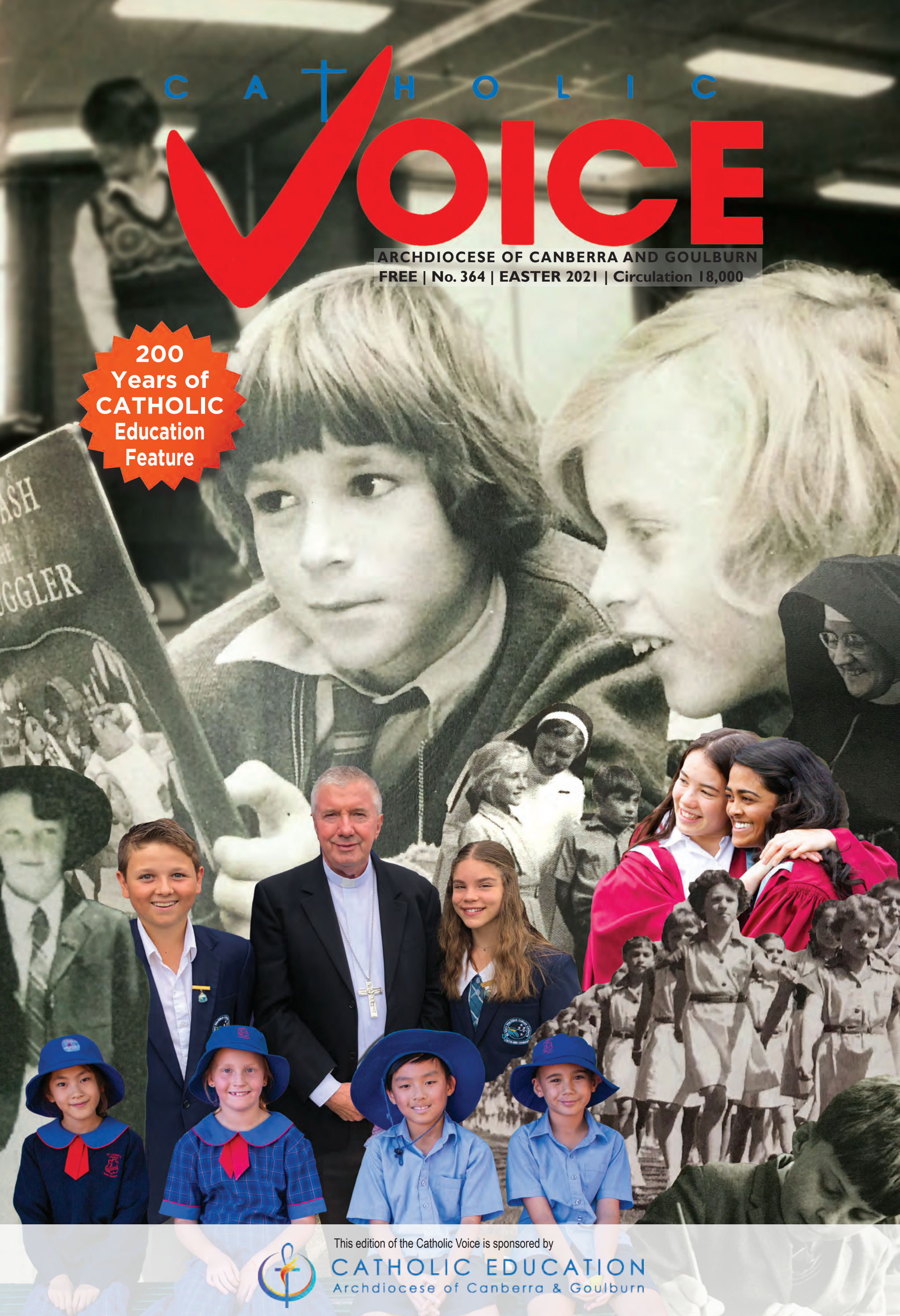


CATHOLIC
VOICE

ARCHDIOCESE OF CANBERRA AND GOULBURN
FREE | No. 364 | EASTER 2021 | Circulation 18,000

200
Years of
CATHOLIC
Education
Feature



This edition of the Catholic Voice is sponsored by
CATHOLIC EDUCATION
Archdiocese of Canberra & Goulburn



Archbishop's Message
Archbishop Christopher Prowse

In St Joseph's care

DEVOTION to St Joseph is widespread and deep in Catholic Australia.

So many parishes, schools and communities are named under his protection. St Mary Mackillop called her Sisters Josephites – Sisters of St Joseph. On her tombstone is written, “In St Joseph’s care”.

With Pope Francis naming 2021 as the Year of St Joseph, we are given another opportunity of placing our cares under his protection. The Pope’s reflection, “With a Father’s Heart” (Patris Corde), ought to be read carefully by us all this year.

We are now in the Easter/Pentecost liturgical season – the Holy Spirit time!

It seems St Joseph anticipated the coming of the Holy Spirit in the way he cared for Jesus and Mary. The Holy Spirit inspired him in his obedience to the four dreams that directed him in his guidance of the Holy Family.

With Mary, he would have taught Jesus how to pray the psalms and develop a love of work – perhaps carpentry. St Joseph is described as “a just man” – in other words, he was in right relationship with God and others.

St Joseph was in the “shadows” of others. There is no direct speech of St Joseph mentioned in the scriptures. He was humble and faithful at all times.

Today’s culture is very much aware of the absence of the father figure in the development of children. It is sometimes called the “father wound”. Perhaps St Joseph’s



intercession here could be called upon. He is certainly even now a great role model for fathers.

As we are in the Easter season, I wish to call upon St Joseph’s intercession in a few significant areas of the Archdiocese.

For example, we pray for his intercession with our preparations for the Plenary Council of Australia. A combination of regional gatherings and national online formats will need to govern this year’s First Assembly in October due to the Covid pandemic. As we consider the Working Document in the time ahead, we seek to discern the

presence of the Holy Spirit in our national, archdiocesan and local parish life.

In addition, there have been some noteworthy local parish initiatives regarding integral ecology and recent Papal documents on the care of our common home. We seek St Joseph’s intercession on our way forward here.

To be included, also, is the fact that it is 200 years since the first official Catholic school was opened in Australia. We thank the Lord for the incredible contribution of so many. I am thinking particularly of Religious Sisters and Brothers in the past who have literally given their lives over to education, especially in this Archdiocese.

We look forward in hope for the next 200 years of Catholic Education in an era of perpetual change. St Joseph, first educator of Jesus with Mary, pray for us!

The challenges of the infant Church at Pentecost must have seemed overwhelming. Yet they were surprised continually by the presence of the Spirit of the Living God leading them on in hope and spiritual power.

We too are at times overwhelmed by the challenges that face us now. However, like St Joseph and the early Church, we place our total confidence in the Holy Spirit who leads us forward.

It is God’s Church. We are never alone. St Joseph and Mary are interceding for us. Their parental love is with us. We are the missionary disciples of Jesus in this present time. Pentecost is alive!

Archbishop's Diary - April-June 2021

THURSDAY, 1 7.30pm
Mass of the Lord’s Supper,
HOLY THURSDAY,
St Christopher’s Cathedral

FRIDAY, 2 11.00am Ecumenical
Way of the Cross, Australian Centre for Christianity and Culture,
15 Blackall Street, Barton

3.00pm Mass Commemoration of the Lord’s Passion,
GOOD FRIDAY,
St Christopher’s Cathedral

SATURDAY, 3 7.30pm Mass,
EASTER VIGIL,

St Christopher’s Cathedral

SUNDAY, 4 11.00am Mass,
EASTER SUNDAY,
St Christopher’s Cathedral

SUNDAY, 11 11.00am Mass,
St Christopher’s Cathedral

WEDNESDAY, 14 5.30pm, Welcome Reception Australian Catholic University’s Vice-Chancellor and President, ACU Canberra Campus

THURSDAY, 15 9.00am Mass,
Australian Catholic University Graduation Mass,

St Christopher’s Cathedral

11.00am Australian Multicultural Foundation Board Meeting, via Zoom

SUNDAY, 18 11.00am
Multicultural Mass,
St Christopher’s Cathedral

SUNDAY, 25 11.00am Mass,
St Christopher’s Cathedral

FRIDAY, 30 12.15pm Mass,
St Christopher’s Cathedral

IN THIS Edition



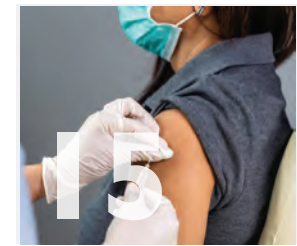
6 Robert Falzon
Fatherhood



7 Monsignor Kevin Barry-Cotter



8 FEATURE: Catholic Education



15 Vaccine Moment



22 World News: 500 years of Christianity

Daily VOICE

www.catholicvoice.org.au

Subscribe to receive the latest news of the Archdiocese in your inbox

CATHOLIC VOICE

EDITORIAL TEAM: communications@cg.org.au
ADVERTISING: jeanine.doyle@cg.org.au
ADDRESS: GPO Box 3089 Canberra ACT 2601
www.catholicvoice.org.au

The Catholic Voice newspaper is a quarterly publication comprising of Easter, Winter, Spring and Advent editions

All articles can be found online at www.catholicvoice.org.au.

To subscribe to the Daily Voice go to <https://www.catholicvoice.org.au/daily-voice/>

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

Every month 18,000 copies are distributed.

Print Post Publication No. 100008082.

Cover picture: Images supplied with thanks to Catholic Education, Archdiocese of Canberra and Goulburn and ‘*Ringing in the Years*’ Jenny Jeffery

Pastor who paints a new future

FR JOE'S 40TH ANNIVERSARY OF FREEDOM

BY DON SMITH

“PUT out into the deep,” the inscription says.

It appears on a painting in the foyer of the Archdiocese of Canberra and Goulburn offices in Manuka.

It depicts a boat in stormy seas with four on board.

In the painting, another vessel in the distance emerges out of the sun's orange and yellow glow.

A rescue boat perhaps.

Years before the artist brushed that work, a refugee boat prepares to set off.

It's at the mouth of the Saigon River in war-torn South Vietnam.

Ninety souls are crammed on board the boat which is little bigger than a cricket pitch.

“Put out into the deep,” the boat's captain might be saying.

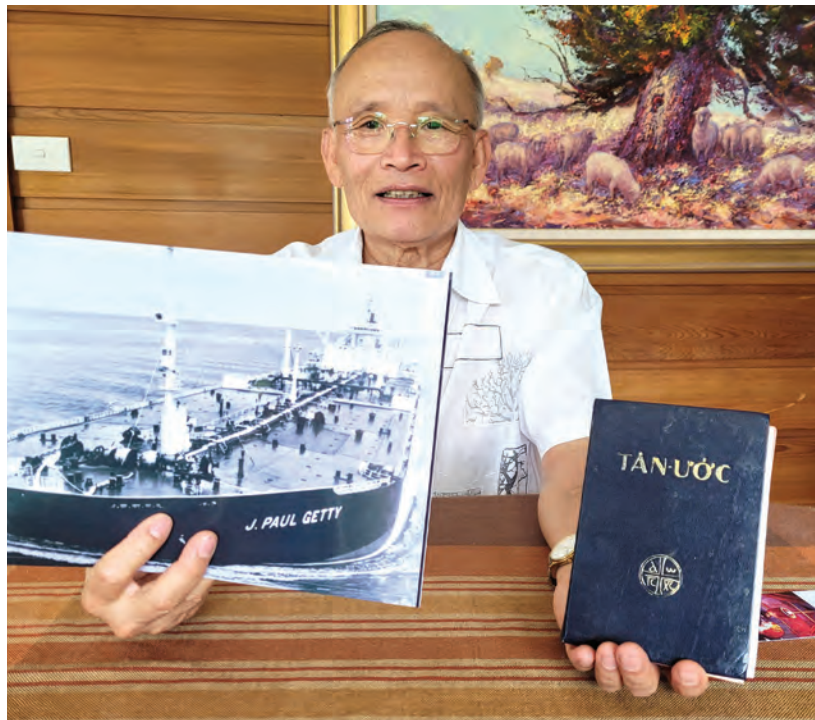
It was Friday, 12 September, 1980.

Among the 90 aboard is Joe Tran, a young seminarian.

He carries few possessions, other than a Bible in Vietnamese.

When the communists took over the south in 1975 he thought he could work with them and ignore their godless dictates.

“[But] I could see I could



Fr Joe holding a picture of the rescue tanker and his Vietnamese Bible

not survive because I was a very strong personality and they did not like it,” he says.

They called him in, banging on tables and sneering at him as ‘rich’ and lazy.

Joe escapes.

He joins others at the mouth of the Saigon River where they climb aboard the cricket-pitch boat and set off, paralysed by seasickness and the fear of being caught.

“They prayed like hell,” says Joe.

“I could see people, Catholics and non-Catholics and they prayed. You could hear them, their prayers.”

On the third night, they're in international waters when they're rescued by the J Paul Getty, an American supertanker.

Ten days later, Joe is in Japan talking to an Australian immigration official. He asks to come here.

He admired our troops in South Vietnam and how they



A painting by Fr Joe “Put Out Into The Deep”

cared for his people, not just in fighting for his country but as builders of schools, roads, bridges.

“They showed dignity,” he says.

On 25 March, 1981, Joe lands in Canberra.

Forty years later, he gets teary when he recalls the warmth of the welcome.

He completes his studies for the priesthood and is ordained in 1987 in Canberra by Archbishop Francis Carroll.

He has served throughout the Archdiocese and is now the parish priest at Our Lady Star of the Sea in Narooma.

He didn't have any friends when he first came to Australia.

“But now plenty of friends,” he says with a chuckle.

Most of his family followed him, including his mother and his father.

“Thank God, aussie, aussie, aussie, oi, oi, oi,” says Joe.

Joe the parish priest is also Joe the artist.

That's his painting in the Archdiocese's foyer.

From war to waters and canvas to coast, Fr Joe's little boat is at berth on Pacific shores, after four decades on the “peaceful sea”.

An Easter gift to live by

HANS Wang and fiancée Bianca Montiel are particularly looking forward to Easter vigil Mass this year.

They are two of many candidates who will be welcomed into the Catholic Faith as part of the Rite of Christian Initiation of Adults (RCIA).

“I want to fully commit to Bianca and the faith filled journey will bring great happiness to me and my future family,” Hans said.

Hans will be baptised

and receive the sacraments of Holy Communion and Confirmation.

Bianca is a baptised Catholic and will receive the sacraments of Holy Communion and Confirmation.

“To be a Catholic is to live a life with purpose, humility and contentment,” Bianca said.

“To realise you have achieved those things is inexplicable and you get to share it with your family and

community.

“This entire faith journey will help me live out the good work of the Lord, and knowing I have something to hope for when everything is unseen is invaluable.”

About 50 candidates from across the Archdiocese were recognised during the annual Rite of Election led by Archbishop Christopher Prowse in St Christopher's Cathedral in February.



Archbishop Christopher with Hans Wang and fiancée Bianca Montiel

For Noel this day was made for walking

BY DON SMITH

THERE'S a bit of Forrest Gump in Noel Braun.

In the Oscar-winning movie, Forrest hits rock bottom.

Rejected by his beloved Jenny, he runs all over America because, as his Mumma told him, "you gotta put the past behind you before you can move on".

Noel had hit rock bottom too but, for him, it was not so much about putting the past behind.

It was allowing himself a future.

"Okay, it's happened. What now?" he said of that time.

It involved his beloved wife, Maris.

Married for 42 years and the mother of four, Maris died by suicide in Sydney in 2004 after living with depression.

It resulted in Noel entering a debilitating pit of grief, guilt and despair.

He faced a choice. Stay in the pit or climb out? He did neither.

He walked out instead.

"The sadness that I experienced led to a passion that gave me tremendous energy and restlessness," he said.

He channelled that passion into writing and, literally...into walking.

He has written two novels and published four memoirs.

No Way to Behave at a Funeral is the astonishingly intimate and beautiful story of his journey of grief after Maris' death.

The Day was Made for Walking, I Guess I'll Just Keep on Walking, and Keep Pressing on Brother; are his accounts of walking the Camino de Santiago de Compostela pilgrimage in France, Spain and Portugal.

"It [the Camino] propelled me to keep going, to make my life a pilgrimage. It wasn't an intellectual thing but heart-felt," he said.

He bears that broken heart not on his sleeve but in the wedding ring he still wears and with the cross he still carries that Maris had on her the day

she died.

Maris and Noel were deeply involved in parish life and he says his faith took a hit after she died.

"[But] I wasn't angry at God. It wasn't God's fault. It was Maris' depression," he said.

"One lesson, and the hardest one to implement, is to trust God and not to worry. It requires constant repetition."

Maris' death, the books, the Camino, and what came before are all part of Noel's journey.

He says it's a road that won't come to an end, not in this world at least.

Accept it, don't fight it, walk the walk, and keep going.

This 88-year-old father, grandfather and Jindabyne resident has probably walked a gazillion steps on his legs – and in his heart.

His universal messages of love, faith, hope, tenacity and the quest for acceptance and peace in one's life still hold great power and even greater truths.



Noel Braun

Stay in the pit or climb out?
Let's try walking instead.
...I have promises to keep,

And miles to go before I sleep,
And miles to go before I sleep.
(Robert Frost, US poet)

Keeping the Faith alive



When you hear the word 'charity' what comes to mind? Perhaps it is feeding the hungry, caring for the sick and sheltering the homeless. These are vital **material needs** and the Catholic Church has carried them out since her inception.

But is that it? Is the Church only here to fill stomachs and tend to wounds? Actually, even if the Church could eradicate all poverty and disease for all time that would not be her greatest gift to the world. The Church's greatest gift to the world is Jesus Christ. The Church exists to primarily sustain the **spiritual needs** of its people.

nurture the faith where the faithful are oppressed and persecuted.

We support the Church where the Church cannot support herself. We form priests, fund poor nuns, build churches, provide pastoral transport, train catechists and distribute Catholic books and media.



In short we offer faith, hope and love to our brothers and sisters who cry out to us for Jesus.

 Aid to the Church in Need
ACN AUSTRALIA

Each year we support more than 5000 projects in 140 countries. We need people who will help us to carry the light of faith into those places where it is at risk of going out.

Will you help us to keep the faith alive?



As a sign of our thanks, make an offering and opt to receive a set of rosary beads blessed by Pope Francis.



Scan the code to watch a video on ACN's mission and to make an offering online.

Please accept my offering of \$

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

<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
----------------------	----------------------	----------------------	----------------------	----------------------	----------------------	----------------------	----------------------

Expiry date: ____ / ____

Signature: _____

My personal details: (BLOCK LETTERS PLEASE)

Title: _____ Name: _____

Address: _____

Suburb: _____

State: _____ Postcode: _____

Phone: _____

Email: _____

Yes, please send me the blessed rosary beads.

CV1

Send the completed form to **Aid to the Church in Need** PO Box 335 PENRITH NSW 2751, call **1800 101 201**, or arrange your offering online at www.aidtochurch.org/voice

PONTIFICAL
FOUNDATION



Herein lies the uniqueness of **Aid to the Church in Need (ACN)**. We are the only international Catholic charity focused on the spiritual and pastoral needs of suffering Christians. Our mission is to

Finding the power of peace

For ourselves, for children and for young people

BY HELEN BRAMANATHAM

TODAY'S world is a busy place for us as adults and also for our children and young people. The choices we face in life have grown enormously; as well as all the activities in the physical world there is the huge expanse of the online world – a blessing in some ways and also a distraction, and sometimes even an addiction.

Where do we find peace and what do we understand as peace? Is it just the absence of violence or an escape from the pressure and busyness we feel? Or is it a power in its own right? Does it come from a personal experience, a deep encounter with God's infinite gift of unconditional love? And how do we open ourselves to this gift of love and the peace it brings?

Praying contemplatively is one such way. Contemplative prayer takes us from our heads and our analytical minds, to our hearts where each one of us can experience God's indwelling presence. The practice of Christian Meditation can help us do this. This ancient form of prayer dates back to the 4th Century and was called 'pure prayer' by the desert fathers and mothers and connects to Jesus telling us in Matthew, Chapter 6, about how to go 'into our inner room.'

Christian Meditation is about stillness, silence and simplicity. Our body and mind come to stillness and silence as we pay attention and lovingly repeat our Sacred word or



Students from St Thomas More Primary school, Campbell enter into a time of Christian Meditation

mantra. We let go of all thoughts, leave 'self' behind, and open our hearts to being with God within. This is contemplative prayer. We are not asking anything of God. Sometimes, however, in God's good time we may be blessed with the Fruits of the Spirit (Galatians 5:22) Is this a path to a deep knowing of God's love and the peace it brings?

Jesus had a special love of children and although it seems counterintuitive, children can also enter into this form of prayer. Many who have been introduced to it now ask for it to be a regular part of their school day. Often they say they feel "calm" and "peaceful" after it. Research (Graham & Truscott, 2020) has shown

Christian Meditation offers an opportunity to strengthen children's personal relationship with God, improving social interactions and concentration. Christian Meditation, like all prayer, is a journey of faith, and the earlier a person begins this journey the more profound the effect.

Having a six year old tell you after Christian Meditation, that it feels like "Jesus is putting His arms around me", maybe says it all. Catholic schools in Canberra Goulburn are continuing to introduce Christian Meditation to all their schools so all students will have an opportunity to pray in this way.

As the late Bishop

Michael Putney wrote in relation to Christian Meditation, "If children are taught when they are young, to be still so that their hearts can be open to the movement of the Spirit, they will have a gift which will continue to bring them great blessings throughout their lives."

• *Helen Bramanatham is a teacher at St Thomas More Catholic Primary School in Campbell*

Resources

WCCM - World Community for Christian Meditation

www.wccm.org
Founded by John Main OSB. Archbishop Christopher Prowse is a patron of this organisation. It has a wealth of information about all aspects of Christian Meditation.

WCCM (Australia)

www.wccmaustralia.org.au scroll down to Find a Group ACT or NSW ACT (only) Coordinator - Joan Armitage - 0421 969 875 - jarmitage@grapevine.com.au

Christian Meditation for Children and Young People

www.cominghome.org.au
Children in Townsville catholic schools have been experiencing meditation for more than 10 years.

A recently produced 9-minute animated video "How to Do Christian Meditation" gives us a quirky yet candidly simple look at this prayer practice <https://www.youtube.com/watch?v=RvFneqPA8U8>



Subscribe to receive the latest news of the Archdiocese in your inbox

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

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



P:02 6295 4300



The Catholic Voice invited a father, a single parent and a grandmother to share their thoughts on fatherhood and male role models.

Peter Mullins: My experience of fatherhood

I AM very blessed to be the father of three girls and three boys, all of whom are now adults, some with their own families.

When I gazed on each child at birth, I was excited for the gift of their life with a hope for a wonderful future, and I wanted to do everything I could to love them and to help them achieve that future. I now know that their birth was just the beginning of a journey of joy and sorrow, successes and failures, pleasure and pain.

As a father I have shared in their joys—excitement of Christmas or an imminent birthday; success at sport or academically; finding a job; wonderful friendships; joyful weddings; birth of their children.

I have also shared their pain in ways that I could never have imagined—disappointments or failures in sport or at school; bullying or fractured



Peter with his wife Judy and their six children

relationships; unsuccessful searches for work; mistakes they have made in life; sickness.

As I have grown in fatherhood I also realize my own weaknesses, that I may not have been the father I could have been. What has comforted me is that despite my own weaknesses, and their joys and pain, I have faith that they

are God's children and He has them in His care.

I know that I never stop being a father, despite my responsibilities and relationship with my children changing. My gratitude to God for the gift of each of them, my love for them, my joy in each of their lives, and my desire for a future full of hope for them, has never diminished.

Drawing on family members as male role models

I'LL NEVER forget the day I was told that my relationship was ending. I took my three-year-old for a walk and noticed what a gloomy day it was. There were clouds and a dark sky. However, I was told many times in passing, 'isn't it a beautiful day?' I was confused.

That day, three years ago, was the first day of my new life as a 'single mum'. It's a term I rarely use to describe myself because from the moment the decision was made for me, I've had all the support in the world from my parents, grandparents and siblings. If there's a school interview, end-of-year concert, school holidays or if Charlie* needs the odd sick day, I am never without support.

Being seven years old, I know Charlie is going to start looking to other males as role models. Luckily for me, he is drawn to males who exude encouragement, kindness and respect for others. From a teacher who showed him how to kick a footy, to his uncles who have taught him to fish. Every day he sees his grandfather treat his grandmother (and me) with love and respect.

Life as single mum hasn't been easy. Having to say goodbye to him when it's his time with his dad is really tough. But I do know the sun is always there, even if it's slightly hidden.



IT WAS bittersweet when three years ago my daughter and her son moved back home. To see her broken when you know she had given her all to her family, was heartbreaking. My husband and I went from being fun, treat-giving, empty-nester grandparents to parents again. Our daughter needed the love and support that only parents can provide.

Our grandson also needed parenting. But our role was different. While we now had cuddles on tap - we needed to respect that my daughter was his mother. We needed to follow and respect her lead in responding to his needs (and wants).

As the 'more emotional' grandparent, I needed to learn to not allow resentment and anger towards the person who I believe made a very selfish decision to consume me. Occasionally I slip back - but then I look at my grandson and what I enjoy every day...who really has suffered the greatest impact?

Today my priority is to harness that negative emotion more positively. Of concern is that Charlie grows to be a man of integrity, respectful of women and of his family. To be this man, he needs stability, love and nurturing as well as strong male and female role models in his life.

The greatest vocation a man can have

BY ROBERT FALZON

BEING a father is the greatest vocation a man can have. Fathers have destiny-defining power. The ability to create and destroy lives. To grow life or to crush it. When done well it is breathtakingly beautiful and when done badly it is catastrophic.

There are so many areas I am working on. Here are three, which I consider high-level important tasks.

1. Do the Work on Self

a. Become the best version of yourself. Learn to love yourself.

b. We are conquering outer space but not doing much work on inner space. Spend time every morning in prayer, the scriptures, and silence.

c. The road to higher pay and a bigger job/business is often a toll road. It will eventually exact a toll.

d. Manage your anxiety and reactivity – Know your triggers, filter your self-talk, exercise, slow your breathing, deal with present moment issues.

e. Be generous with your life – Through selfless endeavor and service with love, give your life away.

f. Our own need to be needed seduces us. So, we give our children too many things! Postpone gratification. Give yourself first. I deserve needs to be replaced by – "I serve".

g. "Glint in your Eye" – your children need to see it in you. They need to see your purpose and passion, the thing that switches your lights on.

2. Love your wife and children's mother

a. Ask the right questions like: "How are you?" or "You don't seem to be happy today would you like to chat?"

b. Deal with the sex and



intimacy question. Find ways to talk about this topic with kindness, care and love. Most fights are over: Sex, Money, and Children.

c. The greatest opportunity we have as a society is learning the art of sustaining love. Love her the way she needs to be loved.

d. Stop saving your children from pain and problems.

e. Restore the "Family Dinner" – At least once a week everyone sits at the table, eats a

family-cooked meal, and shares something of their day/life.

3. You cannot do it on your own

a. We all need a Band of Brothers, – surround yourself with other good men. The SOLO man is a modern heresy and a lie.

b. Authentic Manhood – Reject passivity/ accept responsibility/ live courageously/ love God and others with your whole being.



Robert Falzon

Become the man you were made to be.

Jesus came to the earth and gave God a new name. He called his Father "ABBA". Like "Dada" a very tender and close name. He told stories of the Good Shepherd/The Prodigal Son (the Good Father) and he taught his friends how to pray by saying the "Our Father". He was raised by an earthly father – Joseph of Nazareth. Joseph raised Jesus to be a Man. Joseph and Mary show us how to be a family.

• Robert Falzon, a husband and father, is an author, businessman and the founder of the national menALIVE ministry.

Debt of thanks to humble man of God

BY GEOFF JOY

THE Catholic schools of the Archdiocese owe a veritable mountain of debt to Fr Kevin Barry-Cotter.

Father Kevin was a pastoral priest filled with the renewal spirit of the Second Vatican Council. He had the good fortune of being a student in Rome during most of the four sessions of the Council between 1962-65.

He was not, of course, directly involved in the Council, but with up to 2,200 Bishops in Rome and the wide media coverage, he was well informed about the numerous documents debated.

I came to Canberra in 1993 to take up the role as Director of the CEO. Fr Kevin was Vicar for Education and Chair of the Archdiocesan Catholic Education Commission (CEC).

It took me little time to know that Fr Kevin was a genuinely spiritual, pastoral, wise and humble priest whose



predilection was to serve the people of God in country parishes (he spent over 40 years in country parishes). However, he accepted the Archbishop's commission to oversee putting the administration of the Archdiocesan Schools System back on track after what I came to be told was 'The Crash'.

In a very lengthy address in April 1989 Archbishop Carroll reported that the combined recurrent deficits of the Archdiocesan Catholic Schools

system for the 1987 and 1988 school years was \$3.2 million (about \$5.0 million in 2021 currency) ... resulting from over-spending on education at school and office levels.

In July 1989 two people were appointed to lead a post crisis recovery in both financial matters and general morale. Fr Kevin and Mr Peter Annett from Melbourne who was appointed Director of the CEO (Peter had been Deputy

Director of the Melbourne CEO).

Together, these men put in prodigious efforts in a difficult climate to right the ship and start moving forward again. And succeed they did. In 1992 the System posted a small recurrent surplus, the first since 1986, and confidence in the System level administration began to rise.

Fr Kevin wrote in the 1990 CEC Annual Report that:

'1990 was a new way of doing things as the new administration got into its stride.'

Peter Annett said that the secret of success was: 'Everyone cooperating ... There was no magic solution; I'm afraid it was pain for most people.'

Amid these financial and administration issues, Fr Kevin would remind us that what makes the Catholic school distinctive is its religious

dimension – a response to the Good News Jesus brought of a loving and challenging God.

Thank you Fr Kevin from the thousands of parishioners, school students, staffs and parents who have benefitted from your service of God and them.

Fr Kevin, keep up the good work: Pray for us.

Uncovered in Monsignor Kevin Barry-Cotter's will was a detailed autobiography about his life up until 2014. Below is an extract from that document

IN 1964, I was appointed Assistant Priest at St Christopher's Cathedral and Advocate to the Marriage Tribunal. During those years I served also as Administrator of the Cathedral parish during the reconstruction of St Christopher's 1972-1974, Parish Priest of Michelago 1974-1979 and Chancellor of the Archdiocese, 1971-1979, all great graces!

My tribunal work came to an end in 1979 when I was appointed Parish Priest of Cooma and Dean of the Monaro. The great grace of this parish was the strength of the Marriage Encounter movement at the time and the effect of its prayer life on the parish. As Dean of the Monaro I also was a member of the Council of Priests, Diocesan Trustees and Consultors. In 1983, I had my first sabbatical and completed a 3 months course at the St Peter Centre in Canberra. Archbishop Francis Carroll called for a Diocesan Synod, our second, but the first to be held in Australia since the Vatican Council and appointed me as Promotor of the Synod in 1988. Ultimately

over 6,000 people aired their views one way or another. It all came together for a grace-filled weekend in September 1989.

In June 1989, Archbishop Carroll asked me to accept the role of Vicar for Education and Chair of the Catholic Education Commission as part of a team to restructure the Catholic education system in the Archdiocese. I completed a Graduate Diploma of Arts, Religious Studies to encourage others. I remained in this position until 1994 and was also a member of the Council of Priests, Consultors, Trustees and a member of the post-Synodal Planning Committee.

My second long-service leave in 1994 was graced by the Spiritual Exercises of St Ignatius over 30 days at Canisius College. I began the 30 days 40 years to the day when I entered the seminary, my assessment was: "after 40 years on the job, I have a new set of tools".

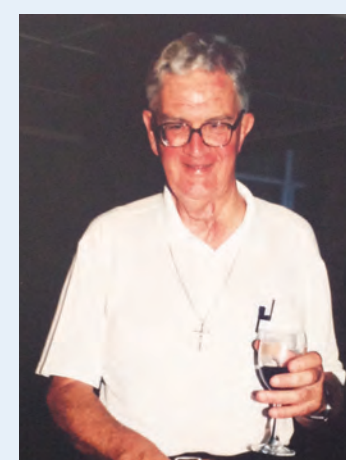
Following that, I was appointed Adm. at Tumut from May 1994 to November 1994, then Adm. at Gundagai from November 1994 to



February 1995. The next 20 years was spent in the west of the Archdiocese where I devoted myself entirely to the Parish of West Wyalong from 1995 to 2005. As I settled into the community, the graces flowed thick and fast through the parish sacramental programs and the five years of doing the Alpha Program ecumenically. We re-built the presbytery and restructured the school, where I taught the complete religious education program to Years 9 and 10 three lessons a week for eight years. In July 2005 I was appointed to Cootamundra, which at age 71, I approached with some trepidation. But my good friend Fr Joe

Rheinberger made sure that I was supported and arranged for Sister Kathy Hodge to be our Pastoral Associate and together we enjoyed the graces that flowed in this wonderful parish. The arrival of our new leader, Archbishop Mark Coleridge was like a passing comet and his exuberance, urbanity and Romanita brightened things up. We had several tete a tete dinners in the grand dining room at Cootamundra with good wine and good stories of Roman days.

A great grace was working closely with the 2nd, 3rd, 4th, 5th and 6th Archbishops of this great Archdiocese – the 1st, Archbishop McGuire, had



died before I arrived and the 7th, Archbishop Prowse, arrived after I had retired. These were men who were faced with a multitude of situations and problems and confronted them with a deep sense of prayer, trust in God and reliance on the Holy Spirit. They made the "obedience and reverence" of the priestly commitment easier, but also inspired "loyalty" which has to be won.

I retired in February 2014 due to ill health in my 80th year and 54th of my priesthood to the solitude of Adelong. My retirement did not go as planned due to ill health, but the grace that saved the day was adaptability. I have been very happy, close to God, my family, my priestly friends and the good people of Adelong-Batlow.

A vote of confidence from parents

BY ROSS FOX

RECORD enrolments in the Archdiocese this year highlight an amazing vote of confidence in our schools, and parents' desire to seek a Catholic education for their children. The future is bright and our schools are needed as much now as they ever have been.

In contemplating the future of Catholic education there are attributes of our schools that we need to hold firmly onto, to nurture and protect, and attributes and characteristics that we are called to adapt to and use as a prompt for evolution and growth.

The Church's teaching on Catholic schools requires first that Catholic schools be great schools, and subsequently great Catholic schools. To this end Catholic schools in the Archdiocese have begun a highly ambitious and aspirational program to support school staff in the delivery of excellent learning and teaching. This program, known as Catalyst, draws on the best research and evidence regarding the science of learning and of reading, so that each school can consistently better meet the high aspirations of



families and students in their learning. We have set two bold goals: that every child is a competent reader and high impact teaching practice is evident in every classroom. If we are successful, we anticipate in the years and decades ahead that our Catholic schools will be spoken of alongside successful systems such as Singapore, Finland and Ontario regarding our high quality and consistent and reliable learning and teaching.

We also must not

compromise our commitment to Catholic schools as human communities rather than mere institutions. Every day our school leaders, teachers and school staff strive to live out this vision. In a world where change is not only the norm, but seemingly accelerating, the future of Catholic schools must provide a source of constancy and hope that nurtures and forms each child to reach their full human potential. We understand that Jesus is our greatest teacher as he came that

we might 'have life and have it to the full' (John 10:10). We cannot compromise on these aspirations.

There are many other things that we will be called to change and adapt. It is obvious that if there are any inkwells left in our schools, these will fade into memory in favour of interactive white boards, tablets and other devices. Technology, already so ubiquitous in everyday life, will continue to grow in its role in learning, teaching

and human connection. More technology must not equal diminished humanity.

The pandemic has been a stark reminder of the abiding purpose of Catholic schooling that prompted its foundation 200 years ago in Australia. St Mary MacKillop was an extraordinary educational entrepreneur driven by a deep sense of justice that every child, irrespective of their economic and social circumstance, deserved a quality education. Today six schools called St Joseph's, in our Archdiocese alone, stand testament to the ongoing legacy of those that came before us in Catholic education. The pandemic has reminded us of the inequities that exist in our society. Catholic education will continue to educate the whole person, equipping graduates to fight for justice in every aspect of life.

As we sit on the cusp of two centuries of Australian Catholic education, we can be proud of our contribution to Australia and the world and deeply optimistic about the potential for Catholic education and its students to shape the world they will not merely experience, but shape and lead in their life ahead.



St Francis
Xavier
College

Enrolling now
sfx.act.edu.au

It's the full package, not just the hip pocket

why non-Catholics choose Catholic schools

BY DON SMITH

IS it more than the hip pocket?

Non-Catholics comprise about a third of enrolments at the Archdiocese's 56 schools (CECG Annual Report 2019).

That's a sizeable minority and we spoke to three non-Catholic families to find out why they had sent their children to Catholic schools.

"It was lovely, wonderful," Kirsten Madsen says of the experience.

Kirsten and her husband John opted to enrol their daughter, Riley, at Canberra's St Clare's College for her secondary education.

Financially, they were in a position where they could send Riley to a Catholic high school, which was a cost-effective choice between more expensive independent schools and the government system.

But what impressed them most with Riley's six years at St Clare's was the school's pastoral program and the

care and support shown to students, especially when bereavements occurred in the school family.

They were also pleased the curriculum included studies of other world religions alongside the Catholic tradition.

They encouraged Riley to view religious education as "an opportunity to research, to learn, to reference".

A similar sentiment was expressed in the non-Catholic Swain household.

"Okay, what did you learn from that?" was the question posed when that day's religious education lessons were discussed around the family dinner table.

Sinclair Swain and his partner sent their two young daughters to Good Shepherd Primary School in Canberra's north.

"It [Good Shepherd] had a good reputation and good culture. The principal was part of the community and very humane. So we felt comfortable straight away,"

Sinclair said.

Financial considerations, the focus on fundamentals, proximity, and the inclusive quality of the education were all equally important for them.

As western culture had its bedrock in the Judeo-Christian narrative, Sinclair didn't believe it was wise to divorce that narrative entirely from the education system.

"Religious education is all around us. At its core, religion is a human experience," he said.

For Katherine Wills, a non-Catholic who works in the Catholic school system, it was the respect shown in relationships she'd seen within their local school community that stood out for her and her husband.

"It's a really big thing," she says.

Their foster child attends Sacred Heart Primary School in Pearce.

She explains that the school is really good at pastoral care and she loves



Kirsten Madsen with her daughter Riley

that it's able to accommodate – without making too much of it – the wide range of influences on a child.

"The school is an extension of the family," she says.

Experiences will be mixed,

but for these families and for many others, religious, pastoral, and financial concerns, a sense of values and community, and the quality of the school's leadership, will all figure in their thinking.

Excellence in Girls' Education

Since 1965



Key Dates

Try a Day

Wednesday 28 April

We invite prospective Year 7 students to experience the exciting and enriching opportunities available at St Clare's College. Please register via our website.

Open Evening

Thursday 29 April

Our Open Evening is an opportunity for prospective families to take a tour of our beautiful facilities and talk to staff and students. The evening will run from 4.30pm to 7.30pm with an information session to be held in the College Hall from 6.00pm-6.30pm.

School Tours

4 May, 10 May, 5 August, 14 September and 14 October
School Tours are available by appointment. Please phone the College if you wish to register for a tour.

Year 11, 2022

Information Evening

Thursday 27 May

Discover the many courses and leadership opportunities available for senior students from 6.00pm - 7.30pm at the College.



Integral vision, magnificent achievement

BY MONSIGNOR JOHN WOODS

THE first official Catholic school was established in Parramatta on the land of the Daruk people in 1821.

In 1836 Governor Bourke (1831-1837) introduced government salaries for clergy of mainline churches and they saw to the provision of education in the colony. In 1848 Governor Fitzroy established a National (public) and a Denominational (religious) System which engaged approximately 800 lay teachers in Catholic schools in New South Wales. Local church boards, parish priests along



Fr Brian Maher

with some coordination by the Vicar General Rev J. Mc Enroe oversaw the enterprise. Fr Brian Maher comments that teachers “were at the behest of clergy and parents, paid a very low salary, their quarters were usually primitive even by the standards of the day, and they lacked professional support” (‘Planting the Celtic Cross’, 168f). As a result, Catholic parents often chose National schools in preference to Catholic schools.

Maher notes that strong discipline was often a feature of early Catholic schools, as reported in the *Sydney Morning Herald* of 1879 (169-170):



Archbishop Bede Polding

“The master showed his pupils the way of salvation with his cane in his hand . . . Describing the reasons which led to the establishment of purgatory, he said: ‘No man, however good he may be, can live without committing trifling sins, in thought, word or deed (hands off the desk, Ryan), and no one who commits sin is fit to go into the presence of Almighty God. (I’m watching you, Sullivan). Well, it would never do to send a man to hell for trifling sins, or what we call venial sins, because God is a God of love and mercy and kindness, (Whack! whack! the cane descends on a boy’s back) and if he were to send a man to hell for such little faults, he would be a great tyrant instead of a good loving God (Fall out, Watson).’”

While Archbishop Bede Polding (1834-1877) had hoped to establish a cultured Benedictine church in the antipodes, the influx of Irish migrants and Irish Bishops put paid to that. For political, cultural and ecclesial reasons the Irish ramped up the Church’s insistence on an integrated Catholic vision of education. Bishop Lanigan, the first Bishop of the Diocese of Goulburn (1867), and other Irish bishops were “products of the post-Famine Irish revival, burly men who thought Polding was out of date, that what Catholic people

needed was firm Irish leadership and the rule of Roman canon law. Polding managed to get an English Benedictine, Roger Bede Vaughan, as his successor. But Vaughan looked to the future, not the past; and the future lay with the Irish. The Irish had decided to make a fight of it” (Edmund Campion, ‘Australian Catholics’, 33).

To provide an education without state aid, the bishops looked to religious congregations. The response of religious was remarkable and their efforts heroic with the arrival of twelve congregations in the 1860s; seventeen in the 1870s and thirty-seven in the 1880s. By the end of the century wherever you went in Australia a Catholic school meant a school run by a religious order. In 1910 there were more than 5000 teaching



Bishop Lanigan

sisters in Australia (Campion, 45f). In 1997 there were only 334 (male and female) religious teaching in Catholic schools. The Sisters of Mercy, the Sisters of St Joseph and the Good Samaritan Sisters, the Christian Brothers, the De La Salle Brothers and the more recent Marist Brothers are representative of the other congregations committed to

the teaching apostolate in our archdiocese, commencing with the Goulburn, Yass and Queanbeyan Missions.

From 1950 to 1970 enrolment in Australia’s Catholic schools more than doubled and the lack of state aid questioned their future viability. Archbishop Francis Carroll, while Bishop of



Archbishop Francis Carroll and Monsignor John Woods

Wagga Wagga, was instrumental in the establishment of the National Catholic Education Commission (NCEC, 1974). The NCEC and State bodies continue to represent the Church in discussions with government. Representative diocesan bodies advise the local bishop. These system authorities work collaboratively with those representing congregational (‘religious’) and independent Catholic schools.

Catholic schools seek to evangelise, to integrate ‘faith and culture, and faith and life’. Striving for educational excellence founded in a Christian anthropology, they foster the individual’s growth as they catechise and liturgically celebrate, though the gathering of the ‘community of communities’ for Sunday Eucharist is an elusive



The Good Samaritan Sisters

aspiration. Nonetheless, the 1885 Plenary Council’s prioritizing of schools has identified them as “the single most distinctive feature of Australian Catholicism” (Campion, 56). The future of Catholic schools will be discerned by parents, students, committed staff and administrators, some of whom will draw on the charism of a religious congregation, all working collaboratively with priests and bishops. Archbishop Fisher of Sydney recently said that lay faithful in Catholic education “must lead in the next century and beyond”. For now, we celebrate 200 years of Catholic schooling or the fostering of integral human development in Christ.

• **Monsignor John Woods is Vicar for Education, and Parish Priest of Transfiguration Parish Curtin**



Sisters of St Joseph, Sisters Monica, Josephine, Mary Ellen, Louise and Clare.



Sisters of Mercy, Cootamundra

From 1847 Sisters of Mercy
Binda, Yass, Bethungra, Barmedman, Goulburn, Braddon Cootamundra, Crookwell, Galong, Grenfell, Gooloogong, Gunning, Gundagai Murrumburrah, Tumut, Stockinbingal West Wyalong, Warramanga



From 1859 Sisters of the Good Samaritan
Braidwood, Moruya, Queanbeyan, Narabundah, Red Hill, Braddon, Manuka,



St Christopher's School Manuka, 1927

From 1881 Sisters of St Joseph (Goulburn)
Adelong, Batemans Bay, Batlow, Binalong, Goulburn, Temora, Adlethan, Barellan O'Connor, Page, Barmedman, Binalong, Koorawatha, Murringo, Quandialla, Taralga, Ungarie, Wallendbeen, Wombat

From 1884 Sisters of Charity
Bega, Bombala, Curtin, Patrician Brothers Goulburn



St Joseph: 410 years of service (2012)

From 1886 Presentation Sisters
Young, Gowrie, Yarralumla

Agile response to times of big change



BY MOIRA NAJDECKI

IN the course of the journey of 200 years of Catholic education in Australia there have been great changes, great challenges, great flexibility and great successes.

From the first Catholic school in Sydney in 1820 to the 1763 schools operating across Australia in 2020 the story is one to celebrate and to share. The legacy of the founding religious who ran the early schools on a shoestring, ventured into the parts of Australia where the need was greatest, and moved on to open yet another school and to serve another community is treasured.

The first two decades of the 21st century are just one tenth of the period that Catholic education has been alive but they also, arguably, traverse some of the biggest changes in education and some of the greatest

challenges. They reflect the agility and the ability of teachers and school communities to respond to 'the signs of the times'.

In 2001, the World Wide Web was barely 10 years old, email had emerged only 8 years before, Google was a toddler at 3 and Facebook, Twitter and Instagram had not yet been invented.

At the turn of the century, computers were mostly housed in computer labs and students attended classes to learn how to use them. A few schools, such as Merici College, had been early adopters of technology and had introduced laptop programs, but these programs were few and quite controversial. Texting had only just emerged as a convenient and quick alternative for phone conversations and multi-functional phones and tablets were many years from their release dates.

Yet, in these two decades, we have been part of a technological revolution that has changed the face of education and has blurred the boundaries between family and school life.

The 2007 Labor Government Digital Education Revolution was designed to put laptops or similar devices into the hands of all students in Years 9-12. Suddenly parents and schools were faced with new challenges. Was the bandwidth in schools sufficient? Who replaces machines damaged on the way home? What happens to the child who has no home internet? How do we limit screen time?

And then came COVID. Schools were shut, remote learning became the norm and parents were faced with managing home schooling often not just for one, but for 2 or 3 children.

Students of the 21st century are technology natives,

and parents and teachers quickly learned that even the youngest child knew how to subvert a Zoom by using the chat room or by inserting an interesting and questionable Zoom background to the delight of their classmates. Parents had to juggle sharing laptops and devices and wrestle with understanding and supervising 'classwork'.

But 2020 brought many positives not the least of which was the heightened esteem in which teachers and schools were held. The challenge of managing one reluctant scholar at home awakened parents to the superior talents of teachers in managing 25 or more lively, energetic and not always on-task students.

Parent-teacher interviews were held by Zoom and while parents were delighted that interviews kept strictly to time, teachers expressed their sense of privilege at being allowed

into families' homes.

Families unable to go through the school gates were able to attend assemblies, class masses, school events and even classrooms remotely and many reported a greater sense of engagement in the life and rhythm of the school day and week.

What will the next 20 years bring? Who knows - we would all love a crystal ball. But one thing is certain: our Catholic schools of the 21st century are vibrant and contemporary while honouring the past, living in the present and having faith in the future.

• *Moira Najdecki was Director of Education in the Archdiocese of Canberra-Goulburn from 2007 to 2017. She has served on many boards of educational institutions, including the Senate of Australian Catholic University.*

From 1888

Sisters of St Joseph of the Sacred Heart
Bombala, Lake Cargelligo, Aranda, Adam-inaby, Araluen, Bemboka, Candelo, Captains Flat, Cobargo, Delegate, Eaglehawk, Eden, Nimmitabel,
Brigidine Sisters
Cooma:



Marist Brothers, (2015)

1898
Marist Brothers
Pearce
Christian Brothers
Goulburn, Young, Griffith

From 1915
De La Salle Brothers
Cootamundra

1955
Sisters of the Society of Jesus, Mary and Joseph
Aranda, Narrabundah

1960
Brigidine Sisters
Dickson

1961
Ursuline Sisters
Kaleen, West Belconnen, West Belconnen

1962
Missionaries of the Sacred Heart (MSC) priests
Dickson

1863
Dominican Sisters
Watson

1964
Sisters of the Divine Saviour
Cooma:
Sisters of the Divine Saviour
Gundagai



Foundational Staff 1968, Garran

1968
Sisters of the Holy Faith
Cooma: Campbell Gundagai,
Sisters of the Holy Family of Nazareth
Garran, Holder
Sisters of Our Lady of the Missions
Pearce

1898-1955

1960's

Schools of a bygone day: gone but not forgotten

BY DENIS CONNOR
ARCHDIOCESAN ARCHIVIST

THE history of schooling in the Archdiocese tells the story of schools in some of the smaller centres that are no longer operating. Often the town has declined as the purpose that had originally brought the population to it has been surpassed. Of 30 or more schools that no longer operate in these small country communities three are highlighted below.

The village of **Bethungra** lies between Cootamundra and Junee on the main southern railway line. Bethungra was a busy rail centre and a Catholic school is recorded as opening there in 1899, operating in the local St Peter's Church.

The Sisters of Mercy took on the running of the school in 1914, with the arrival of three sisters. School enrolments reached as high as 78 in 1918, but through the 1920s and 1930s dropped down to around 40.

The decision by the NSW Railways in 1940 to build the spiral with its more manageable gradient for trains brought many families to Bethungra. The school population, which had dropped to around 20 in 1940 almost doubled during those years of construction. But with the completion of the spiral the workers moved on and the numbers in the school again declined. The Bethungra convent closed and for a brief time two sisters made the daily rail journey and return from Cootamundra to maintain the school but ultimately the school closed in 1946.

Travellers through Bethungra are reminded of those days as they pass by two solidly-built residences – one the stone former St Peter's Church, and alongside it the brick former St Joseph's Convent.

The mining centre of **Captains Flat**, to the south-east of Queanbeyan, enjoyed two periods of boom in its history. The first boom dates from the 1890s and it was in 1899 that a Catholic school run by the Sisters of St Joseph of the Sacred Heart (St Mary MacKillop's sisters) was opened. This closed in 1905, as the mining boom ended and the town went into



School at Captain's Flat

decline. It is recorded that St Mary MacKillop visited the school in 1901 while on a visit to her schools in the south-east of the state that took in Braidwood, Captains Flat and Araluen. History notes that as a treat St Mary distributed boiled lollies to the children during her visit to Captains Flat school.

From the late 1930s Captains Flat entered its second period of prosperity, which this time lasted until the early 1960s. This time it was the Sisters of Mercy who established a community of 5 sisters and provided the teaching staff for the new St Brigid's School.

A new church/school building became available and the school, which through the 1950s years had as many as 200 students, provided classes from Kindergarten to



School in Bethungra

Intermediate level. In early 1962 the mine closed, and the town went into a rapid decline. And St Brigid's School closed at the end of Term 1 1962. The convent was closed, but Sisters of Mercy travelling from Canberra continued to provide catechist lessons to the former St Brigid's students now attending the Captains Flat government school.

Eaglehawk was a Snowy Mountains Scheme workers camp established to accommodate the workforce employed in the construction of the Eucumbene Dam wall during

the 1950s. Falling within the boundaries of the Parish of Adaminaby, Eaglehawk was far too remote for any children to attend the Catholic school in Adaminaby. The decision was made in 1955 to open a Catholic school in Eaglehawk that would be run by two Sisters of St Joseph of the Sacred Heart.

With support from the NSW Department of Public Works in supplying materials the school building – known as St Joseph's – was erected by voluntary labour. An Art Union, offering a new Holden car as first prize, was launched and raised over £2,500 to support the church community. The building, which also served as the centre for Sunday Mass, was blessed and opened in 1956 by Bishop Young. Records show that there were

33 students attending in 1956, but this increased to 91 by 1959.

The sisters taught all infants and primary classes, but also guided 3 students to success in completing their Intermediate Certificate.

It is important that as the year proceeds and we celebrate the successes of our Catholic education system across 200 years, we also pause to remember the contribution made by those schools that no longer exist in towns that belong to bygone days.

Religious women who brought the Gospel to life



SR NOELENE QUINANE RSJ

RELIGIOUS women of the Canberra Goulburn Archdiocese were among the prime evangelisers in this part of the world and absolutely fundamental to the sowing and maintaining of the seeds of faith, especially in the more far flung parts of the Archdiocese where others would not or could not go. (Archbishop Mark Coleridge, 2013)

The Bicentenary of Catholic Education is a time for giving thanks; a time for all to renew our commitment to this sacred role of evangelisation which, in whatever form it takes, remains forever fundamental to the core and ethos of Catholic education.

The Diocese of Goulburn was established in 1862. The Sisters of Mercy who came to Goulburn in 1859 from Westport in Ireland were the first Congregation to live outside the centres of early colonial life. They were joined by the Sisters of Saint Joseph and Presentation Sisters in laying

the foundations of a strong, faith-based Catholic education system. When the Monaro and South Coast regions came into the Goulburn Diocese in 1917, the Sisters of the Good Samaritan, Charity and Brigidine Congregations added their strength to the task.

The massive population growth of the post war years saw resources stretched and women religious responded to the changing needs. They made difficult decisions to close rural schools when bus travel to bigger centres became available, in order to free personnel to establish new schools in city centres; and some provided staff and shared responsibility for leadership of secondary colleges and primary schools.

Religious women again led the change when in 1959 Archbishop Eris O'Brien invited the Dominican Sisters to open a College in Canberra to prepare Sisters from a number of congregations as teachers for the rapidly expanding diocesan Primary School system.



Learning the recorder in the 1960's



Sr Veronica and ex-student at a St Benedict's Primary school reunion

BY 1975 Signadou College was accepting young women and men ready to embrace the ministry of education as vocation and to give witness to the gospel call through evangelisation and service.

The contribution of religious women in schools and parishes, in cities and far-flung rural areas, is a story of dedication, commitment and sacrifice made for the sake of the children and young people. These women of prayer, hospitality and compassion, grounded within the spirit of their Founders, developed and taught educational programs that gifted young people with a 'faith lens' and a wholistic readiness for their journey through life.

While it is true that there are few women religious to be found in schools today, their legacy lives on. Even now they continue to give witness to a loving God and to offer companionship to all in their parishes and communities across the Archdiocese. The quiet, prayerful presence of older women religious supports those whose responsibility it is to carry the baton forward and accept the challenge to "stir new gospel energies in a time when that might seem unlikely". (Archbishop Coleridge, 2013)

Called to share their faith in a loving and forgiving God, religious women have been integral to the establishment of a network of schools that formed the basis of the Catholic Education system in the Archdiocese of Canberra Goulburn. These women have brought the Gospel to life for thousands of children and young people and highlighted the possibility of a life lived with faith, hope and love.

• *Sr Noelene is a Josephite Sister who has been congregation leader, founding principal of St Mary MacKillop College, Tuggeranong and now assists homeless women at MacKillop House, Canberra*

Euthanasia's six big questions

The last five years has seen a strong push in the culture for the elderly and sick to be able to end their lives through euthanasia and assisted suicide. As calls for euthanasia grow, let us look at five big questions that surround how Catholics can approach the topic of euthanasia.

1. What does the Catholic Church have to say about euthanasia?

Compassion for the sick and suffering is something which unites us all. Many of us have accompanied friends or family as they face the fear and uncertainty of a serious illness. Often it is a painful and deeply emotional time.

The Church states that euthanasia and physician assisted suicide, as the deliberate killing of an innocent human being, is always wrong. Every person, because they are made in the image of God, has a dignity

that is not dependent on our usefulness or our health, but simply on our humanity. As Pope Francis said in 2020, "Life is sacred and belongs to God; hence it is inviolable and no one can claim the right to dispose of it freely."

2. Why do people choose euthanasia?

Recent studies have found that people who request euthanasia may be more impacted by social and psychological reasons than their symptoms of physical pain.

One study found that the desire for euthanasia was more likely to come from people who expressed that they felt like they were burdening their families. People who request euthanasia are also far more likely to report feeling levels of loneliness, hopelessness and loss of meaning.

3. Isn't euthanasia the only

way to stop the suffering of an end-of-life illness?

Researchers have found that the physical pain of an end-of-life illness can be treated with palliative care.

Palliative care is treatment that is specifically designed to manage the pain and increase the quality of life for people with an incurable illness.

Sadly, good palliative care is still underfunded and remains out of reach for many Australians who are forced to suffer needlessly.

4. What if the pain medication might hasten death?

Some are concerned that painkillers used to treat the pain of someone with a terminal illness might hasten the end of a patient's life.

Giving these painkillers, as long as the intention of those involved is to relieve the

suffering of the patient and not to hasten death, does not count as euthanasia as it is not an attempt to deliberately end the life of the patient.

5. What if the only treatment available causes more suffering?

Stopping unnecessary and overbearing treatment is also not a form of euthanasia.

Although basic care, like food and water, should always be available, it is not necessary to go ahead with an extraordinary form of treatment that would cause greater suffering.

6. What can we do?

We come into life as babies – totally dependent on others. So too, we can find ourselves almost totally dependent because of sickness and/or age. It is a call for us to deepen our love and service of our families, parents and wider community.

A vaccine moment to wonder

BY FR TONY PERCY VG

WE are all about to be vaccinated for COVID 19. It will provide security and facilitate travel.

Some have been asking:

Would it be wrong for me to receive a vaccine utilising cell lines from a fetus aborted in the late 1960's?

If there is no alternative vaccine available, the short answer is no, because the use now being made of a cell line created many years ago is sufficiently remote from the abortion which led to that cell line.

The Pontifical Academy of Life in 2005 issued a statement on vaccines that utilise cell lines from aborted fetuses, entitled 'Moral Reflections about Vaccines prepared from Cells of Aborted Fetuses.'

The Academy argued:

The cell lines currently used are very distant from the original abortions and no longer imply that bond of moral cooperation indispensable for an ethically negative evaluation of their use.

A more developed argument might run like this.

With God's providence, good can arise from evil. It was St. Augustine who said:



God is so good, that in his hands, even evil brings about good.

This can be the case with a vaccine produced from aborted fetuses. This is not a matter of doing something wrong to achieve good, nor of capitalising on the wrongdoing of others.

Rather, we recognise that we live in a morally compromised world, which includes potentially good 'side effects' of prior wrong actions.

Are there other instances

of this 'providential principle' that might help clarify the matter?

Think of the celebration of the feast of the Holy Innocents on the 28th December each year. We celebrate not their murder, but their entry into heaven as martyrs for Christ.

Think of a death through tragic circumstances. People speak of not letting the 'death be in vain' – of trying to 'bring some good out of the death.'

From the evil of abortion

there might come a cell line for a vaccine that protects and heals, without us, in any way, approving of abortion.

Might this be a 'vaccine moment' for those who have been involved in abortion in one way or another?

There is forgiveness and healing for abortion. Good comes out of evil – and sometimes profoundly.

Let's place the matter 'in God's hands' as Augustine recommends, and so be instruments of peace.

Catholic Education in Australia “a language of the feet”

BY ASSOCIATE PROFESSOR
PATRICK MCARDLE

ARCHBISHOP Christopher recently called on Catholic Education to develop “a language of the feet.” He proposed that such a language would enable Catholic education to move nimbly between cultural worlds, realities and boundaries. He challenges us to develop a language of the time and needs.

Languages are borne of a desire to communicate and to deepen relationships. Developing a “language of the feet” is to walk together in shared journeys. For Catholic education this is our shared call to experience Jesus. The One who calls us to know him and to love him, but who also remains a mystery until revealed in another person, asks each of us to journey with him.

In this vast country, sharing Jesus motivated Archbishop Polding and Mary MacKillop, along with so many other religious and priests, to travel to establish Catholic schools in remote locations. It is still evident today in how our schools and our educators recognise their connections to each other; and, in the shared call to journey together into various possible futures.

We are the inheritors of a diverse and rich tradition, yet, as people of faith, we are not bound to a past reality but called into ever new realities. A relationship with Jesus is a call into the unknown. We can only take steps into the unknown if we have faith in the one with whom we are in relationship.

Think about that for a minute.

If my relationship with Jesus is genuinely human – and that is what we believe as Catholics – it must also be the case that Jesus has faith in me, in each of us that we will take that step; that we will be open to the new opportunities to which he calls us. A language of the feet is needed to respond to that call and to take that step.

What does a language of the feet mean for Catholic education? Our forebears in Catholic education took steps into the unknown toward unimagined boundaries. Polding probably had to ask where Yass was before he set out to establish the parish! Mary MacKillop and her followers breached established social, geographic and educational boundaries, ever moving to new peripheries to create education and opportunity. I am equally sure that we are called to equally creative



Catholic Education Director, Ross Fox and Archbishop Christopher Prowse join staff and students from St Joseph's Primary Bombala at the 200 Anniversary Mass at St Christopher's Cathedral. (Photo: Catholic Education)

and courageous enterprises in new fields.

Relationships conscious of a language of the feet, cannot stay still. We are called onward, ever onward. Catholic education must seek new opportunities to be of service and to proclaim Jesus. It means exploring the boundaries of new locations, new population centres, new needs. To be in relationship with Jesus is to commit to look to the

peripheries and to ask always, what am I called to do? What need do we have to respond to?

We can be confident that Jesus would want us to walk with indigenous peoples not avoid them; to walk with those living with disability not ignore them; to walk with those living in poverty, not hide in comfort; to walk with rural communities not abandon them. It also means walking new paths with those in new suburbs and

missions not fearing to step into the unknown.

Our call is to seek out needs and strive to meet them. In the 21st century, Catholic schools must be places where all are welcome and feel welcome; places where the presence and embrace of Jesus is palpable.

Catholic education has consistently gone to where the people are and where the need is greatest. In 2021 and the years beyond this will require a language of the feet.

Tony on a mission to unlock the Spirit

BY DON SMITH

“I’VE had a whole rush of it lately.”

Tony is talking about the number of inmates who have come to him, reporting the presence of evil spirits in their cells.

For them the phantoms are very real; hovering, terrifying, throttling the inmate.

Could Tony help with Rosary beads for protection? He could.

And in one case the inmate reported back, “They’re all gone!” No more evil spirits.

Such is life as Catholic chaplain at the Goulburn Correctional Facility.

Tony came to the job after a background in forestry, a chaplaincy at Macquarie University, and a stint in indigenous tutoring.

On a typical day he wanders the prison yards in the morning greeting any pacers who might want to chat.

In the afternoon he holds a chapel service for a small group of inmates (no more than eight under prison rules).

They generally don’t talk about their backgrounds to Tony, but their records are available and a test for him is reconciling an inmate’s affable face with the horrific crime committed.

Tony emphasises he is not there to convert, and ministers to all, regardless of their faith or faithless background (including prison staff if they wish).

“Quite often they were traumatised in their earlier lives... and there’s only so much you can do,” he said.

“We are a different voice; helping them find space to heal. Guys can talk about family who have died, kids that are sick.

“One of the biggest motivating factors for them to get their lives back together is they’re trying to do it for their

kids.”

He meets all types, those in for murder, rape and all the rest; those beefed up with “muscles on muscles and tats on tats” as Tony puts it.

Some find peace - and God - in prison.

“It’s quite extraordinary,” he said. “A couple of guys have done horrible things, but undergo this transformation of heart and a deepening or finding of religious faith. They pray in the yards.”

He is assisting one inmate to undertake the Rite of Christian Initiation of Adults and others regularly attend his chapel service.

They’re the good news stories, but for Tony the job will always have its challenges, especially what he sees as coming to terms with the “tangible evil” in the place.

His prayer life has become more focussed and he says he spends a good part of his morning in prayer to help deal



with the day’s trials.

Not that he fears for his safety (he carries a duress alarm that activates automatically if the wearer moves from the upright position).

“I didn’t think I was the

right person for it but God put me there and for all my strengths and weaknesses, what we do is intangible but valuable,” he said.

“There’s always redemption. There’s always the Holy Spirit.”

Zooming towards a stronger marriage

BY KATHRYN AND
JEREMY STUPARICH

Are you a hedgehog or a rhinoceros? You'll need to do The Marriage Course to find out.

The Marriage Course is being offered by the Archdiocese to help strengthen the most important relationship many of us have. The tried and tested course materials from the UK are run on Zoom with a local couple as facilitators.

We had done an engagement course before we were married, but have not done any follow-up because that would have meant organising babysitters and heading out at night every week or giving up a precious weekend. But this course was different. COVID meant it had to be offered by Zoom, so we gave it a go.

We're very glad we did.

Over the seven weeks of the course we had conversations we would not have

had otherwise. We learned new skills, especially around communication and conflict resolution. The course caters to those who feel they are sailing along in their relationship as well as to those who feel there are crippling difficulties.

The great advantage of this course was that we didn't have to leave the house. We didn't have to sort the kids, get in the car and head to a meeting room. Each week we set up the laptop in a quiet room and joined the course and the fifteen other couples by Zoom.

We have three teenage children and they were happy to have their parent-free time.

Each weekly one and a half hour session involved some really engaging videos, followed by time for private discussion off-Zoom. There was no sharing of these discussions with other couples in the group.

This aspect of the course was particularly appealing.

The biggest advantage of doing the course from home is we had the privacy to discuss some difficult issues. Marriage brings its own difficulties, hurts and communication failures. The course gives new understanding and pathways to resolution. The whole point is to get you talking regularly and more deeply and to put your relationship as a priority.

One of the key things we learnt is the benefit and importance of committing to a weekly date together. It might be as simple as a bike ride or a walk or 15 minutes over a coffee. This is a precious habit we have tried to continue.

Find out if you're a hedgehog or a rhinoceros. You won't regret it.

• *Kathryn and Jeremy Stuparich are parishioners at St Anthony of Padua, Wanniasa*



The Marriage Course Dates 2021

Term 2: start week 4

Tuesday 11 May to Tuesday 22 June

Term 3: start week 4

Tuesday 3 August to Tuesday 14 September

Term 4: start week 3

Tuesday 19 October to Tuesday 30 November

Contact:

Steph Ransom
02 62399838

steph.ransom@cg.org.au
www.themarriagecourse.org.au

Year dedicated to families aims to strengthen joy, hope, Pope says



ON March 19th this year Pope Francis launched a year of celebration and reflection centered around the family.

Pope Francis believes the pandemic experience has highlighted more than ever the importance of the family both in society and within the church. Recent experience seems to have proved Francis' somewhat prophetic claim that the Church itself is fundamentally "a family of families" AL 202.

The Year "Amoris Laetitia Family" was launched on the 5th anniversary of the promulgation of Amoris Laetitia and it will conclude on June 26, 2022 at the 10th World Meeting of Families in Rome which Pope Francis will attend.

The aim of this year is to offer the Church an opportunity to reflect more deeply and experience more richly the vision embedded in Amoris Laetitia and 'to reach every family around the world through its spiritual, pastoral and cultural proposals'

The year Amoris Laetitia Family is a personal initiative of Pope Francis who wants to see the family placed at the centre of every pastoral and ecclesial reality.

For more information on international initiatives for the year Amoris Laetitia Family go to www.laityfamilylife.va

Equipping youth for the New Evangelisation

Youth Ministry of the Catholic Archdiocese of Canberra and Goulburn is part of the Catholic Schools Youth Ministry Australia (CSYMA). They run a host of events throughout the Archdiocese for children, youth and young adults. See some of the key events below:

Journey with Jesus

Journey with Jesus is an initial retreat experience for students in Catholic primary schools. It explores the basic gospel message and invites the students to start their journey of faith!

Catch the Wave

Catch the Wave is an initial retreat experience for students in Catholic secondary schools. It explores faith in the context of the contemporary cultures and begins the journey of youth ministry.

Illuminate Gathering

Illuminate is a student gathering of Junior Ministry Teams from Catholic primary schools. Illuminate provides an opportunity to explore the faith whilst celebrating our young Church.



Shine Gathering

Shine is a students gathering of Youth Ministry students from Catholic secondary schools. Shine provides an opportunity for students to gather and be presented with an explicit invitation to encounter Christ and develop a personal relationship with Him.

Guinness & God

Guinness & God is a time for young adults to gather, listen to Church leaders and share in the encounter with Christ and His Church, and discuss matters that are at the heart of the Catholic faith in the contemporary world.

Porta Fidei

Porta Fidei is a teacher and Church leader renewal



experience that explores key elements of teaching and leading as a vocation, receiving God's love to minister God's love, an opportunity to break open the Kerygma and encounter Christ through the Sacraments.

Details and more information about these and many other events can be found via social media (@youth.cg) or www.cgyouth.org.au

Parishes engaging with the plenary

FR RICHARD
THOMPSON VF PP

WITH the release of ‘Continuing the Journey - The Working Document’, the fifth Plenary Council of the Australian Catholic Church continues to gain momentum, be it cautiously, with COVID sensitivities.

The document is the result of more than two years listening and discerning by over 200,000 Australian

Catholics and members of the wider community. It has been a momentous task attempting to capture the voices of those who contributed to the six thematic discussion papers, and then to massage those discussions into a manageable text for the next phase of discernment by local churches.

This phase is part of the process where we attempt to hear what the Holy Spirit is saying to the Australian Catholic Church in these days.

We are asking “what is of the Holy Spirit” and “what is not of the Holy Spirit”.

We are asking for God’s wisdom, blessing and grace unifying and guiding us into a hope-filled future, particularly as we manage the current pandemic.

There are two sessions planned for the Plenary Council forums. The Bishops are organising the first session in October to take place in regional hubs with designated

inter-diocesan delegates. The management of these hubs is still in progress.

The second session planned for April 2022, will take place in Sydney at this stage.

It is hoped that liturgical resources to support parishes will be released by Pentecost this year.

What can parishes do to re-engage in the ongoing Plenary discernment process? Here are some suggestions:

Firstly, re-invigorate our

prayerful support of the Plenary process.

Secondly, read ‘Continuing the Journey: Working Document (Instrumentum Laboris)’ at the Plenary website: plenary.council@catholic.org.au

Thirdly, use the reflection guide that accompanies this document. Individually or in small groups, apply the guide a chapter at a time, perhaps one a month starting after Easter.

Fourth, revisit the original six thematic papers and use them as a reference resource.

Fifth, read the discernment modules from the Plenary website.

Sixth, 13-20 minute podcast conversations by major players who formulated the Working Document are available. Download them from your usual podcast platform and search for the “Instrumentum Laboris”. Alternatively, go to Spotify at <https://open.spotify.com/>

St John Paul II College Year 7-12 Catholic Co-educational College



2022 Enrolment Period is open from 3 May to 28 May 2021

Dynamic and
Innovative

St John Paul II College (JPC)

continues to lead the way in developing students who are independent, self-regulating and resilient in a Catholic context.

We offer

- A personalised educational pathway
- A proven track record in academic and employment pathways
- One-on-one mentoring
- Student leadership opportunities
- Independent learning time

For information about Open Evenings, Tours and Enrolments, please see the website <https://www.jpc.act.edu.au/> or contact the college office.

T – (02) 6163 4800

E – office.jpc@cg.catholic.edu.au

1021 Gungahlin Drive, Nicholls ACT 2913

New life for an old iron?



WHILE clearing the shed behind the presbytery at St Mary’s in Bungendore, parishioners found what looked like an old waffle iron.

It was, in fact, an old-fashioned cast-iron press for making communion wafers.

The iron’s design shows a central imprint for the priest’s larger Eucharistic host surrounded by smaller imprints of hosts.

It may have belonged to the Josephite Sisters who lived at the convent in Bungendore until it closed in 1975.

Bungendore parishioners plan to restore the old iron and experiment with producing new wafers.



Finding peace in the front row



BY DON SMITH

“GIDDAY, I’m Mark, how yer goin’?”

Those completely unexpected few words over a few seconds from a stranger turned Martin Fisk’s life on a hinge.

Martin is the CEO of Menslink, the organisation in the national capital that offers support and mentoring services to young men and boys going through tough times.

He’s approaching his 10th anniversary in the job.

From Sydney, Martin was raised a Catholic but at age 18 turned his back on the church.

Like many, he set out in pursuit of wealth and success.

“But I found it caused me a whole lot of grief,” Martin says.

He endured his own tough times.

Years later he was a single dad in his 40s living in Canberra and decided on a whim to take his kids and himself to Mass in Kippax.

They arrived late and took the only seats available, in the front row.

Big doors might swing on small hinges, as the saying goes.

In Martin’s case they swing on front row seats...and the Sign of the Peace.

Because at the Sign of the Peace, Fr Mark Hanns walked up to Martin and his girls in the front pew and thrust out his hand.

“I’m Mark, how yer goin’?” he said. “Welcome to the parish” and “What your name?”

The humanity in Fr Mark’s welcome was the tonic Martin never knew he needed and its effect was immediate and lasting.

“And I just went, you know what? I’m coming back.”

And he did.

He reread the Bible.

He reengaged with the church and its teachings.

He remarried; he and his wife attend Corpus Christi parish at Gowrie in Canberra’s south.

Martin has never looked back in his Catholic journey and he says his faith has played an important role in his Menslink job.

But for this “1000 per cent” secular organisation, it’s a faith that works away silently, privately, by example.

He says he tells young fellas all the time that while what they’ve done can’t be changed, it’s what they do next in life that’s more important.

He implores them to think about their role models.

And in this, he practises what he preaches.

“My role model is Jesus,” he says.

“In those dark times when you’ve got suicides and murders and all the bad things that can come across our desks, I find myself often asking what Jesus would do. It helps guide me in my next response.”

He says he draws inspiration from the words of Saint Teresa of Calcutta for that guidance.

“We don’t preach about Jesus. We don’t even talk about Jesus. We act like Jesus.”

Age-old lessons of faith

BY CLAIRE BAKKER

AT the age of 89, Mona McIntosh still goes to school once a week.

She has been serving the Crookwell and Laggan area as a catechist for more than 65 years.

She goes into the schools for half an hour a week and follows programs that she has been given that include prayers, a bible story and discussions.

“The children are what keep me going with their personalities, smiles and how they want to learn about God,” she said.

Mona has seen a lot of changes during her time as a catechist, particularly in recent years.

“There have been a lot of changes over the years not only with the organisation of programs, but with topics that come up such as gender identity and same sex marriage,” she said.

Mona was asked to be a catechist at Laggan Public Primary School in 1955 and decided to give it a go. This led her to also help Crookwell High School which is the only secondary school in the area.

“The parents have been really great in supporting their children in their Catholic faith journey, especially with the 72



Mona with her daughter, granddaughter and great grandchildren at Taralga Christ the King Church

Catholic students in the public schools last year,” Mona said.

Catechists volunteer in state schools, parish based sacramental programs and parish school of religion to help children encounter Jesus and form their faith within the Catholic Church. Canberra-based youth minister and catechist Nick Weir assists students at Marist College and Mary Help of Christian’s parish in South Woden.

“I see the young people start to grasp some of the beauty of our faith, and seeing them take steps in their journey of faith is more than

enough motivation,” he said.

Nick supports teachers who lead different ages in the parish’s School of Religion by encouraging the children, asking them questions and listening to their interesting answers and reflections.

“I have been a catechist in Sydney and Broken Bay in the past and I wanted to give back to the community that has welcomed me in Canberra,” Nick said.

Both Nick and Mona will continue to be a presence in students’ lives as they help them grow in their personal faith and spirituality.

WILLIAM COLE

Excellence in Funeral Service



JUDY
BILL
CHRISTINE

CARING FOR YOU PERSONALLY
HEAD OFFICE & CHAPEL 60 NETTLEFOLD STREET, BELCONNEN
Canberra’s Family Owned Funeral Home.

Canberra, Queanbeyan & Interstate

WILLIAM COLE FUNERALS
24 Hours - 7 Days
PH: 6253 3655
www.williamcolefunerals.com.au

A world of opportunity awaits at university

A university degree not only opens up a huge range of career choices, it also opens your eyes to the world. But being asked to make decisions about your future study and career can be daunting. That's why Australian Catholic University (ACU) has put together some useful tips to help you on your journey to university from high school.

How to choose the right course

“What should I study?” is usually the biggest question for students. The good news is that it doesn't need to be a stressful decision. For one thing, it is possible to change degrees part-way through if your initial choice doesn't feel right. But to get off to the best possible start it's important that you focus on a study area that interests you – such as media, sports, or education. Undergraduate degrees often begin with more generalised topics, which means you can wait until later in your degree to choose a specialisation.

How to choose the right school subjects

Some degrees require applicants to have completed

certain subjects at school. When looking at your preferred course, essential requirements should be clearly marked. For instance, a course may require a Year 12 equivalent of physics, biology or chemistry or a certain level of English. If you're unsure you could ask your school careers advisor.

How to choose the right university

You may already know what you want to study but narrowing down which university can be trickier. Open days are a great way for you to see whether a university or campus is right for you. Another option is to book a tour of the campus. If you can't make it to the campus, see if you can explore the university virtually.

A curriculum informed by Catholic principles

At ACU we take our mission to heart and have developed a balance of academic excellence in a curriculum inspired by the foundational beliefs of the Catholic Church. This means that we are forming graduates that are ready to contribute to building



a better world for the future. For example, all ACU students are introduced to the notion of community engagement/service through our Core Curriculum which challenges them to become men and women in the service of others, especially to the most vulnerable and disadvantaged members of our community.

Applying for university

Most undergraduate course applications are submitted through your state Tertiary Admissions Centre (TAC). For ACT and NSW applications

visit, www.uac.edu.au

What if you don't get the right ATAR

Getting the right ATAR is only one way into university. Entry programs can help to boost a student's score by applying 'adjustment factors' to their ATAR. Typically, students are eligible for adjustment factors because of:

- financial hardship
- personal illness and disability
- education disruption

Another option is to apply for a pathway program.

Students will study a certificate, diploma, or even a bachelor related to their preferred degree. Some students may also be eligible for early entry schemes.

That means they will receive an offer, with conditions, before ATARs are released. For example, at ACU these are available for students who have a particular interest in business or law, who regularly volunteer or are elite performers or athletes.

Ready to explore courses? See what ACU has to offer at www.acu.edu.au/study-at-acu.



Arrive hopeful, leave hope-filled.

ACU celebrates 200 years of Catholic education in Australia

acu.edu.au/mission



Silence in the face of this great mystery

BY FR MICHAEL TATE AO

THE death of Jesus Christ on Good Friday was very real. Body and soul were wrenched apart.

But this meant that the human soul of Jesus, always united to the Son of God, was liberated from the constraints of time and space, able to be present to every part of the cosmos at any time in its history.

So, whilst there was a profound stillness at the site of the tomb (which we imitate on Holy Saturday) a great cosmic drama was taking place.

The saving presence of Jesus Christ penetrated even to Sheol (Hades), the abode of the dead. In Jewish thought, this was where human beings ended up through death, but only “living and partly living” (TS Eliot), existing but with every vestige of vitality gone (as if extracted by the Dementors of ‘Harry Potter’).

The salvific Presence of life-giving infinite love (or rather, the Lover Himself) entered this abode commanding: “I order you, O sleeper, to awake” and even Adam and Eve followed Him out of this Hellish state, (ancient Holy Saturday homily based on 1Peter 3 18-20, 4:6.)

There are, and will be,



billions of human beings who, like Adam and Eve, will never hear the Gospel to respond to it in their earthly lives. But the portal of death need no longer lead them into everlasting Sheol/Hades.

For the saving Presence of the cosmic Christ will meet them at that portal so that they can cry out with St Paul: “O death where is thy victory, O death where is thy sting?” (1Cor 15:55).

Nevertheless, the Church teaches that it is possible for human beings to live a life of such self-centredness that they end up obstinately unable to give love or receive it a terrible Hellish state of utter loneliness (the “second death” of Rev 20:14).

We are forbidden to speculate as to whether this is the case concerning any particular person. And I must admit it is hard to imagine even the most obdurate soul withstanding the infinite entreaty of infinite Love.

Perhaps this is why silence in the face of this great mystery is the best response. Which is why we try to observe such silence on Holy Saturday as we prepare for the manifestation of the great victory over the Good Friday wrenching apart of body and soul.

And that is Easter Sunday!

• *After a career in Law and Politics, Fr Michael Tate was ordained in 2000 at St Mary's Cathedral, Hobart.*

Finding ways to care for our



Belconnen South parishioners at the installation of solar as part of the Switch on the Sunshine project, January 2021.

BY ROGER FITZGERALD

A MORNING prayer gathering is planned for Friday, 21 May, in the grounds of St Peter Chanel's, Yarralumla, as part of Laudato Si' week.

It will be part of the Archdiocese's response to Laudato Si' - On Care for Our Common Home in Canberra-Goulburn in Laudato Si week 15-23 May.

The Social Justice Group at Holy Spirit Parish, Gungahlin, is launching a new social justice plan that picks up on both Laudato Si' and its companion encyclical from Pope Francis Fratelli Tutti. Pastoral Council chair Alison Weeks has joined the Archdiocese's Laudato Si' Response Group.

The Laudato Si' Response Group is seeking expressions of interest and feedback from around the Archdiocese, especially from regions where drought, fires, and biodiversity issues have been to the fore. Ideas, advice and participation from other parishes and schools is welcome. Please advise the Response Group of thoughts and actions undertaken (LaudatoSiACT@gmail.com) both in current planning and as action develops.

Several parishes are forming dialogue and study groups. A YouTube video to break open the encyclical is available, along with other links at www.Care4OurCommonHome.org.au

'Wonderful' gifts women share

ARCHBISHOP Christopher Prowse has acknowledged the wonderful work women do in the Archdiocese and the gifts they share with the community.

His comments came as International Women's Day was celebrated worldwide on 8 March with the theme “Choose to Challenge”.

As chairman of the Bishops Commission for Evangelisation, Laity and Ministry, Archbishop Christopher will take part in a national consultation via Zoom on 27 March with Catholic women from across Australia to celebrate their contribution and their vision for the mission of the Church.

Good Shepherd Sunday Appeal 2021

Through your generosity, we have been able to provide for their seminary formation, academic training, and pastoral work expenses.

'Come and See'

We have two seminarians studying for the priesthood in our Archdiocese. They have heard Jesus say to them, 'Come and see' (John 1:39). There are other young men too, gathering in the Archdiocese once a month, considering the priestly calling.

The 2021 *Good Shepherd Appeal* is an opportunity for spiritual and financial generosity.

Please join many others in our

Archdiocese, praying: *O God, pour out in your Church a spirit of reverence and courage, to raise up worthy ministers for your people and make them ardent, yet gentle heralds of your Gospel.*

Please join us, too, in generous giving. You can make a gift today:

- With the payment slip attached (see back page)
- Giving at: www.cgatholic.org.au/goodshep
- Calling: (02) 6239 9801

Your gift ensures our seminarians continue to receive the best possible formation and education.

I am convinced that the Holy



Spirit is calling some young men to become priests. I ask everyone to pray for an increase of vocations to the Diocesan Priesthood for service. May Jesus, our

High Priest, raise up a whole generation of new priests in our Archdiocese!

Archbishop Christopher Prowse

Pope praises Filipino Catholics as joyful witnesses of the Gospel

VATICAN CITY (CNS)

— The joy of the Gospel has been an integral part of the Filipino identity since the arrival of Christianity in the south-east Asian country five centuries ago, Pope Francis said.

Commemorating the 500th anniversary of the arrival of Christianity in the Philippines on 15 March, Pope Francis told members of Rome's Filipino community that evangelical zeal was a "part of your genes, a blessed 'infectiousness' that I urge you to preserve.

"I have often said that here in Rome, Filipino women are 'smugglers' of faith! Because wherever they go to work, they sow the faith."

Because of COVID-19 restrictions, fewer than 200 representatives of the city's Filipino community attended Mass at the Altar of the Chair in St Peter's Basilica.

Filipino Cardinal Luis Antonio Tagle, president of Caritas Internationalis and prefect of the Congregation for the Evangelization of Peoples, said the Christian faith was a source of strength and comfort for countless Filipino men and women who worked abroad to support their families.

A Philippine Statistics Authority survey showed 2.2 million Filipino citizens worked overseas and sent an estimated 211.9 billion pesos (\$5.6 billion) to their families in 2019.



People participate in a procession as Pope Francis celebrates a Mass marking the 500th anniversary of Christianity in the Philippines, in St. Peter's Basilica at the Vatican, March 14, 2021. (CNS photo/Cristian Gennari, pool)

"We have left our families, not to abandon them, but to care for them and their future. For love of them, we endure the sorrow of separation," Cardinal Tagle said.

Holding back tears, he said in the absence of their families, Filipino migrants found solace in their local parishes which they saw as a "second home".

"When there is no one to talk with, we pour our hearts to Jesus in the Blessed Sacrament and ponder his word," he said. "We take care of the children under our charge as our own children, and the elderly as our own parents."

Pope Francis encouraged



Archbishop Christopher Prowse with members from the Filipino community just before celebrating Mass at St Christopher's Cathedral, Canberra for the the 500 Years of Philippine Christianity.

Filipino Catholics to continue being witnesses of Gospel joy and thanked them for "the

joy you bring to the whole world and to our Christian communities".

Iraq visit was 'sign of hope'

VATICAN CITY (CNS) — Despite years of suffering due to war and terrorism, the people of Iraq continue to look to the future with hope, Pope Francis said.

Recalling his recent visit to the country during a weekly general audience, he said while he saw "the opened wounds of destruction" he also saw "around me the joy of welcoming Christ's message".

"I saw the hope of being open to a horizon of peace and fraternity, summed up in Jesus' words that were the motto of the visit: 'You are all brothers,'" he said.

The Pope said he was grateful to God for the visit, a trip that his predecessor, St John Paul II, had wanted to make.

"Never before has a pope been in the land of Abraham," he said. "Providence willed that this should happen now, as a sign of hope, after years of war and terrorism, and during a severe pandemic."

Affirming the right of the Iraqi people to live in peace, Pope Francis praised the country's rich history as the "cradle of civilization".

Nevertheless, despite its cultural significance in the world, Iraq was destroyed by war, which is "always the monster that, as the ages change, transforms itself and devours humanity," he said.

Departing from his prepared remarks, the Pope denounced arms dealers who profited from war and sold weapons to terrorists not only in Iraq, but elsewhere.

"Today, who sells weapons to terrorists, who is carrying out massacres in other parts of the world, such as Africa for example? It is a question I would like someone to answer," the Pope said.

The answer to war was fraternity, which is a challenge for Iraq and "for many regions in conflict and, ultimately, for the entire world".

The Pope said the interreligious meeting in the ancient city of Ur, the birthplace of Abraham, was a significant moment that brought together the spiritual descendants of "our father in the faith".

Women still paying the price

BY CLAIRE BAKKER

AFTER fleeing her African home accused of being an enemy of the state for standing up for women's rights, Lulu Mitshabu came to Australia with her husband and two children seeking a better life.

In the intervening 21 years, women in her homeland of the Democratic Republic of Congo (DRC) and in many developing countries on the continent have continued to fight for basic human rights.

In 2011, the DRC was named the worst country to live in as a woman.

Gender inequity, poverty, weak economic capacity, and

sexual and gender-based violence including genital mutilation are some of the issues women face.

According to the World Health Organization, one in three women in Africa will experience some form of violence in their lifetime, double the rate of Australia women.

As a mother of six girls, Lulu says this number is frightening, but no surprise. She has seen firsthand the mistreatment and injustices women face in Africa.

"Society doesn't favour women in Africa and there are no opportunities for women to flourish," she said.

After moving to Australia

Lulu promised herself that she would give back to the people who desperately needed her help.

"Giving back to the most vulnerable members of the community and seeing the changes that you can make really resonated with me and my faith," she said.

She has been working with Catholic agency Caritas Australia to help the most vulnerable and disadvantaged people in the DRC, Malawi, Mozambique, Tanzania and Zimbabwe.

Caritas' programs focus on education, health and gender-based violence.

"Our integrated programs

generally target women who are the most vulnerable," Lulu said.

"You can't address the problems women face without working with the men who are the perpetrators the majority of the time.

"I have seen some of the changes that have taken place, including women who were not able to speak or had lost their confidence taking the lead in their community and learning new skills.

"It's really sad to think we are still fighting for the rights of women especially in my home country where women continue to be treated like they are worthless."

EASTER MASS TIMES 2021

Archdiocese of Canberra and Goulburn

BATEMANS BAY

Holy Thursday 6.00pm Mass of the Lord's Supper

Good Friday 10.00am Stations of the Cross 3.00pm Celebration of the Lords Passion.

Easter Vigil 6.30pm Vigil Mass

Easter Sunday 9am & 5.00pm Masses

BEGA

Holy Thursday 7pm Mass of the Lord's Supper, St Patrick's, Bega – Adoration till 10pm

Good Friday 10am Stations of the Cross, Star of the Sea, Tathra 3pm Passions of the Lord, St Patrick's, Bega 6pm Stations of the Cross, St Columba's, Bemboka

Holy Saturday 9:15am Stations of the Cross, St Patrick's, Bega 7pm

Easter Vigil, St Patrick's, Bega
Easter Sunday 7:45am Mass, Star of the Sea, Tathra 9:30am Mass, St Joseph's, Candelo

BELCONNEN NORTH

Holy Thursday 7.00pm Mass, St Michael's, Kaleen

Good Friday 10.00am Stations of the Cross, St Michael's, Kaleen 3.00pm The Passion of the Lord, St Michael's, Kaleen and St Monica's, Evatt

Holy Saturday 7.30pm Vigil Mass, St Monica's, Evatt

Easter Sunday 8.00am Mass, St Michael's, Kaleen 10.00am Mass, St Monica's, Evatt

BOOROWA

Holy Thursday 6pm Mass

Good Friday 3pm Mass

Easter Sunday 9am Mass

CAMPBELL PARISH

Good Friday 3.00pm Passion of Our Lord, Liturgy St Thomas More's Church

Holy Saturday 7.00pm Vigil Mass

Easter Sunday 9.30am St Thomas More's Church

CANBERRA CENTRAL PARISH

Holy Thursday 7.00pm St Brigid's Church, followed by prayer until 10pm in "Garden of Gethsemane" in parish centre.

Good Friday 11.00am Stations of the Cross, St Patrick's Church 3.00pm Passion of Our Lord, Liturgy St Brigid's Church.

Holy Saturday 7.00pm Easter Vigil, St Brigid's Church

Easter Sunday 8am St Patrick's Church 9.30am St Brigid's Church

CATHEDRAL PARISH

Holy Thursday Mass of the

Lord's Supper 7pm - St Peter Chanel's, Yarralumla/ 7.30pm – Cathedral

Good Friday Stations of the Cross 10am – St Peter Chanel's, Yarralumla. The Lord's Pass 3pm, Cathedral

Easter Sunday Easter Vigil 7.30pm – Cathedral

Easter Sunday 8am, 11am and 5.30pm – Cathedral 9.30am – St Peter Chanel's, Yarralumla.

GOULBURN

Holy Thursday: 7pm SPP Goulburn. 7pm St Marys Crookwell

Good Friday: 11am Stations of the Cross SPP Goulburn 11am Stations of the Cross STM Crookwell

3pm Passion of The Lord SPP Goulburn. 3pm Passion of The Lord STM Crookwell. 3pm Passion of The Lord CTK, Taralga

Easter Vigil Sat: 7pm SPP Goulburn 7pm St Marys Crookwell.

7pm Christ the King Taralga

Easter Sunday: 7am OLOF Goulburn. 10am SPP Goulburn 9am St Marys Crookwell.

GUNGAHLIN

Please note there are no Easter Mass times at St Francis Xavier Church, Hall

Holy Thursday 7pm Mass of the Lord's Supper

Good Friday 9am Walking Stations of the Cross, Procession starts at the church carpark, 93 Burdekin Avenue, Amaroo 11am Stations of the Cross 3pm Liturgy of the Passion, Amaroo.

Holy Saturday: 7pm Easter Vigil Mass

Easter Sunday 8am, 9:30am and 11am, Easter Sunday Masses

KAMBAH

Holy Thursday 7pm

Good Friday 11am Stations of the Cross. 3pm Passion & Death of Jesus

Easter Vigil 7pm

Easter Sunday 8:30am & 10am

LAKE CARGELLIGO

Good Friday 3:00pm Passion of the Lord

Holy Saturday 6:00pm Easter Vigil Mass

Easter Sunday No Mass.

MORUYA

Holy Thursday 7pm Commemoration of the Lord's Supper followed by Eucharistic Adoration

Good Friday 10am Stations of the Cross. 3pm The celebration of the Passion of the Lord

Holy Saturday 7pm Vigil Mass

Easter Sunday 8am Mass, Tuross 10am Mass, Moruya

NAROOMA AND COBARGO-BERMAGUI

Holy Thursday 4:30pm Mass, Narooma

Good Friday 3pm Passion of the Lord's Supper, Narooma 3pm Stations of the Cross, Bermagui

Holy Saturday 5pm Mass, Cobargo 7pm Easter Vigil, Narooma

Easter Sunday 7:30am Mass, Bermagui. 9:30am Mass, Narooma

NARRABUNDAH

Holy Thursday 5.30pm Supper of the Lord followed by Adoration

Good Friday 10.00am Stations of the Cross 3.00pm Solemn Liturgy

Easter Vigil 7.00pm with Blessing of the Fire, Procession and Exsultet, Baptismal Liturgy

Easter Sunday 9.00am 6.00pm Charismatic Mass

O'CONNOR

Holy Thursday 7.00pm Mass of the Lord's Supper Followed by Adoration until midnight

Good Friday 10.00am Stations of the Cross Followed by

Holy Saturday 7.15pm Easter Vigil. 11.30pm Neo-Catechumenal Easter Vigil (Parish Centre – adjacent to St Joseph's)

Easter Sunday 9.00am Mass

PAMBULA

Holy Thursday 7pm, St Joseph's Merimbula

Good Friday 11am Stations of the Cross, Eden & Merimbula. 3pm

Veneration of the Holy Cross & Holy Communion, Lumen Christi Catholic College Hall, Pambula Beach

Holy Saturday 6pm Easter Vigil, Our Lady of the Sea, Eden

Easter Sunday 8am, St Joseph's, Lumen Christi Catholic College Hall, Pambula Beach.

10am, St Joseph's, Lumen Christi Catholic College Hall, Pambula Beach

QUEANBEYAN

Holy Thursday 6.30pm Adoration until 9pm

Good Friday 10am Stations of the Cross. 3pm The Lord's Passion

Holy Saturday 6.30pm Easter Vigil

Easter Sunday 8am & 10am The Lords Resurrection Please note there will be no

Easter Sunday night mass.

SNOWY MONARO

Holy Thursday 6pm Mass, Bombala 6pm Mass, Cooma

Good Friday 9am Mass, Adaminaby. 10am Stations of the Cross, Cooma. 10am Mass, Berridale

10:30am Mass, Delegate 12pm Mass, Nimmitabel 3pm Mass, Bombala. 3pm Mass, Jindabyne. 3pm Mass, Cooma 5:30pm Mass, Numeralla

Holy Saturday 5pm Mass, Delegate. 6pm Mass, Cooma. 6pm Mass, Jindabyne. 6:30pm Mass, Bombala

Easter Sunday 8am Mass, Adaminaby. 10am Mass, Berridale

10am Mass, Cooma. 5:30pm Mass, Numeralla

TEMORA

Holy Thursday 6pm Mass of Lord's Supper, Temora, followed by Adoration

Good Friday 10am Stations of the Cross, Temora. 10am Stations of the Cross, Aria Park. 3pm Celebration of the Passion, Temora. 3pm Celebration of the

Passion, Ardlethan

Holy Saturday 6pm Vigil Mass, Aria Park. 6pm Vigil Mass, Temora

Easter Sunday 8am Mass, Ardlethan. 10am Mass, Temora 10am Mass, Barellan

TUGGERANONG SOUTH

Holy Family Church, Gowrie (HFC)

St Clare of Assisi School, Conder (SCA)

Holy Thursday 7pm Mass of the Lord's Supper, HFC

Good Friday 11am Stations of The Cross, SCA. 3pm The Passion and Death of Our Lord, HFC

3pm The Passion and Death of Our Lord, SCA

Easter Vigil 7.30pm HFC

Easter Sunday 7am, 8am, 10am (all HFC)

UNGARIE

Easter Sunday 8:00am Mass

WANNIASSA

Holy Thursday 7pm

Good Friday 3pm

Holy Saturday 6pm

Easter Sunday 9am & 5pm

WATSON

Holy Thursday 7:30pm Mass of the Lord's Supper

Good Friday 10am Stations of the Cross. 3pm Celebration of the Lord's Passion

Holy Saturday 7:30pm Vigil Mass

Easter Sunday 8am Mass. 10am Mass. No 5pm Mass

WESTON CREEK

Holy Thursday 7:30pm Mass of the Lord's Supper, St Jude's Church, Adoration to 10:00pm.

Good Friday 11:00am Stations of the Cross, St Jude's Church 3:00pm St John Vianney Church

Holy Saturday 8:00am Office of Readings from the Roman Breviary, St Jude's Church 7:30pm Easter Vigil Mass, St Jude's Church

Easter Sunday 5:00pm Mass, St Jude's Church. 8:00am – 8:40am Adoration, St John Vianney Church. 9:00am Mass, St John Vianney Church

WEST WYALONG

Holy Thursday: 6:00pm Mass of the Lord's Supper

Good Friday 10:00am Stations of the Cross

3:00pm Passion of the Lord

Holy Saturday 6:00pm Easter Vigil Mass

Easter Sunday 9.30am Mass

WODEN NORTH

Holy Thursday 7:30am Mass of the Lord's Supper, followed by Adoration until 10:30pm

Good Friday 10am Stations of the Cross. 3pm Commemoration of the Lord's Passion

Holy Saturday 7:30pm Vigil Mass

Easter Sunday 9:30am Mass 5:30pm Mass

WODEN SOUTH

Holy Thursday 7pm Mass of the Lord's Supper

Good Friday 10:30am Stations of the Cross, Marist College (requires registration here:

<https://maristevents.ptly.com/ocd.aspx?action=showReunion&reunionName=E31>) 3pm Passion of our Lord

Holy Saturday 7pm Vigil Mass

Easter Sunday 8:30am Mass. 10am Mass

YOUNG

Holy Thursday 6pm Mass at Grenfell, Boorowa and Young

Good Friday 3pm Veneration of the Cross, Grenfell, Boorowa and Young

Holy Saturday 6pm Easter Vigil Mass, Young

Easter Sunday 9am Mass, Grenfell, Boorowa and Young



GOOD SHEPHERD SUNDAY APPEAL



Our seminarians, now our ordained priests

Through your generosity, we have been able to provide for their seminary formation, academic training, and pastoral work expenses.



Please support our two seminarians

To give please • Use the payment slip below • Visit www.cgatholic.org.au/goodshep • Phone (02) 6239 9801

YES, I WOULD LIKE TO ASSIST THE GOOD SHEPHERD SUNDAY APPEAL

My donation is:

- \$25
- \$50
- \$100
- Other \$.....

Donations may be sent to:

The Good Shepherd Sunday Appeal, GPO Box 3089, Canberra ACT 2601
email enquiries to giving@cg.org.au

First name: (Mr/Mrs/Miss/Ms/Rev):.....

I would like to become a regular donor:

Please charge my credit card.

Cheque payable to The Good Shepherd Sunday Appeal or

Surname:

Monthly: \$.....

Address:.....

Charge my Credit Card MasterCard Visa

Town/Suburb:.....

Card Number:

Postcode:.....

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

Expiry Date:...../.....

Phone:.....

Signature:.....