



# The Tasmanian Catholic



**Complimentary**

*A publication of the Archdiocese of Hobart*    **Volume 5: Issue 5 2009**

## Hope over despair in Samoa



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**Year of the  
priest**

**7 - 10**



**FEATURES**

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OFFICE OF CHURCH LIFE  
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**FEATURES**

**Lay leaders called to  
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**Samoa's Lolamanu beach** – which was previously an eco-tourism resort area. These resorts were the result of 20 years work by the Samoan families who owned them, communally.

Photographer: Moneka Knight

**DEADLINE**  
**FOR NEXT EDITION : November 20, 2009**

# From parish to parish donations and prayers received

**W**hen Fr Brian Nichols and the Hobart Samoan community appealed for help for Samoan tsunami victims from their fellow parishioners at Cathedral parish, the resulting donations of clothes – old and new – practically filled an entire house! Cash donations were also generously given and went towards urgently needed food and supplies.

Local Samoan community member, Tosi Tupua, had the immense task of collecting the donated goods and cash for distribution in Samoa. Quite a logistical nightmare when you consider the breakdown of roads and infrastructure on the islands in the aftermath of the September 29 tsunami. The catastrophic event killed more than 180 people and left more than three thousand people homeless.

The Salvation Army also pitched in and packed all the goods ready for despatch to Samoa.

While the support for the Samoan community has been overwhelming, Tosi says it is still a very emotional time for everyone. He, too, lost relatives and friends when the tsunami hit.

Tosi has just returned from Samoa, where he helped distribute the clothes and money to families in need.

“We had to hire a ute to reach further into the hills as people had moved inland to escape the devastation of their villages as well as from fear that yet another tsunami may hit.

Some villages have lost 40% of its population. But, Samoans are extraordinary people and their resilience is evident as they decide how and where to rebuild their lives.



Tosi Tupua and his cousin in Falealili



Cooking the traditional Samoan Umu

## Archbishop's message to people of Samoa

Archbishop Doyle sent a message to the wife of the Head of State of Samoa, Masiofo Filifilia, on hearing the news of the earthquake and tsunami.

His Grace had spent a week in Western Samoa as part of the Caritas Oceania conference where he met with many members of the Samoan community, just four days before the tsunami.

In his message to Her Highness, Archbishop Doyle spoke of his concern when hearing about the devastating wave which struck the southern shores of Upolu Island last month.

“It would appear that it hit the shores which some of us visited on Friday afternoon, prior to the final Mass and Farewell Meal,” Archbishop Doyle wrote.

“I would like to assure you of the prayers and support of the Caritas International Federation at this time. May God support the people of Samoa in these difficult days.”

Two days later a reply was received from Her Highness, expressing her thanks for the messages of support.

She spoke of the earthquake and the receding water which exposed the reef before the huge wave rushed in with such devastating results.

“The remaining people in the villages destroyed have taken to the hills inland from

their homes. They are thoroughly traumatized, just sitting staring into space mainly and really need counseling and guidance,” Her Highness wrote.

The Archbishop of Samoa, Archbishop Alapati Lui Mataeliga, was in Rome but cut short his visit to return to the Pacific nation, holding Mass for those killed in the tragedy after his return.

“I ask that you continue to remember the people of Western and American Samoa in your prayers at this very difficult time,” Archbishop Doyle said.



### NEWS UPDATE

Thursday 22nd October: Caritas Australia and IGA supermarkets started shipping 48 tonnes of much-needed non-perishable food, grocery and household supplies to those affected by the tsunami in Samoa.

Photo: Women's Committee weaving fine mats



Distributing goods bought from money raised by Tosi



## Papal Honours bestowed on two Australian women



**T**he Catholic Church in Tasmania has many members who work tirelessly for the Church – often on a volunteer basis and often unrecognised.

One such person is Colleen Stanford – who is always sighted in the background preparing St Mary's Cathedral for Mass, weddings, funerals, confirmations and special events.

"Mrs Stanford has been a valued member of the Cathedral Parish for many years and gives so much unrecognised service to the Catholic community in Hobart," Archbishop Adrian Doyle said.

"Recognition of her tireless efforts, for which she receives no remuneration, has been given by The Vatican with an award from His Holiness, arranged through the Apostolic Nuncio in Canberra."

At a recent Mass, Mrs Stanford was called forward where she received a framed certificate, accompanying medal and flowers from Archbishop Doyle, Fr Brian Nichols and Fr Christopher Igboanua.

The award 'for a job well done' was unexpected by Mrs Stanford whose family was also in attendance.

In Sydney, the original founder of Rachel's Vineyard in Australia, Julie Kelly, is to also receive a Papal Honour for establishing the ground-breaking pastoral service.

Julie brought Rachel's Vineyard to Australia in 2000. She will be bestowed with the title Dame of St Sylvester for her work over the years in the Catholic Church in the Archdiocese of Sydney, in addition to the Papal Honour itself, which she will receive on November 12, 2009.



Julie Kelly with husband Mike Kelly

## CDF open new agency

**T**he Catholic Development Fund is pleased to announce they have opened their new city agency at Blue Line Employment, 162 Macquarie Street, Hobart.

Opening hours are from 10:00am to 4:00pm - Monday to Friday.

Manager of Financial Services, Jim McAuley, wishes to welcome all new and existing CDF clients who wish to avail themselves of this new facility. For any further enquiries please contact Jo, Danielle or Jacqui on (03) 6208 6261.

## Getting Real book launched in Hobart



Melinda Tankard Reist and Lin Thorp MLC

**T**he newly published book *Getting Real* was launched on October 15, 2009 at Parliament House, Hobart by the Minister for Human Services, Lin Thorp MLC. It challenges the sexualisation of girls, a trend viewed with increasing concern by government and community organizations, youth workers, teachers, doctors and parents.

Author Melinda Tankard Reist claims that with the globalisation of sexual imagery, girls are growing up in the shadow cast by a pornographic vision of sexuality.

*Getting Real* brings together some of the most informed critics of the pornification of culture, with useful references to other published material. It calls on corporations, the media and the sex industry to account for creating a toxic environment that harms girls' health and threatens their wellbeing.

This excellent and timely book provides the information and the insights we need to act to bring about change. *Getting Real* is available from Fullers bookshops in Hobart and Launceston or from Spinifex Press directly via [spinifexpress.com.au](http://spinifexpress.com.au) or ph: (03) 9329 6088 for \$ 34.95.

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# Fr Tate journeys back to his past



**F**or Fr Michael Tate of the Sandy Bay Parish, a two month sabbatical leave will see him return to his former university, Worcester College at Oxford in England.

"The Archbishop has kindly agreed to my taking this form of long service leave (nine and a half years ordained) and it also allows me to take up a study leave entitlement from the university", said Fr Michael, who was the first Catholic layman to obtain a theology degree from the College.

Fr Michael went on to say, "I will be spending most of that time in Oxford staying at the college where I got my theology degree as a young student back in the late 1960s.

"It is only a block away from the Blackfriars Priory where the Dominicans (Order of Preachers) have their Hall of Studies. So, I will be in very familiar territory, which is rather nice.

"This is a marvellous arrangement whereby I only have to give one lecture or seminar in each and then get the right to attend any lectures or seminars which they offer and of course the use of the fabulous libraries," said Fr Michael.

During his time at Oxford, Fr Michael will be a Fellow in both the Law and Theology Faculties.

The Bodleian Library, where Fr Michael will spend some of his time, is the main research library of the University of Oxford, one of the oldest libraries in Europe, and in Britain is second in size only to the British Library.

Duke Humfrey's Library is the oldest reading room in the Bodleian Library and the principal reading room for those studying Medieval and early-Modern manuscripts, Papyri, pre-1641, special and rare book collections, codicological, bibliographical and local history.

It is within this magnificent literary environment that Fr Michael intends to study the Russian Orthodox tradition of the transfiguration – the infusion of the human body with divine light.

During his time in England, Fr Michael will be giving a seminar at the House of Commons on the subject of St Thomas More, Henry VIII and Slobodan Milošević. The seminar will be chaired by a former Minister of the Foreign Office and attended by around 40 members of the House of Commons.

"The seminar relates to the relationship between St Thomas More and Henry VIII, who was independent of the international judicial system, and Slobodan Milošević, who was subjected to an international legal system in the Hague under the UN Security Council," Fr Michael said.

As the former Australian Ambassador to the Hague, and Honorary Professor at University of Tasmania where he lectures in International Humanitarian Law, Fr Michael will also be travelling to the Netherlands to attend an assembly connected with the International Criminal Court.

Despite the study and lecture commitments, Fr Michael intends to return to the Sandy Bay parish refreshed for the next stage of his priestly ministry.

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# Archbishop Doyle *Writes*

Dear Friends in Christ,

**O**n the day that I have settled down to write this contribution for this edition of *The Tasmanian Catholic*, there was a report in a daily newspaper about the responses given to the question "What is the secret to happiness?"

The article included a number of different replies from people of various ages. I am sure it is not easy to come up with an answer when the question comes out of the blue.

I was thinking more about what would have been my answer than spending time analysing the responses given in the Street Talk column. From the Christian message that we have received, we have the possibility of a very profound answer to the question. In recent decades, a considerable effort has been expended by spiritual writers to assure us that we are first of all loved by God, and that the challenge is for us to believe in that assurance. The love comes as a gift, and it is not something that we have to seek or earn. It is appropriate of course, that we seek to live in a manner which gives expression to that conviction.

The way in which we do this is through the love that we show for others – all in response to the message of Jesus to "love one another as I have loved you." But an earlier message of Jesus is that "God loves the world so much that he gave us his only Son, so that everyone who believes in him may not be lost, but may have eternal life". (John 3, 16)

St Therese of Lisieux once gave the advice to "be careful not to seek yourself in love; you can end up with a broken heart that way".

At the end of the work of Victor Hugo's *Les Misérables*, there is a very moving scene when Jean Val Jean, now an elderly man, is praying at a moment when he feels very much alone.

It is the evening of the marriage of his adopted daughter, an occasion that he was not able to attend. At the one time, he is



*"...we are first of all loved by God, and that the challenge is for us to believe in that assurance."*

feeling painfully alone, physically unwell, and drained emotionally. He is aware that the young woman who brought so much joy and meaning into his life will now be drawing her life from someone else

But despite the pain and the loneliness, Jean Val Jean is peaceful, joyful even in the knowledge that the young man his daughter is marrying will give her the joy, which he as a father was unable to give. He is able to withdraw gracefully, and without bitterness. He is able to let go, knowing that the happiness of his daughter is assured. It also means that his

own relationship with his daughter is assured in the very gesture of letting go of her.

We all know that there is another experience when a heart is broken, leading more to feelings of jealousy and bitterness. The cause of this outcome is that all along we have been seeking our own well-being, rather than the well-being of others. Jean Val Jean, on the other hand, despite his sense of pain and loss, could rejoice that a more powerful force of love has entered into the life of his daughter, and he could be happy about that, because his love is for his daughter and not for himself.

It may be in once sense that happiness is different things to different people, but the assurances we have received through the Word of God and through the Sacraments of Baptism and the Eucharist in particular, is for me the way in which I would attempt to answer any question put to me while waiting for the bus in the city.

I also wish to congratulate the staff of *The Tasmanian Catholic* for the recognition that was given recently to their work at the recent Australasian Catholic Press Association Awards in Excellence, held recently in Sydney. The awards were for Best Social Justice Coverage and Best Magazine Front Cover. The work of *The Tasmanian Catholic* staff has been consistently of a very high standard, and it is pleasing to see that others have recognised it as well.

Yet again, we are moving through a transition period, out of winter into spring, into the last quarter of the year. It is a time for our students to be assessed on their efforts during the year, and for all of us to make a final effort to take advantage of 2009 before the year passes into history. May we find happiness in the proper place with the knowledge that "God loves us and gave Himself up for us".

ADRIAN L. DOYLE AM  
Archbishop of Hobart



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# The image of the Priest in Vatican II

## A theological perspective

By Fr Dudley Perera, omi. Parish Priest, Bridgewater-Clairemont-Brighton parish



**Pope Benedict XVI has declared the year starting from August 4, 2009 to August 4, 2010 to be the year of priests. August 4 is the feast day of St John Mary Vianney, who has been proclaimed the patron of parish priests.**

It is therefore appropriate to reflect on what the most recent ecumenical

council had to say about priests. The council issued a decree entitled *Ministry and Life of Priests (Presbyterorum Ordinis)*. It also issued a decree on the Bishops' Pastoral Office in the Church (*Christus Dominus*).

### Baptism

Before beginning our reflection on bishops and priests, it is important to start with what the council said about Baptism, because when a person is baptized, they become a member of the Priestly, Prophetic and Kingly/Servant People of God. The person also becomes a member of the Body of Christ, which is the Church. Bishops, priests and deacons are ordained to publicly minister to the People of God. This procedure is similar to national political life. From out of the citizens of the country, leaders, such as the Prime minister and ministers are appointed to serve the people in a publicly responsible manner. The leaders of the church are appointed through the sacrament of Holy Orders.

### The Bishop

The Bishop occupies the highest place in the sacrament of Holy Orders. He possesses the fullness of the Priesthood. In fact he is the High Priest of the Diocese, presiding at the Eucharistic Celebration with his priests and people. In virtue of his office he can ordain priests for his diocese. He is the chief Prophet of the diocese, teaching and preaching with authority – he is the chief shepherd/servant called to serve his people. In all this he acts as the sacramental representative of Christ, the head of the body of Christ (*In persona Christi Capitis*).

### The Priest

To a lesser extent in the sacrament of orders (*secundae ordinis*-of the second order) the priest works with the bishop of the diocese in a parish assigned to him by the bishop. As priest, he presides at the Eucharistic celebration, as prophet he proclaims the Word of God (especially the Gospel), and breaks the word to the people through his preaching. As servant he always serves the people in whatever way he can.

In fact the council did not speak directly of priests as such. The decree is about the order of presbyters (elders in Greek). The presbyter exercises three roles: priest, prophet and King/Servant. The council did not specify which role is more important out of the three.

Following the council theologians debated as to what was the

more important role. Karl Rahner – Joseph Ratzinger (before coming to the Vatican) – and greatest theologians of the council, held the prophetic role was the more important. Rahner used to say, “before the priest utters the words of consecration he has many words to say”. What he meant was, it was the prophetic words, or the Word of God proclaimed and broken (explained) to the people at the table of the word, that nourished the faith of the people. It was this faith that brought them to the table of the Eucharist. For one who does not have faith, the Eucharist means nothing. For one with little faith the Eucharist can become a routine ritual. Hence the importance of the presbyter/prophet to nourish the faith of the people at the table of the word, so that the people may be ready to take part in deep faith in the breaking of bread at the eucharistic table.

As a seminary professor of Scripture for more than 30 years, I always instilled into my students the importance of preparing the Sunday homily. For the people it is the privileged opportunity of nourishing their faith by listening to God's word – Faith comes from hearing (*Fides ex auditu*). As the council says on the dogmatic constitution on Revelation Chapter 6 verse 21, “The church has always venerated the divine Scriptures just as she venerates the body of the Lord, since from the table of both the word of God and of the body of Christ she unceasingly receives and offers to the faithful the bread of life, especially in the sacred liturgy”. The council basing itself on the bread of life discourse in John 6, gives two meanings to the bread of life: word and the Eucharist. Hence both sections of the eucharistic celebration are equally important. The priest/prophet presides over both. The celebration over which the priest is the presiding celebrant is the greatest service the priest/servant can offer to the people.

However it must be noted Pope John Paul II, who was present at the council as a bishop, interpreted council documents re presbyter to say the council gave primacy to the presbyter-priestly role. He did not in any way undermine the prophetic role of the presbyter. He was a great prophet himself.

### The Deacon

The deacon in a lesser manner, sacramentally does what the bishop and priest do. The word ‘deacon’ (*diakonos* = servant in Greek) in itself suggests that the servant role is the most important in the vocation and function of the deacon. The deacon is also sacramentally ordained to break the word to the people by preaching. He also assists the bishop or the priest at the Eucharistic celebration whenever required.

I pray that as priests we can come to more profoundly understand the role we have to play in the church as priest, prophet and king, especially at the Eucharist.

Let the people of God pray for their priests that they may help the people to grow in their Christian vocation as priests, prophets and kings/servants in their daily lives.





# Fr Girdauskas on being a priest

I was born in Burnie on March 6, 1957, the second child of five, to immigrant parents Juozas and Toosje (Redeker) Girdauskas.

My father born in Lithuania, he was a displaced person during and after the Second World War, having been imprisoned in Germany, he eventually arriving in Australia April 27, 1950, aged 28 years.

My mother was born in the Netherlands and immigrated to Australia with her parents, sister and younger brother. After spending time at the migrant camp in Bathurst they eventually settled in Burnie. It was in Burnie that my parents met and eventually married in 1954.

After completing my education, I worked for a year at Clements and Marshall in Burnie, as a trainee shipping freight clerk. In 1975 I went to the Marist Novitiate at Toongabbie and two years later the Seminary at Hunters Hill in Sydney. I was ordained as a Marist priest on May 20, 1983 by Archbishop Sir Guilford Young, in the Burnie Civic Centre.

After my ordination I worked in the Marist parishes of Gladstone (Qld), The Gap (Qld), Belmont (WA) and West Sunshine (Vic). I also worked in the HIV Aids Ministry, based in the Diocese of Parramatta for some 18 months. In September 2000, I came back to Tasmania and was eventually incardinated into the Archdiocese of Hobart, as a diocesan priest. My appointments around Tasmania have included the Newstead Parish, Launceston Parish, and



the West Coast Parish. Since October 2008 I have been Parish Priest of the Mersey Leven Parish, and live in Devonport.

As we journey through life, there is a realisation that each Christian vocation comes with both highs and lows. There is no one vocation or calling greater than the other. My own life experience as a human being, who is priest, has shown me there is much to be grateful to God for, and I must say I find myself often praising and thanking the Lord.

Priesthood in this day and age still continues to be a wonderful, yet awesome, challenge in a world continually dusted with change and upheaval. Sharing in many people's lives and faith journeys, gives me great heart and I do thank God for this. In many ways my living out priesthood is a real mystery, I am often overwhelmed at the events and experiences that have been part of my life to date. I pray I can continue to be faithful to the ministry entrusted to me.

Finally, I consider myself to be quite 'human', I enjoy cooking, drinking a nice Shiraz (not too many while cooking), carpentry and the odd occasion of overseas travel. I have two small feisty Maltese dogs, Yash and Anya, who have been and who continue to be my constant companions. Look at these two creatures and one cannot help but marvel at the diversity and mystery of the God whom I love.

*Priesthood in this day and age still continues to be a wonderful, yet awesome challenge in a world continually dusted with change and upheaval.*



## A personal reflection: Fr Denis

When I was 17 and on a ferry to go to my workplace, a colleague asked me out of the blue "Have you ever thought of being a priest?"

My first reply was simply 'no'. But the 'no' became 'possibly' and eventually a hesitant 'yes'.

I have never regretted the question asked, nor the eventual reply. The question was asked 52 years ago and I'm still working on the reply!

In 1958, I joined a new group of 40 young men, the oldest was 26, youngest 16 and I was somewhere in the middle. Many of us are still working in various ministries. I was ordained by Archbishop Young in 1965.

While my priestly formation owes much to the Salesians, my vocation as a priest of this Archdiocese has taken me to many parts of Tasmania and so my primary call is, as a Tasmanian, to the people of God in Tasmania under each Archbishop of Hobart.

Coming from a small personal family, the Church or more accurately its people have become 'my' family. From the smallest child baptized in danger of death – as I was myself – to the

oldest person living in a nursing home. I have been privileged to witness the 'hand of God' working in all kinds of ways, gently but powerfully.

Three major areas have occupied my 44 years from Parish work to Vicar General, and for the last nine years 'light duties'. I describe myself currently as a little bit retired and a little bit busy!

The eight Parishes I served in were demanding but rewarding. While the three years as Vicar General to Archbishop D'Arcy were both privileged and important, and these latter years possibly the most enriching.

I have also worked as a supply priest for many and diverse parishes; have been a chaplain to hospitals, aged care facilities and the prison. I feel very honoured in my work in Special ministries to the divorced and separated, and also to post abortion retreats (Rachel's Vineyard).

I look forward to being available to keep on answering that original question as long as the Lord gives me the health and strength to do so.







# Do you appreciate your priest?

**T**he Year for Priests isn't just an internal celebration among the clergy, but rather an opportunity for all the faithful to assess their appreciation for the priesthood, says Bishop José Ignacio Munilla of Palencia, Spain.

"Do we appreciate the priesthood and love our priests?" the bishop asked in a posting on the website of his dioceses.

To answer this question, the bishop composed *with a bit of humour* the following quiz titled "Priestly Appreciation." The quiz is complete with instructions to evaluate your answers and your level of appreciation for the priesthood.

**Please note that this quiz may not necessarily reflect your experiences and is intended as a light-hearted guide only.**

## 1. Have you prayed recently for your parish priest, your bishop or the Pope?

- a. I don't even know their names.
- b. At Mass there is usually prayer for them, and I add myself in that petition.
- c. I do so every day in my personal prayer.

## 2. Have you disclosed your conscience to a priest, trusting that he can help you in your problems?

- a. Each one has to solve his problems.
- b. "Four eyes see more than two." It is always good to listen to and accept the advice of someone who can help us.
- c. The greatest help I have received from a priest has been when his advice was joined to God's forgiveness in the sacrament of confession.

## 3. When I hear among my friends comments criticizing priests...

- a. I followed their lead, so as not to stand out.
- b. I tuned out, and pretended to think of something else.
- c. I said what I thought, giving witness to my faith.

## 4. I see in a priest...

- a. A "relic" of the past.
- b. A "professional" of religion.
- c. A minister of God; "another Christ" among us.

## 5. How many times have you invited the parish priest to your home?

- a. The priest is only called when someone has died.
- b. When grandmother is with us, he usually brings Communion.
- c. Several times. I was delighted when he told us the story of his vocation at the dinner table.

## 6. When you hear a priest give a homily...

- a. I listen, if he has good oratorical skills.
- b. I listen, I am interested in the topic he is addressing.
- c. I see him as an instrument through which God is speaking to me.

## 7. When a collection is taken up for seminaries...

- a. I think, "Priests" are always begging.
- b. I say to myself, there are collections for so many things! One more!
- c. I collaborate gladly, because I believe no vocation should be frustrated because of lack of financial means.

## 8. When I see an elderly priest in the Church or on the street...

- a. I think the Church is on the decline.
- b. I hope he says Mass quickly.
- c. I thank God for his fidelity and for all the good he might have done.

## 9. When I see a young priest at the altar...

- a. I mistrust his lack of experience.  
What is he going to say to me?
- b. I observe what he does and "classify" him.
- c. I thank God for his vocation and pray intensely for him.

## 10. How would you react if your son said he wants to be a priest?

- a. I would ask him if he's gone mad, and I would remind him that we must take into consideration what others might think.
- b. I would ask him to give it considerable thought and to have a university degree first.
- c. It would give me one of the greatest joys of my life, and I would support him fully.

## 11. Have you asked a child, adolescent or young man about the possibility of being a priest some day?

- a. I don't like being confrontational. Let everyone live his life.
- b. I am of the opinion that all vocations must be appreciated, even if they are different from our own.
- c. Yes, I have thought of someone specifically, and I pray for him ... One of these days, "I will let him know."

## 12. What do you think of the expression by the Sainly Curé d'Ars: "The priest is the love of Jesus' heart"?

- a. I think it is a disembodied spiritualism.
- b. I think that can only be said of a saintly priest.
- c. I believe it is exactly so, though "they have this treasure in earthen vessels" (2 Corinthians 4:7).

### Bishop José's guide to your results:

If the letter "a" appears in the majority of your answers, I am surprised that this test reached your hands. But, I thank God that this happened so that I can tell you as the priest that I am, that God loves you to the point of folly and that he expects from you an answer of love.

If you have responded to the majority of questions with the letter "b," I would like to tell you that you are not enjoying the treasures that God is offering you through the priesthood. But if the letter "c" is yours, then I ask you not to cease to pray to God for the sanctification of priests and for the increase of priestly vocations, because I am very sure that God is going to listen to you.



# Fr Peter Wood MSC

**S**ome men know from quite an early age that they want to be priests and they fulfil their dreams. Others think that they would like to be priests and they try the seminary for a while only to discover that it was not meant for them. Then there are those who discover later in life that the priesthood is what they are called to. I am one of those. We are usually called 'late vocations'.

Among all vocations, late or early, there are some who have an easy road to ordination and there are some for whom the road is bumpy, I was one of the latter.

I was born in Melbourne in 1941, the first-born of four sons in a Catholic family. I attended St Bede's School in North Balwyn – run by the Sisters of Our Lady of the Missions – then had a year at Star of the Sea Boarding School in Mornington, run by the Mercy Sisters. From there I went to the Marist Brothers' Marcellin College in Camberwell, arriving the year it opened in 1950. I was there for 9 years and then entered Melbourne University and studied Architecture, graduating in 1965.

I worked as an architect in London and in Sydney for about six years and then decided to spend a year as a volunteer overseas. I was sent to a Catholic High School in the Milne Bay Province of Papua New Guinea, which was administered by MSC priests and brothers, together with OLSH sisters. I did not go for specifically religious reasons but my faith was challenged while there and the experience had

a powerful affect on me. I stayed another year, after which I applied to enter the seminary.

I was influenced by the external factor of meeting priests who combined the qualities of being both strong and gentle with leading challenging and adventurous lives. I found them admirable men. The internal factor was a desire to integrate my life so that what I believed was in harmony with what I said, did and felt, hoping that priesthood might provide that for me. I joined the Missionaries of the Sacred Heart because that was the path laid out before me. It was a path with numerous potholes!

I did first year seminary studies at St Pauls, Kensington, and was half

way through a Novitiate when the Novice Master decided I should leave. I had not done anything, which would make me unsuitable, he just had a feeling that I wasn't ready. I was then 32 years old. I thought it was a mistake but you can't argue with a Novice Master. He did say that the door was open to return at a later time if I wanted to.

I went back to London and worked there for a while. With my strong desire to work in a developing country I eventually got a job in Zambia. I only signed a contract for one year and when that was up I worked as secretary to Archbishop Elias Mutale in the northern city of Kasama. After doing so for one year, I returned to the Seminary to continue my studies. Some people were surprised to see me back, but all



went reasonably smoothly this time and I was ordained in my home parish in January of 1981, by Archbishop Elias Mutale, who had become a friend in the year I was his secretary.

I was appointed to the Minor Seminary at Ulapia in Papua New Guinea and after four years went to Budoya on Fergusson Island. While there I became ill and that began a whole series of health issues. I went to Fiji to the Major Seminary for four years and then spent a year in the US training for ministry to people affected by HIV/AIDS. I thought that I had a limited life span due to non-Hodgkins Lymphoma and I wanted to spend what time I had left working with people who were dying. That was the situation with AIDS in those days.

Anyway God had other plans. I worked in an AIDS ministry based in Melbourne for four years, then continued in the same ministry in the Northern Territory for eight years. I had heart problems and then an attack of clinical depression. While in the process of healing I was based at Kalumburu, in the Kimberleys, when I developed a necrotizing gall bladder, which nearly killed me. I spent that Christmas in Wyndham Hospital and New Year in the Darwin Hospital (all travel courtesy of the Flying Doctor Service).

I was sent to Monivae College in Hamilton, Victoria for a period, prior to having a semi-sabbatical in India and Ireland for 8 months. On returning I was appointed as acting Parish Priest at Kippax in Canberra before coming to Moonah last year. I am very happy here.

It is obvious that I have had an unusual career and followed a path with many ups and downs, and twists and turns. From one angle it looks unsettled and a bit of a mess, from another angle it has been interesting and challenging. But I am truly glad that it has been the way it has been and I am grateful for the way God has worked in me.

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# Sr Paul's 60 years of professed religious life

By Penny Edman

**A** dedicated missionary in her own country, Sr Paul Coad MSS celebrated 60 years of professed religious life early in September – with a joyful Sunday Mass and memory-filled lunch in her parish, Claremont, and on the day itself with Missionary Sisters of Service companions.

Verna Coad joined the then Home Missionary Sisters of Our Lady on August 15, 1946, in Launceston, only two years after the congregation was founded by the late Father John Wallis. She made her first profession of vows on September 8, 1949, and took the religious name, Paul.

Her missionary travels took her throughout rural Tasmania, and the dioceses of Wilcannia-Forbes (NSW), Port Pirie (SA), Townsville, Cairns and Brisbane (Queensland). In 1969, Sr Paul pioneered solo ministry within the congregation, at Broken Hill, NSW; then

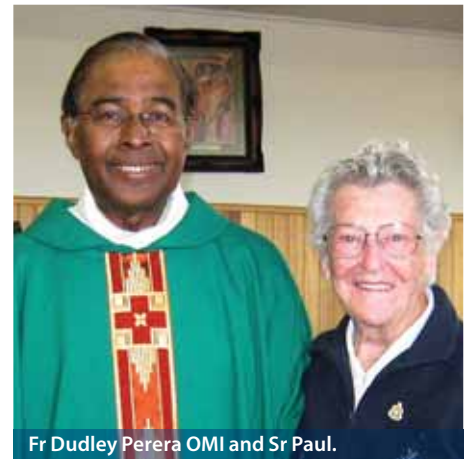
some years later she went to another solo and isolated ministry to Weipa in far north Queensland.

She also ministered in the congregation's Correspondence School of Religious Education, and the Adult Scripture Correspondence Course, as well as at the Catholic Bookshop in Hobart.

Today, she is "retired" in Claremont but is seen daily in the local community chatting with all who come within range of her morning coffee stop in Claremont Village.

Having left her Lymington (near Cygnet) home for Hobart, aged 15, she joined the Special Wireless Group in the Australian Women's Army Service, known as AWAS, in 1942 and spent the remainder of the war on the mainland.

She tells the story that in 1945 her mother sent her a cutting from the Catholic Standard which told of a new Religious Order in Tasmania – a group of Sisters who would go



Fr Dudley Perera OMI and Sr Paul.

in the country, live in caravans, sacristies, private homes or 'wherever' and help the isolated country people with their faith, and encouragement in living it.

"I read the article and thought: 'This is it! How did I know? I just knew!'" she says.

Sr Paul officially retired at 72 and went to Bruny Island for eight years, before coming to Claremont.

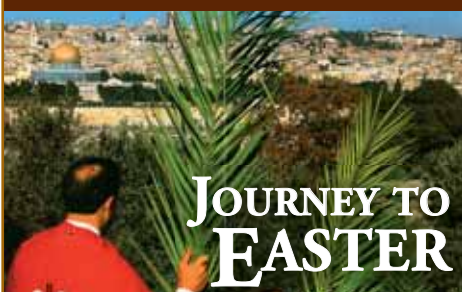
"How do I see my life now? I look back with joy on all of it, and have only love and gratitude for the Lord's goodness and graciousness for MSS and for letting me belong with them."



L:R - Srs Barbara Hateley, Margaret Kenny, Paul Coad, Carmel Hall, and Frances McShane.

*"I look back with joy on all of it, and have only love and gratitude for the Lord's goodness and graciousness for MSS and for letting me belong with them."*

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# My encounter with Kokoda

Fr Richard Ross

**S**ome time ago a friend in Launceston invited me to join a group he was putting together to walk the Kokoda track. I was an instant starter, but soon realised I had very little idea what I was getting into. I read about how steep and inhospitable the terrain was. I read about the war. I read about the mud, the mosquitoes, the malaria, the tropical heat and rain. We heard stories about trouble with the natives and the fact that emergency support structures were at best ad hoc. Add to the mix the unfortunate death of two trekkers just weeks before we set out ... I was apprehensive to say the least. I had bushwalked a lot in Tassie, and I had walked the Camino de Santiago, but this was a whole new level!

Our group was made up of friends and family of Marcus Cuthbertson, many of us met for the first time at our rendezvous in Brisbane. Two weeks later we knew we had shared an experience that would bind us for life. We had walked the Kokoda Track.

I describe the experience as an encounter on three levels: the place, the people and the history.

Firstly, it was an encounter with the dramatic geography of Papua New Guinea, or more specifically the Owen Stanley Range. Fast flowing rivers weave between steep and rugged mountains make for magnificent vistas. Of course this terrain meant steep

climbing; up, up, up, then inevitably down, down, down. My walking poles were a God-send in the constantly wet and slippery mud.

The jungle is aptly named – a few steps off the track and you simply disappear. With its warm and wet conditions you could almost see the plants growing, the choko vines and the twenty metre tall pandanus plants provided images I'll not forget.

*I was amazed by my porter who, with my pack on his back shadowed me down the steeper slopes ready and able to grab me when I slipped.*

Insects are an obvious feature of the walk, from 'a few' mozzies to the magnificent butterflies, but it was at night that they made their presence felt: a cacophony of sound that was almost scary for its volume. A brilliant country!

The second level of the encounter was with the people: my companions on the trek and the locals. Both were memorable, but for different reasons. Marcus had put together an all-male group which allowed certain freedoms. Suffice to say that the banter with which we encouraged and entertained each other was of the locker room variety! We exhorted each other to "toughen up", but

kept a watchful eye on our fluid intake and stamina. Our native porters were unsure what to make of us; some joined in the banter, others were shy and more circumspect. Whatever their personalities, our porters enriched the experience no end. Though small of stature their strength and balance is legendary. I was amazed by my porter who, with my pack on his back shadowed me down the steeper slopes ready and able to grab me when I slipped.

All these threads came together as we contemplated the wartime history of the Kokoda Track. I was ashamed to admit that I knew very little about the events that unfolded there during World War II, but they are now images and stories which inspire respect and gratitude within me.

The town of Kokoda lies on the northern side of the Owen Stanley Range in Papua New Guinea. It came to prominence during World War II as a crucial airfield in the battle against the Japanese. The Japanese navy had suffered their first defeat in the Battle of the Coral Sea, but were determined to continue their push towards Australia. A small and ill-equipped group of Aussie reservists were sent to Port Moresby as a precaution. As the eighty Australians trekked across to Kokoda to secure the airfield, there they were confronted by two thousand crack Japanese troops – who were experienced in jungle warfare and well equipped for the task. The Australians fell back





through the mountain range fighting a series of bloody and courageous rearguard actions which delayed and frustrated the Japanese force. As reinforcements strengthened both sides, the still vastly superior numbers of the Japanese Imperial Army were unable to break the resolve of the Australians, thanks mainly to the extraordinary support of the native porters, the so-called "fuzzy wuzzy angels", who brought ammunition and supplies to the Australian soldiers at the battle front, and carried the wounded out to medical help. It was the grandsons of these war heroes who escorted us through the Owen Stanley Range, and who introduced us to one of the last surviving wartime porters in the mountain village of Naduri. Experiencing the conditions in which all this took place was mind boggling!

On the eighth day of our trek, with the end almost in sight, we came to the war memorial at Isurava. Four large granite stones stand as sentinels at the site, each engraved with a single word: courage, mateship, endurance, sacrifice. Four words which epitomise the attitude of the Australian soldiers at Kokoda and capture the spirit of the whole experience.

As we wandered alone for an hour, taking in the story of Bruce Kingsbury's heroics – which saw him posthumously awarded the Victoria Cross, Australia's highest award for bravery, we recalled the earlier battle scenes we had encountered along the length of the Kokoda Track. We remembered the graves of three thousand Allied soldiers at the Bomona War Cemetery – which we visited eight days earlier. We had just that morning sung "Danny Boy" together at Con's Rock, where Nathan retold the story of how Stan Bisset had sung that famous melody as he cradled his dying brother in his arms at that very place. Each was alone with their own thoughts: Wade honoured his grandfather who had fought at Kokoda, Dale his mates who had fallen at his side in the Vietnam War. Each man pondered the enormity of what we ourselves had accomplished and the personal battles we had each fought to be there.



We named our loved ones at home whose love inspires us and who we had carried in our hearts over those mountains. We prayed together and embraced each other with warmth and affection because words could not express the emotion of the moment. We sang our national anthem, and wept quietly as our native porters replied with their own far more tuneful rendition of their national anthem. We felt ten feet tall, yet ever so humble, as these men, our brothers-in-arms then formed a guard of honour for us as we left the memorial ground.

We had walked Kokoda, and it had changed us just as surely as the battles there changed the course of World War II. Those brave Australians fighting in direct defence of our nation, and for the only time in our history we faced a far superior enemy force and prevailed. We touched something of the courage, mateship, endurance and sacrifice which characterise Kokoda and I am humbled by and grateful for the lessons I have learnt of each of those values through sharing this experience.

### CYM calendars

This year, Catholic Youth Ministry is partnering with Caritas Australia to raise funds for the work of Caritas in Papua New Guinea. The Calendar itself will include photos of Papua New Guinea (including Fr Richard's Kokoda trail trek) and photos of Tasmanian school students engaged in fund raising and awareness raising activities associated with the work of the Catholic Church in providing aid and development in the developing world.

Funds raised from calendar sales this year will be donated in full to Caritas PNG, which is working to provide infrastructure development, education and health care in Papua New Guinea. The project in particular which this calendar is supporting is called 'Garden Boys' which provides opportunities and support for troubled young men in Port Moresby. The programme teaches the boys key skills associated with organic farming in the area, and life skills such as leadership, community responsibility, cooking, health and hygiene.

Calendars can be purchased for \$5 each. We think this calendar will be a great way to highlight the wonderful work Caritas does in developing nations - and also to acknowledge, encourage and celebrate the wonderful outreach work of young Tasmanians.

Thankyou for your continuing support for Catholic Youth Ministry! Sarah Smart





# Be More with Caritas Australia

“Aspire not  
to have more,  
but to  
**BE more**”  
OSCAR ROMERO



**A**rchbishop Oscar Romero's famous declaration is the inspiration behind Caritas Australia's new campaign, which invites Australians to 'Be More' by making simple lifestyle changes and taking action for environmental and social justice.

The *Be More Challenge*, represents a bold new step in Caritas Australia's engagement with the Australian community, with much of the campaign occurring online. The challenge draws upon the success of online social networking sites such as Facebook and My Space. The *Be More* website allows participants to log on and commit to five challenges: personal, family, local, national and global, and by doing so take small steps

on the journey to make this world a better place.

Since the launch of the campaign in August of this year, the many small steps are now starting to add up. More than seven thousand people participated in our launch event, the *Be More Weekend*, which saw families along with school and parishes groups come together to live simply and sustainably over a weekend. Meanwhile, over nine hundred individuals and forty communities are completing their challenges as you read this article.

Ms Margareta Brosnan, Campaigns Coordinator at Caritas Australia, explains the underlying reason for the campaign's initial success. "Many people want to do more than

just donate money, they want to be part of the solution through active participation at the local, national and global levels. The *Be More Challenge* is both an avenue for action and a space for people to work together as a community."

The kind of challenges being undertaken at present are as numerous as the participants involved. For example, in Nanango, Queensland, primary school students walked in solidarity with the people of Uganda; in Broome, Western Australia, secondary students wore green hearts as they cleaned up their school of rubbish; in Bendigo, Victoria, students are cycling 140km to raise money and awareness for Caritas; while in Sydney's





West students are maintaining a vegetable garden on the school grounds.

Indeed Mr Richard Chapman, Religious Education Coordinator at St Brendan-Shaw College, Devonport, credits the appeal of the campaign to the freedom it offers in taking action for social justice.

"The beauty of the *Be More Challenge* is that it is so open. Our school has a strong environmental focus, but another school down the road could set very different challenges. Nonetheless whatever challenges are set, it is still a great introduction to students, particularly year sevens, for whom it might be a first taste of what social justice is all about," he says.

While Caritas Australia offers ideas about what challenges could be set, individuals, parishes and schools are free to make up their own for each category. This allows people to tailor actions that benefit their local community and family, while still taking action at a national and global level.

In the case of St Brendan-Shaw College, their challenges have included taking personal responsibility for their rubbish, taking global action by raising money for Project Compassion and imitating Earth Hour by turning off the school's power for two hours. The school is registered on the *Be More* website as a single community, ensuring all students and staff participate.

"What really attracted us is the appeal of taking action, doing physical things. Many students have made donations before but after the money is collected, it seems to be

all over. By setting five challenges to complete, the students are left with something tangible," says Mr Chapman.

And the message is getting through the school. "Walking through the playground I've been told by students to 'be more.' It's a quote that works on many levels. I hope in years to come the students may still reflect on the need to be more in their lives. You just never know," he says.

*The Be More Challenge is both an avenue for action and a space for people to work together as a community."*



Katherine Jauncey, Caritas Campaign Officer

If you would like to find out more about the *Be More Challenge* visit [www.bemore.org.au](http://www.bemore.org.au) and sign up to receive the monthly e-newsletter or contact us on 1800 bemore (1800 236 673).



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# Woman and Man: One in Christ Jesus - 10th Anniversary

In August 1996 Cardinal Clancy launched a research project on the participation of women in the Catholic Church in Australia. It proved to be the biggest project of its kind ever undertaken by the Church in this country, culminating in the publication of the report, *Woman and Man: One in Christ Jesus*.

Recently a conference was held in Canberra to mark ten years since the release of the report. The conference, *Women Gathering, affirming, celebrating*, drew sixty five women and men from across the country – including four representatives from our own diocese, Mary Hemmings, Melissa Brown, Carey McIver and Fr Mark Freeman – to reflect upon what had been achieved over the past ten years and to consider positive ways to meet the challenges of the future.

Over two days participants had the opportunity to be informed, to dialogue and share their concerns and ideas with others about the participation of women within the Catholic Church.

Margaret Malone and Sonia Wagner – two of the original authors of the report – addressed the conference, emphasizing how central the document had been in opening up dialogue between the Bishops Council and women concerning issues related to the participation of women. In particular the establishment of the Council for Australian Catholic Women and the Office for the Participation of Women, were cited as significant developments.

They recognized too the many challenges women within the Church face, praising the dynamic way in which the ongoing dialogue and the integration of ideas pertaining to women and their participation in the Church, is promoted by these groups. They urged all those present to be realistic about the challenges but optimistic about the journey ahead.



L-R: Melissa Brown, Fr Mark Freeman, Carey McIver and Mary Hemmings

Participants at the conference also had the opportunity to attend a number of workshops including: *Women in Scripture*, presenter Dr Mary Coloe PBVM; *Accepting the gift of our creation: Practising Christian meditation*, presenter Rev. Dr Sarah Bachelard; *Indigenous women in leadership*, presenter Dr Nereda White; *Real women*, presenter Ms Kerry Bush; and *Dealing with trauma and recovery*, presenter Ms Carmel Ross. The dinner speaker was broadcaster Ms Rebecca Gorman.

A highlight of the conference was a visit to Government House, during which participants were addressed by the Governor General, Quentin Bryce, who expressed her appreciation for and encouragement to women who through their work within the Church give great service to the general community.

Director of the Office for the Participation of Women, Ms Kimberly Davis said, that a great outcome of the conference was that it allowed participants to hear what was happening around the country at diocesan level and that it was her hope that those present would take back what they had learnt and discovered to their local communities.

## Dominican Family Day

The sixth General Chapter of the Dominican Sisters of Eastern Australia and the Solomon Islands was held from September 5 to 12, 2009. The leadership term of the current Prioress, Sr Rosemary Lewins and her team will be completed in January 2010.

Sr Judith Lawson was elected Prioress for 2010–2013. Her elected Council Members are Sisters Mary-Claire Holland, Julianna Drobik, Jill Shirvington and Anne Ryan.

The Chapter began with a Dominican Family Day to which were invited Dominican laity, associates, colleagues, friends and staff members. A leading Irish Scholar Sr Geraldine Smyth OP gave the keynote address, reflecting on Dominic, Apostle of Reconciliation.

Sr Geraldine reminded us that, "Dominic's desire for a theologically centred church was enhanced by his daily conversation with the scriptures studied, debated, contemplated and celebrated." Other speakers reflected on the Dominican heritage which was passed down from Ireland in the 19th Century. Many who were present are in partnership today with Dominican Sisters in different ministries.

A Dominican history, written by Sr Rosa MacGinley PBVM – a well known historian of Religious Congregations – was launched by Bishop David Cremin DD. The history titled *Ancient Tradition – New World*, was

published by St Paul's Press and is available at St Paul's Bookshops.

Fr Kevin Saunders OP, Dominican Provincial, celebrated the opening Mass of the Holy Spirit. On September 10, Bishop Anthony Fisher OP celebrated a Mass at the Chapter to mark Foundation Day, which is 142 years since the Irish Sisters arrived in Maitland. It was a privilege that the former Bishop of the Solomon Islands, Bishop Bernard O'Grady OP was able to offer Eucharist at the Chapter.

The Chapter included many Sisters from Australia and the Solomon Islands. It was a grace filled experience coming together to consider community life and ministry and to elect a new Leadership Team. Through prayer discussion and celebration we were able to affirm a future filled with hope and courage.



L-R: Sisters Anne Ryan, Mary-Claire Holland, Jill Shirvington, Julianna Drobik, Judith Lawson



# Lay leaders called to serve in emergencies

**I**n many Dioceses throughout Australia parish communities are becoming aware of the difficulties resulting from not having sufficient priests to celebrate Mass every Sunday. In Tasmania we have a number of rural communities who have for many years lead Sunday Celebrations of the Word and Communion in the absence of a priest to celebrate the Mass.

While the city parishes in Launceston and Hobart still have a number of options for Sunday Mass, in recent times it has been recognised that there may be unforeseen

circumstances that prevent a priest from celebrating Mass in Launceston or Hobart. The Archbishop has responded to this by inviting Launceston and Hobart parishes to discern suitable people to train as leaders should an emergency arise. This is to be carried out according to local diocesan norms and guidelines on Emergency Celebrations in the Absence of a priest.

The Office of Church Life and Mission, through the Liturgy Office, has over recent months conducted formation for lay leaders who may be called upon to lead a Liturgy of

the Word in an emergency situation. Cathy Murrowood and Sr Barbara Hateley are the facilitators.

Ten people from Launceston and 28 people from Hobart have been participating in these sessions. All participants received leaders' manuals, containing material to assist them in carrying out their roles.

Four of the leaders share their reflections on their formation – a journey undertaken by each person as part of their response to the call 'to serve'.

## Paul Crowe Launceston Group



When I was asked to attend 'a meeting' for lay leaders to lead our local community in emergency situations, I was uncertain what I was getting myself into. Three training sessions later, I have a renewed respect for the tireless work that the priests of our diocese

do every Sunday. I have been privileged to have been led through a process which has given me, and the other members of the Launceston group, a deeper understanding of the theology of the Mass and also of the rubrics involved in its celebration.

Our training, however, was only meant to prepare us for the very occasional situation where a community was gathered for normal Sunday Mass and found itself without a presiding priest (owing to sickness, accident etc). We heard that Sunday liturgy is so important in the life of the Church that a community gathered like this should not be deprived of some form of liturgy.

Our training has stressed that we do not preside at the liturgy and sit in the Priest's chair but rather come from the people to lead it.

*I hope that the catechesis that we have undertaken might become more readily available to the wider community*

Following the completion of our training we will be commissioned at Sunday Mass in our respective communities. I hope that the catechesis that we have undertaken might become more readily available to the wider community to allow people to more fully, consciously and actively participate in our liturgy should such an emergency arise.

## Kathy Cuthbertson Launceston Group

At present the Launceston Parish is served by three Parish Priests, so a Celebration on a Sunday in the absence of a priest would be in an emergency situation only. However, we don't know what the future holds. Keeping this in mind there is a need to be prepared. Since the Second Vatican Council the Church has encouraged the involvement of the laity and I believe this involvement enriches both parishioners and the Church in general.

The training sessions for Sunday Celebrations in the absence of a priest were theologically based and included a discussion about the history of our Church. Cathy and

Sr Barbara talked about our call to ministry through Baptism, the rituals and symbols of the church and the need for Lay Leaders to be prayerful in their relationship with God. I found the sessions not only informative but also very encouraging.

Gathering for Sunday worship gives me a great sense of belonging. It is not only my opportunity to give thanks and praise to the Lord, but also a time to gather in community with regular Mass goers and others who share my faith. I feel confident that a lay led liturgy in an emergency would be embraced and celebrated in a collaborative way.





## John Kenny Hobart Group

When Fr Peter asked me if I would be willing to be a Lay leader for Sunday Celebrations in the absence of a priest, my reaction was not only 'I am not worthy' but also that there were many far worthier. With some reluctance, I agreed to his request.

At the first of three training sessions I experienced a great deal of apprehension as I came to realize exactly what was involved. In an emergency situation, and only then, I could be called upon to lead a Sunday Celebration of the Word and Communion. This would involve organising and preparing the Celebration. I may also be required to lead a Reflection on the Word. I really wondered if I would be able to do that, but I also realised that I would be trained to undertake this role.

At a subsequent training session we were given a leaders' manual, which included a rite

for each season of the Church year. These rites were set out in detail, including what the Leader was to say and the responses from the people.

The training sessions have given me the confidence to conduct a Celebration of the Word if called upon to do so, however it may well be that this will never happen. If it does, I can say in all humility that I think I will be able to carry out the role with the support of the Parish Community.

The most important thing that needs to be done is to involve the Parish Community in finding out more about Sunday liturgies should an emergency arise. Ideally, we should have a meeting of parishioners devoted to this. My hope is that it will be viewed in a positive light by parishioners, and that they will realise the importance and the necessity



of still coming together as a worshipping community on a Sunday should the Priest be unavailable due to an emergency.

Finally, a sincere thank Cathy and Sr Barbara for all their hard work in preparing and presenting the training sessions.

## Mina Gericke Hobart Group



As the time drew closer to start the Leader-in-Training sessions I had some apprehension. But from the start of the sessions this decreased. With the content and the delivery by the coordinators Cathy Murrowood & Sr Barbara Hateley, coupled with prayer and reflection I began to think yes I can do this.

The three sessions we have attended to date have been both full and comprehensive. The time between sessions has enabled me to reflect and absorb the material better.

At the end of the second session we received the manuals for Sunday Celebrations

in the absence of a priest. The manuals gave a greater insight into what will be required of us. The third session, which involved going through The Sunday Celebration of the Word ritual, was really wonderful.

I am now looking forward to the fourth session, which will be held in our own churches, hopefully together with the Ministers of The Word, Musicians and other interested people from my community.

It has been a great journey up till now. I hope the people I made the journey with so far have as much joy as I have had.

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# What would Jesus do?

By Anne Sherston, Rachel's Vineyard

**R**achel's Vineyard ministry is an opportunity to walk with love and compassion with those who have been touched by abortion in their lives. It is an opportunity to support those who have been suffering emotional and spiritual pain because of abortion. This could be from the young girl or woman, the baby's father, grandparents, friends, siblings and even the medical practitioner who conducted the abortion. It effects so many. The letter below shows us how we can all fall into the trap of judging others. If we allow ourselves to stand in a place of non-judgement we would discover that the 'choice' made by the girl or woman has not been made from a place of freedom.

## And we ask, What would Jesus do?

One of my youngest daughter's friends marked the summer after her high school graduation by getting an abortion. Apparently she was petrified that her father would have her slightly older boyfriend thrown in jail, that she would have to put off going to university, and that her mother would disown her. My daughter tried to reason with her, telling her that she would someday regret throwing away this tiny life, urging her that she should absolutely tell her mum, suggesting to her that in less than nine months she could bless some childless couple with the baby they had long wanted. But the only solution her friend could see out of her predicament was to get rid of the pregnancy. She did not think of her missed period as a growing baby with a soul, she only saw doom in the positive marking on the stick of the pregnancy test.

The boyfriend drove her to the clinic, which was located 80km away in the nearest city. The abortion done, he dropped her at her sister's, whom she stayed with overnight. The boyfriend was also scheduled to go away to university soon. After promising the young woman carrying his child that their relationship would be better than ever as soon as they took care of this 'little mishap', he completely dropped out of the picture. I imagine him, like the cartoon Coyote, hiding around the corner, out of breath, resting after running as fast as he could in the opposite direction from his very close call, thanking his lucky stars.

When my daughter broke down and related this terrible tale, I told her how touched I was by her courage, her clarity, and her conviction. I was very sad that her friend had ended her pregnancy, but at the same time, I was proud of my daughter's response to her friend's quandary. I patted myself on the back for raising such a great kid. I felt pretty smug, actually: My kid would never kill a baby.

And I have to admit that the next time I saw her friend, whom I have known since she was a little girl and who has always been welcomed like one of our own, I treated her coolly. I wanted her to feel my disapproval of and disappointment in the decision she had made. She knew that my daughter had told me what had happened, and she was not happy about it; the end result was she felt

uncomfortable in our home. Feeling inhospitable but righteous, I made no effort to ease her mind.

Except that, while she was visiting my daughter, she suddenly felt nauseous, and then feverish. She was sick to her stomach, and began to bleed again, after her bleeding had slowed the day before. As it had only been a week since the abortion, she was scared that something bad was happening. I could hear my daughter telling her to call her sister. Her sister did not answer her mobile phone. My daughter's friend told her that she had left the paperwork from the clinic – which explained all the aftercare instructions – in the former boyfriend's car. He also was not returning calls. It was 11pm. She was afraid the staff at the local emergency room would call her parents if she showed up there. She was beginning to panic. She didn't know what to do.

God help me, I had decided that it would teach this young woman a lesson to deal with this fallout by herself. I remained nonchalantly in another room while this crisis was unfolding. The point was being made: Now how does it feel to be pro-choice?

Until I came to my senses, and could no longer live with myself and my mean-spirited inaction. This young woman needed help. I looked up the number for the clinic in the yellow pages, and had her

call their 24-hour hotline. While she waited for the call back, I looked up her symptoms on the internet, and read the results to her. Since the abortion had taken place more than three days before, she was probably not in danger of hemorrhage or a perforated uterus, but more likely had just overdone it in trying to get back to her normal life. The

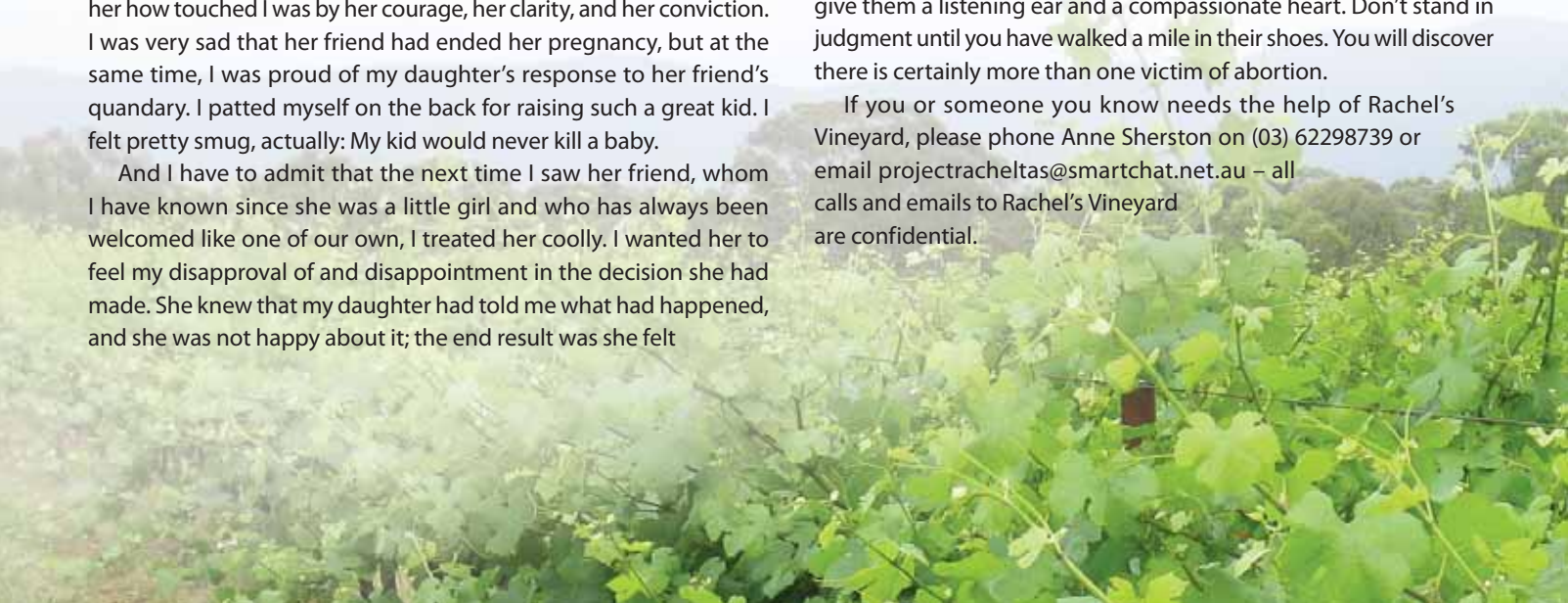
call back from the hotline confirmed this. She just needed to rest, and to come in for a follow-up appointment. We made her a cup of tea and put her to bed.

Later, I reflected on my behavior, and on my calling as a follower of Christ. Had I done the right thing? What would Jesus do? I suspect that my ministry does not lie in condemning a young woman who has done a bad thing. Rather, it lies in showing her compassion, and in demonstrating how to take care of the sorrowing, the suffering, the sinful, among whom we are all numbered. It seems to me that that's what Jesus did.

If someone comes to you hoping they can share their story please give them a listening ear and a compassionate heart. Don't stand in judgment until you have walked a mile in their shoes. You will discover there is certainly more than one victim of abortion.

If you or someone you know needs the help of Rachel's Vineyard, please phone Anne Sherston on (03) 62298739 or email [projectrachel@smartchat.net.au](mailto:projectrachel@smartchat.net.au) – all calls and emails to Rachel's Vineyard are confidential.

*Don't stand in judgment  
until you have walked a  
mile in their shoes.*





# Fr Paul Turner's Tasmanian visit

In talks held in Launceston and Hobart, visiting International Theologian, Sacraments expert and Pastor, Fr Paul Turner offered Tasmanian Catholics insights on what it means to be Catholic and how we welcome new members into the community. Participants included members of sacramental teams, parents, teachers, priests, religious and interested parishioners.

During the workshops on Initiation, Fr Turner spoke about many of the pastoral issues associated with walking with candidates and their families as they prepare for the sacraments. He outlined the Church's process that seeks to bring candidates to 'maturity' in the faith in four areas: catechesis (learning about the faith), community, worship, and mission.

Fr Turner discussed the importance of discerning the readiness of candidates seeking initiation, stressing the importance of personal conversion in mind and action. Preparation aims to assist the candidates to become familiar with the Christian life and includes taking part in community worship.

In his public lecture Fr Turner spoke about some of the challenges the Church faces in today's world and how many people hunger for meaning and spiritual nourishment: "What Catholics hold in common with every other person is the mystery of life and death, and what we offer is a way to approach that mystery".

Fr Turner highlighted the impact of the internet, and the sometimes overwhelming number of bite-sized pieces of information - a side-effect of the communication boom. At the basis of this is a fundamental need for interaction. Fr Turner saw the Church as offering a dimension of life that is both human and divine: "Whereas the culture continues to promote virtual reality, the Catholic Church is steeped in incarnational piety that prizes human contact with one another and with nature".

As Christians we are called to be evangelisers, but Fr Turner noted that Catholics are not always good at this: "We think of evangelisation as like door-to-door salespeople, and we think our Church shouldn't need to do that. Our approach

to evangelisation is to wait for the phone to ring. But when we are convinced with the joy of our faith, it will surface in our conversation, behaviour and relationships".

He encouraged communities to exercise good hospitality toward others: "Make the stranger feel welcome. Don't succumb to the temptations of isolation".

Fr Turner emphasised the importance of the Church gathering for worship and encouraged all to make Sunday Mass top priority. "There we hear the greatest word of all in the sacred scriptures, which should challenge preachers and musicians to give the best they have, and challenge worshippers to form a community during and after Mass, and shoulder the difficult task of religious formation." He encouraged communities to be formed in the faith continually, and see the sacraments and evangelising as the responsibility of all.



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# The Future is in **our hands**

By Annie March, Cathedral parish

**T**he Big Bang, I'm delighted to discover, wasn't so much a violent noise as a dark and fiery silence. Isn't that one of the ways the mystics describe God? Was there ever a more pregnant moment? All the gorgeous abundance of life on Earth – ten thousand species of butterfly, rainforests, crocodiles, blue whales, tigers, apple blossom – was born out of that supernova, out of star-death.

What a journey it's been, from the Big Bang 13 billion years ago to the emergence of humankind a mere 200,000 years ago in Africa. We're newcomers to the planet, a beautiful, terrible species, capable of both Christ and Auschwitz. We are extraordinarily robust, resilient and versatile. We have survived natural disasters, extremes of climate, plague, famine and war. We have massacred and been massacred, tortured and been tortured, enslaved and been enslaved. We have generated thousands of languages, magnificent art and music, great religions and sciences. Our world-view is continually evolving, through the insights of Galileo, Darwin and feminism, to courageous contemporary thinkers on

science, ethics, human rights and social and ecological justice.

When I look at the history of our planet, it seems to me that the only certainty is uncertainty, that flux is the one constant. Walking on Mount Wellington I get goosebumps looking at the rocks of the summit and the Organ Pipes, which were created by the bodies of polar organisms that lived and died 180,000 million years ago when Tasmania was at 80 degrees south and part of Gondwanaland. Earth has survived meteor strikes, polar shifts, cataclysms and ice ages. The question now urgently facing our species is whether Earth can survive humankind. We're on the verge of another evolutionary leap. Either that, or, like the dinosaurs, we're a failed experiment and we become extinct.

We're currently living at 30% above Earth's capacity to support us. Environmental degradation – abuse of water, soil, air, forests and non-human species – is now in nightmarish coupling with human-driven climate change.

In March 2009, 2500 scientists meeting in Copenhagen released the following statement: "The climate system is already moving beyond

the patterns of natural variability within which our society and economy have developed and thrived. These parameters include global mean surface temperature, sea-level rise, ocean and ice sheet dynamics, ocean acidification and extreme climatic events. There is a significant risk that many of the trends will accelerate, leading to an increasing risk of abrupt or irreversible climatic shifts." Their conclusion? If we don't act now, we face imminent catastrophe.

If I'd been diagnosed with heart failure, yet continued to smoke, eat fatty foods and be a couch potato, how stupid, how suicidal would that be? Yet that's how we're behaving in the face of a desperately sick planet.

One of the most moving films I've ever seen is 'The Reader', which exquisitely explores collective accountability in the context of Nazi Germany and the Holocaust. The obvious perpetrators were brought to justice. Yet what of the millions of ordinary people who knew what was happening but did nothing? Will we, faced with a global holocaust of our own making, also do nothing? What justice, what rule of law applies to murdering a planet?

## Lifegiving, lifesaving, lifechanging choices we might make

### I. Practical and Personal.

Hire a Power Mate, a meter which measures the energy consumption of home appliances, from Sustainable Living Tasmania.

Mend and lend rather than buy. (25% of India's and China's carbon emissions come from making our cheap consumer goods.)

Cycle, walk, use public transport, skateboard, carpool.

Food. Experiment with a meat-free day once a week. 18% of carbon emissions come from meat production and consumption. Eat locally grown, in-season fruit and vegetables that haven't clocked up carbon-heavy food miles. Investigate farmers' markets, community gardens and allotments. Start a veggie patch in the backyard. (Food production will be drastically affected by changing climate, extreme weather events and water shortages.)

Choose electricity from renewable sources. [www.auroraenergy.com.au](http://www.auroraenergy.com.au). (The surcharge goes to build new wind farms).

Install energy-efficient long-life light-bulbs.

Go to the Sustainable Home Expo to be held at Princes Wharf 7th – 8th November.

Google 10:10 and pledge to cut your personal carbon output by 10% in 2010. (For Earth to remain viable, we need a 40% cut on 1990 carbon levels by 2020.)

Green Loans. A Federal Government initiative. When you register, you get a free Home Sustainability Assessment focussing on water and energy usage. On the basis of this assessment you can apply for an interest-free Green Loan for up to \$10,000 to fund home sustainability improvements such as solar hot-water systems, water-tanks, grey water recycling, double glazing. 1800 895 076.

Support Tip Shops. (Be delighted by the treasure; be horrified that such treasure has been trashed).

Become carbon literate. Take responsibility for your own carbon output. Reflect on how the choices you make today – particularly what you buy and eat and how you travel – will impact on your children's children's children.





## II. Food for Thought – the bigger picture

Link up with 'Transition Towns', a global network of communities responding to peak oil and climate change by building robust, resilient, interdependent communities based on local food, energy and transport systems. Read 'The Transition Handbook' by Rob Hopkins. Browse at [www.transitiontowns.org](http://www.transitiontowns.org). Talk to Margaret Steadman about Transition Tasmania (03) 62345566.

In the run-up to crucial climate change talks in Copenhagen in December, lobby governments to stand up to vested interests like the media baron who said recently that profit was the only thing that mattered.

Learn to think like an ecologist. There is no 'away' to throw things to. Everything comes from and must go somewhere. Everything is connected to everything else.

Explore the global implications at <[oxfam.org.au/climate-change](http://oxfam.org.au/climate-change)>.

Read Al Gore's 'An Inconvenient Truth' or George Monbiot's 'Heat'.

It's estimated that by 2050, if we do nothing, there will be 200 million environmental

refugees in the world. Eventually a billion people could be displaced, many of them from our own region.

Think about the role of old-growth forests play in carbon storage.

Consider that flying may be to the planet as sugar is to a diabetic.

The internet worldwide has a carbon footprint even bigger than the aviation industry.

*"We understood freedom largely in terms of shopping and mobility."*

*Madeline Bunting*

Find out where your bank keeps its money. Investigate ethical investment.

The Native Americans weighed every decision in the light of its impact on the next five generations.

Practise Gandhi's injunction to 'live simply so that others may simply live.'

"The problem was that we were intoxicated with the idea of individual freedom. With hindsight that understanding of freedom was so impoverished that it amounted to

little more than a greedy egotism of doing whatever we wanted whenever we wanted. We understood freedom largely in terms of shopping and mobility. The idea that the most precious freedom of all was freedom from fear gained ground much later." (Madeline Bunting, in a letter to her grandchildren about why we did nothing about climate change. Guardian 6.11.06).

Imagine a just, humane, convivial, peaceable world. Take the first step towards it.

Be inspired by the pilgrims and prophets of our spiritual tradition.

Trust. Change. Pray. Love. Dream. Connect. Risk. Transform. Evolve.

"Blessed are you, Lord God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made." We hear those beloved words during every Mass. Yet if we continue to live in a way that endangers the very existence of our sacred symbols – water, bread, oil, wine – is that not a profaning of the sacraments? How can we bless with one hand what we have despoiled with the other?

I consider the work of loving the Earth to be a Eucharistic imperative.

## Faith, tradition... and understanding the Catholic way.

A century of caring is the foundation that has led generations of Tasmanian Catholic families to Graham Family to arrange the funeral of a loved one.

Knowing and understanding the strong faith and tradition by which Catholic celebrate life itself and the lives of those who have passed on are values of great significance. Put simply, it is "the Catholic way".

As Catholics, Ann and Paul Graham, Directors of Graham Family, know and respect these values. Nothing could be more important... in your time of need.

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# e-conference on St Luke

**A**fter the success of the National E-Conference on the Year of St Paul earlier this year, another E-Conference will be held, this time on St Luke. This is timely as we will be entering liturgical Year C, which features the Gospel of St Luke.

It is being held on Wednesday, November 4, 2009. As per the last e-conference, the speakers will deliver their input in Sydney, and this will be streamed live via the internet.

Presented by Archbishop Mark Coleridge and Sr Elizabeth Dowling – both highly respected Lucan scholars and adult educators.

All are welcome to take part in the conference by attending their nearest location (see below) and are asked to register with the relevant contact person.



## South: Murphy Room

10:00am – 3:30pm  
Catholic Diocesan Centre  
35 Tower Road  
New Town  
Contact: Kim Colbourne, OCLAM  
(03) 6208 6272

## North: St Vincent De Paul State Office

10:00am – 3:30pm  
191 Invermay Road  
Invermay  
Contact: Carolyn Gutteridge,  
Launceston Parish office  
(03) 6331 4377

## North West: Tenison Woods Centre

10:00am – 3:30pm  
10 Tucker Street  
Ulverstone  
Contact: Annie Davies,  
Mersey/Leven Parish office  
(03) 6424 8383

Any questions can be directed to the relevant contact person, or to Ben Brooks at the OCLAM on (03) 6208 6273.

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# Question Box – Questions about the Catholic faith



**Q** My mother is in a nursing home. Dinner is served at 5.00pm. My mother is convinced that she cannot eat dinner at this time on a Saturday night, because it will not allow one hour fasting before communion at 6.00pm Mass. Can you confirm that at 81 years of age she is not obligated to fast?

**A** In researching for a response to your questions I found the following in "Questions about the Catholic Church" by Fr Brian Lucas.

"The law about the Eucharistic fast can be divided into two parts. Firstly, for those who are either elderly or suffering from some illness, as well as those who are

caring for them, the law says that they may receive Holy Communion, even if they have had something to eat or drink within the preceding hour.

Secondly, for anyone else, the law is that there should be an abstinence from all food or drink, excluding water or medicine, for at least one hour before Holy Communion.

This law needs to be understood properly. There is no place for scrupulosity or anxiety about a few minutes. No one should be bothered to look at the clock during Mass and refrain from going to Holy Communion just because the homily was a few minutes shorter than anticipated."

Rest assured that your mother aged 81 is free from the obligation to fast!

**Q** We have one child who was baptised here in Western Australia in the Catholic Church. We then lived in the UK for many years and our second child was born, we wanted this child baptised, but had no connections in the Catholic Faith in the UK. As we were planning on doing a lot of travelling over the next few years, and with the terrorist problems around the world, we wanted our child christened before starting off.

My partner's family were involved with the Church of England, who were happy to baptise our second child, so our son was baptised Church of England. Is it wrong to have children baptised in different churches? I am Catholic while my wife is Church of England. She believes there is one God. Now

we are in Western Australia, we want both our children to be raised in the Catholic faith and have a Catholic education. Can the child who was baptised in the Church of England take our sacraments in the Catholic Church? Starting from Reconciliation. When does a child take Reconciliation? What procedures need to be taken? He is 2 years old now.

**A** This would not be a problem. If you want the children both to be raised in the Catholic faith then when it comes time for the youngest to make first reconciliation you can arrange for him to be received into the Church. It is the sacrament of Eucharist that achieves this. If you speak with the local priest he will be able to organise it for you.

**Q** My husband and I are going on a cruise this coming Saturday and have discovered that only a non-denominational service is held on board. What are the teachings on Mass and travelers please?

**A** The Church expects that Catholics do what is reasonable to attend Mass each Sunday. In the case of travelers where there is no Mass available, there would be an understanding that circumstances were beyond your control. If you wanted to go to the non-denominational service you could do so. Have a great trip!

**Q** After being baptised Catholic 30 years ago, and then having no further contact with the Catholic Church, I was confirmed at 14 by the Church of England, and that was the extent of my dealings with any Church, of any denomination.

Now, after many years of travelling down the wrong path I have come to realise that not only is my belief in the Lord still in me, but that it is the only thing that I daresay has been a constant throughout my life thus far, and that if I had ever lost that faith, I too would probably have been lost also.

Now with the birth of my daughter, I can fully appreciate what the Lord has given my wife and I and I have started to return to Church, the Catholic Church, to reacquaint myself with my God. Here lies my dilemma!

I sat through my first Mass on Sunday morning and I felt a tad lost, not that I didn't understand what was going on, it was just that I didn't know the procedures if you like, and I was wondering if there is any literature available to me, to help me. My daughter is being Baptised next weekend.

**A** Let me start by saying welcome back to the Church and best wishes for your daughters's upcoming baptism.

You're not alone in feeling a bit lost in terms of the 'procedure' of the Mass. Can I suggest you invest in a book called The Sunday Missal, which outlines very clearly the different parts of the Mass, highlighting which parts are said by the priest and which parts are said by the congregation at each stage of the Mass. It gives the readings for each Sunday as well as the various prayers, the profession of faith etc. It is quite common for people to take their Sunday Missal along to Mass and follow proceedings in it. The Sunday Missal is available at most Catholic bookshops.

**Is there something about the Catholic faith you want answered?**

**Contact**

Catholic Enquiry Centre  
staff@catholicenquiry.com  
or 1300 4 FAITH (1300 432 484)

**Q** Which days are holy days of obligation in Australia? Do they differ from State to State?

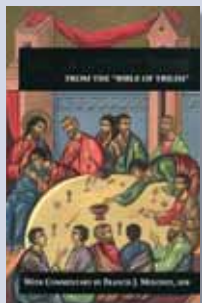
**A** Christmas Day and Assumption (15 August) are the holy days of obligation in Australia. These are set by the Australian Catholic Bishops Conference, not by individual bishops in their dioceses.



# Between the Lines

## Life of Jesus in Icons: From the Bible of Tbilisi

Author: Francis J. Moloney, SDB  
ISBN: 978 0 81463 2376  
Publisher: Liturgical Press  
RRP: \$39.95



**T**bilisi is the capital and the largest city of Georgia and lies on the banks of the Mt'k'vari River.

Founded in the 5th century AD by Vakhtang Gorgasali, the Georgian King of Kartli, Tbilisi became Georgia's capital in the 6th century. Historically it has been home to peoples from different cultures and religions, although it is overwhelmingly Orthodox Christian.

As a way of witnessing to people in the West, the Catholic Church in Georgia has published a beautiful book depicting thirty of the one hundred and thirty icons that adorn the walls of the Cathedral Church of Mary of the Assumption in Tbilisi.

The icons selected for reproduction, rarely seen by Christians in the West, tell the story of the life of Jesus in a publication which could be enjoyed by those looking at icons for the first time, icon connoisseurs or for those who would appreciate being transported in their faith by meditating on the icons depicted in this book.

In the introduction we read that:

"For the faithful, these icons uncover the thread of love that can draw them to enter, through prayer, into contemplation of the image of the invisible God."

In his introduction the author describes the intimate link between the Word of the Gospel and the icon, suggesting that the use of icons to represent great Biblical stories and characters creates a unifying harmony. He goes on to explain that icons are not an end in themselves, but rather exist to serve the Word of the Gospel.

The thirty icons reproduced reflect the life and ministry of Jesus and each chapter includes a thorough description and analysis.

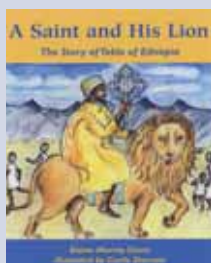
Some of the icons included are: The Annunciation; Birth of John the Baptist; Birth of Jesus; Adoration of Jesus; Baptism of Jesus; Temptations in the wilderness; Jesus' meeting with the Samaritan woman; Healing of Jairus' daughter; Beheading of John the Baptist; Transfiguration; Burial of Jesus; Women at the tomb; and The Ascension.

It is a lovely book with beautifully reproduced images and a comprehensive commentary. Seeing the thirty icons reproduced in this book gives the reader a wonderful glimpse of what must be a treasure filled cathedral in Tbilisi.

**Reviewer: Kaye Green**

## A Saint and his Lion – The story of Tekla of Ethiopia

Author: Elaine Stone  
ISBN: 978 0 80916 7074  
Publisher: Paulist Press  
RRP: \$14.95



This is a gentle, lovely children's book which gives a potted version of the history of Saint Tekla Haimanot; someone who was 'born to greatness', but in a way that neither he nor his family and friends would have ever suspected.

The story captures you by the struggles that Tekla goes through, both as a child and an adult. It gives you a sense of his great perseverance as the Saint, patiently working

through both the preconceptions of others and personal adversity, in order to fulfill his desire to serve God.

The illustrations are reminiscent of extraordinarily well executed children's crayon drawings and add beautifully to the story, reminding the reader of both the time and the country this all took place in.

The language of the story is simple but elegant, and will be easily understood and appreciated by both its target audience of four to eight year olds, as well as children (and adults) who are much older.

This short, yet poignant, book would be a wonderful way to introduce your child (or yourself) to a saint who is not well known in our culture, but perhaps should be.

**Reviewer: Kim Colbourne**

## She Who Believed

Author: Marie T. Farrell  
ISBN: 978 1 92147 2060  
Publisher: St Paul's Publications  
Price: \$29.95



**I**n this visually appealing book,

*She Who Believed*, Marie Farrell presents a representative sample of images of an 'Australian Mary', each of which provides a link between the blessed Jewish teenager of the gospels and modern young women.

She has reproduced and detailed the work of fourteen artists' and their representations of Mary, which may be found scattered throughout Australia - from our temperate island state of Tasmania to tropical North Queensland. Farrell tells us her selection was based on three varied contexts - liturgical, indigenous and contemporary.

From the all-seeing eyes of the Indigenous *Madonna of the Plains*, contrasted with the traditional icon of Mary as *Mother of God* (Theotokos), and on to the contemporary young matrons depicted in *Elizabeth meets Mary* at the C. Bar. ..., Farrell remains true to her goal of inviting the reader-viewers into their own spiritual reflection and prayer.

This book invites us to gaze, contemplate, meditate, reflect and ponder upon the mystery of Mary, mother of our Lord, as she presents Him to us. The visual images are enhanced by the poems, *To Our Lady*, by Kevin Hart and *Pieta*, by James McAuley.

Featured on the cover is a photo of the sculpture by Mark Weichard titled, *Mary, Help of Christians*, which is located at Sacred Heart Cathedral in Townsville, Queensland. Farrell comments that, "Mary's rippled blue cloak and golden aura are both structural to the work and symbolic of the seashore environment of Townsville". The back cover features Jan Williamson's 1998 painting, *Mary of the Southern Cross*, also found in Queensland.

My favourite image is a toss up between the two delightful *Mimi Ngairé*, Indigenous paintings by Richard Patrick Campbell and the very contemporary Jan Hynes painting of *The Adoration of the Magi on the Strand*.

This book would appeal to contemplative people of all age groups, and all who are willing to "treasure all these words and ponder them in their hearts" (Luke 2:19) as Mary, our model of faith, did more than two centuries ago. It would make an ideal Christmas gift.

**Reviewer: Annie Brush**



# Lights, camera, action!

## X-Men Origins: Wolverine

Starring: Hugh Jackman, Liev Schreiber, Danny Huston and Lynn Collins.  
Director: Gavin Hood.  
Rated M. 107 mins.



**T**his is the fourth instalment in the lucrative X-Men series of action films, and delves into the past to explain the origins of one of the best known X-Men mutants, Jimmy Logan – known as Wolverine, who has among other powers, deadly claws that spring from his knuckles.

Creating this role gave Australian actor Hugh Jackman his international movie profile. Jackman is one of the producers of this prequel as well as reprising the title role.

A pre-title sequence shows Jimmy Logan as a child in the 1850s discovering his mutant capabilities when he attacks his father to stop him beating up his mother. Then the opening titles are interspersed with a montage showing grown-up Jimmy (Jackman) fighting alongside his brother Victor (Liev Schreiber) in the American Civil War, in the trenches of

France in the Great War, landing at Normandy in World War 2 and fighting in choppers in Vietnam. Ageless, unable to be killed and possessed of superhuman powers, they are a more than handy fighting duo.

After Vietnam, Colonel Stryker (Danny Huston) recruits them into a special military unit with other mutants. Their first job is to go to Nigeria to find the remains of a meteorite made of the metal adamantium, but the operation is so ruthless that Logan rebels against the killing, particularly brother Victor's naked blood lust, and quits the unit.

He retires in anonymity to a remote hut in the Canadian Rockies with his lady love, the schoolteacher Kayla Silverfox (Lynn Collins) and is working happily as a lumberjack when his past catches up with him: Victor (also known as Sabretooth) is methodically bumping off the members of the mutant unit, and Kayla falls victim.

Stryker appears on the scene and persuades Logan to take on his brother and to allow scientists to inject adamantium into his body, bonding with his bones to make him indestructible. "You will suffer more pain than any human can endure but you will have your revenge," Stryker promises.

And so it goes — Logan engages in all sorts



Fr Richard Leonard SJ presents new to DVD titles. He is the director of the Australian Catholic Film Office

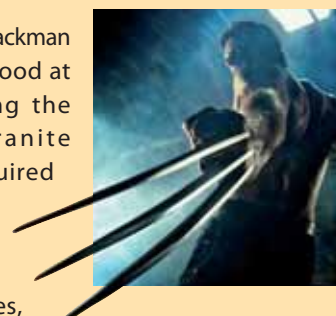
of preposterous fight sequences with sundry opponents who can fly through the air and perform all sorts of tricks until the inevitable final showdown with bad brother Victor, which takes place for maximum spectacle atop a giant nuclear reactor.

The movie delivers plenty of action, but never rises above its comic book origins. Kayla's protestations to Logan that he is more than just an animal are meant to be the film's sensitive centre, but they seem rather hollow in the midst of all the slashings, stabbings and thumpings being handed out willy-nilly.

Hugh Jackman is quite good at producing the grim granite look required by these tongue-in-cheek adventures,

and Liev Schreiber is a fine villain. Fans of the series will identify many of the mutant characters from the three earlier films and meet some new ones who will doubtless figure in further instalments.

**Reviewer: Mr Jim Murphy**



## My Life In Ruins.

Starring: Nia Vardalos, Richard Dreyfuss, Alexis Georgoulis, Simon Gleeson and Natalie O'Donnell.  
Director: Donald Petrie.  
Rated PG. 95 mins.



**T**his is a romantic comedy that satirizes tourists and the countries they come from. Nia Vardalos, who wrote and directed the popular *My Big Fat Greek Wedding*, plays the role of travel guide, Georgia, who works for Pangloss Tours. Georgia is deliberately allocated a busload of difficult and demanding tourists. Her bus is run-down and not air-conditioned.

As an up-tight ex-history Professor who has turned tour guide, Georgia feels it is her job to show the tourists the historical beauty of Greece on her four-day bus tour of the

country. Unfortunately she carries out the task in a particularly dull way, which doesn't endear her at all to her tour group.

Richard Dreyfuss plays the role of the wise widower, Irv, who wants Georgia to lighten up, and Alexis Georgoulis plays the romantic lead, Poupi Kakas, who wins her over. Simon Gleeson and Natalie O'Donnell are two Australians who join the group.

Georgia keeps on giving them all a history lesson instead of telling them what they really want to hear, which is about the joys of shopping, being romantic, and going to the beach. At the start, the people on the tour bus don't like her, but fortunate for her, there are some on the bus, who want to help, and Irv does just that.

This is a movie where the stereotypes keep firing. Slowly, the tour bus becomes a melting pot of humanity, though Georgia resists, almost to the end, finding her direction in life (in the ruins, so justifying the movie's

aptly chosen title). On the journey – before everyone turns into better human beings – the Americans are painted as obnoxious, the British as terrible snobs, the Australians as people who like beer far too much and love foul-mouthed talk, and handicapped people also get a look-in. Finally, the bus driver (Poupi Kakas), who is Greek, turns himself into his country's sex symbol to be impossibly attractive to Georgia.

Just in case the comic effect of the movie might be lost, the film also includes ethnic toilet humour to drive its point home.

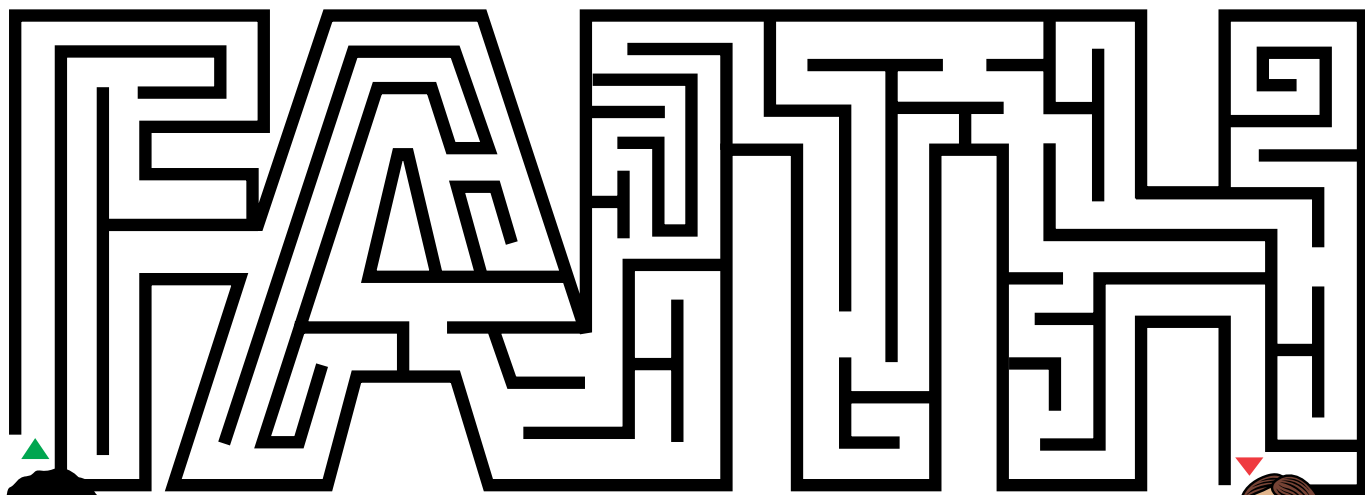
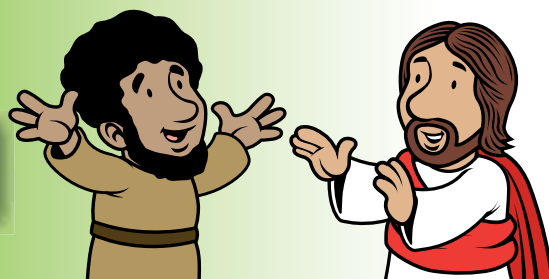
This is a tour group that moves through some spectacular scenery, and Greece supplies some truly beautiful backdrops, which is one of the endearing aspects of the film despite the behaviour of those on the bus.

As a feel-good movie in the end it is quite entertaining, and good fun should be had by most, if not by all.

**Reviewer: Peter W. Sheehan**

# The Lord helps those who have faith

30th Sunday in Ordinary Time, Year B



Bartimaeus was a blind man who begged Jesus to help him. He had faith that Jesus could make him see. Help Bartimaeus find his way to Jesus so that he can be healed.



The Lord helps those who are less fortunate - the poor, the sick and people who are sad. Write or draw about something nice you could do for someone who is poor, sick or sad.



Jesus showed his love for all people by welcoming the poor and the sick. What were some of the wonderful things he did? Circle the correct answers.

PERFORMED MIRACLES

HURT PEOPLES FEELINGS

HEALED THE SICK

FED THE HUNGRY

SAID MEAN THINGS

WELCOMED EVERYBODY

TOLD LIES

SET A GOOD EXAMPLE  
TO OTHERS



# Never see a need without **doing something about it!**

**W**hat better way to celebrate the Feast of the Blessed Mary MacKillop than to follow her example and 'get-on-ya-bike' for a good cause.

St James Catholic College at Cygnet, celebrated the 100th anniversary of Mary MacKillop's death on August 7, with an assembly featuring each class presenting aspects of Mary's life and legacy.



The assembly was followed by outreach activities in support of the Tanzanian Bike Appeal.

The College commenced the special events with a Liturgy focusing on Mary MacKillop, led by a number of grade 7 to 10 students.

With prayers and readings focusing on Mary, the liturgy involved members of the wider school community. This group included past students represented by a grandparent, a Chilean students representing the growing number of ethnic groups within the school community and Sr Martina, a resident Josephite, lighting candles alongside each class candle.

The visual focus for the prayer was a mosaic relief profile of Mary MacKillop, the mosaic was beautifully constructed by the Grade 2/3 class.



Religious Education Coordinator, Marie-Therese Smee, said each class was commissioned to do a presentation in and around the life of Mary MacKillop. All that was prescribed for their presentations was 'variety'.

"And 'variety' is certainly what we got," Ms Smee said.

"Just a few items to note were poems about Mary MacKillop and our very own Sr Martina written and presented by our Grade 5s, to a group rap by Grade 3/4, and a trendy song with Grade 8s – the latter accompanied by an array of teachers testing out their vocal chords."

"Some of our little ones did beautiful pictures of the things in the Australian landscape Mary loved, whilst Grade 7 Blue performed a piece on the Good Samaritan, a story which highlights Mary's theme, 'never see a need without doing something about it.'" This presentation was followed by a challenge to each class to fill two boxes with toys, by October for Operation Christmas Child.

"The other Grade 7 class pieced together drawings of needs in our community, before flipping them over to present a giant portrait of Mary MacKillop," said Ms Smee.

*"So just as Mary had faith and believed in the providence of our heavenly Father, we at St James also witnessed what can be achieved when we reach out to those in need"*

After the assembly there was hardly time to have lunch before each class started loading schoolbags on bikes, the bags were filled with weighty pavers in order to simulate a trip with goods for market in Tanzania. Along with donations, sponsorship was sought through the number of schoolbags a class could manage to balance on their bike, as well as the number of completed laps of the section of George Street.

Despite the continual and heavy showers that afternoon the riders persisted. Laps had to be mentally recorded, as the provided sheets disintegrated in the intermittent downpours. Yet the students pushed on with one student alone, Alex Webster, raising over \$400 for the cause.

"So just as Mary had faith and believed in the providence of our heavenly Father, we at St James also witnessed what can be achieved when we reach out to those in need," Ms Smee said.

"Consequently we were very proud to hand over \$2,200 to Mrs Leanne Prichard for the Tanzanian Bike Appeal, for the purchase of 20 bikes. Certainly this effort will make a real difference to the lives of many families."



# New Director of Catholic Education takes up chair



**T**he Archbishop of Hobart, the Most Rev Adrian Doyle, has welcomed Dr Patricia Hindmarsh as Director for Catholic Education Tasmania.

Dr Patricia Hindmarsh was recently appointed to the position, which was vacated earlier this year by Dr Dan White.

"Dr Hindmarsh comes to the position with qualifications and a wealth of experience in many areas of education, including teaching at the primary and secondary levels in Victoria, New South Wales, Western Australia and Tasmania," Archbishop Doyle said.

"Aside from significant roles such as being involved in adult educational leadership in the Mission and Justice Education Program under the Archdiocese of Sydney and a teaching role in the Warmun

Aboriginal Community in Western Australia, Dr Hindmarsh has held the position of principal in several primary schools."

Dr Hindmarsh also has a number of years working as a Senior Schools Consultant with 27 schools in the inner west and eastern regions of the Archdiocese of Sydney, experience as a house-parent in the Talamunde Youth Refuge for homeless youth (Sydney) and filled the role as a member of the Catholic Bishop's Earthcare Advisory Committee between 2001 and 2005.

"In her new role as Director of Catholic Education in Tasmania, Dr Hindmarsh will certainly be stepping into a strong educational environment which has been shaped in recent years under Dr Dan White and his excellent team and, more recently, under the guidance of the Acting Director Anthony Morgan and his team," Archbishop Doyle said.

John Hills is taking up the newly created position of Assistant Executive Director (Corporate Services) following a long career in the corporate sector, including with agribusiness and real estate company, Roberts Ltd.

"Mr Hills brings a wealth of experience to Catholic Education, especially in the field of corporate management."

"I warmly welcome them both to Catholic Education and look forward to working with Dr Hindmarsh and Mr Hills over the coming years."

Catholic education is the largest non-government education sector in the State, with a student base over 15,000, overseen by 1,000 teachers and 600 support staff, spanning 38 Catholic primary and secondary schools and colleges.



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# Weddings



Warren O'Rourke and Dianne Edwards.  
Married at St Matthew's Church, Pontville.  
Saturday, 12 September 2009.  
Celebrant, Fr Richard Ross.



## A Pilgrimage Tour to Assisi and Oberammergau

Departing Australia on Sunday, May 17, 2010  
Tourists pass through places; but people and places pass through the Pilgrim.

The pilgrimage will be led by Archdeacon Ian Palmer, Anglican priest in the Diocese of Canberra and Goulburn, with his wife Elizabeth who is a trained spiritual director.

The Palmers have led walking pilgrimages across Spain and northern Britain. This pilgrimage begins in Rome and includes stops in Assisi, Florence and Venice and the Alpine scenery. The pilgrimage will allow space but give a framework.

### A moving performance of the Passion Play at Oberammergau will be a highlight!

\$6680 pp twin share + airport and fuel surcharges.

Includes return airfares, accommodation, tickets to passion play and places of interest most meals and English guides.

**ASIA DISCOVERY TOURS : 1300 789 252**



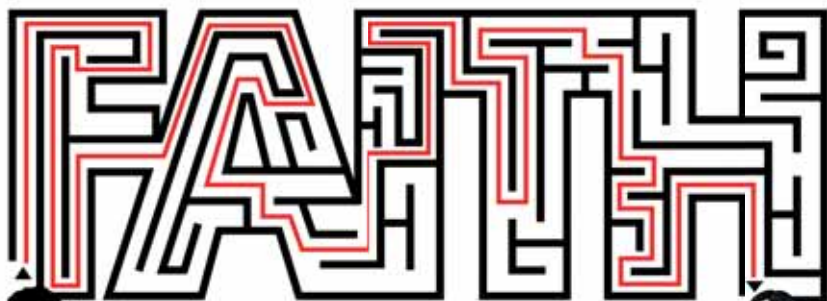
## The Little Company of Mary Sisters



To explore  
your Vocation  
in life

contact Sr Angela Darce  
03 6278 1460 or  
[vocations@bcm.org.au](mailto:vocations@bcm.org.au)

# Solutions



Bartimaeus was a blind man who begged Jesus to help him. He had faith that Jesus could make him see. Help Bartimaeus find his way to Jesus so that he can be healed.







# 15,000 Seminarians Need Your Help!

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



Seminarians at prayer in Peru

A unique way to support this cause would be to help with the training of our future priests from countries where the Church is poor, persecuted or threatened. Over the past 10 years, Aid to the Church in Need (ACN), has helped one diocese in every six around the world, and supported every seventh candidate to the priesthood. In today's economic crisis many seminaries are struggling to survive. The poverty is great and often means suitable candidates being turned away, since neither their families nor their bishops have the funds to support their training.

It is vital to the future of the Church that not one vocation to the priesthood goes astray due to lack of finance. They are the future of Christ's Holy Catholic Church. The average grant that ACN annually gives to a seminarian is \$500 - but whatever you can afford will be greatly appreciated. ACN forwards the donations directly to the local bishop or rectors of the seminaries. You can be assured of their prayers both now and when they come to offer the Holy Sacrifice of the Mass.

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

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

To send your donation please fill out the coupon below and tick the box\* if you would like to receive the complimentary Papal rosary and prayer card.



**Help Seminarians from Poor and Oppressed countries to become Priests**

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Phone/Fax No: (02) 9679-1929 E-mail: [info@aidtochurch.org](mailto:info@aidtochurch.org) Web: [www.aidtochurch.org](http://www.aidtochurch.org)

Tasmanian Catholics

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

☐ **Yes please send me the Papal rosary and Holy card\***

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

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Expiry Date \_\_\_\_/\_\_\_\_/\_\_\_\_ Signature.....

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