn’t even need this wealth inquiry.”

At one point in the inquiry a speaker asserted that Australians are mean, which Margaret powerfully challenged. “Australians are certainly not mean,” she said. “They are extremely generous. Australians lack awareness.”

It is wonderful that Margaret Oats’ spirit lives on today, especially in the Margaret Oats Soup Van, which provides friendship, company and square meals to the homeless and disadvantaged people of inner Melbourne, including Collingwood, Abbotsford, Richmond and Fitzroy. As well as providing a meal and a chat all year round, the soup van holds special events, such as barbecues and fundraisers.

In the Vinnies’ own words: “The Margaret Oats Soup Van is a work of the St Vincent de Paul Society, and as such we accept the philosophy and rule of the society: ‘the visitation of the poor, the sick, the lonely and the underprivileged and to treat these people with love, with friendship, with dignity and with respect.’ This is done irrespective of the colour, race, creed or beliefs of the person in need.”

Margaret had in overflowing abundance the special sort of awareness and energy for love in action that the Margaret Oats Soup Van represents; an awareness that delights the Lord Jesus, Who must rejoice in the fact that ‘unsung heroes’ like Margaret Oats see Him in ordinary people who just need to be loved.

Br Mark O’Connor is Director of the Archbishop’s Office for Evangelisation.

“Many of the people we see on the street primarily turn up for a chat to someone who asks them how they are, what they’ve been doing and any other news they wish to share. They only open up to us because they know we are there because we want to be — and most of us are there each week.”

— A Margaret Oats “Vannie”
At the leading edge of youth ministry

BY CATHERINE SHEEHAN

“WHY WAS ALL THIS HAPPENING?” 23-year-old Teema Thomas remembers asking the Lord when she was diagnosed with cancer last year. She had just completed her missionary training with the Jesus Youth movement and was preparing for a big year of missionary work abroad. Why would the Lord send her this trial now? She remembers that, as she prayed to understand the Lord’s will, she sensed Him telling her “even gold has to be tested in fire”.

Teema first became involved with Jesus Youth (JY) when she was about 13. She grew up in a Catholic family in New Jersey, in the US, but found that her faith deepened when she joined the movement, whose young members seek to evangelise other young people through a lifestyle centred on Christ, a wide network of prayer groups and various types of outreach. Teema was invited by a friend to join a JY prayer group and found that her faith truly started forming and that she began to develop a personal relationship with Christ.

After finishing school, Teema went to university to study biology and management. During her time there her faith suffered as she was separated from her JY family. As she puts it, she “fell into the ways of the world”. However, she knew something was missing as she had “tasted and seen the goodness of the Lord” and losing the closeness with Him caused an emptiness in her heart.

When she finished her degree she accepted a job in New York City and moved back home with her family. Teema believes the Lord knew exactly what she needed and drew her back into His embrace. She returned to the sacraments and personal prayer and became involved again with JY. Her spiritual life deepened once more.

At this time Teema began discerning whether she should undertake a year of missionary work with JY. The movement offers training, conducted in Thailand, to university graduates and then places them in different countries for a year to evangelise and spread the JY ministry. After much prayer and encouragement from her parents, siblings and her JY family she made the decision to go. In June 2009 she began her ‘full-timer-ship’ in Thailand with 29 others from 13 different countries. Teema remembers the traineeship as one of the best times of her life.

The 30-day training course includes daily Mass and adoration, learning Church teaching, the Bible, discipleship and evangelisation. Teema describes it as a time of self-realisation. The trainees, or JY fulltime volunteers, as they are known, learn about incorporating the cultural aspects of different countries into their evangelisation and missionary work.

After her training Teema returned to the US and was suddenly diagnosed with thyroid cancer in early September last year. Though it was a shock, she believes the Lord had prepared her for that moment through the JY training, which had strengthened her faith. The trial brought her still closer to the Lord. She considers it now as “a beautiful time of prayer and preparation”. She underwent radiotherapy and surgery at the end of September. She is now completely free of cancer. “It was only because of me knowing the Lord that I was able to get through that time.”

She felt His presence with her during those days and now considers it as a time of purification. She learned to cling to the Lord: “Everything we have is a gift from Him. All that we have should be given back to Him. We are nothing without the Lord.”

For her year of missionary work Teema will spend six months in Australia and six months in the US. She arrived in Melbourne in March and she has been helping out with the JY ministry in Melbourne, including a weekly prayer group at St Francis’ in the city.

Here in Australia, Teema hopes to carry out her work of evangelisation through meeting youth one-on-one, and initiating prayer groups, new ministries and activities. Her aim is to build a ‘community of prayer’.

Teema is also a singer and is involved with JY’s music ministry. When she developed thyroid cancer she feared her singing voice would be affected. However, she says her range has become “a little lower” but otherwise her voice has remained perfectly intact.

Teema’s greatest fear is to go away from the Lord and she hopes to cling to Him always and give His love to others: “Once I’ve witnessed Christ I want to bring this joy and happiness to others, to be a witness to Him in my daily life.”

Upon completing her year of missionary work Teema plans to return home to the US and look for a job. She will always be a part of the JY family. “First and foremost I am a child of God and a Catholic. I’m so happy to be part of the Catholic family. Jesus Youth is who I am and will always be.”

THE JESUS YOUTH MOVEMENT

JESUS YOUTH IS AN INTERNATIONAL Catholic youth movement with a charismatic spirituality. It was founded by young people in 1985 in Kerala, India, and is based upon the notion of youth reaching out to youth. The six ‘pillars’ of JY are prayer, the Word of God, the Sacraments, fellowship, evangelisation and an option for the poor. Today JY is present in 25 countries. JY full-time volunteers are sent to many different countries to carry out missionary work after a month of intensive training. The type of missionary work varies depending on the country and the situations they are placed in. Music ministry is a huge part of the Jesus Youth movement. One of their initiatives is the Rexband, a group of singers and musicians who seek to evangelise through music. Rexband performed at the last three World Youth Days at the invitation of the Pope.

2010 is Jesus Youth’s jubilee year, which will conclude with a mega-conference in India. It is expected to be attended by 15,000 to 20,000 people.

www.jesusyouth.org
Linking neighbourhoods Linking Lives

BY JANET CRIBBES

RECENTLY BUSLOADS OF residents from Elwood, South Melbourne and Port Melbourne travelled to Marysville over a three-week period to see first-hand the fire-affected area and the recovery process in the region devastated by the February 2009 fires.

The visits were part of a community-building exercise initiated by Michael Wood, project coordinator for the Linking Neighbours/Seniors Register set up in the City of Port Phillip when I was on the council, and now attempting to build links with Marysville neighbours. Michael has a house in Buxton, which he stayed to defend during the firestorm on 7 February. I still look at the house with disbelief, marvelling at how he survived.

On Thursday 24 March, I had the privilege of driving one of the minibuses with Michael and a group from the bayside suburbs to Marysville. The City of Port Phillip provided the bus.

Having people visit and inject money and support into the local economy is very important to the people of Marysville and Kinglake. This project also provides an opportunity for visitors to demonstrate their care for affected communities and increase their understanding of the effects of the fires. The drive was accompanied by a commentary of what happened on the day and what has happened since.

We travelled first to Healesville, where we stopped for morning tea and a shop! Back on the bus, as we went through the Black Spur, the busload of Port Phillip residents experienced for the first time the effects of the fire and the regeneration, one year down the track.

Each busload of visitors was treated to lunch prepared by Alice and Grant Stinear in Buxton. Alice and Grant lost everything in the raging fire – except for the clothes they were wearing on the day.

After lunch, it was back on the bus and to Marysville to take in the stops at the former Cumberland and Maryland sites. We then drove as far as we could up the Stevensons Falls road and on to the Lake Mountain road. It was there, halfway up, that residents witnessed the devastation of the firestorm in a panoramic vista. The impact was awesome. It was a visibly moving moment for all of us on the bus. Experiencing the breadth and depth of the fire and the rejuvenation taking place really brought home that the process of recovery, whether in nature or in individuals or community, is going to take a long time.

Janet Cribbes is Project Coordinator, Bushfire Community Recovery, Centacare Catholic Family Services.

Conclusion of Year for Priests

To mark the conclusion of the Year for Priests, Archbishop Denis Hart invites you to join him for Holy Hour, Evening Prayer and Benediction.

Friday 11 June, The Solemnity of the Sacred Heart of Jesus at St Patrick’s Cathedral, East Melbourne. 3.30–4.30pm.
menALIVE in Sorrento

By Fr Ian Mackintosh OMI

THE PARISH OF ST MARY’S STAR of the Sea, Sorrento, recently invited a menALIVE team to give a non-residential weekend retreat for men in the parish. menALIVE was founded about seven years ago in Queensland by a group of laymen “to bring men together, to renew their faith in God and to encourage them to become an active force of renewal in the Church”.

In recent years, there have been several articles in Catholic media noting the dramatic decline in Sunday Mass attendances since the 1960s, especially among males aged 20 to 60.

The menALIVE handbook notes that the movement was founded, among other reasons, as a response to this phenomenon. menALIVE aims to encourage men in their faith journey, to reignite their faith and to remind them of the inspiring words of Jesus in John’s Gospel: “I have come to give you life and life to the full.”

I first heard of menALIVE from a priest friend in Queensland. He spoke very highly of the wonderful renewal work of the group and how, after only seven years, parish retreats for men had been given in Queensland, Western Australia, South Australia, New South Wales and Tasmania.

Already thousands of men have been challenged in their faith commitment.

The menALIVE handbook says: “We believe that if we can reach Catholic men, help them to encounter Jesus and experience transformation, encourage them to pray every day and form a fellowship group, we will be making steps towards renewing the Church and reaching the world.”

On the weekend of 17-18 April four menALIVE leaders came to our parish from Queensland and Tasmania.

The retreat program was well developed, consisting of relevant talks (The Father’s Love, The Father’s Dream, The Father’s Son, What then must I do to be a Man of God?), personal testimonies, small group discussions and time for reflection and prayer.

There was also a special time for Reconciliation, with four priests available.

As a priest who has done monthly and annual retreats over the past 54 years, I was immensely impressed by the quality of the talks. The positive feedback was overwhelming and included the following: “very inspiring and has had a profound effect on my life”; “just fantastic”; “sensational”; “a lot of what has happened to me on this retreat has been surprising and very moving”; “I found the weekend affirming and yet challenging”; “I am inspired to be a different and better man”; “I am inspired to make changes in my life”; “I will implement the prayer and everything”; “excellent, my first retreat in 50 years”; “a fantastic weekend, just what I needed in my life, which was going nowhere”.

Personally, I found the emphasis on Lectio Divina and the outline of this method of prayer very, very helpful for my own prayer life.

Forty-three men did the retreat, including three priests and four students for the priesthood.

When I received the original email with the detailed planning necessary for the retreat, I was somewhat intimidated. However, I took the advice of the team and invited nine parishioners to assist with the planning.

The work of the team was outstanding. The members, led by Tony Harford, did a brilliant job and I had little to do except attend the necessary preliminary meetings – nine in all.

The weekend culminated in a Sunday Eucharist at 12.30pm. It was a wonderful experience, especially the singing of the final hymn, We Stand for God, a favourite hymn from the past. I can highly recommend the menALIVE movement to any parish and to parish priests in general.

I thank and praise God for the work He has inspired Robert Falzon and the menALIVE team to begin in Australia. In the near future a menALIVE team is travelling to New Zealand to give retreats there.

I will be very surprised if menALIVE teams do not have a profound effect on the Australian Catholic Church in the years to come.

Fr Ian Mackintosh is Parish Priest of Sorrento.

www.menalive.org.au
Missionaries of Charity – a year to celebrate

BY CELESTE BADMAN

MOST PEOPLE KNOW WHO Mother Teresa was and are familiar with her mission work in the slums of Calcutta. However, many would not be aware that she visited Australia 10 times during her busy life and on each occasion made it a priority to spend time in Melbourne.

In fact, due to the incredible social support network she instigated in the Oceania region, the Australian Government awarded her an Honorary Companion of the Order of Australia on Australia Day, 1982.

There are 14 Missionaries of Charity houses in Australia, two in New Zealand, one in East Timor and one soon to be opened in Indonesia.

Forty years ago, on 27 April 1970, the Missionaries of Charity opened a community house in Fitzroy. This was an auspicious event, as “it was Mother Teresa herself who came out from India with a group of five sisters and set up our first house here in Fitzroy”, says Sr Hannah MC.

A profound peace emanates from the walls of 97 Gore Street and the sisters believe it is because “there is a real spirit of Mother Teresa here”.

Since their arrival in Melbourne, the work of the Missionaries of Charity has evolved, depending on what they perceive the greatest need to be. Their primary mission is to serve the poorest of the poor.

When Mother Teresa first arrived here from India she said to the sisters: “now you go out and find the poor people”.

In India the poor people are on the streets so, instinctively, they went out to the streets but they could not find any poor people, so they came back to Mother Teresa and announced “there are no poor people here”. To this, Mother Teresa replied: “Well, you go and knock on doors and find the lonely, sick or poor people.

This is precisely what the sisters did and, according to Sr Hannah: “People got to know us, gradually, but it was the alcoholic men who really sought us out.” Therefore, Mother Teresa decided that the poorest of the poor in Melbourne were alcoholic men and instructed the sister’s to seek out and help them.

Often, however, the sisters did not have to go looking because destitute men found them and, consequently, their reputation grew by word-of-mouth.

Sr Hannah tells of one case in particular that demonstrates this: “The story goes that a man brought some meat to the sisters and asked them to cook it for him. He came back a while later and they had prepared it for him so word spread around that the sisters will give you a meal. And so they started giving soup and sandwiches.”

Their popularity among Melbourne’s poorest grew quickly. Sr Hannah says: “We started in a very poor little house in 54 Gore Street and Mother Teresa said we had to look around for a bigger house.”

That was in April 1970. Four months later, in August, Mother had secured an appropriate house at 101 Gore Street. The sisters called it the House of Compassion and have used it for different purposes over the years, depending on the greatest need.

Initially it served as a soup kitchen and night shelter for alcoholic and homeless men. It now functions as a refuge for women and children in crisis.

After Mother Teresa’s return visit to Australia in 1972, the House of Compassion served as a novitiate, to train the young Missionaries of Charity.

During this visit in 1972, which was the year of preparation for the Eucharistic Congress in 1973, Mother Teresa gave two gifts to the people of Melbourne. The novitiate was her first gift. Her second gift was perpetual adoration for 12 months in St Patrick’s Cathedral. This gift received the blessing of Cardinal Knox. He believed it was a wonderful initiative in preparation for the Eucharistic Congress.

Currently, the Missionaries of Charity serve the underprivileged in several ways throughout Melbourne. They visit the poor in high-rise flats in Fitzroy, Collingwood and Carlton.

The ailment they seek to treat in these places is loneliness.

They run two Sunday schools – for children in state schools – at All Saints Fitzroy and St Brigid’s North Fitzroy. The ailment they seek to treat in these children is ignorance.

Mother Teresa always taught her novices that there are many forms of poverty and she believed spiritual impoverishment is just as serious as financial poverty. She believed that alcoholic men should not only be fed and sheltered but also rehabilitated. She sought to cater to people’s spiritual and psychological needs as well as to their physical needs.
Mother Teresa set up Corpus Christi, a rehabilitation centre for alcoholic and homeless men, located just outside Melbourne, in Greenvale. The land for this centre was purchased by a wealthy benefactor who had offered assistance to Mother Teresa during a visit to Calcutta. She said to him: “I want you to help the poor in Australia, because that is Calcutta for you.”

Corpus Christi was officially opened by Archbishop Little on 3 May 1975. The sisters worked there for four years until Mother Teresa asked the Jesuits to take over because she saw the need for her sisters to return to the streets.

The Jesuits accepted her request and are still working there today. This has enabled the Missionaries of Charity to focus their attention on the evolving needs of the poor in Melbourne. Societal changes inevitably impact their field of work. The increasing drug culture has forced them to place age-restrictions upon men seeking food and help at 69 George Street.

As a safety precaution, men under the age of 45 are prohibited from entering the premises. Ultimately, much of the work the Missionaries of Charity perform is only possible due to the assistance of men, especially priests.

Mother Teresa always held the priestly vocation in high regard. In a 1981 address she delivered to Corpus Christi College at Glen Waverley, she said: “At the last Holy Synod the Holy Father sent for me to come and speak and the first thing I said was ‘give us holy priests and we’ll be alright’. Our families will be alright, we religious will be alright. Give us holy priests. Without them the world cannot live, without them neither we ourselves nor our families can grow in holiness.” These are poignant words to reflect upon during this Year for Priests.

Mother Teresa delivered many speeches during her visits to Melbourne. She implored people to defend the rights of all disadvantaged people, especially the unborn. On 8 October 1981 she addressed a Right to Life gathering in Melbourne Town Hall and to a crowd of more than 5000 people she said: “Abortion is the greatest destroyer of love.”

During this year, the centenary of her birth, it should be acknowledged that Mother Teresa gave many gifts to Melbourne. The Missionaries of Charity at Fitzroy is one of her greatest legacies.

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**40TH ANNIVERSARY CELEBRATIONS**

The Missionaries of Charity celebrated their 40th anniversary on Saturday 24 April with a 2pm Mass at All Saints Parish, Fitzroy. They invited all their friends, benefactors and co-workers. Without these helpers their charity work over the past 40 years would have been difficult if not impossible. The day was a huge success and everyone enjoyed themselves immensely.

The Missionaries of Charity are extremely diligent in regards to prayer and work but, when they have cause to celebrate, they down tools and celebrate.

Every year on Easter Sunday, Christmas, New Year, and Mother Teresa’s birthday the sister’s transform 101 Gore Street into a party haven for anyone who is homeless, financially deprived or lonely. This year, they provided lunch for 350 people on Easter Sunday and entertained them with games and music. Sr Hannah tells how “one fellow has been coming since 1980 to play the accordion” for their parties.

26 August 2010 is the centenary of Mother Teresa’s birth, and the sisters recently commemorated the centenary with an exhibition on her life, spirituality and work.

The exhibition opened in the All Saints parish hall on Saturday 24 April, after the 40th anniversary Mass, and finished on Friday 30 April. Adoration of the Blessed Sacrament was also held in All Saints church from Monday 26 April to Friday 30 April. They invited everyone they know to these events in order to “thank God for the blessings He’s given us through Blessed Mother Teresa and also through all our friends and benefactors who have helped us in our work”.

Their many helpers include the I Thirst movement, lay Missionaries of Charity, and various volunteers from schools and parishes throughout Melbourne.
Quietly doing the Lord’s work

BY SR MARGARET MAHER FCJ

FR PETER CARRUCAN BEGAN HIS ministry as parish priest of Holy Eucharist Parish, St Albans South, in 1992. Fr Peter quickly set out to know the parish and those who lived in it.

The western suburbs at that time consisted of a multicultural population which had begun to grow very rapidly in the 1950s. The influx of postwar migrants and refugees from communist countries who came to this new land seeking freedom of speech, freedom of religion, and work, so as to bring up a family with security, often settled in these areas.

In 1972, it was these migrants who helped build Holy Eucharist Church hall and school and assisted the school as it developed to educate their children.

The parishioners were very proud of their achievements, very involved in the parish, and still, today, despite age and ill health, support parish life as much as they are able.

Fr Peter has seen a great number of children pass through the primary school and go on to secondary and tertiary studies. He has performed many marriages, baptised many children and adults, supported those in sickness and bereavement and made himself available to every family in the parish.

The particular motto of Holy Eucharist Parish is ‘Welcome the Stranger’ and over the years many different ‘strangers’ found refuge at the parish through Fr Peter.

In more recent times, many Vietnamese began to arrive and settle in the area. Since 2000, there have been people from Afghanistan, Iraq, India and the Philippines, who have come seeking accommodation and help. Later, those released from detention and people from Sudan have come seeking food, clothing, health care, housing and basic education.

Responding to all these calls for help, Fr Peter sought the support of every service available. He became well known to the resource providers in the Brimbank area and further afield and was never satisfied until he was able to obtain the help required for those in need.

He sought permission from the Archdiocese to finance the purchase of a house to give temporary accommodation to homeless families. He appealed for clothing, food and assistance from the parishioners to help the newly arrived in whatever way was possible. Fr Peter began a NILS (no interest loan scheme) where refugees could borrow money without interest and repay the loan over a certain period of time.

The language barrier was most frustrating and caused many problems for the newly arrived, so some of the parishioners began teaching them English.

Later, local agencies were able to help in this program; they also helped families understand health problems and how to access the health system when needed.

Fr Peter saw a need and responded as quickly as he could. He contacted politicians, local councils, local agencies, charity organisations, major benefactors – anyone who would come to the assistance of those in need. He did not consider himself or his needs – he was a tireless worker.

“Welcome the stranger, care for those in need, feed the hungry, care for the sick, comfort those who are grieving, listen to those who come seeking help.” That is how Fr Peter lived these past 18 years, and always with a smile, a joke, a way of giving help without others knowing about it and without those who received help feeling a sense of failure or inadequacy.

Fr Peter also has a great sense of humour, which made him easily approachable and so able to enter into the humanity of those who came to him.

There is more to the story of the busy, active life of Fr Peter. He was highly respected and well known at Sunshine Hospital and the local nursing home as he reached out to the sick and elderly of the area too. He could be seen at all hours of the day or night at the hospital, responding to emergency calls. The doctors and nursing staff were grateful for his readiness to respond, no matter how late in the night or early in the morning.

Fr Peter never sought accolades. Very few people know the whole story of his generosity to, and support of, many, many individuals and families. Only a few were privileged to see some aspects of what he achieved so quietly. Indeed, often the recipients themselves did not know who had been the instigator of the support given to them. If ever a person was worthy of recognition for caring for others, Fr Peter must surely be acknowledged.

FAREWELL MASS

On Sunday 25 April the Parish of Holy Eucharist, St Albans South, farewelled Fr Peter Carrucan, who retired after 18 years as parish priest. The Mass was attended by family, staff, parishioners and friends, who gathered to celebrate and mark the memorable occasion with deanery priests.

Parish choirs of Sudanese, Filipinos, Vietnamese and Indian parishioners provided a beautiful background to the Mass.

Fr Peter was presented with a cheque to enable him to buy furniture for his new unit in Clifton Hill. He intends being available to provide supply to other parishes. After Mass, Fr Peter was joined by many well-wishers for afternoon tea at the local Italian Club.

Fr Minh Tran SJ will succeed Fr Peter as the fourth parish priest of Holy Eucharist.

Sr Margaret Maher is Pastoral Associate at Holy Eucharist and chaplain at Sunshine hospital.
Salesian school community’s remarkable generosity

BY NADIA KNIGHT

THE EARTHQUAKE THAT HIT Haiti on 12 January 2010 was nothing short of catastrophic. Its epicentre was just 25 kilometres west of Port-au-Prince, Haiti’s capital.

For the past 85 years, the Salesians have been providing shelter, food, recreational opportunities and education for the poorest young people in Haiti through schools, vocational training centres, street children’s facilities and mission centres. Three Salesians, several teachers and 300-500 Salesian students, our brothers and sisters, were killed in the earthquake.

Students at Salesian College, Chadstone, returned at the beginning of the 2010 school year to this devastating news. Their first reaction was to pray for the victims, their families, the injured, the traumatised, the homeless, for those providing assistance, for hope for their brothers and sisters in Haiti and for us, that our response would be compassionate and generous.

Principal Fr Chris Ford inspired their second response, informing the community that Salesian College had donated $10,000 to the Salesian Missions Appeal and challenging staff and students to equal this amount during the Lenten season. This call for generosity was also inspired by Fr Pasqual Chavez, the Rector Major of the Salesians. He made pleas for generous assistance “in the name of Don Bosco”.

We began with collection tins and raised more than $6000. This inspired the community to organise more events for staff and students to participate in and to continue to keep the community informed about the progress of their brothers and sisters in Haiti.

Pancakes were made, flipped and sold on Shrove Tuesday, raising more than $600. The social justice group cupcake sale contributed a further $300, closely followed by $1100 from a sausage sizzle and another $2600 from a staff bike ride.

We were near our $10,000 Project Haiti fundraising target before we were even halfway through Lent.

On Friday 12 March the Students Leadership Team organised a Casual Clothes Day, which generated about $2000 and, with Deputy Principal John Visent, the team arranged a House ‘coin line’ competition, resulting in a further $550.

The year 9 students, led by Rob Steward and his team, organised a bike ride through their Bosco Program, challenging each boy to raise $20, which soon became $50. By the conclusion, more than $7500 had been raised by a single year level.

Our VCAL students, under the guidance of director of wellbeing Ron Ruzzier, organised a stall at a local market to sell second-hand goods donated by the college community. Their mini-project added another $617 to our grand total.

The VCAL students also organised the Salesian College Auction Night, with donations from far and wide. Salesian Provincial Fr Frank Maloney attended along with many others and the evening raised more than $15,000. Oh, what a night!

The earthquake that shook Haiti has irrevocably changed the history of that nation, the poorest in the Western hemisphere.

Showing a true spirit of cooperation, solidarity, compassion and generosity, the students at Salesian College raised in excess of $37,000! This will certainly help to provide food, shelter and education, rebuilding homes and schools, for the city’s poorest children.

Nadia Knight is Director of Religious Education at Salesian College, Chadstone.

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A Rome full of surprises

BY JOAN CLEMENTS

HOW OFTEN HAVE YOU thought that the inner workings of the Catholic Church, especially in Rome, must be huge, impersonal and have very little to do with your day-to-day faith? I certainly had assumed so. But recently I had the chance to meet with one of the dicasteries and I was very surprised.

According to Wikipedia, a dicastery is “a department of the Roman Curia” and the Roman Curia is “the administrative apparatus of the Holy See and the central governing body of the entire Roman Catholic Church, together with the Pope”. You cannot get much closer to the inner workings than that!

Late last year the World Organisation Ovulation Method Billings (WOOMB) International, of which I am a director, received a letter from the Pontifical Council for the Family (PCF) addressed to “Dear leaders of the pro-life movements” and requesting answers to eight questions “no later than January 20”. Arriving just weeks before the office was due to close for Christmas, when the end of year pressure was really on, it seemed unlikely that anything could be done in reply.

We were unsure how they got our details or why we were being asked to respond and there was a slight sense that ‘Big Brother may be watching’ but I took the plunge and offered to reply on our behalf.

Within days of sending our response, I received an invitation to attend an International Study Seminar at the PCF in Rome at the end of March to celebrate the 15th anniversary of Evangelium Vitae – Pope John Paul II’s encyclical letter on the Gospel of Life. Not quite believing the invitation, I consulted one of the other directors of WOOMB International, who commented that it was likely to be a bun fight, with hundreds attending, that I wouldn’t be heard and, besides, we couldn’t afford it!

Nevertheless I replied asking for more details. It turned out the PCF was offering to pay for my air fare and accommodation, though I still had no idea how many would be attending or what the program would be. However, having started on this road, by answering the questionnaire, I determined to keep plodding on and soon I had received my e-ticket for flights to and from Rome, but no further information.

Just days before I was due to leave Australia I received a further email from the PCF stating that the program would include reports from each continent of the pro-life challenges and opportunities being faced, activities undertaken and suggestions for the future. I was asked to report on behalf of Oceania and told I would have half an hour. My initial reaction was: ‘I can’t possibly! Why me? There must be people better qualified!’ But even as I was thinking these things, I knew it was an opportunity too good to miss. So, taking a deep breath, I replied saying I would do as they asked.

Next I sent frantic requests for help to philosopher and ethicist Dr Nicholas Tonti-Filippini, associate professor of the John Paul II Institute; to Marcia Riordan, executive officer of the Respect Life Office, and others who might have been able to help. Except that they were all in Sydney attending Bishop Fisher’s installation as Bishop of Parramatta! I spent the weekend putting together a PowerPoint presentation.

Fortunately those good people did get back to me via email and by the time I arrived at Casa La Salle, Via Aurelia, Roma, I was armed with excellent information about the politico-legal situation, particularly in Victoria, in addition to the research I had been able to do myself.

The first real inkling I had of the size of the gathering at this International Study Seminar was when I attended the opening Mass, celebrated by Cardinal Antonelli, President of the Pontifical Council for the Family. It was held in a room not a great deal larger than the average lounge room, attended by a couple of dozen people.

Following breakfast we convened in a room where tables were arranged in a hollow rectangle with chairs around the outside. Officials of the PCF sat across one end and the rest of us arranged ourselves along the other three sides. Between each two places at the table was a microphone and twin headsets. In four booths at the end of the room sat interpreters who provided simultaneous translation into English, French, Spanish and Italian. This was clearly going to be an intimate and well-organised meeting!

The next surprise was the calibre of the people among whom I found myself. I was sitting next to Austin Ruse from Friday Fax by C-Fam (Catholic Family and Human Rights Institute). On his other side was John Smeaton from SPUC (Society for the Protection of the Unborn Child) in England. Also present were Steve Mosher for the Population Research Institute, representatives of Priests for Life in the US, Carlo Casini from Movimento per la Vita Italiano, who is a member of the European Parliament, representatives from Human Life International, a doctor from the Polish Pro-Life Federation, a surgeon from France, a woman from the Guadalupe Association of Zimbabwe, a young priest from South Korea who was studying moral theology in Rome and was fluent in at least three languages, a woman from Venezuela who spoke five, and representatives from Chile, Mexico, Argentina, Brazil, Spain and Italy.

The members of the PCF who attended included the President, Cardinal Antonelli (who was at every session); the Secretary, Bishop Lafitte from France; Mgr Carlos Simon, Under Secretary; Rev Gianfranco Grieco OFM Conv, office manager; and Rev Guillermo Gutierrez. We were also addressed by Bishop Elio Sgreccia, former president of the Pontifical Academy for Life.

Nothing could have been further from that ‘huge, impersonal’ machinery having ‘very little to do with your day-to-day faith’. Here was a group of people working at the coalface talking about the difficulties they faced but all filled with optimism and hope. And here was a group of clergy vitally interested in everything they heard, moved to tears at some of the stories, ready and willing to listen and act. Of course, the future will show what lasting effect any of this produces, but for one now know that I belong to a Church that cares deeply and intimately about the faithful in the parishes and the agencies, prays for our work, seeks to support us and longs for our greatest happiness.

Joan Clements is Chairman of Directors of WOOMB International Ltd, the Worldwide Organisation of the Ovulation Method, Billings.
Tribute to
Carmen Facciol

BY VICTOR MELDER

PARISHIONERS AT ST DOMINIC’S Parish, Broadmeadows hold Carmen Facciol in much esteem and respect for her faith, perseverance and ‘mother’ image in the parish. A long-time parishioner, Carmen is known to all as a prayerful person and daily Mass attendee.

Carmen is also the matriarch of her large family and nothing gives her more pleasure than to be able to attend parish services and activities with them, especially her grandchildren and great-grandchildren.

Born Carmen Calleja, in Marsa, Malta, in June 1931, she is the eldest of three daughters. She finished her schooling at 12 years of age, when her mother sent her to sewing school. schooling at 12 years of age, when her parents for 16 years before emigrating to Australia. Their first child, Carmen, was born in 1947, followed by Nina in 1948, Joe in 1950, George in 1953 and Sebastian (Tony) in 1956. Emanuel, Carmen and their five children travelled to Australia on the SS Sydney, arriving in Melbourne on 1 January 1965. An auspicious start to a new life Down Under.

A month after their arrival in Melbourne, they bought the Broadmeadows home in which Carmen still lives. They chose it because it was within walking distance of the church. Carmen still walks to the church to this day. Their youngest child, son Richard, was born in December 1965. They always refer to him as their ‘first Aussie’. A short time after Richard’s birth, Carmen joined the workforce to help make ends meet. She worked for several years at local businesses, such as Yakka and Nabisco, where she was popular among the staff because of her motherly instincts.

The year 1989 was most significant in Carmen’s life, when both her 13th grandchild, Catheine Attard, and first great-grandchild, Rosemary Whalley, were born on the same day, 12 September. Her eldest daughter, Carmen Attard, and Carmen Attard’s daughter, Mary Whalley, both gave birth to their children on that day. She says she “always feels blessed by this rare and unique event”.

Carmen and Emanuel journeyed home to Malta on four occasions. Sadly, a day after their return from their fourth visit in 1994, Emanuel passed away. A widow since then, Carmen continues to live at her home, maintaining her independence.

Today, Carmen has 16 grandchildren and 20 great-grandchildren, all of whom give her great pleasure, not only through their achievements but also by their visits. She says she has been blessed to see the generations flourish. She has done her fair share of babysitting and still relishes every minute of it.

Carmen says she thanks God each day for His generosity to her, in bringing them out to a new life in Australia, and also seeing the family growing in number and generations.

The Parish of St Dominic’s recently celebrated its Golden Jubilee. Carmen has lived 45 years as a parishioner and is a popular and well-known figure. She faithfully recites the second decade of the Rosary after daily Mass each weekday. She always insists that she will not move away from the parish.

Our wish for her is that she lives long enough to see her great-great-grandchildren and their children as well, if that be possible. ■

Victor Melder is a parishioner at St Dominic’s Parish, Broadmeadows.
Father Kevin Hannan: A remarkable man

BY RACHEL NAUGHTON

KEVIN HANNN LIVED TWO rewarding lifetimes. For 74 years he was a dedicated priest of the Catholic Archdiocese of Melbourne. His second life was as the creator of the MDHC Summary of Index to The Advocate 1868-1990, generally referred to simply as The Advocate Index. The index is a monumental work covering the whole 122-year period of The Advocate.

Fr Hannan began this second life’s work in 1971 at age 64 while working as chaplain to St Bede’s College, Mentone. He completed the work in 2003 at age 96, while still doing light priestly duties, providing sacramental support for the Presentation Sisters at Star of the Sea Convent Gardenvale.

In 1972, when Fr Hannan offered his time as a volunteer for the Melbourne Diocesan Historical Commission, he saw researchers coming into the archive to comb through The Advocate looking for information related to their topics.

Fr Hannan quickly realised that his skills could be put to maximum benefit in creating an index to The Advocate to unlock the wealth of information within it. He called his work a summary because the bulk of his work is indeed a summary of The Advocate articles arranged in alphabetical order by subject and name of individual, organisation and place. The Summary also gives references to the original articles in The Advocate, thereby also acting as an index. What Fr Hannan called the index is actually the Index to the Summary.

There are 48 volumes altogether. Volumes one to 47 are The Summary. Each volume is an average of 335 pages, with six cards to a page making a total of about 94,470 handwritten cards. Volume 48 is the Index to the Summary. It alone is 475 pages. The entire work is handwritten in Fr Hannan’s small, neat and very readable script.

Fr Hannan was extremely disciplined in his approach. He designed his own indexing system and then, to complete 6344 issues in 32 years, he processed three and a half issues a week. In the spirit of a medieval monk working on manuscripts, Fr Hannan sat daily at a well-lit desk with a sloping top.

The Advocate Index is a remarkable achievement. Tim Hogan, the newspaper librarian at the State Library of Victoria, has commented that Fr Hannan’s index is one of the great indexes at the library and possibly covers the longest period of time. The Index is available on microfiche in four states of Australia and will soon be available at the National Library of Ireland and the British Library.

Fr Hannan was emphatic that we should not name The Index after him. He wished to remain anonymous. However The Index needed a name to distinguish it from other Advocate indexes in the public domain, so he agreed to it being called the MDHC Summary and Index.

Fr Hannan died 16 December 2006 aged 99 years, so we can now at last publicly acknowledge him. He was born in Brunswick on 19 November 1907, one of six children, to William Hannan and Mary Feeney.

Fr Hannan and his family were firmly connected to Melbourne and its history. Fr Hannan’s grandfather was an altar boy for Father Patrick Geoghegan, the first Catholic priest in Melbourne. That grandfather also served one of Fr Hannan’s first Masses. In 1932, Kevin Hannan was ordained by Archbishop Mannix in St Patrick’s Cathedral. He often talked of his time stationed at St Patrick’s Cathedral and of sharing the lunch table in the cathedral presbytery with Archbishop Mannix, for whom he had a high regard.

During his 74 years as a priest, Fr Hannan served in the parishes of Geelong, St Patrick’s Cathedral, South Melbourne, West St Kilda, Sunshine, Korumburra, Parkville, Flemington and Caulfield, and as chaplain to St Bede’s College Mentone, Edmund Rice College Bundoora and Star of the Sea Convent Gardenvale.

Graceful and self-effacing, but at the same time strong-minded, Fr Hannan was a joy to know. He had a wry sense
of humour and a witty turn of phrase. He once suggested in a note to Archbishop Frank Little that, should the Archbishop ever write his autobiography, it could be entitled *Little by Little* with the subtitle, *A Frank Autobiography.*

He lived a life of dedication and simplicity. When I called in to drop off another volume of *The Advocate,* I would often find him pacing up and down, reading his Divine Office. White haired and very tall, Fr Hannan remained a straight backed and distinguished looking man.

He hoped to make it to his 75th year as a priest and to outlive Archbishop Mannix, who died at 99 years and 9 months. He so very nearly did both. ■

Rachel Naughton is the archivist for the Melbourne Diocesan Historical Commission.

Knowing our past enriches our future. For this reason, the Pontifical Commission for the Cultural Heritage of the Church recommends the keeping of archive, library and museum collections at diocesan level. The collection of the Catholic Archdiocese of Melbourne is available for research and is managed by the Melbourne Diocesan Historical Commission.

**THE ADVOCATE**

**MELBOURNE’S ADVOCATE** was one of Australia’s great Catholic newspapers. It was first published on 1 February 1868 by Samuel Vincent Winter and his brother Joseph to report on events in Australia and overseas from the viewpoint of the Catholic paradigm. Its goal was to “fairly and intelligently represent the Catholic and Irish section of the community, and, while defending their legitimate interests, would aim at promoting the prosperity of the colony, and cultivating a friendly feeling among all classes of the community”. In 1902, *The Advocate* imported a font of Irish type and became the first newspaper in Australia to be able to print the Gaelic language. In 1919, *The Advocate* was bought by the Archdiocese of Melbourne and became its official newspaper. *The Advocate* remained a weekly newspaper up until it ceased publication in 1990. ■

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**NEW MEDIA NEEDS MORE CHRISTIAN WITNESSES**

**POPE BENEDICT XVI CALLED ON** Catholic communication workers to give witness to their beliefs and to help infuse new media outlets with “a soul”.

“More than through technical resources, although necessary, we want to confirm ourselves living in this (digital) universe, too, with a believing heart so that it may contribute to giving a soul to the Internet’s endless flow of communication,” he said on 24 April.

Pope Benedict XVI made his comments during an audience with participants of a national congress on digital media organised by the Italian bishops’ conference. The congress, which ran 22–24 April, was titled, “Digital Witnesses. Faces and Languages in the Cross-media Era”.

During the congress, the Vatican spokesman, Jesuit Father Federico Lombardi, told participants that truth, transparency and credibility were paramount in communications. “Secrecy and confidentiality, even given their positive aspects, are not values that are cultivated by today’s culture. It is necessary to be able to have nothing to hide,” Father Lombardi said in his address to the congress on 24 April.

Today is “above all a time of truth, transparency, and credibility,” he said. The times “that we are experiencing, the price we are paying, all indicate that our witness must be decisively in line with rigor, consistency with what we say and what we are, and the refusal of every hypocrisy and duplicity,” he said.

Father Lombardi urged Catholic communications workers to “bring the joy of truth and loyalty” to the world, and to be “credible witnesses of what we say and do”.

In his audience address to participants later the same day, Pope Benedict XVI spoke of the importance of new media reflecting the full human person. When too much focus is on the superficial, people can seem like “soulless bodies – objects of exchange and consumption,” he said.

He said that the digital divide, which further separates the haves and the have-nots, still needs to be bridged. Some of the risks the Internet still presents are the problems of “conformity and control, and intellectual and moral relativism – already quite evident in a waning critical spirit, in the truth being reduced to a play of opinions, and in the many forms of degradation and humiliation of a person’s innermost being,” he said.

He said that communicators can help humanise the mass media by upholding those universal values that promote the common good and the dignity of the human person.

“Without fear we want to set sail for the digital sea, facing the open waters with the same passion that has governed the ship of the Church for two thousand years,” he said.

Pope Benedict XVI asked that media workers never tire of filling their hearts with “that healthy passion for mankind,” which in turn can find sustenance in a solid preparation in theology, “a deep and joyous passion for God,” and prayer. ■

16 May is World Communications Day. Pope Benedict XVI’s message focuses on the theme “The priest and pastoral ministry in a digital world: New media at the service of the Word”. Read the message at: http://tinyurl.com/ya268b9
A holy welcome

BY THEROSE LECKTE WITH JUSTIN ORBIEN

HOLY SATURDAY CAN BE A rather low-key day, coming as it does after the first two great liturgies of the Triduum – the Lord’s Supper and the Solemn Commemoration of the Death of our Lord – and before the celebration of His Resurrection at the greatest liturgy of the year, the Easter Vigil on Saturday evening.

However, there was cause for excitement on Holy Saturday this year as catechumens and candidates who were to receive Baptism, Confirmation and the Eucharist at their local churches that evening arrived at the Thomas Carr Centre for a celebration of the rites before Baptism.

‘Catechumens’, also called the elect, are those who will receive Baptism, Confirmation and the Eucharist at the Easter Vigil; while ‘candidates’ are baptised persons who are seeking full communion with the Catholic Church and will receive Confirmation and the Eucharist at the Vigil.

Among them were elect from Hoppers Crossing, Donvale, Deepdene, Lalor and Heidelberg West – all accompanied by sponsors, RCIA friends and mentors.

The celebrations at the Thomas Carr Centre began with a reflection by Sr Dorothy Maher RSC on the forthcoming liturgy of the Easter Vigil. This was intended to explain the riches of the scriptural background and symbols of the liturgy in which the catechumens and candidates would participate that evening.

A font and Easter candle were the central focus in the foyer. However, the first part of the rite – the Presentation of the Creed – was held out on the terrace. The purpose was to prepare the elect for the profession of faith they would make immediately before they were baptised. Fr Greg Bourke and Fr Jude Pirotta led that part of the rite, praying: “As they profess their belief with their lips, may they have faith in their hearts and accomplish God’s will in their lives.”

The elect then received the Creed and recited it together. To the accompaniment of music, the group moved into the foyer and gathered around the font for the next stages of the rite. This included the ‘Ephphatha’, the powerful rite of opening the ears and lips to hear the Word of God and proclaim Him in our lives.

As the celebrants moved among the elect they touched the ears and lips of each and prayed: “Ephphatha: be opened, that you may profess the faith you hear, to the praise and glory of God.” The elect then chose a baptismal name: the celebrant asked each of them to state the name chosen, and addressed them by name, adding: “From now on you will also be called ...”

The rites before Baptism concluded with the anointing with the Oil of Catechumens, which was blessed by the Archbishop at the Chrism Mass on Tuesday of Holy Week. Oil is used for healing and strengthening, so it is a powerful symbol of our prayer for these people who have been called to make the journey to the Easter sacraments.

The celebration ended with a blessing that reads: “May the Lord be with you until we gather again to celebrate the Paschal Mystery.”

Fr Jude Pirotta anointing a catechumen with the Oil of Catechumens.
Easter at Los Santos Arcangeles, Peru

BY FR JOE RUYS

MANY YEARS AGO, I VISITED A newly renovated church and had the opportunity to talk with some of the parishioners about the work that had just been completed. Some members of the liturgy committee, enthusiastic that their ideas had become reality, expressed joy at how the church had been cleansed of its saturation of statues and images so that now it had a clean set of walls, was simple in presentation, and could be used for any kind of celebration.

With the addition of a cloth, a picture, or a statue, the focus of the liturgy or Mass could be changed. Others, who had not been part of the planning team, expressed their disappointment at how the life had been taken out of their church. No longer were ‘their statues’, ‘their pictures’ there, and they were left without the sense that it was their church. In fact, some felt that what was left was not really a church, but a hall.

The conversation has stayed with me and I often ask myself why the need of images is so strong in some, while being a distraction to others. The question came back to me again as we celebrated Holy Week in our parish of Los Santos Arcangeles.

From the Mass on Palm Sunday to the dawn Mass on Easter Sunday, the week was full of colour and drama. It seems to me that for Peruvians to feel the presence of the sacred, or to enter into a celebration of importance, there needs to be something tangible, something that expresses the nature of what is being celebrated.

On Palm Sunday, an enormous crowd of people gathered in the park outside the main chapel, each person with their specially prepared palms and water for the blessing. And there were two donkeys. There was a donkey to bring in baskets of food from the three regions of Peru – the coast, the high country and the jungle – and the other to bring in the priest. Jesus entered Jerusalem on a donkey so we needed to see it and celebrate it.

Holy Thursday saw the washing of many feet. Not just the few representing the Apostles; but they in turn washed the feet of others. Service is a service of everyone to others.

On Good Friday, each community walked for an average of three hours in a celebration of the Stations of the Cross in order to arrive at a park outside a chapel for the celebration of the Passion of the Lord and the veneration of the Cross. It is awesome to witness a gathering of 500 or more people, each group with its ‘Jesus carrying the Cross’ assembled for the central celebration of the day. Lots of colour, drama and, in a unique way, reverence.

We celebrated the Mass of the Easter Vigil twice and the Mass of the Risen Jesus at dawn as well. Each of these Masses was special, as each had the particular identity of its community. Perhaps the most striking was also the most humble. We began outside on a vacant lot in the dark, with the occasional bus rumbling by, pouring out dust in its wake. The fire was lit and blessed and the celebration was under way. Again, the use of the fire, paschal candle, water, darkness and light all added to the living nature of the celebration.

The celebrations of the week bring back to me the need many have (perhaps all of us have) to express our faith with action, colour and images. Our prayer and liturgy is often enriched by the use of these tangible things as we so richly see here among the people of Peru.

Father Joe Ruys is a priest of the Archdiocese of Melbourne presently on loan to the Columban Fathers and working in Peru.
National palliative care week

BY PROFESSOR MARGARET O’CONNOR AM

This year National Palliative Care Week is 23-29 May. Kairos asked Professor Margaret O’Connor, the president of Palliative Care Australia to speak to some of the challenges in providing palliative care in Australia.

NATIONAL PALLIATIVE CARE Week is an opportunity to raise awareness of palliative care and its role at the end of life. This year, the message is ‘If only I knew … how to talk about dying…’. The aim is to emphasise that even though difficult, it is important to talk about these issues.

While the particular skill of palliative care is the care of people imminently dying, its practice may encompass care of a person with a terminal illness, from the time of diagnosis. This is still generally not well understood, and raising the community profile of palliative care is just one aspect of the work required in Australia.

There are still people in our community who are not dying well and who, for many and varied reasons, are not accessing the best care they could. Service systems are not as well connected as they could be; geographic factors prohibit many people’s access to this vast land, as does diagnosis.

For example, people with diseases other than cancer, such as end-stage heart disease or motor neurone disease, still do not get easy referral or equitable access to palliative care. While the reasons for this are unclear, it is believed that an uncertain prognosis and the demands on service providers for high levels of care may be some of the issues.

Surprisingly too, given the amount of information available about palliative care and its demonstrated benefits for terminally ill people and their carers, lack of timely referral by health professionals also remains an issue. This may be because of ignorance or health professionals’ unwillingness to take a multidisciplinary view of the holistic needs of the terminally ill person and their family.

Our society is at once horrified and fascinated by death; thus death and dying issues are still not the stuff of easy conversation, even in some healthcare circles, and hence the need for national campaigns. Because of this there are still people who, unaware of the sort of support that can be offered through palliative-care services, may be driven to end their own life, viewing this as the only way to relieve their suffering.

While care of dying people has always been seen to differ from the care provided in acute settings (as evidenced by the number of well-established hospices throughout Australia), its more recent development from the 1970s as a specialty area was in response to a perceived need for more active intervention in assisting the dying person and their family in this final phase of life.

So, using a holistic model of care, physical symptom management remains a paramount clinical skill. But because the psychological, spiritual and social aspects of care are important, other health professionals include social workers, psychologists, pastoral workers and physical therapists. In many settings, volunteers provide a vital role by reminding us that dying is a human event. Dying does not always require health-care intervention, but it will always need human support – someone to sit with people and support them in their final journey.

As in all areas of health care, funding levels and models are of ongoing concern to palliative-care providers. While services wish to respond to needs in a timely and effective manner, there is a tension between the levels of need and what can be provided under current funding arrangements and with current models of care.

An increasing community awareness of services and the broadening of palliative-care expertise to encompass care for more than cancer and the ageing population, all cause palliative-care providers to be continually reviewing models and practices of care.

While not all dying people will require palliative care, the expertise ought to be readily available to those who do require such care. So flexible models and education of health professionals such as general practitioners, are two aspects of how palliative care will face the challenges of future demand.

There has been a rapid development of palliative-care expertise at all levels in Australia over the past 30 years – Commonwealth and state funding, attempts to spread the availability of palliative care as widely as possible, a commitment to health professionals’ education and developing research roles. Government consultations on health reform and the other reviews that have been completed or are still under way (including into primary care, sub-acute care, and aged care) have stressed that all Australians ought to be able to expect to die with preventable pain and other symptoms well managed, with the people they wish to be present and, whenever possible, in the place of their choice. The final National Health and Hospitals Reform Commission report stressed that good quality care at the end of life must become integral to the health-care system.

Australia is well placed to meet the future service delivery challenges, with its internationally respected research programs and significant work on service delivery models.

The discipline of palliative care is coming of age – establishing its place in health care, in creating firm linkages with other services that a terminally ill person might need, becoming better known in the general community and assuming an increasingly public role in advocating for the needs of dying people. Being a relatively new area means that the pioneering excitement and challenge are not so far beneath the surface of hard work for those committed to seeing that all Australians have access to the best care at the end of life.

Professor Margaret O’Connor is President of Palliative Care Australia and also holds the Vivian Bullwinkel Chair in Palliative Care Nursing at Monash University.
BISHOP ARTHUR ROCHE, Chairman of the International Commission on English in the Liturgy, has welcomed the announcement of the approval by the Congregation for Divine Worship and the Discipline of the Sacraments of the definitive English text of the Third Edition of The Roman Missal.

“This news ushers in the final phase of preparation for the publication and implementation of the Missal in our 11 member bishops’ conferences and the many other territories where the sacred liturgy is habitually celebrated in English,” he said. Bishop Roche said the announcement concluded the long and complex process of translation necessary to ensure “a text of the highest quality that can truly be called a work of the Church”.

Bishop Roche said the Commission Secretariat will prepare electronic files of the Missal when it receives the definitive text. He said the Commission has also produced an interactive DVD “Become One Body, One Spirit, in Christ”, www.becomeonebodyonespiritinchrist.org.

“I would like to take this opportunity to thank all those who have put their gifts at the service of the Church in the great endeavour of producing the new translation, men and women whose faith is matched by the refinement of their scholarship,” Bishop Roche said.

The Roman Missal publication date and implementation will be determined by bishops’ conferences in conjunction with the Holy See. ■

LEGIONARIES PLEDGE AFTER APOSTOLIC VISITATION STATEMENT

FOLLOWING THE APOSTOLIC VISITORS’ MEETING ON SATURDAY 1 May, the Legionaries of Christ expressed gratitude and promised to embrace the provisions of the visitors’ statement with “faith and obedience”.

The statement resulted from nearly a year of investigations by the five bishops involved in the apostolic visitation. It was released on 1 May after their findings were officially presented during two days of meetings at the Vatican.

The visitors’ statement highlights Pope Benedict XVI’s support for the Legion and provides three observations based on the investigation results: the need to “redefine the charism of the Congregation of the Legionaries of Christ, preserving its true core”, to “review the exercise of authority, which must be joined to the truth, to respect the conscience, and develop itself in the light of the Gospel as authentic ecclesial service” and to “preserve through appropriate formation the enthusiasm of the faith of young members, their missionary zeal and their apostolic dynamism”. ■ CHA

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Welcoming the stranger

BY NICOLE AZZOPARDI

FROM CHRISTMAS ISLAND TO Curtin Camp, Marist priest Jim Carty has spent more than 20 years going behind the wire fences of Australian and South-East Asian refugee camps. He has played witness to despair, overcrowding and extreme distress. The detention centre priest flown to Christmas Island by the Department of Immigration and Citizenship made headlines recently when he criticised the crowded conditions at the facility, saying they were further traumatising asylum seekers.

But Fr Carty is no stranger to controversy, dedicating a good portion of his life to the plight of refugees, speaking out at every opportunity in their defence.

“It’s been important for me to speak out on this issue,” Fr Carty says. “To remind people that we should be the generous nation we claim to be.”

For many refugees, it’s like knocking at the door of the inn and there’s no room. Actually there’s plenty of room but we don’t like the way they look or the way they speak; fear of the other.

“In spite of the fearful memories of the Second World War, I saw a great response among Catholics, who along with others provided food and clothing to many of the suffering survivors of Japan; my parents in particular,” Fr Carty says. “We had a revolving door for priests at our house and as a consequence I got to know an extraordinary group of men whose example offered me many reasons to become a priest.

“In the 1950s the idealism and the high regard in which priests were held were also part of the attraction, as well as family approval. At the ripe old age of 17 and a half I went into the novitiate.”

This first year on his journey to priesthood began in the remote ghost town of Glen Davis, the site of a defunct shale-oil operation north-west of Sydney.

“This is real John Wayne territory, if you can imagine it – sheer escarpments on each side of the valley with wide plains where cattle and sheep roamed,” he says. “The novices were housed in a former residential pub that was known as the most attractive accommodation west of the Divide. The public bar was transformed into a chapel and the six o’clock swill became six o’clock prayer.”

From the humble beginnings of Glen Davis, life in remote locations became a theme in Fr Carty’s life. In 1979, while at a posting in Japan, he witnessed the extreme suffering of Vietnamese fleeing from their country to seek shelter in Japan and soon established a refugee camp for Vietnamese boat people.

“It was a life-transforming experience,” he recalls. “The tipping point in my life, really. Working with and for these people who had left everything, risking their lives on a journey fraught with danger, was also very demanding, and listening to their harrowing stories profoundly moving.

Many had lost family members at sea or by violent acts of piracy. Dealing with such human tragedy, sorrow and loss often results in experiences of vicarious trauma.

“Sharing their journey helped me to realise just how privileged I have been in having the love and support of my family, never having to make a choice between my life or liberty; never being deprived of food and shelter; never having to risk all to save my life. It also helped me realise my limitations and discover some strengths of which I was unaware.

“I often asked myself: ‘How would I have survived the dangers, the deprivations, the suffering and grief these people have endured?’

The contract to run the refugee camp continued for six years where Fr Carty worked tirelessly, serving those in need.

A posting with a non-government organisation in Hong Kong followed, as did development work in South-East Asia, before he returned to Australia in 1989.

At this time Fr Carty was appointed director of the Marist Mission Centre, an overseas aid agency with the twofold purpose of supporting Marist missions around the world and funding developmental programs in South-East Asia, the Pacific, Africa and South America.

For the past eight years he has been the coordinator of the House of Welcome, an ecumenical outreach to asylum seekers and refugees, providing transitional housing, legal and medical referrals and other services, in Western Sydney.

“There is a real need for ongoing education within the Australian community to offset the stereotyping of boat people as illegals, queue jumpers and possibly terrorists,” he says. “Sadly, there is an element of xenophobia in the Australian community and an undercurrent of racism. Unfortunately, some of our leaders and some of the so-called shock jocks of radio and print stir up these xenophobic fears with antagonistic, even shrill comments. Some of these one-liners can be extremely damaging and sadly reinforce some of the prejudices that people carry around with them.

“Sadly, we all put certain caveats on our commitment to the Gospel urging...
CALL FOR A COMPASSIONATE RESPONSE

REFUGEES ARE AMONG THE most vulnerable people on the globe, and Australia will be judged as a world citizen by the way it treats them, said Australian Catholic Social Justice Council chairman Bishop Christopher Saunders.

Bishop Saunders called for a more compassionate response to asylum seekers. “There is a desperate need for leadership from both sides of politics on this issue. If our attitude to refugees in recent months is any measure of our humanity, we will be found badly wanting,” he said.

“Australia sees only a tiny proportion of the world’s asylum seekers. The US, Canada, France and Britain see many times more than we do. Measured against 42 million forcibly displaced people worldwide, including 16 million refugees and asylum seekers, Australia’s annual allocation of fewer than 14,000 places under the humanitarian program is small. The vast majority of displaced people are seeking shelter in developing countries,” Bishop Saunders said.

“Australia’s recent suspension of processing for Sri Lankan and Afghan asylum seekers is regrettable,” he said. “Applications for asylum should be assessed on individual circumstances, not simply on nationality. When it abandoned the ‘Pacific solution’, the Rudd Government promised that asylum seekers would be detained for the shortest time possible. Australia must keep that promise.

“The facilities at Curtin, such as they are, are extremely unwelcoming – nothing more than a primitive detention centre devoid of resources and set in the midst of an inhospitable environment. They are indicative of a national attitude lacking in compassion and care for those who have suffered so much already.

“We can afford to be far more compassionate and humane in our response to people fleeing desperate situations and in dire need.”

Fr Carty suggests more negotiation with the countries from which the people flee is needed to combat the problem. “Turning the boats around or locking people in detention is not the way to go. These people are not criminals; it is not illegal to seek safety from persecution under the United Nations convention.

“My recommendation to anyone who has severe views is to take the time and meet some of these families. That first interaction can break down some of those prejudices. For most refugees, if not all of them, their preference would be to stay in the culture and language of their homeland.

“I would also ask people to step back and look at the history of Australia and see the waves of immigration that have come to this land. Remember the contribution they have made – our parents, our grandparents, our early convict forebears. They helped make what Australia is today. These people are now an integral part of the fabric of our society, culture and history; and the ones coming now will also become part of the Australia we call home.”

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Tackle crime’s underlying causes

BY DENIS FITZGERALD

COMMUNITY SAFETY HAS achieved a high profile in this Victorian election year. Both the Government and the Coalition have promised to add to the current 11,500 police in Victoria – the Coalition has promised an additional 1600 over four years, and the Government 1700 over five years. A further several hundred police would be freed up from paper work under recent administrative reforms.

Among other policies each party has adopted, the Coalition would abolish suspended sentences, and the Government has announced tougher penalties for ‘hoon’ drivers.

‘Tough on crime’ would summarise those policies of both parties that have attracted media attention. As Premier John Brumby put it in his April announcement of additional police: “Victoria is the safest state in Australia, but we want to drive down crime even further, so that Victorians not only are safe, but feel safe.” Mr Brumby said that investment in more police was the best way to keep our communities safe.

 Election campaigns are not a good time to be developing community safety policies. During election campaigns, there is pressure to develop policies that can be conveyed in short ‘media grabs’; to announce measures that can be simply explained and understood, and which will be well received in the media. Such measures don’t always go to the root causes of the problem. The frenzied media interest in the recent death of convicted murderer Carl Williams was an example of a focus on the sensational.

In such an environment, it is important to retain a focus on the underlying issues which must be tackled, not only for the pragmatic reason that addressing these issues will improve community safety, but also because it will treat people with the care and respect that recognition of their inherent dignity, and true justice, requires.

Working to prevent violent and criminal behaviour is a key element in building a safer society. Achieving better school retention rates for disadvantaged children and providing programs that help alienated young people find jobs are two ways that have been shown to reduce crime. Only 6% of the 4000 prisoners in Victoria have completed secondary school; and only 23% were employed when they entered custody. Research, such as that from YMCA Victoria’s “Bridge Project”, shows that employment can reduce recidivism among youth offenders.

There are many other effective strategies, including support for building stronger families and investing to provide better out-of-home care for children and young people who cannot stay at home.

Prevention of this kind contributes more to community safety than do tougher jail sentences. It helps people contribute to their society, and can prevent their going to jail in the first place, which can have a negative effect on those who spend time there.

Almost everyone who spends time in jail in Australia eventually returns to live in the community. In seeking to improve our community safety we surely need to help those in jail to re-enter society effectively, and not to re-offend.

Experience in jail is a big factor in rehabilitation. There are many programs that help to develop skills that will be useful on release; there are organisations working to keep prisoners in touch with families; and the safety of prisoners is a prime concern for prison authorities. But there is so much more that can be done in these and other areas.

On safety, for example, a recent West Australian study reported that 14% of those interviewed had been subjected to sexual assault in prison.

An inter-faith chapel was blessed in late April at Barwon Prison, near Lara. The chapel is located not far from where Carl Williams was killed earlier that month. It is an oasis of peace in a challenging physical and social environment. It is designed to assist those who stop there; and in doing so, it assists Victorians generally, by contributing to the development of the people who worship there.

Our safety depends too on successful transitions out of prison, but there are many barriers here too. Finding suitable housing is a major problem – without this, settling into the community is going to be so much more difficult.

Social skills, jobs, rebuilding ties with families, continuing medical treatment; all of these are necessary to successful transitions, and in all of these areas there is much more that can be done to benefit those leaving prison and to increase community safety.

As a community we should welcome a political focus on our collective safety. But we should insist that the focus be on the dignity of each person and on the common good of society, and not be diverted to short-term measures that do not tackle the underlying issues. Our safety as a community depends not just on an effective police and courts system, but on advancing the wellbeing of disadvantaged families and communities, in working to rehabilitate those in prison, and in helping them to reintegrate into society on their release.

Denis Fitzgerald is Executive Director of Catholic Social Services Victoria.
Catholic Super and National Catholic Superannuation Fund are merging into one fund on March 31 2010.
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This bird has flown

BY DR ANTHONY TOWEY

THE PASSING OF ANTONY

Garrard Newton Flew, who died on 8 April at the age of 87, is a significant moment for English-speaking philosophers, whether they be atheists or believers.

Throughout the second half of the 20th century, Flew was in the vanguard of the analytical school of British philosophical thought, which in his case flowed from the distant inspiration of David Hume and the more proximate mentoring of Gilbert Ryle. Fidelity to this quizzical tradition led him first to carve a reputation as the ‘Dawkins of his day’ in his critique of religious belief but ultimately to a ‘conversion’ of sorts, persuaded by the compelling evidence for intelligent design.

Although born the son of a Methodist minister, who prayed for him throughout his life, Flew had renounced Christian belief during his teenage years. His philosophical interest in religious language and belief was partly stimulated by the stand-off between academic colleagues from the analytical tradition who claimed that nothing meaningful could be said about God, and contact with apologists such as C.S. Lewis and philosophers such as Elizabeth Anscombe while studying in post-war Oxford.

In Theology and Falsification (1950), he famously concluded that religious belief suffered “death by a thousand qualifications” and based his arguments on John Wisdom’s Parable of the Gardener, where two sojourners happen upon a garden in a dense wood. The two travellers begin to argue, one that there must be a gardener who has arranged things, since there are flowers and signs of order, the other that this is not the case, since there are weeds and other unattractive elements. They decide to keep watch to see if the gardener will come, but to no avail. They use bloodhounds and set traps to see if he has come at night or when they have not been looking — but still no sound or alarum is raised.

Since one of the travellers remains convinced there must be someone responsible, the question turns as to whether the absent gardener might have extraordinary powers and might be invisible and so forth, but the consequence is that no agreement can be found. How can an intangible, invisible undemonstrable gardener differ from no gardener at all? The ‘believer’ in this case has to continually make excuses in lieu of evidence. Mirroring rather than completely following the arguments of logical positivism, Flew concluded that since there is no test that can be devised to falsify the claim that there is a gardener, then that claim, like the notion that there is a God, must be of dubious validity.

With the problem of God put to bed, one would have thought Flew would have left it sleeping. But, like Bertrand Russell before him and Richard Dawkins since, he continued to return to such matters, notably in God and Philosophy (1966) and The Logic of Mortality (1987). This curiosity kept him attentive to the conversations at the interface of science, philosophy and religion, and it seems that the unravelling of the mystery of DNA, reappraisals of Einstein’s views on theism, and his own further reflections on the laws of nature led him to review his position. Always fearless of controversy, he shocked friends and foes alike by ‘coming out’ as a theist in 2004 and his subsequent publication of There Is a God (with Roy Abraham Varghese) in 2007 merely stoked the fires.

British Christian academics whose intellectual honesty had been questioned for a generation at last found a most unexpected ally, but attempts to parade him as a new Paul were possibly as inappropriate as Dawkins’ view that Flew had taken the God option in the light of advancing years and due to a fear of death.

Well known throughout his career for fiery polemic, Flew thought it outrageous “that a man who has never spoken to me should make such remarks”.

“If he had done any research, he would know that I am one of the few philosophers who have actually written on death and he would know that I don’t expect very much from it!”

If labels are useful, Flew had reached a ‘deist’ position in these latter years. While acknowledging a privileged respect for Christian revelation, he didn’t expect much from death and he hoped that God didn’t expect much from him either. He didn’t feel compelled to do much about this new found ‘faith’ like “sing hymns...
or anything” and he certainly hoped there would be no Day of Judgement, whether modelled on Jewish, Christian or Islamic tradition.

Flew was not too keen on Catholicism, particularly the Church’s stance on contraception; and the notion of a magisterial Church did not sit well with him. That said, it can be argued that ultimately at least some of Aquinas’ ‘five ways’ proved compelling and one result of ‘conversion’ is his widely quoted desire in his later years “to correct the enormous damage I may have done”. In any event, his life surely epitomises those on the penumbra of faith who almost despite themselves ‘seek the Lord with a sincere heart’.

He is survived by his wife Annis, whom he married in 1952, and by his two daughters. My own abiding memory of meeting him in these latter years was of a man who was comfortable in his own skin and humble, and his reputation would imply.

Perhaps these too are marks of the Spirit. RIP.

Dr Anthony Towey is Head of School: Theology Philosophy History, St Mary’s University College, London.

FACEBOOKERS SHOW SUPPORT FOR PRIESTS

WHEN HÉCTOR MOJICA Romero decided to respond to false and misleading press reports with a Facebook group in support of priests, he never anticipated the response. The group, at 36,642 members as this article is being edited – up from 27,128 when it was prepared – is growing by thousands of members a day.

“Yo tengo un amigo sacerdote que es genial aunque los medios digan que no” (I have a priest friend who is just fantastic, even if the media says otherwise) is the name of the group.

Mojica, 27, created the group one day after watching a TV report that criticised priests because of the cases of sexual abuse. He said that reflecting on his own experience, he knew priests are not as they were presented. He created the Facebook group anticipating that it would be for his friends in Mexico. Now, the explanatory text introducing the group is in 10 languages besides Spanish. “The truth always prevails.

This is why we wish to encourage you and to renew our trust in you and in our pastor Benedict XVI.”

Mojica admits he is impressed by the response, which came almost immediately from the Caribbean, South and North America, Asia and Europe.

The majority of supporters are young. “If there is something about us young people it is that we are not easily deceived,” Mojica told CNN in Spanish. “And in this we are aware of the truth; that is why the group has had such success.”

Those who join the group “post their photographs and beautiful testimonies of priests who have given their lives,” Mojica told Gaudium Press. “They tell us about these ‘fantastic friends’ and how they have been helped by them – these silent anonymous heroes, great missionaries, devoted celebrants and faithful friends of God, even in the most difficult battles.”

ZENIT
ROMAN HOLIDAY WITH A DIFFERENCE
ARCHBISHOP OF SYDNEY
Cardinal George Pell welcomed guests to a site inspection of Domus Australia in Rome on Friday 23 April and unveiled the logo for this unique pilgrimage centre for Australians.

The logo features the stars of the Southern Cross, representing the Church in Australia, the Southern Hemisphere and the Great South Land of the Holy Spirit. Stars, as most pilgrims know, are the universal pathfinder on their journeys. The Dome of St Peters is instantly recognisable and is the universal symbol of the Mother Church of Rome. Domus is Latin for ‘house’ or ‘home’, so Domus Australia is a home away from home for Australian pilgrims.

The large stone 19th-century building on the Via Cernaia is undergoing extensive restoration. During this work archaeological treasures have been uncovered including remains from the first century AD.

Domus Australia will offer daily Mass in English, and will provide information on the history of the Church in Rome, places to visit and up-to-date information on the Vatican. The centre will accommodate up to 80 pilgrims and its chapel will feature paintings by Sydney artist Paul Newton.

SCHOOLS REOPEN IN HAITI
THREE MONTHS AFTER THE Haitian earthquake the seminary and the schools in Port-au-Prince have reopened.

As the new school term begins for the girls at Sacred Heart of Turgeau School in Port-au-Prince, outwardly the legacy of the 12 January earthquake is immediately apparent. The old school buildings are mounds of rubble. The classroom is a large tent supplied by UNICEF.

At the major seminary where 14 seminarians and a professor died in the quake, tents also suffice for classrooms and lodgings. The seminary rector, Fr Clarck de la Cruz, the Haitian director of Catholic Mission, at first was believed to be one of those killed as the building where his office was totally collapsed.

The bishops called back the surviving 243 seminarians and reopened the academic year on 6 April.

To help rebuild the Church in Haiti, call 1800 257 296 or visit catholicmission.org.au

AWARDS FOR DIVINE MERCY FILM
A 35-MINUTE FILM WRITTEN, directed and produced by Fr Bala Shoury Udumala of the Indian diocese of Vijayawada, recently received two awards in the US.

In April, the Las Vegas International Film Festival awarded the director of The Last Appeal the Official Finalist Award. The film was also awarded The Silver Palm Award at the Mexico International Film Festival in the student category.

The film tells the true story of a Polish peasant girl, Helen Kowalska, who became a nun and took the name Faustina. Jesus chose her to be the message of His Divine Mercy. The film vividly brings out the struggle Sr Faustina went through to deliver the message of Divine Mercy for our time.

VATICAN SUPPORTS ADULT STEM-CELL PROJECT
THE VATICAN SUPPORTS A NEW international project for adult stem-cell research but is not directly involved and has made no financial contribution to the initiative, Vatican spokesman Fr Federico Lombardi has said. The project, led by the University of Maryland School of Medicine in Baltimore, involves researchers from several Italian health institutes, including the Vatican-owned Bambino Gesu Hospital in Rome.

Fr Lombardi said news reports of a Vatican contribution of €2 million ($A2.9 million) to the project were inaccurate. He said no funding had been given by any Vatican institution. “It is true, however, that institutions such as the Bambino Gesu Hospital are connected with the Holy See, and therefore its concrete participation in the research can be seen as a ‘Vatican’ contribution,” he said.

SRI LANKANS STILL SUFFERING IN CAMPS
ALMOST A YEAR AFTER THE conclusion of Sri Lanka’s 30-year war, 90,000 refugees are still in camps.

Extremely high temperatures coupled with water shortages make the situation bad,” said Fr George Sigamoney, director of Caritas Sri Lanka. “The focus is shifting towards resettlement, but the needs of the people remaining in the camps must be met.”

And those who had resettled lacked sufficient basic services such as transportation, clean water, health services and roads, Fr Sigamoney said. “A large number of widows, female-headed families, disabled, orphans and elders need support.”

US BIAS AGAINST MEXICAN REFUGEES
AN UNIDENTIFIED MEXICAN man and his wife, fearful to reveal their true identities, spoke recently in the border city of El Paso about the violence that forced them to seek refuge in the US. The husband described how carloads of thugs arrived at their home in neighbouring Ciudad Juarez, Mexico, burst onto their property and murdered four family members. The family subsequently fled across the border to El Paso. The family’s long-term safety is anything but assured, however, because of the complexities of the US immigration system and, advocates say, a bias against asylum seekers from Mexico.

Join Cardinal Pell at the launch of his new book

TEST EVERYTHING. Hold Fast to What is Good

Monday, 17 May 2010 at 6.30 pm
The Celtic Club, First Floor, 316-320 Queen Street, Melbourne
Hosted by the Institute of Public Affairs,
www.ipa.org.au

RSVP: anthony@connorcourt.com
(03) 9005 9167 www.connorcourt.com

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THE UNIVERSITY OF MARYLAND SCHOOL OF MEDICINE
THE VATICAN SUPPORTS A NEW international project for adult stem-cell research but is not directly involved and has made no financial contribution to the initiative, Vatican spokesman Fr Federico Lombardi has said. The project, led by the University of Maryland School of Medicine in Baltimore, involves researchers from several Italian health institutes, including the Vatican-owned Bambino Gesu Hospital in Rome.

Fr Lombardi said news reports of a Vatican contribution of €2 million ($A2.9 million) to the project were inaccurate. He said no funding had been given by any Vatican institution. “It is true, however, that institutions such as the Bambino Gesu Hospital are connected with the Holy See, and therefore its concrete participation in the research can be seen as a ‘Vatican’ contribution,” he said.

SRI LANKANS STILL SUFFERING IN CAMPS
ALMOST A YEAR AFTER THE conclusion of Sri Lanka’s 30-year war, 90,000 refugees are still in camps.

“Extremely high temperatures coupled with water shortages make the situation bad,” said Fr George Sigamoney, director of Caritas Sri Lanka. “The focus is shifting towards resettlement, but the needs of the people remaining in the camps must be met.”

And those who had resettled lacked sufficient basic services such as transportation, clean water, health services and roads, Fr Sigamoney said. “A large number of widows, female-headed families, disabled, orphans and elders need support.”

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POPE ENCOURAGES SMALL-SCALE FINANCING
MICRO-FINANCING, SMALL-SCALE development and better education can help pull communities out of poverty, Pope Benedict XVI said on 29 April. The fight against poverty, however, must always respect human dignity and encourage people “to be the protagonists of their own integral development”, the Pope told bishops from Gambia, Liberia and Sierra Leone. □ ZENIT

CHURCH RESPECTS FREEDOM OF EXPRESSION
THE CATHOLIC CHURCH respects everyone’s right to expression but it, too, has a right to make its message known to society, Pope Benedict XVI said on 24 April. The Church respects people’s freedom to have opinions that are different from the Church’s, but the Church “would like that its right to expression also be respected”, the Pope said. He also talked about the “fragility of human existence” and the need to protect life by having everyone work together in a way that “does not weaken the legitimate diversity of opinions”. □ ZENIT

HOLY FATHER URGES END TO WAR IN CONGO
ON 29 APRIL, POPE BENEDICT XVI called for an end to war in the Congo and invited national reconciliation, especially through the education of children. “Little by little, the badly frayed fabric of society must be mended, helping the first natural form of society, the family, and consolidating interpersonal relations among Congolese people on the foundation of integral education,” the Pontiff said.

He observed that education of the nation’s youth must include inculcation “not only with knowledge that will be useful in adult life, but also with solid moral and spiritual bases that will help them to reject the temptation to violence and resentment, and to choose justice and truth instead”. □ ZENIT

MODELS OF THE PRIESTHOOD
IN HIS WEDNESDAY CATECHESIS on 28 April, Pope Benedict XVI chose two saints from Turin as models of the priesthood. Speaking first of St Leonard Murialdo, the founder of the Congregation of Saint Joseph, the Pope highlighted the joy with which he welcomed his vocation. After a “profound existential and spiritual crisis” in his adolescence, at 17 years old he decided to become a priest following a general confession during which he rediscovered the “immense mercy of God”.

Joseph Benedict Cotolloengo lived with the same spirit of charity, the Pontiff said. After experiencing the unfortunate death of a pregnant woman, St Joseph prayed to know the meaning of the suffering. Divinely inspired, he went on to dedicate all his efforts to support those most in need. □ ZENIT

REFLECTION ON WORK
FOR THE FEAST OF ST JOSEPH THE Worker on 1 May, Pope Benedict XVI invited families to reflect on the place of work in their lives. He referred to “St Joseph the Worker, guardian of the Holy Family and patron of persons who through their work obtain their resources to live” and expressed his hope that the feast offered “an opportunity to deepen reflection on the meaning of work and its just place in family life”. □ ZENIT

CALL FOR COORDINATED CARE OF MIGRANTS
POPE BENEDICT XVI HAS encouraged those providing pastoral care to migrants to coordinate their initiatives. In a message to the eighth European Migration Congress, which was sponsored by the Council of European Bishops’ Conferences, the Pontiff exhorted participants “to coordinate initiatives and programs so that all will receive the light of the Gospel and, with it, a firm hope of seeing their rights recognised and their possibilities favoured for a dignified life in all respects”. □ ZENIT
The Venerable Bede Doctor of the Church

St Bede, born about 673 AD in the north-east area of what is now England, entered the Benedictine monastery of Warmouth at age seven. Celtic monasticism had existed in the British Isles for centuries, but Benedictine monasticism was a rather recent arrival when Bede entered monastic life. He devoted himself to prayer, the study of Scripture and history, and ultimately teaching and writing, after becoming a deacon and then a priest. Even in his lifetime, he was renowned for the greatness of his biblical teaching and historical writing. There is much about the early secular and ecclesiastical history of the British Isles that we would not know without his writings. Not long after his death in 735 AD, Bede was given the popular title ‘Venerable’. Known as one of the last Fathers of the Church, he was also accorded the title of Doctor of the Church by Pope Leo XIII in 1899. His tomb is located in the beautiful Anglican cathedral of Durham.

This excerpt from St Bede the Venerable’s Commentary on the First Letter of Peter (Cap 2: PL 93, 50-51) is addressed to the newly baptised at Easter. It is used in the Roman Office of Readings for Monday of the third week of Easter with the corresponding biblical reading taken from Revelation 7:1-17.

YOU ARE A CHOSEN RACE, A royal priesthood. This praise was given long ago by Moses to the ancient people of God, and now the Apostle Peter rightly gives it to the Gentiles, since they have come to believe in Christ, Who, as the cornerstone, has brought the nations together in the salvation that belonged to Israel.

Peter calls them a chosen race because of their faith, to distinguish them from those who by refusing to accept the living stone have themselves been rejected. They are a royal priesthood because they are united to the body of Christ, the supreme king and true priest. As sovereign He grants them His kingdom, and as high priest He washes away their sins by the offering of His blood. Peter says they are a royal priesthood; they must always remember to hope for an everlasting kingdom and to offer to God the sacrifice of a blameless life.

They are also called a consecrated nation, a people claimed by God as His own, in accordance with the Apostle Paul’s explanation of the Prophet’s teaching: “My righteous man lives by faith; but if he draws back, I will take no pleasure in him.” But we, he says, are not the sort of people who draw back and are lost; we are those who remain faithful until we are saved. In the Acts of the Apostles we read: “The Holy Spirit has made you overseers, to care for the Church of God which He bought with His own blood. Thus, through the blood of our Redeemer, we have become a people claimed by God as His own, as in ancient times the people of Israel were ransomed from Egypt by the blood of a lamb.”

In the next verse, Peter also makes a veiled allusion to the ancient story, and explains that this story is to be spiritually fulfilled by the new people of God, so that, he says, “they may declare His wonderful deeds”. Those who were freed by Moses from slavery in Egypt sang a song of triumph to the Lord after they had crossed the Red Sea and Pharaoh’s army had been overwhelmed; in the same way, now that our sins have been washed away in baptism, we too should express fitting gratitude for the gifts of heaven. The Egyptians who oppressed the people of God, and who can also stand for darkness or trials, are an apt symbol of the sins that once oppressed us but have now been destroyed in baptism.

The deliverance of the children of Israel and their journey to the long-promised land corresponds with the mystery of our redemption. We are making our way towards the light of our heavenly home with the grace of Christ leading us and showing us the way. The light of His grace was also symbolised by the cloud and the pillar of fire, which protected the Israelites from darkness throughout their journey, and brought them by a wonderful path to their promised homeland.
EACH YEAR THE UNITED NATIONS designates a particular theme for the peoples of the world to direct their attention to. And for the current 12 months it has nominated the notion of biodiversity.

At first thought, you might well be asking, “What on earth is that all about?” just as I did when I first heard it mentioned. So, I went to the UN’s own official communique to clarify precisely what it was that they wanted to bring to our attention.

The United Nations wants us to realise that you and I are an integral part of nature. In other words, the human destiny of each of us is tightly linked with biodiversity, that is, with the wonderful variety of animals, other than ourselves, along with all plant life, which involve the places they live in and their surrounding environments, right around the world.

Suddenly, a rather cumbersome title takes on a meaning that is relevant to all of us. While we, who are members of the human species, have an intellectual superiority over all the creatures that inhabit this planet, we are not alone nor are we self-sufficient.

As I see it, that is a truly significant point, and one that we might unthinkingly overlook. And, if we do so, it will be to our ultimate disadvantage.

Reflecting closely on this concept of biodiversity, we need to realise that this diversity of life ultimately provides our human family with food, fuel, medicine and other essentials, which we cannot live without. Therefore, we need to guard against any loss of this total environment.

However, with all this in mind, we cannot leave these matters to the attention of others. Each of us bears some responsibility, because each of us can actually be effective in respecting the flora and fauna around us and protecting it, if we choose to do so.

If you have any doubt about how important your own individual contribution is to this campaign, you simply need to advert to what has happened in the battle to conserve water right here in Victoria. Through every one of us thinking conservatively each time we turn on the tap, thousands of litres have been saved, which otherwise would have literally gone down the drain.

So, the challenge is there for you and for me to discover what we can do in a practical sense to observe 2010 as the International Year of Biodiversity. Well, for a start, I think that we really ought to be appreciative of the God-given wonders of the environment through which we make our journey of life. What is more, we ought to be genuinely committed to doing all that we can to care for the natural world of which we are part. Even participating in projects like Clean up Australia, motivated always by a sense of responsibility towards every living thing with which we are in contact, is worthwhile.

Of course, if we believe that all the natural wonders around us are ultimately the work of God, as I obviously believe them to be, then it is paramount that we adopt a faith-filled approach to our observance of this focus on biodiversity during the remaining months of 2010.

To make such a faith-filled approach more meaningful for myself and for you, (if it appeals to you), I have composed what I hope is an appropriate prayer:

*Father God, I honour you for the diverse world of plant and animal life with which Your creativeness has graced this planet Earth. May I view all this as a treasured gift from You to be protected and cared for. And may I genuinely cooperate with anyone who is actively striving for the well-being of all the flora and fauna which make our natural world a thing of grandeur that truly gives glory to You and brings delight to us, who are privileged to live out our lives surrounded by such magnificence. Amen.*

As broadcast during the Family Counsellor Program over Radio Sport 927 on Sunday 9 May 2010.
Mary – the Mother of God

BY: DEACON ANTHONY GOOLEY

CHRIST IS THE ONE MEDIATOR between God and humans, “for there is one God and one mediator of God and men, the man Christ Jesus Who gave Himself as redemption for all (1 Tim 2:5-6 and Lumen Gentium, 58, 60). Nothing that the Church says or believes about Mary in any way obscures or diminishes this unique mediation of Christ (LG 60).

Lumen Gentium does not present a complete outline of all the doctrines associated with Mary nor does it intend to offer answers to questions about Mary which are still the subject of theological investigation and research.

Whatever good Mary may contribute towards the salvation of people either through the Incarnation or her intercession on our behalf flows from the superabundance of the merits of Christ (LG 60). Her intercession rests on, draws from and depends entirely on the grace which comes from Christ. No creature could ever be counted equal with the incarnate Word and Redeemer (LG 62).

Vatican II draws on a long tradition of venerating Mary as the Mother of God and by other titles too. From the earliest times Mary is remembered in the Scriptures, the liturgy and the writings of some of the earliest bishops and theologians. Reference is made to these in the footnotes of Lumen Gentium.

She has a unique role among God’s creatures as the Mother of Jesus and therefore Mother of God. As a mother, Mary had to raise and nurture her Son and hand on the traditions of the Jewish religion. She became one of His disciples and was present at the cross and at Pentecost among those who received the Holy Spirit (Acts 1:14).

Lumen Gentium presents the Catholic understanding of Mary’s sinlessness as deriving from the merits of Christ. God prepared her as a Temple of the Holy Spirit in which the incarnate Word could dwell, this is why the angel greeted her as one full of grace (LG 56).

She, like us, was in need of salvation from God (LG 53) and he prepared her in a unique way by joining her intimately in the mission of her Son.

Because of her role in the Incarnation she has a preeminent place among the followers of Christ. Her obedience to the Spirit in accepting to be the mother of the Lord is a unique participation in the story of salvation history. She is regarded as being related to all who are followers of Christ in His Body the Church, because she is so intimately connected to the incarnate Word in giving birth to Jesus.

If there is to be any veneration of Mary and devotions to commemorate her part in the Mystery of Salvation, these must only lead Christians to adhere more closely to the one Mediator and Redeemer. Then, and only then, do the variety of Marian devotions make sense and find their proper purpose.
**Film Review**

**Extraordinary Measures**

Starring Harrison Ford, Brendan Fraser and Keri Russell. Directed by Tom Vaughan. 105 mins. Rated PG.

THE EXTRAORDINARY measures of the title of this film about disease and cure are those of the scientists who research in order to find cures and the business people who want to provide healing drugs (and those who are more interested in large profits).

The film is based on a true story, that of John Crowley and his family, with Crowley acting as consultant for the film (and appearing in a cameo as a business executive at a finance meeting).

Perhaps the subject, or those like it, are more familiar from television series and movies. However, a lot of audiences will get caught up in the plight of the Crowley family, two of whose three children are affected deeply by Pompe disease, a rare neuromuscular disorder.

Crowley worked in biotechnology and his investigations led him to Lincoln, Nebraska, and the work of an academic scientist, Robert Stonehill. Stonehill is played with gut introversion and workaholic prickliness by Harrison Ford, who executive-produced the film. Meeting Stonehill was not easy for Crowley and their association over the years meant many conflicts between the theoretical and the pragmatic.

However, the film shows how much time, energy and finance is required engaging and inspiring account of and reflection on that journey by the priest who had responsibility for it.

The book combines stories of encounters during the journey with Fr Ryan's meditations on fundamental elements of the Christian faith. So, for example, we learn of a powerfully built young man at a juvenile detention centre, imprisoned for a violent attack he committed to impress his gang. Yet now, apparently oblivious to his peers, he prays before the WYD Cross for the inner strength to endure his sentence, for forgiveness, and to turn his life around.

Elsewhere in the book, Fr Ryan reflects on Mary MacKillop and how her life was shaped by her devotion to the cross. Reflection on the Celtic cross leads Fr Ryan to meditate on the Mystery of the Trinity.

Bishop Anthony Fisher OP, coordinator of WYD08, writes in the book's foreword: “In a masterful blend of testimonial and teaching, this book offers a penetrating and personal catechesis. Beyond a memoir, it is a meditation.”

Also available is a new collection of the homilies and addresses Pope Benedict XVI gave during his Sydney visit for WYD08. This edition has been created especially for senior secondary students, youth groups and parish groups wishing to engage with the texts as a “launching place for a new and vibrant living of your Christian faith and witnessing to it”.

So in addition to the papal texts, questions in the margins help the reader to reflect more deeply on specific elements of the teaching. ‘Investigate Further’ boxes suggest various projects and activities to better understand the key topics. And discussion questions at the end of each homily and address are intended to help readers personalise the teaching and apply it in their lives.

The magazine-like format also includes colour photographs throughout, and a glossary.

**Book Review**

**In the Light of the Cross: Reflections on the Australian Journey of the World Youth Day Cross and Icon**

By Christopher Ryan MGL, St Pauls, PB. 176pp. $29.95

**Go Forth Now: Renew the Face of the Earth**

By Pope Benedict XVI, St Pauls, PB. 80pp. $16.95

IN 1986, POPE JOHN PAUL II entrusted a large wooden cross (3.8 metres high and 1.75 metres wide) to the young people of the Church for World Youth Day, and in 2003 asked that a copy of an ancient icon of the Virgin Mary accompany the cross.

The WYD Cross and Icon of Mary now continuously travel from WYD to WYD. They arrived in Australia on 1 July 2007 for a year-long journey that covered 80,000 kilometres and encountered half a million people, before arriving in Sydney for World Youth Day 2008.

*In the Light of the Cross* is an attempt to research theories and to test them and document trials of the drugs under development. It also reminds the audience that many researchers are in love with the abstract and need to come into contact with people, especially those with the illnesses. And it also serves to remind us that medication is big business and discussions can focus on profits rather than the healing of the patients.

An interesting comparison is the determination of the Odone family to find medication to help their son as recounted in the film *Lorenzo’s Oil*. As well there is a modest British film for television, *Breaking the Mould*, with Dominic West as Howard Florey, that recounts the development and testing of penicillin during World War II.

Fr Peter Malone MSC directs the film desk of SIGNIS: the World Association of Catholic Communicators, and is an associate of the Australian Catholic Office for Film & Broadcasting.
Ascension Day
FR DAVID CARTWRIGHT ST FIDELIS’ PARISH, MORELAND

“Alleluia, not as orphans are we left in sorrow now; … he is near us, faith believes nor questions how. Though the cloud from sight received Him, when the forty days were o’er, shall our hearts forget His promise, I am with you evermore?”

THESE WORDS FROM THE EASTER HYMN, Alleluia, Sing to Jesus, tell us something about the feast that we celebrate today: Ascension Day. We can almost picture the disciples standing there, looking up to heaven and wondering what to do next. The Saviour Who had come back to them once was now leaving them. What were they to make of this? What are we to make of this? If Jesus ascended to heaven, where is He now and Who is He now for us? Jesus is not in the clouds, far away.

The Lord is with us “evermore” as the hymn reminds us. Within the context of the Year for Priests, it is helpful to remind ourselves (and others) that the risen Jesus is present to us through the ministry of the priest. In the Gospels, people came to Jesus when they were in need: they needed healing, they needed forgiveness of their sins, they were searching for some hope in life. The same things happen to priests today. All priests could talk about situations when people have come to them in need of such things.

In particular, priests continue the presence and the ministry of Jesus through the sacraments. These are moments when the presence of Jesus is mediated in a particular and tangible way through the ministry of priests. Just think for a moment what the priest says at moments when he makes the ministry of Jesus present through the sacraments: “I baptise you”; “I absolve you from your sins”; “This is my body, this is my blood”.

As well as the sacramental encounters with Jesus through the priest, the very physical presence of the priest reminds us that Jesus has not forgotten us. He calls men to share in His ministry and sends them as His presence to the world, and in particular into our parish communities as a living and visible sign that Jesus is present to us here and now.

At times in our lives we could feel a bit like the disciples on Ascension Day: looking into the clouds wondering what to do now; especially at times when we are in need, perhaps even in despair; when we have lost a loved one or are searching for meaning in our lives. We look for something or someone.

Only Jesus can answer our longing, our questions, our searching. He is the answer to all our needs. We have no need to look into the clouds, we have the presence of the Risen Lord among us through the ministry of His priests. Recall the words of the hymn: “ … shall our hearts forget His promise, I am with you evermore”.

MUSIC NOTES • Psalm: CBW 311 or GA 30 • Hymn: Alleluia! Sing to Jesus (ADOV 191, CWB 619, GA 371, NLP 17, RS 914, TS 517) Hail the Day that Sees Him Rise (NLP 82, RS 605, TS 369) Glorious in Majesty (CWB 688, GB 267, GA 370, RS 791) Christ is the King, O Friends Rejoice (CWB 641, GA 389, RS 639) Let the Earth Rejoice and Sing (CWB 731) Christ, Our Lord, the Prince of Ages (CWB 644) Lord You Give the Great Commission (GA 313, RS 607).

Pentecost Day
Acts 2:1-11, 1 Cor 12:3-7, 12-13 or Rom 8:8-17, Jn 20:19-23 or Jn 14:15-16, 23-26
FR DAVID CARTWRIGHT ST FIDELIS’ PARISH, MORELAND

THERE WAS AN ANCIENT EUROPEAN CUSTOM FOR the Feast of Pentecost: in some churches a string would be tied to the back of the church and at a strategic point during Mass a dove would be released from the string to fly through the church to the wonder and surprise of the gathered worshippers.

It may be conjectured as to what the purpose of this was. Perhaps the purpose was to create some surprise; to awaken the assembly to the possibility of the ‘unexpected’; to have some ‘shock value’.

This sense of surprise or the ‘unexpected’ captures the mood of the disciples on the day of Pentecost that we hear about in the Gospel. It was the risen Lord Who turned their fear into joy. It was the risen Lord Who sent them out of a locked room: “as the Father sent Me, so am I sending you”.

At times in our lives we need to be surprised by the Lord, we need to be shaken out of our complacency; to have our expectations shattered. At times we need to act in very different ways to our normal patterns of behaviour.

St Cyril of Alexandria says that the Holy Spirit makes it possible for us to do what we believed to be impossible. He says: “With the Holy Spirit within us, it is quite natural for people who had been absorbed by the things of this world to become entirely otherworldly in outlook, and for cowards to become people of great courage.”

In other words, it is possible, with the help of the Holy Spirit, that what we believe to be the limits of behaviour and thought can be changed.

At this time of the year, many young people are preparing for the Sacrament of Confirmation. They will learn about the Gifts and Fruits of the Holy Spirit. They will choose saints for their confirmation names. They will become very excited and have great celebrations with their families and friends.

After the celebration of Confirmation, young people sometimes say that they do not feel any different. The point is not how we feel; the point is that we have the capacity to do extraordinary things with the power of the Holy Spirit that is within us. For some of us, it may be many years since we were confirmed. The Gifts of the Holy Spirit do not grow stale in us or run out of potency! They may be dormant for many years, but they are there to be used.

Sometimes we need to be shaken from our complacency or experience the unexpected, like the dove flying through the church, so that we can allow the power of the Holy Spirit to act in our lives; so that the gifts given to us at Confirmation can reach their full potential in our lives. Recall the words of St Cyril of Alexandria: the Holy Spirit can change our outlook and behaviour.

WHAT’S ON AT CORPUS CHRISTI SEMINARY

FEAST OF CORPUS CHRISTI 2010
Corpus Christi College is celebrating its patronal feast, ten years in Carlton, and the universal year for priests.

OPEN DAY
Saturday 5 June, 9am -1pm. Guided tours of the seminary, history exhibition, Devonshire tea, sausage sizzle.

40 HOURS ADORATION
Friday 4 June, 6pm Mass; Saturday 5 June, 9am -9pm; Sunday 6 June 9am - 4pm. Prayer for priests and an increase in Australian priestly vocations.

MASS AND EUCARISTIC PROCESSION
Sunday 6 June, 11am Mass; 4pm conclusion of 40 hour vigil with Evening Prayer and Solemn Eucharistic procession through Carlton.

SEMINARY COMMUNITY MASS
Sacred Heart, Carlton has reopened as the Seminary Church of the Sacred Heart. All are welcome to join the seminary community on select Sundays for 11am Mass and 6pm Holy Hour with evening prayer. 23 May, 13 June, 27 June, 4 July, 11 July, 18 July, 8 August, 22 August, 5 September, 10 October, 17 October, 7 November, 14 November. Details: 03 9657 0222, corpuschristicollege@cam.org.au

ST JOHN VIANNEY SCHOOL, BRISBANE TERRACE, PARKDALE EAST
50th Anniversary Celebrations 2010. Dinner dance – 5 June; 9am Mass for the anniversary of blessing of the church – 13 June. ‘Back to’ Open Day at the school – 17 October. Details: www.sjvparkdale.catholic.edu.au anniversary@sjvparkdale.catholic.edu.au or call (03) 9580 5812 (school hours)

CONCLUSION OF YEAR FOR PRIESTS
Friday 11 June, the Solemnity of the Sacred Heart of Jesus, 3.30–4.30 pm. To mark the conclusion of the Year for Priests, Archbishop Denis Hart invites the Catholics of Melbourne to join him for Holy Hour, Evening Prayer and Benediction at St Patrick’s Cathedral.

FR JOE HYNAK GOLDEN JUBILEE CELEBRATION
Sunday 13 June 2010 at 11am, All Hallows Parish Church, 17 Brembleal Street, Balwyn. Friends and colleagues of Fr Hynak are invited to celebrate the Golden Jubilee of his Ordination to the priesthood with Mass, followed by refreshments in the parish hall, 3 Brembleal Street, Balwyn. RSVP: Michael O’Riley, principal@ahlbalwyn.catholic.edu.au 9836 4929 or Rosemary Adams allhallowsbalwyn@bigpond.com 9836 8080

DIOCESAN CONFERENCE FOR ALTAR SERVERS YEARS 6 AND ABOVE
From Sunday 4 July to Wednesday 7 July at Mannix College, Monash University, Wellington Road, Clayton. Details: call Fr G. Pritchard (03) 9772 2211.

ST VINCENT’S HOSPITAL FITZROY REUNION
Proposed reunion in early September 2010 of May 1960 PTS St Vincent’s Hospital, Fitzroy, Victoria. Details: contact Carol Launders (née Lott) (02) 95698806, or carol.launders@bigpond.com

REGULAR MASS TIMES IN CITY CHURCHES
St Patrick’s Cathedral
1 Cathedral Place, East Melbourne
Sunday: 8am, 9:30am, 11am, 6:30pm.
Monday: 7am, 1pm, Tuesday: 7am, 8am, 1pm.
Wednesday: 7am, 8am, 1pm.
Thursday: 7am, 8am, 1pm.
Friday: 7am, 8am, 1pm.
Saturday: 8am, 6pm Vigil.

St Mary Star of the Sea Church
63 Howard Street, Melbourne
Sunday: 8am, 10am, 12:05pm, 5:30pm.
Monday: 7am, 8am, 1pm.
Tuesday: 7am, 8am, 1pm.
Wednesday: 8am, 11am, 12pm, 1:05pm, 5:30pm.
Thursday: 8am, 11am, 12:05pm, 5:30pm.
Friday: 8am, 11am, 12:05pm, 5:30pm.
Saturday: 10:30am & 8pm.

St Francis’ Church
326 Londsdale Street, Melbourne
Sunday: 6pm (Saturday evening), 7am, 8am, 10am, 11am, 12:30pm, 1:30pm, 4:30pm, 6pm.
Monday to Thursday: 7:30am, 8am, 11am, 12:05pm, 1:05 pm, 3:30pm.
Friday: 7:30am, 8am, 11am, 12pm, 1:05pm, 5:30pm.
Saturday: 8am, 11am, 12:05pm.
Public Holidays: 8am, 11am, 12:05pm, 5:30pm.

St Augustine’s Church
631 Bourke Street, Melbourne
Monday: 1:05pm.
Tuesday: 1:05pm.
Wednesday: 11am (Healing Mass), 1:05pm.
Thursday: 1:05pm.
Friday: 1:05pm.
Saturday: 8am (1st Saturday), 6pm vigil (3rd Saturday).
Sunday: 10:30am & 8pm.

CORRECTION
In Kairos Volume 21, Issue 7, the article “Memorial Mass for Polish air crash victims” on page 11 stated that the Mass was celebrated by Archbishop Denis. It should have read “was celebrated by Archbishop Denis Hart”.

 CONTACTS
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ENVIRONMENTAL PROFILE
Kairos is proudly printed in Australia on mill accredited ISO14001 Environmental Management System (EMS), Elemental Chlorine Free (ECF), Acid Free stock using soy-based inks (EcоМark certified).

PACKAGING: Packaging is 100% degradable plastic.
15,000 Seminarians Need Your Help!

With the 150th anniversary of the death of the Curé of Ars, St John Vianney - the patron saint of priests - Pope Benedict XVI invites all Catholics to celebrate the Year for Priests which began on the 19th of June 2009.

A unique way to support this cause would be to help with the training of our future priests from countries where the Church is poor, persecuted or threatened. Over the past 10 years Aid to the Church in Need (ACN) has helped one diocese in every six around the world, and supported every seventh candidate to the priesthood. In today’s economic crisis many seminaries are struggling to survive. The poverty is great and often means suitable candidates being turned away, since neither their families nor their bishops have the funds to support their training. Meanwhile for the ones who are accepted into the seminary, it is a journey of great sacrifice; food and books are scarce with several students often sharing small rooms in dilapidated and unheated seminaries.

It is vital to the future of the Church that not one vocation to the priesthood goes astray due to lack of finance. They are the future of Christ’s Holy Catholic Church.

Join us in prayer with the Pope to honour the service offered to the Church by her priests.

Anyone able to help this cause will be sent a complimentary Rosary blessed by Pope Benedict XVI, and a holy card with a prayer for priests. We ask you to join the holy Father and the Catholic community to pray for our priests and pray that many more will respond to the call to priesthood.

A new rosary has been designed by the Vatican’s Rosary Makers for the Year for Priests. The centerpiece features the hands of the priest during the Consecration with the reverse side beautifully depicting the Merciful Jesus by St Faustina Kowalska. The Cross takes inspiration from the Gospel story about the call to Priesthood where Christ says “The harvest is plentiful, but the labourers are few…” The labourers are those who work in the vineyard of the Lord. In our time it refers to our priests.

To send your donation please fill out the coupon below and tick the box if you would like to receive the complimentary Rosary and Holy card.

Help Seminarians from Poor and Oppressed countries to become Priests

Aid to the Church in Need, PO Box 6245 Blacktown DC NSW 2148
Phone/Fax No: (02) 9679-1929  E-mail: info@aidtochurch.org  Web: www.aidtochurch.org

I/We enclose a donation of $ ............... to help with the training of our future priests from poor and oppressed countries.

☐ Yes please send me the Year for Priests Rosary and Holy Card

I enclose a cheque/money order payable to Aid to the Church in Need OR please debit my Visa or Mastercard:

[ ]

Expiry Date / Signature. .................................

BLOCK LETTERS PLEASE

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