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Plenary Council 2020/21: An initial impression of the journey



Archbishop Christopher Prowse
Apostolic Administrator of the Wagga Wagga Diocese

Dear Friends in Christ,
One of my favourite passages of scriptures is from Psalms 127: *“IF THE LORD DOES NOT BUILD THE HOUSE, IN VAIN DO THE BUILDERS LABOR”* (Psalm 127/1)

Biblical poetry often uses a dual meaning. This psalm’s image is a good example. We immediately understand that “building a house” means constructing a physical edifice. But in the biblical mind, it also can mean inter-personal arrangements that are pleasing to God.

In the New Testament, Jesus, in His Life, Death and Resurrection, has inaugurated the Kingdom of God. Through our Baptism we have become co-responsible to “building up” the Kingdom of God in our own time and place.

All this is done, as the psalm directs, by placing our every confidence and trust in the Grace of God working among us and through the subtle power of the Holy Spirit.

Ultimately, it comes down to following our own Catholic Spiritual Wisdom and Tradition perhaps best articulated by St Ignatius Loyola (1491-1556).

He is attributed to have said: *“Pray as if everything depends on God, work as if everything*

depends on you.”
I thought of this Ignatian gem many times since we have begun in the Archdiocese our ‘Listening and Dialogue’ sessions as part of our journey to the Australian Plenary Council of 2020/2021.

My initial observation so far is that we have struggled to truly answer the essential question of these sessions:

“WHAT DO YOU THINK GOD IS ASKING OF US IN AUSTRALIA AT THIS TIME?”

Pragmatic Australians seem to move too quickly to the “everything depends on US” aspect, without truly pondering on the other vital dimension that “everything depends on God.”

I believe finding the balance between those two poles is the vital challenge. This is a task of deep conversion. It requires a true humble and docile listening to what “God is asking of us in Australia at his time”

You may wish to read carefully my PASTORAL LETTER on this (www.cgcatholic.org.au) and other matters pertaining to the PLENARY COUNCIL (www.plenarycouncil.catholic.org.au)

This Grace of conversion that we are seeking nationally and as an Archdiocese will truly

test our Christian maturity. Not seeking this gift from the Lord Jesus will mean we will become increasingly polarised and reduced to mere religious ideological factions.

“Lord Jesus, deliver us from this evil!”

Our initial attempts so far in responding to the challenges of the Plenary Council have

been credible. Attendances at meetings to date have been encouraging. The tone has been generally respectful. The facilitators have shown skill and are earnest.

“Lord Jesus, help us to be the people you want us to be in these troubled times for faith communities throughout Australia. AMEN.”

This Grace of conversion that we are seeking nationally and as an Archdiocese will truly test our Christian maturity.



St Ignatius Loyola (1491-1556)



TOGETHER IN THE DIOCESE OF WAGGA WAGGA

is published monthly, eleven times per year, and is available free at parish churches, schools, presbyteries and religious houses throughout the Wagga Wagga Diocese.

Publisher
The Diocese of Wagga Wagga
McAlroy House
205 Tarcutta Street
Wagga Wagga NSW 2650

Editor/Designer
Karene Eggleton

Printer
The Riverina Media Group
Peter Street Wagga Wagga 2650

Submissions
TOGETHER would not be possible without the voluntary labour and cooperation of many contributors from within the diocese and beyond. Submissions for publication are most welcome but not always guaranteed to be printed.

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Copy deadline
15th of the month prior to publication

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Prayer Intention for August Pray with Pope Francis

Universal: The treasure of Families

That any far-reaching decisions of economists and politicians may protect the family as one of the treasures of humanity.



Points for meditation
How do I imagine the life of the Holy Family—Jesus, Mary and Joseph? How do I allow their values to shape my values regarding money, work, chastity, etc.?

Scripture
Mark 10: 13-14: *And people were bringing children to him that he might touch them, but the disciples rebuked them. When Jesus saw this, he became indignant and said to them, “Let the children come to me . . .”*

Visit this link to hear the Pope deliver his August prayer:
<http://popesprayerusa.net/category/pope-video/>



Prayer for the election of a Bishop

O God, eternal shepherd, who govern Your flock with unfailing care, grant in Your boundless fatherly love a Bishop for the Diocese of Wagga Wagga who will please You by his holiness and to us show watchful care. Through our Lord Jesus Christ, Your Son, who lives and reigns with You in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Jubilarians Mass:

On Tuesday 17th July a Mass was concelebrated in the Cathedral with Archbishop Christopher Prowse and Priests of the Diocese. Jubilarians; Monsignor Michael Burgess (60 years ordained), Father Anthony Loth (60 years ordained) and Father Martin Cruickshank (25 years ordained) were remembered on that occasion.

Homily - Archbishop Christopher Prowse
Apostolic Administrator for the Diocese of Wagga Wagga
Tuesday 17 July 2018
St Michael's Cathedral
Jubilarians Mass

Readings
Isaiah 7:1-9
Gospel
Matthew 11:20-24

We gather today in this Holy Mass to thank the Lord for the Priestly service that he has given to all of us, but particularly to Monsignor Michael Burgess and Fr Tony Loth who each are celebrating in this year their 60th anniversary to the Priesthood. We also pray for and give thanksgiving for 25 years of Priestly service from Fr Martin Cruickshank.

I particularly welcome so many Priests, Deacons and Seminarians of the Diocese of Wagga Wagga. I am delighted to see at this Mass quite a few of the Religious and lay faithful here to give thanks to God from whom all blessings flow.

Scripture readings are at times quite subtle and almost poetic. Other times the scriptures can be quite direct and without ambiguity.

At the end of today's First Reading, the latter is the case.

In unambiguous terms, the prophet Isaiah states God's word to the people of God "If you do not stand by me, you will not stand at all."

The life of all Missionary Disciples, by virtue of our Baptism, requires unambiguous and uncompromising commitment to Christ. It is important for us to note that God stands alongside and within us.

It is always His Grace Initiative, it is always an encounter with Christ and it is under his Grace that we serve God's people, particularly in the ministerial Priesthood.

The supremacy of Grace is something that all Priests should be very comfortable in sharing with God's people in their homilies and teachings but also amongst themselves as Priests.

Sometimes as a Bishop, I have noted that as I attend the funeral of a Priest and listen to the eulogy given by a fellow Priest that my head becomes full but my heart seems to be quite empty.

Perhaps too often we refer simply to a deceased Priest's appointment as a Priest in various Parishes. We might also talk about his "accomplishments" with regard to schools or Parishes that he extended or advanced and some of the practical contributions that he has made.

All of these matters are of significance but, to me as a Bishop, I would also like to hear from fellow Priests, especially at his funeral, on how their deceased Priest friend has lived out his vocational calling throughout his life.

What has been the vocational "energy" that has motivated him throughout his whole life? We must make sure that stories of Priestly performance do not get in the way of the divine presence that has animated a Priest throughout his entire Priesthood.

More recently, I attended the in-service of Priests not of this Diocese but in the Canberra Goulburn Archdiocese. I had left the room for an interview and when I returned, the session

was already halfway through its duration. I did notice a wonderful atmosphere of Gospel "energy" in the room. Priests gathered in small groups and I could see by looking that they were truly listening to each other. I then found out that the facilitator had asked them to share their stories of why they became a Priest. As they shared and listened to each other their "genesis stories" of why they became a Priest, I could see that this was giving each one of them great delight and a great deal of spiritual strength.

Later on, I asked some of the Priests why were they so fascinated by the vocation stories? I had presumed that each Priest knew of each other's vocation stories. This is where I was wrong. It was the first time many had heard of the vocation stories of their Priest friends. This is despite the fact that they had been working alongside them for many years.

We can never underestimate how our stories of God's Grace in us for our whole life, but particularly before we join the seminary, can really help others, particularly Priests. Stories of Grace always attract. Our human vulnerability and our human docility in the midst of the divine calling always gives spiritual power to God's people.

I wonder here in the Diocese of Wagga Wagga whether the Priests have listened to each other tell of their vocation stories.

If we were in a different setting, I would be inclined to ask our three Jubilarians to stand up and talk about their vocation stories, and how they have lived these out over the last 60 or 25 years! I think the Jubilarians will be delighted to know that I will not be doing that this time!

All of this is to do with the universal call to Holiness, a pivotal teaching of the Vatican II Council.

For a Priest his telling of his vocational stories, not only to God's people in his homilies and teachings but also to his brother Priests can articulate the call to Holiness in a practical mode.

There is a wonderful teaching on Holiness in the recent



Archbishop Christopher Prowse leads the Jubilarians Mass



L-R: Monsignor Michael Burgess , Fr Martin Cruickshank, Archbishop Christopher Prowse and Fr Tony Loth (seated)

Apostolic Exhortation of his Holiness Pope Francis and it is called "GAUDETE ET EXSULTATE" (Rejoice and Exult) (19/03/2018).

Pope Francis in chapter two of this wonderful exhortation offers us two subtle enemies of Holiness in today's world.

Firstly, there is "contemporary Gnosticism", an intellectual subjectivism about our relationship with God. It is almost as if some among us have a particular intellectual understanding of the faith that they feel sets them apart from everybody else. There can be a lot of arrogance in this understanding.

I can see this sometimes when we organise a regional or national conference on some topic. Sometimes one of the first questions is – "Who can we get from overseas to tell us about this topic?" This is an important question but it should never be the first question. The idea that somebody has possession of a particular knowledge of a certain faith topic to which very few of others have access to, is a subtle form of Gnosticism.

In addition, Pope Francis talks about a similar revival in today's contemporary world of the ancient heresy of not only Gnosticism but also

Pelagianism. Here our personal effort wins the day! Yes, there is the understanding that God is with us. However, Palagenism suggests that it is human effort that is of paramount importance and that God will bless the efforts that we make as we go on with life. This is completely different from the Catholic approach were Grace is the animating force in all our lives as Christians. We respond to the Grace given to us by God every moment of our life. It is not simply a human project.

A Priestly ministry that tries to control God has no power to change the human heart. Trying to control or delete the active presence of God in our life is somehow or other denying that the Holy Spirit is amongst us animating us in our Priestly ministries.

Pope Francis would insist that our Priestly ministry, as indeed our entire Christian life, is to allow God to be "A God of surprises" in our missionary ministry of healing and conversion.

Let us now continue our Mass praying for God's blessing upon all of us, especially in thanksgiving for our wonderful Jubilarians here present with us at this Mass.



Archbishop Christopher Prowse during the Mass

It is a gift to you from your Heavenly Mother

Whosoever dies in this garment shall not suffer eternal fire

- promise of Our Lady to St. Simon Stock on July 16, 1251

wool without plastic casing and should not be pinned or affixed to clothing. It is worn over the head, under one's clothes, with one square of wool hanging on the chest and the other on the back. Pictures are not necessary. Brown Scapular of Our Lady of Mt. Carmel.

The Sabbatine Privilege

The Blessed Virgin of Mount Carmel has promised to save those who wear the scapular from the fires of hell; She will also shorten their stay in purgatory if they should pass from this world still owing some debt of punishment.

This promise is found in a Bull of Pope John XXII. The Blessed Virgin appeared to him and, speaking of those who wear the Brown Scapular, said, *"I, the Mother of Grace, shall descend on the Saturday after their death and whomsoever I shall find in purgatory I shall free so that I may lead them to the holy mountain of life everlasting."*

The Blessed Virgin assigned certain conditions which must be fulfilled:

- Wear the Brown Scapular continuously.
- Observe chastity according to one's state in life (married/single).
- Recite daily the Little Office of the Blessed Virgin OR Observe the fasts of the Church together with abstaining from meat on Wednesdays and Saturdays OR With permission of a priest, say five decades of Our Lady's Most Holy Rosary OR With permission of a priest, substitute some other good work.

Pope Benedict XV, the celebrated World War I Pontiff, granted 500 days indulgence for devoutly kissing your scapular.

The Morning Offering

O my God, in union with the Immaculate Heart of Mary (here kiss the scapular as a sign of your consecration), I offer Thee the Precious Blood of Jesus from all the altars throughout the world, joining with It the offering of my every thought, word and action of this day. O my Jesus, I desire today

to gain every indulgence and merit I can, and I offer them, together with myself, to Mary Immaculate, that she may best apply them to the interests of Thy most Sacred Heart. Precious Blood of Jesus, save us! Immaculate Heart of Mary, pray for us! Sacred Heart of Jesus, have mercy on us!

The Popes and the Brown Scapular

Pope Leo XIII: "The Carmelite Scapular's nobility of origin, its extraordinary spread among Christian peoples for many centuries, the spiritualizing effects produced by it and the outstanding miracles worked in virtue of it render the Scapular of Carmel commendable to a wondrous degree."

Pope Pius XI: "In consideration of the munificent goodness of the heavenly Mother towards her children, it surely ought to be sufficient merely to exhort those who belong to the Scapular Confraternity to persevere in the holy exercises which have been prescribed for the gaining of the indulgences to which they are entitled."

Pope Pius XII: "All Carmelites, whether they live in the cloisters of the First or Second Orders or are members of the Third Order or of the Confraternities, belong to the same family of our Most

Blessed Mother and are attached to it by a special bond of love. May they all see in this keepsake of the Virgin herself a mirror of humility and purity; may they read in the very simplicity of the Garment a concise lesson in modesty and simplicity; above all, may they behold in this same Garment, which they wear day and night, the eloquent expressive symbol of their prayers for divine assistance."

Pope John XXIII: He spoke "of the Mother of God who is honored in this Church of Our Lady of Mount Carmel. Devotion to her becomes a necessity; towards Our Lady of Mount Carmel we are drawn with a most tender, yet irresistible, attraction."

Pope Paul VI: On speaking of Marian devotions, especially of the Scapular, says "Let the faithful hold in high esteem the practices and devotions to the Blessed Virgin approved by the teaching authority of the Church. It is Our conviction that the Rosary of Mary and the Scapular of Carmel are among these recommended practices. The Scapular is a practice of piety, which by its very simplicity is suited to everyone."

The Rosary and the Scapular are inseparable. Pray the Rosary daily.

Frequently asked questions:

1. What is Our Lady's promise in wearing the Brown Scapular?

"Whoever dies invested with this Scapular shall be preserved from the eternal flames. It is a sign of salvation, a sure safeguard in danger, a pledge of peace and of my special protection until the end of the ages."

2. What are the conditions requisite for gaining the Our Lady's promise of the Brown Scapular?

- To observe exactly what has been prescribed regarding material, color, and shape of the Scapular.
- To be enrolled in the Scapular by a priest.

- To wear it continually.

Please note that there are no special prayers or good works that are necessary to receive the promise. The Scapular is a silent prayer that shows one's complete consecration and dedication to the Blessed Virgin Mary. The Scapular is a devotion whereby we venerate Her, love Her, and trust in Her protection, and we tell Her these things every moment of the day by simply wearing the Brown Scapular.

3. Who may be invested in the Brown Scapular?

All the Catholic faithful should be enrolled. It is customary for children to be enrolled after their

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Our Lady of Mt Carmel

History

In the year 1251, in the town of Aylesford in England, Our Lady appeared to St. Simon Stock, a Carmelite. She handed him a brown woolen scapular and said, *"This shall be a privilege for you and all Carmelites, that anyone dying in this habit shall not suffer eternal fire."* In time, the Church extended this magnificent privilege to all the laity who are willing to be invested in the Brown Scapular of the Carmelites and who perpetually wear it.

Devotion

True devotion to the Blessed Virgin Mary consists in three things: Veneration, Confidence and Love. By simply wearing the Scapular, we can tell her every moment of the day that we venerate her, love her and trust in her protection.

The Scapular Is a Silent Prayer

As Our Lord taught us to say the Our Father, Our Blessed Mother taught us the value of the scapular. When we use it as a prayer, Our Lady draws us to the Sacred Heart of Her Divine Son. It is good, therefore, to hold the scapular in the hand. A prayer offered while

holding the Scapular is as perfect as a prayer can be. It is especially in time of temptation that we need the powerful intercession of God's Mother. The evil spirit is utterly powerless when the wearer of a scapular faces temptation, calling upon the Holy Virgin in this silent devotion. *"If you had recommended yourself to me, you would not have run into such danger,"* was Our Lady's gentle reproach to Blessed Alan de la Roche, one of her devoted servants.

Enrolment in the Confraternity

To be eligible for the scapular promise, one must be enrolled in the Brown Scapular Confraternity. This is a simple ceremony which can be performed by any priest. The members of the Confraternity have the added benefit of sharing in all the spiritual benefits of the Carmelite Order.

According to a statement made by the Carmelite Fathers at the National Scapular Center, every priest now has the right to invest the faithful in the Brown Scapular and to substitute the rosary in lieu of the Little Office.

The scapular must be 100%

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Brown Scapular of Our Lady of Mt Carmel

First Holy Communion. Even infants can be invested.

4. How do I enroll in the Brown Scapular?

Any priest can enroll or invest you in the Brown Scapular. There is a formula of investiture that the priest performs. If you would like a copy of the investiture formula, please go to this link and scroll to the bottom of the page: <http://www.sistersofcarmel.com/brown-scapular-information.php>

5. Who can enroll me in the Brown Scapular?

Any Catholic priest can enroll you. It was once customary that only the Carmelite Fathers were permitted to enroll the lay faithful, and special permission was needed for any other priest to perform the ceremony. However, this devotion has spread so far and wide throughout the Catholic world that now the Church has given permission to all priests to invest the faithful in the Brown Scapular.

6. Is there a special formula for investiture?

Yes. If you would like a copy of the investiture ceremony, please click on this link and scroll to the bottom of the page: <http://www.sistersofcarmel.com/brown-scapular-information.php>

7. What is the Confraternity of the Brown Scapular?

Once invested in the Scapular, a person automatically becomes a member of the Confraternity

of the Brown Scapular. What is meant by the Confraternity is that, having been enrolled in the Scapular, you belong to a spiritual family whereby you have the privilege of being affiliated with the Carmelite Order, participating in the merits of the Carmelite Fathers and Religious in life and in death, as well as receiving the promises of Our Lady through the Scapular. Although at one time it was customary to inscribe one's name in the Confraternity Register (the parish priest would do this for all those he enrolled by sending the names to a Carmelite convent where the Confraternity was canonically erected), it is no longer the practice to do so. Part of the reason for this is that the Scapular has become, thanks be to God, such a universal sacramental and devotion that the Church has taken away this obligation upon the lay faithful. It is sufficient to be invested in the Scapular to be a member of the Confraternity.

8. How do I enroll in the Confraternity?

By being invested in the Brown Scapular by a priest.

9. Can an ordained deacon enroll a person in the Brown Scapular?

No, an ordained deacon cannot enroll a person in the Scapular. Only an ordained priest of the Catholic Church can perform the investiture.

10. How must I wear the Scapular in order to receive its benefits?

You must wear it over the shoulder so that one part hangs over your chest and the other side hangs over the back. Both parts cannot be carried in the front or the back, otherwise, the wearer runs the risk of not receiving the promise.

11. May the Scapular be fastened or pinned to my clothing?

No. It must hang over the shoulders with one side hanging in the front and the other side hanging in the back.

12. Does the Scapular have to be 100% wool?

Yes. Cotton, silk, and any other material is strictly forbidden.

13. May I use a chain instead of a cord for my Scapular?

Yes, just as long as the scapular itself is 100% wool.

14. What shape does the Scapular have to be?

It must be oblong or square. It cannot be oval, round, or polygonal.

15. May the Scapular have any other images on it?

It is permitted to ornament the Scapular with images or pictures, such as Our Lady of Mt. Carmel or the Carmelite shield. However, the wool brown color of the Scapular must predominate.

16. Does the Scapular have to be touching the skin?

No, it may be worn over or under any part of the clothing.

17. May one wear a different color of the Scapular?

Different colour Scapulars do exist as sacramentals in the Church for other devotions, such as the Red Scapular in honor of Our Lord's Passion. However, the Brown Scapular that the lay faithful wear is a miniature of the Carmelite Religious Habit, and since that Habit is brown in color, it has always been regarded as the proper colour for the Scapular. However, black wool is permissible.

18. Must I always wear the Scapular or may I take it off?

In order to receive the promise,

the Scapular must always be worn. We must understand that by wearing the Scapular we show our consecration and devotion to the Blessed Virgin. Our Blessed Mother cannot be pleased in any one who out of vanity or fear takes it off whenever it is not convenient to wear it. By wearing it we make an open profession of our faith, confidence, and love of Her.

19. May I take my Scapular off to bathe?

Yes.

20. May I wear a Scapular Medal as a replacement for my Scapular?

No. However, our modern Popes, notable St. Pius X and subsequent Popes, have declared that in necessary cases such as in foreign or tropical climate missions, the Scapular Medal may be worn instead of the wool

Scapular. But if the Scapular Medal is worn for insufficient reason, such as vanity or convenience, the wearer runs the risk of not receiving the benefit of the Scapular promise. It is important to remember that the small Scapular worn by the lay faithful is meant to be a miniature version of what the Carmelites wear as part of their Religious Habit, which is never substituted for anything else.

21. If I need a new Scapular, do I need to be re-invested?

No. If your Scapular has worn out or has broken, you only need to get another one and put it on. The blessing and investiture is still valid for the new Scapular, since the blessing is predominately given to the person who is invested in the Scapular.

22. What are the indulgences granted to those who devoutly wear the Scapular?

- A plenary indulgence on the day of receiving the Scapular. Conditions: Confession and Communion.
- Plenary indulgence at the moment of death. Conditions: Confession, Communion, and devout invocation with the lips, or at least with the heart, of the Holy Name of Jesus.
- Reciting the Office of the Blessed Virgin Mary devoutly – 100 days indulgence.
- Each time the Scapular is kissed – 500 days indulgence.

23. What is the Sabbatine Privilege?

It is the promise piously to be believed, that the Blessed Virgin Mary gave to Pope John XXII in a vision, that She will deliver Her faithful children who have worn the Scapular devoutly from purgatory soon after their death, notably the first Saturday after death. "As a tender Mother, I will descend into purgatory on the Saturday after their death, and will deliver them into the heavenly mansions of life everlasting." (Words of the Blessed Virgin Mary to Pope John XXII). This Sabbatine Privilege was promulgated and taught through the famous Bull *Sacratissimo Uti Culmine* (Sabbatine Bull) of Pope John XXII in 1322 and given definitive ratification in 1908 by the Holy See.



24. What are the requirements for obtaining the Sabbatine Privilege?

- To wear the Brown Scapular continuously.
- To observe chastity according to one's state in life.
- The daily recitation of the Little Office of the Blessed Virgin Mary OR to abstain from meat on Wednesdays and Saturdays OR with the permission of a priest say 5 decades of the Holy Rosary.

Sources:

- <http://www.sistersofcarmel.com/faqs-the-brown-scapular/>
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- Decrees of the Sacred Congregation of Indulgences and Holy Relics, 1844-1868
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- Apparitions and Shrines of Heaven's Bright Queen by William J. Walsh
- Carmelite Devotions compiled by a Carmelite Tertiary, 1956.
- Catholic Encyclopedia

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Fr Steven Ledinich led the Brown Scapular Enrolment in the Confraternity at Vianney College.

by Karene Eggleton Together Editor/Designer

It was a very cold winter's morning on Saturday 21 July at Vianney College but inside St Mary's Chapel was filled with warmth of the pending enrolment ceremony.

Fr Steven Ledinich led the weekly Mass along with Deacon Jomar and a seminarian.

Fr Ledinich spoke to the history of the Brown Scapular and it's promotion of many saints and the many miracles that have occurred from wearing it. Especially those wearing it with devotion.

Wearing with devotion of the scapular gives sabbatine privilege where on the first Saturday after your death you will be released from purgatory.

Fr Ledinich spoke of a miracle that occurred during the Spanish Civil War in the 1930's where seven communists were arrested and imprisoned. The priest offered them confession before execution and six of the prisoners agreed to wear the brown scapula and confess. One refused but was forced to wear the brown scapula by his friends and he made no confession.

After all seven were executed, six of the men still had their scapulars on but the seventh man's scapular was found separate to his body as he didn't truly believe nor embrace the devotion.

Fr Ledinich encouraged those that wear one to foster devotion and to promote it to others.

There were four participants being enrolled in the Confraternity and it was quite a privilege to be able to witness such a precious moment in their lives.

The atmosphere was one of love and I must admit, I got



Above: Fr Ledinich leading the weekly mass with Fr Paul Lu.

Right: Fr Ledinich speaking about the history of the Brown Scapular.



Fr Ledinich blessing the brown scapulars.



Above: Fr Ledinich places the scapular on Elizabeth Vella.

Left: Performing a blessing at the ceremony.



Manus Island: Five years on

by Fr Maurizio Pettena, CS
Director, Australian Catholic Migrant and Refugee Office

On 19 July 2013, the then Prime Minister, Kevin Rudd, and Prime Minister of Papua New Guinea, Peter O'Neill, signed the regional resettlement agreement between Australia and Papua New Guinea. The agreement, a follow-up on the Joint Partnership Declaration signed in May 2013, was for any future maritime arrivals entering Australian waters to be transferred to Manus Island for processing and resettlement in Papua New Guinea.

Today marks five years since the Australian and Papua New Guinean governments signed this agreement. In this time, we have heard and seen many tragic consequences of our government's harsh policy of indefinite and inhumane detention of asylum seekers at Manus Island, and the subsequent transit centres in Lorengau.

channels. This date reminds us that the history of migration has now reached dramatic and tragic heights. Every day, we witness the flight of millions of people, many of whom are children and youth. Every day, we witness their rejection. This may still have the power to move public opinion; above all, this shows the limits of the systems of protection of the international community.

The Catholic Church has always advocated for and insisted on the importance of taking a holistic and integrated approach, focusing on the dignity of the human person. The human rights and dignity of these refugees must always be respected, and be the first consideration, for decision-makers. Australia must also look at adopting national policies that prefer alternatives to detention.¹

Pope Francis echoes the words of the Gospel: "Every stranger who knocks at our door is an opportunity

"Every stranger who knocks at our door is an opportunity for an encounter with Jesus Christ, who identifies with the welcomed and rejected strangers of every age". (Matthew 25:35-43)

In these five years, we have seen riots take place and have seen the death of seven asylum seekers on Manus Island -- with some taking their own life. The deteriorating mental health of these men is of the utmost importance. Inadequate access to healthcare as well as substandard living conditions have all added to the hardships endured by these men. The indefinite nature of their situation continues to negatively impact their mental wellbeing.

In 2016, we saw some hope with the announcement of the agreement between Australia and the United States, which would see around 1200 refugees relocated to the US. However, this avenue will not be available for all. For many, it remains a protracted situation. Permanent and durable solutions, respecting the dignity of the human person, must be found, exploring and enacting alternative humanitarian

for an encounter with Jesus Christ, who identifies with the welcomed and rejected strangers of every age". (Matthew 25:35-43).²

The Holy Father qualifies this "encounter" with four verbs and actions: "Welcoming, protecting, promoting and integrating migrants and refugees"³ and calls on all people to promote the culture of the encounter.

1: Point 3.d, Towards the Global Compacts on Migrants and Refugees 2018: 20 Action Points, Migrants and Refugee Section, Integral Human Development, Vatican City.

2: Francis, Message, 104 World Day of Migrants and Refugees

3: Idem.



Striving to make a difference in communities worldwide



FIGHTING ON: After retiring from the Wagga Catholic Schools Office, John Goonan had thought he was settling into a quieter life, until a new opportunity appeared. Picture: Jody Lindbeck

by Jody Lindbeck
Daily Advertiser

People around Wagga know you for your work with the Catholic Mission, but you started as a teacher. What's the story there?

Well, after 43 or 44 years in education I retired at the end of 2013, and was looking forward to the quiet life. Bishop Hanna called me in one day after a couple of months, about March or April and said 'I've got the perfect job for you'. I said 'I don't want a job. I've retired. I'm taking it quietly'.

We'd planned a trip, the wife and I, to go overseas together, which we'd never done. Around England, Scotland, Wales and a European river cruise. We had a great thing planned. So, the Catholic Mission had to wait until after that.

About August 2014, I finally started.

How did you begin your career?

I started off as a teacher in 1969, and I was in a school for blind and partially-sighted children, teaching there for 12 months.

I learned a hell of a lot from those kids. I don't think they learned much from me, but I learned a lot about resilience and coping and adaptability and all that sort of thing, which was great.

Then I taught in Wagga – at Henschke – for a while, in Gosford, Sydney, Geelong

and St Albans in Melbourne. I moved around quite a bit.

A job came up in Wagga that looked interesting, so I applied for that and got it in July 1990 in the Wagga Catholic Schools Office. The title then was supervisor of schools.

Did you miss teaching?

I did, yes, very much. But the job involved visiting the 28 schools around the diocese, so I was in schools three or five days a week, with a different school and a different group of kids every day, and that was great.

So were you able to take some of those skills from education into the role with the Catholic Mission?

Yes, with that job in education, you have to work with parish priests, so you get to know them and school principals, and most of Catholic Mission's fundraising is through parishes and Catholic schools – got a bit of a captive market I suppose – so it's been quite easy ringing up parish priests and saying 'can I help you, what would you like' and 'here's the material'.

Schools ask me to come. They know I get on well with kids, so at various times of the year – but in September and October there's a heck of a lot going on – I spend time visiting schools and talking about the current cause.

I do it as a social justice focus – and that's something I'm pretty passionate about – that fits in well with that role. With

secondary kids, I talk about advocacy work for children in detention.

Have you had the chance to visit any of these places?

I went to Cambodia for 10 days and saw what's going on there and it's quite extraordinary. We saw Buddhist monks and Catholic communities working together and sharing resources in schools. It's just a fantastic image of what can be done when people get together to rebuild a nation after the horrid years of Pol Pot.

The roads were terrible. You had a headache after an hour of trying to get from A to B and bouncing around.

There is an emphasis in schools on keeping kids in touch with their culture which was almost taken away: The color, the life, the whole thing was wonderful.

At the start of this year, I had 10 days in Myanmar, which was very different. They're just coming out of 50 years of military dictatorship, and the poverty was quite extraordinary.

We saw women pushing bitumen into the holes in the roads with their bare hands while the cars drove around. There was no 'slow to 40' or 'workmen ahead' or whatever. They were just doing it.

We went from Kalay to Hakha. Hakha's right up in the mountains in Chin state. There's quite a few people from Chin here in Wagga who were refugees.

After a long career in education, John Goonan was planning to retire. Instead, he has found a new role and renewed interests with the **Australian Catholic Mission**.

It took us 10 hours to go 108 kilometres. There were landslides, there were all sorts of hold-ups and winding around. It was very different to here.

The focus there is on education. The bishops of Cambodia realise that without education, the country will never get back on its feet. The military took over all the schools and taught purely by rote. People were taught what they 'needed to know' and that was that.

Education is everything isn't it?

It is. I saw a quote just the other day: 'the future of our country is in the classroom today' and that's so true.

Do you think Australian kids don't quite understand how lucky we are to have our school system?

Oh, for sure. I think Australia in general takes for granted that the rest of the world is like this.

At a little town in Uganda called Bujuni, up in the hills, there is a health centre there that we wanted to help. It's mainly maternity. Pregnant women even came in on the back of motorbikes to deliver in a ward that had no running water inside it.

The people of Australia have really rallied. We've bought

an ambulance, we've bought a humidicrib, we've bought an ultrasound machine. They're building a proper maternity ward that will have cubicles and running water and so on.

It's rewarding when you get the feedback and I love telling the people 'look I'm not just here for more money, I want to tell you last year this is what we did thanks to your help'.

Because it is a national appeal across Australia, even if people can only afford \$5, they can see that when all those \$5 come together, we can do fantastic things like buy an ambulance or set up a new maternity ward.



To donate to the Catholic Mission please contact John Goonan Wagga Wagga Diocesan Director of Catholic Mission on 0428 970 445 or email waggawaggadirector@catholicmission.org.au



John Goonan with an artwork created to protest against children in detention.

Why did I become a Sister?

A vocation is not a job. A vocation is your whole life. Simple, but profound all at once.

by **Sister Rita Malavisi rsj**
Sisters of Saint Joseph of the Sacred Heart



Sister Rita Malavisi rsj

The most common question I am asked is, why did you become a Sister? That's probably the hardest question to answer.

Maybe married people get asked – “How do you know that “he/she” is the one?” The answer is probably quite simple “You just know”.

Following your heart, following your deepest desire.

A vocation is not a job. A vocation is your whole life. Simple, but profound all at once. Vocation from the Latin word: vocare: “to name or call”.

It takes great conviction to follow a vocation – to follow a call, that you can’t really name or explain to others.

Growing up in Australia from a Middle Eastern / Mediterranean family, my faith

was treasured and encouraged. Family values of support and care of one another, reaching out to others, knowing your family background were all explored and appreciated. Not one vocation was put higher than the other. Priests and Religious were always respected and I knew growing up that all vocations through Baptism were valued. But how and when did I discover I might have a vocation to Religious Life?

After finishing secondary school at Year 12, I was involved in youth leadership training in Rosies (held in Rosebud, Victoria in those days). It was through this training and involvement that I discovered that Religious Life would be an enormous gift to me, and to the Church. Mary MacKillop took her final vows on 8 December 1869 and the next year she wrote this profound statement in a letter to her mother, Flora:

“Believe in the whisperings of God to your own heart”.

I listened to those whisperings and I realised that God was not asking me to be perfect, God was only asking me to be faith-filled. And so, using the vow formula for the Sisters of Saint Joseph, *“I give myself completely to God, and I choose to express this commitment in joyful and loving service of God and the Church”*, I made my commitment to Religious Life on 8 July 1989.

So how did I know? I had a sense that my life without being a Religious sister would somehow be incomplete. It was a call I sensed deep inside myself.

My life as a sister has opened new horizons for finding joy.



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Things to do...
Birdwatching
Lawn bowls
Fishing
Golf Club
Heritage Walks
Juru Walking Trail

and see...
Artspace Gallery - Local Art Gallery
Ashworths - Treasures of the Earth Rock Display & Jewellery
Art Nature Display - Australian zoology in an artistic display
Bi-centennial Fountain
Burdekin Bridge "Silver Link"
Burdekin Falls Dam
Burdekin Library
Burdekin Machinery Preservationists Display
Burdekin Prawn Farm
Burdekin Theatre
Charlie's Mill - WWI historic site
Cane Cutters - Giant Sculptures
Gubulla Munda - Giant Snake Sculpture
Brandon Heritage Precinct - Machinery Preservation and Historical Display
Hutchings Lagoon
Lilliesmere Lagoon Wetlands
Lions Diorama
Living Lagoon Sculptures
Lyndy's Beach, Alva
Mt Inkerman Lookout
Mt Kelly Lookout
Murals
and more...

Conference Schedule

Friday 14	Opening Mass 5:30pm Meal & Greet 6:30pm @ Burdekin Theatre Foyer
Saturday 15	Conference Saturday Evening Formal Dinner
Sunday 16	Conference Sunday Evening Closing Mass & BBQ
Monday 17	Touring the Burdekin district

Transfers available Friday from Airport to Ayr

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Sisters of Mercy celebrate 150 wonderful years in Albury 1868 - 2018

by John Rochester
Communications Manager
Institute Centre

On July 21 and 22, hundreds of people gathered in Albury to give thanks for 150 wonderful years of the Sisters of Mercy in the community.

On July 22 1868, eight women arrived in Albury after having made the journey from Goulburn.

Over the next 150 years, the Sisters have been involved in education, health, social services, as well as various roles supporting local Catholic parishes.

The commemorative activities included a thanksgiving liturgy in the former Sisters of Mercy Chapel on Olive Street, a historical exhibition in the Slattery Catholic Centre, Mass at St Patrick's Church and a celebratory lunch.

More than 60 Sisters were present, which was also a wonderful opportunity to catchup with 'old friends'. Former Sisters, civic leaders, former students, patients, ministry staff, family and friends also joined in the celebrations.

Sr Shirley Garland RSM, who was part of the organising committee, said the weekend's activities highlighted the history of the Sisters over the past 150

years, as well as showcase the vibrant and active ministries that continue today.

"We remembered the many remarkable women, both living and those no longer with us, who worked tirelessly and selflessly to make a positive difference in the lives of others.

"It is their legacy that we particularly honoured and celebrated.

"We also gave thanks to the local Albury Community, without whose support we would not have been able to achieve all that we have over the past 150 years.

The largest event was Mass at St Patrick's Church, where a large crowd included the Mayor of Albury, Cr Brian Mack; Former Deputy Prime Minister, Hon Tim Fischer; and eight concelebrating Priests.

In his homily, Fr John Frauenfelder said that in what the Sisters have and continue to be and do, we see a brilliant aspect of what it means to call the whole church 'a priestly people'.

"This is why today we gather to offer to God thanks in abundance for all, as you have been called over time, the 'walking nuns', 'the sacred ladies' have given to the church of this region," said Fr Frauenfelder.

"Nurturing God, in every age you have called a people to witness to your tender love of mercy for those who live in greatest need.

"We thank you for the gift of Catherine McAuley and the faithful witness of our pioneering Sisters who have inspired so many to follow in Catherine's footsteps and to serve as did Catherine.

"Today in giving thanks we honour you, the Sisters of Mercy, faithful to that long tradition and we pray that you will continue to inspire us and enable us to walk with you in the footsteps that speak of the merciful love of our God whose life Catherine embraced," Fr Frauenfelder said.

Following Mass, more than 200 people joined with the Sisters for lunch at the Albury Commercial Club, at which included a beautiful cake that was baked by Sr Maria Assunta Roberts RSM from Goulburn.

Three of the senior Albury Sisters Patricia Osborne RSM, Augustine Ryan and Aileen Wailes cut the cake on behalf of all of the Sisters present and those on whose shoulders the Sisters continue the work of mercy today.



Kath Keenan, Colleen Livermore and Macrina Galvin



Above: Congregation attending Sesquicentenary Mass

Below: Carolyn Nolan and Caroline Ryan



Sisters Professed at St Patrick's - Helen Kearins, Frances Fitzpatrick, Margaret Schmetzer, Kate McMahon, Lorraine Cupitt and Mary Corkeron



Sr M Augustine Ryan, Sr Aileen Wailes, Sr Patricia Osborne

Settlement Grants Program



The Settlement Grants Program (SGP) is a Department of Social Services funded program. It is one of the many programs that reflects the government's commitment to long-term sustainable settlement outcomes for newly arrived migrants through integrated, targeted and well designed programs that support clients in their transition to life in Australia.

Aim
The aim of the SGP is to deliver settlement services which assist eligible clients to become self-reliant and participate equitably in Australian society as soon as possible after arrival.

Target Groups
To ensure that SGP funding is directed to those most in need, services are limited to those permanent residents who have arrived I Australia in the last 5 years as:

- Humanitarian Entrants
- Family Stream migrants with low English Proficiency
- Dependants of skilled migrants in rural and regional areas with low English Proficiency

Also included in the target group are:

- Selected temporary residents in rural and regional areas who have arrived in the last 5 years and who have low English proficiency.
- Newly arrived communities which require assistance to develop their capacity to organise, plan and advocate for services to meet their own needs which are still receiving significant numbers of new arrivals.
- Other provisional or temporary visa holders, such as skilled entrants or students are not eligible for SGP services as they enter Australia for a specific and time-limited purpose and are expected to be supported by their sponsors or make their own provision for employment, accommodation and access to other services while they are temporarily in Australia.

Delivery of the Program
Centacare South West NSW delivers the SGP program as part of its Humanitarian Services. The purpose of the Humanitarian

Services is to provide tailored support to Humanitarian entrants in Australia to promote their physical, social and psychological wellbeing through non-discriminatory and culturally appropriate practice and in turn raise cultural awareness across community ties. Provision of Humanitarian Services is guided by five main principles:

- Promotion of client's wellbeing
- An individualistic process, tailored to meet individual needs
- Maintenance of human rights, privacy and confidentiality
- Non-discriminatory and culturally appropriate practice
- An effective, efficient and purposeful management process.

For more information on the SGP Program, please contact Centacare on 1300 619 379.



Centacare South West NSW
Wagga Wagga | Albury | Griffith | Finley
Phone 1300 619 379
www.centacareswsw.org.au

- Family Counselling Services
- School Wellbeing Program
- Personal Helpers and Mentors Program
- Employee Assistance Program
- Family Education Services
- Complex Case Services

- Natural Fertility Awareness
- Settlement Grants Program
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- Pre Marriage Education
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- Clinical Clergy Assessments

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Plenary Council 2020: *For the whole Church*

by Fr Bernie Thomas

What is the Plenary Council?

It is a gathering of representatives of an Australian Church to prayerfully consider the future of the Australian Church and to chart its course in that direction.

Plenary Council facilitator Lana Turvey-Collins said: ‘The Plenary Council will, like no other event in the Church’s history in Australia, allow all Catholics to shape a discussion about the future of our Church’.

This is not an event for just the hierarchy or bishops of the church, it is for the whole church to be involved.

Plenary Council 2020 aims to revitalize the Church in Australia finding ways of being Church that fit the context and culture of each diocese in Australia. It aims to do this by people sharing their spiritual/faith journey and so discerning what the Spirit is saying to us now.

This is not an event for just the hierarchy or bishops of the church, it is for the whole church to be involved.

What is involved?

The whole Church will come together to prepare for the Council – especially the people in the pews and even those not in the pews have been asked to meet and share their spiritual/church journey and story which will express some commendations and recommendations for the Church to consider. There is no limit to the recommendations and but it should be understood that Church doctrine and morals would be hard to change.

How will it all happen?

The preparation for the Council has already started in many dioceses with people coming together in small groups, parish groups or family /neighbourhood groups to share their stories and see what the Holy Spirit is saying to them and to the Church.

We believe that the Holy Spirit speaks to all people and it is when we come

together and share that we begin to listen to what the Holy Spirit is asking of the Church today.

To help us in that process, a diocesan Co-Ordinator (Fr. Bernie Thomas) and a school’s Co-Ordinator (Charlene Robson) have been appointed so that the process of “Listening to what the Spirit is saying” can start to happen in the diocese.

It is hoped that a facilitator (or ‘Animator’ as they are called in some dioceses) will be appointed by the parish

for each parish or church group and these will help in the people coming together, praying together and sharing their journey. Each school will have a facilitator also.

Who can be involved?

Everyone – no matter where you find yourself in relation to the Church – deeply involved, partially involved, uncertain or disillusioned, a critical outsider looking in.

The Church needs to know what people expect of the Church in the future and what direction it needs to take .

Archbishop Mark Coleridge, speaking as chairman of the Australian Catholic Bishop’s Conference, said “I encourage all Catholics whether devout or disillusioned, fervent or frustrated to take this opportunity to speak what is on their minds and in their hearts”.

It is important that young people are involved in the preparation for the plenary Council because they are the future of the church

Plenary Council information and resources:

Plenary Council information and resources can be found on the web site (www.plenarycouncil.catholic.org.au) and it is hoped that Fr. Bernie will feed information etc to the parishes through the facilitators and Charlene

will feed material to school facilitators.

Helpful information on how to choose a facilitator, role of the facilitator, Parish guide and helps for parish notices, prayers of the faithful etc can be found on the Plenary Council web site.

The Diocesan website also has a Plenary Council page which will slowly get information on it.

Copies of the Plenary Council prayer should be available in each parish.

We all hope that the next two years will be vital to the Church in Australia with the church coming together to speak boldly and to listen with an open and humble heart.

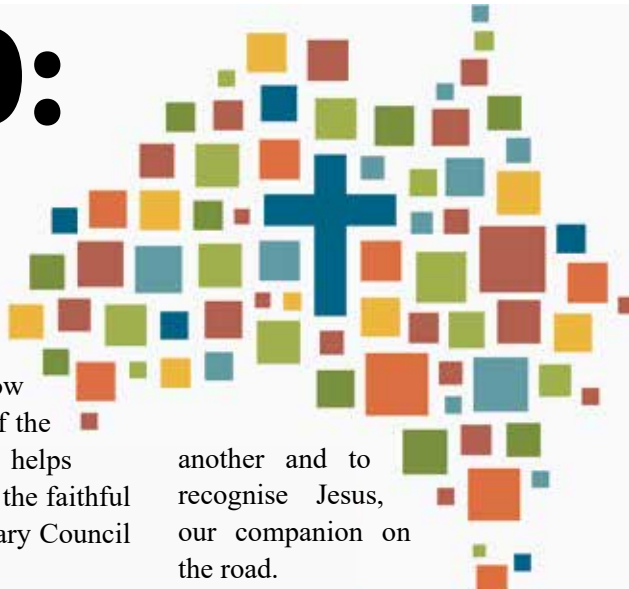
Plenary Council Prayer:

Come Holy Spirit of Pentecost.

Come Holy Spirit of the great South Land.

O God, bless and unite all your people in Australia and guide us on the pilgrim way of the Plenary Council

Give us the grace to see your face in one



another and to recognise Jesus, our companion on the road.

Give us the courage to tell our stories and to speak boldly of your truth.

Give us ears to listen humbly to each other and a discerning heart to hear what you are saying.

Lead your church into a hope-filled future that we may live the joy of the Gospel.

Through Jesus Christ our Lord, bread for the journey from age to age. Amen

Our Lady help of Christians, pray for us St. Mary Mackillop, pray for us.



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Rattanak is a skilled young barber, living an independent life in rural Cambodia. But it wasn't always that way. As a child he contracted polio and also became deaf. Like many people who are deaf or hard of hearing, Rattanak faced isolation at home, with a lack of opportunity to escape poverty.

His sister discovered the Deaf Development Program (DDP), run by Caritas Australia partner, Maryknoll Cambodia. It provides sign language, job training and interpreting services to people aged 16

and over who are deaf or hard of hearing and aims to raise awareness about deafness in the hearing community.

So far, it's helped over 430 deaf or hard of hearing people with their education and more than 200 people to find jobs. It has also trained more than 300 people without deafness as sign language interpreters

Rattanak graduated from its education program in 2010, returning the following year to train as a barber. The DDP then helped him to set up his shop in his parent's house in the village.

Having emerged from his isolated world at home, Rattanak is now running a successful business, supporting himself and his wife...and now a baby. Bayan says: "I would not be able to read and write. I would feel lost, as if I knew nothing about the world. School has the power to lift us up, so we can reach our goals and learn quickly."

"We are very proud of him. It can show to other people in other countries that deaf people with a disability can do anything." - DDP Co-Director, Sokly

If you would like to donate to Caritas Australia call 1800 024 413 or by visiting www.caritas.org.au



Above: After finishing his training with the Deaf Development Program, Rattanak is now able to sign in Khmer and has a thriving business styling hair.

Right: Students learning learning Cambodian sign language.



Rattanak learnt valuable technical skills from the Deaf Development Program and runs a successful barber shop. He now has the confidence to communicate with members of his community, including his clients.



Rattanak and his wife, Phirum.

All photographs by: Richard Wainwright, Caritas Australia

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The Angels & their Mission

The truth about angels - according to the Fathers of the Church...

From St. Augustine to John Henry Newman, the greatest among the saints and men of God have lived on familiar terms with the angels; and the Church has always accorded them a very large place in her theology.

Recent theologians have dwelt on dry questions about the nature of the angels, but the early Fathers of the Church, with the memory of Jesus fresh in their minds (and of the angels of whom He spoke often) were fascinated with the energetic action of the angels among men and the ways in which the angels have carried out that mission from the instant of Creation through the time of Jesus; and how they will continue their work even unto the end of time.

Soon you, too, will find yourself on familiar terms with the angels, and they'll begin to play in your life the larger role that God intends them to play.

From the works of these early Fathers of the Church, the late French Cardinal Jean Daniélou has drawn forth threads of knowledge and wisdom which he has here woven into a lucid and bright tapestry that shows us who the ministering angels really are, and how—in every instant and in every way—they are working for your salvation and mine.

Here you'll find no sentimental cherubs: the Fathers knew that majesty and power cloak actual angels, which is why God gave them the formidable tasks of shepherding not only souls, but entire nations, and the motions of the entire material universe itself.

Open these pages to meet the glorious angels as they were known by the Church's greatest saints and theologians: Origen and Eusebius, and Sts. Basil, Ambrose, Methodius, Gregory of Nyssa, Clement of Alexandria, and John Chrysostom (among others).

Soon you, too, will find yourself on familiar terms with the angels, and they'll begin to play in your life the larger role that God intends them to play.

About the Author:

Jean Guenolé Marie Daniélou was born at Neuilly-sur-Seine, son of Charles and Madeleine (née Clamorgan). His father was an anticlerical politician, several times minister, and his mother an educator and founder of institutions for women's education. His brother Alain (1907-1964) was a noted Indologist. Daniélou studied at the Sorbonne, and passed his agrégation in Grammar in 1927. He joined the Society of Jesus (Jesuits) in 1929, becoming an educator, initially at a boys' school in Poitiers. He subsequently studied theology at Lyon and was ordained in 1938.

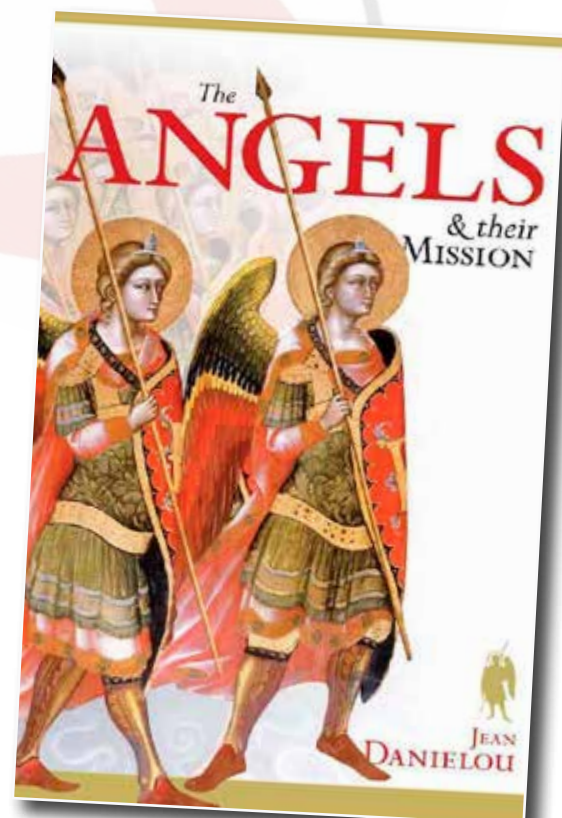
During World War II, he served with the Armée de l'Air (Air Force) in 1939-1940. He was demobilised and returned to civilian life. He received his doctorate in theology in 1942 and was appointed chaplain to the ENSJF, the female section of the École Normale Supérieure, at Sèvres. It was at this time that he began his work on patristics, the study of the Fathers of the Church. He was one of the founders of the Sources Chrétiennes collection. In 1944 he was made Professor of Early Christian History at the Institut Catholique de Paris, and later became dean. In the 1950's, he produced several historical studies, including *The Bible and the Liturgy* (1956) and *The Lord of History* (1958), that provided a major impetus to the development of Covenantal Theology (Roman Catholic).

At the request of Pope John XXIII, he served as an expert to the Second Vatican Council, and in 1969 was made a cardinal by Pope Paul VI. He was elected to the Académie Française on



Jean-Guenolé-Marie Daniélou

9 November 1972, to succeed Cardinal Eugène Gabriel Gervais Laurent Tisserant. His unexpected death in 1974, in the home of a prostitute, was very diversely interpreted. He died on the stairs of a brothel that he was visiting as part of his priestly duties. He used to provide pastoral care to poor people and women of Paris slums.



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How to guide: Mini-retreat to REBOOT

by **Stina Constantine**
Virtue Ministry Founder
and Managing Director

This month we wanted to put together a mini-retreat opportunity for personal reflection. We're well and truly beyond the halfway mark of the year, and the tail end of the year will be upon us. We all know how crazy that time of year becomes. Before we know It, Advent is here and then Christmas rolls around in the blink of an eye. Now, is the ideal time to just stop for a bit, retreat and REBOOT. We have put together a few ideas here for a 3-hour retreat from the rest of your life

Preparation

Put aside 3 hrs. For some of you, 3 hrs will feel like forever, or be really hard to squeeze into your schedules. For others, it will fly by. So, by all means increase it if you want, but we're recommending a minimum of 3hrs.

During this time, switch your phone off. Now I know that sounds crazy - 'what if I get an emergency call?'. Alright, well there are apps for that E.g. off the grid; which locks you out of your phone within a set time frame and only allows emergency calls and receiving calls from set people. There are also plenty of other apps out there that might better suit your needs. If you feel the need, then tell your loved ones or colleagues that you'll be turning your phone off, so they won't be inconvenienced.

We recommend you do the retreat on a day not already occupied by work or study, or back to back commitments. For most of you, that will be a weekend, but for some it will be a day during the

week. Just pick a day. Then pick a time, and we recommend that if you're someone who likes to go to mass during the week, or you do this on a Sunday, Mass is not part of your 3hrs. This is just to minimise distractions that might occur after mass and maximising your one-on-one time with God. Plan when your 3 hrs will take place, don't make it when you're usually exhausted like a Friday straight after work. Make sure you've had a decent meal and keep a bottle of water with you, even make a cuppa if you like. Remember, the aim is to minimise distractions.

Plan where the 3hrs will take place. Create a space that isn't full of distractions like assignments, projects, or bills laid out. If you share a space with others, maybe flat mates or with your family, consider letting them know you just need some quiet time for a bit, put up a 'do not disturb' sign if you need to. Plan ahead of time and create a focal point where ever you are. You might have an image, an icon, something to help you refocus your attention. Make sure you take a bible with you.

Think about what activity you do alone that makes you feel closest to God. For some it's meditation, others reading, others taking a walk, or art work. If you're struggling for ideas, check out our list of things on social media and pick one that works for you. Just be sure it's something you can do alone. The idea is to spend one on one time with God. Check out our social media pages and print off one of our sets of reflective questions designed to accompany a scripture passage (see below) or email us if you're

not on social media contact@virtueministry.org.au

Make sure you have everything you need for the next 3hrs. Now you're set.

Start of Mini-Retreat

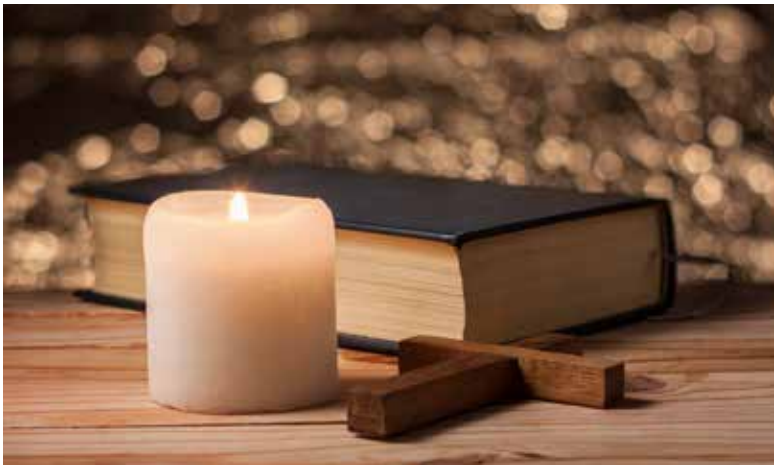
Turn off your phone (or use an app) and Start your 3 hrs with prayer for 10min. Just be in silence. As things come to mind, accept that they're there, tell Him *'this thought is on my mind Jesus'* and tell him how that thought impacts you in one sentence. Eg. *'I've got Laura on my mind, she's just come out of surgery Jesus, and I'm worried, thinking about how she's recovering'* or *'my assignment is on my mind Jesus, and I'm a little stressed about it'* or *'I'm thinking about the good news I just heard, and I'm really excited for it'*. Whatever the thought, accept that it's there, and how it impacts you and then hand that thought over to Jesus, and try to leave it with Him.

When you're ready, pull out your bible and read one of the following three passages;

- Matthew 22:1-14
- Mark 4:1-9
- Luke 10: 25-37

Take your time. Then spend some time talking to Jesus about what you've read, what you think it means, and what comes to mind and resonates with you. Use the printed reflective questions from one of our social media pages to help you. See if you can find a word or phrase that particularly resonates, inspires or moves you or that is repeating in your mind. Bring this word/phrase to mind over the remainder of the 3hrs. Spend approx. 30min on this section.

When you're ready, for approximately 1hr, do the thing that brings you close to God (or that you chose from our list). Allow yourself to continue to converse with Jesus, just like you would if you and your friend were doing that thing or activity. Tell Him about what you're doing, and why you do this, and how this brings you closer to Him. Ask Him how He would do it, and what He's thinking about, and what He



wants you to know. Recall that word/phrase from before, where ever you can to help you refocus when your thoughts run away from you.

After an hour, wrap up the activity and start slowing down.

Spend the next 15min bringing to mind all that burdens you. Petition Him for help and ask Him what He would like you to do about your cross.

Re-open the bible and read **one** of the following four psalms;

- Psalm 3 *Trust in God under Adversity*
- Psalm 13 *Prayer for Deliverance from Enemies*
- Psalm 23 *The Divine shepherd*
- Psalm 42 *Longing for God and His Help in Distress*

Spend approx. 5min reflecting on what it means to you, and what you're hearing Him say to you. Allow yourself to accept that He understands you exactly where you are at.

Read the following passage; *Mark 14:32-42*

When you're ready, thank Him for rising through the fear and pain to take up the cross, and for being there to help you carry yours. Talk to Him about what it's like trying to pick up your cross in life. See which (if any) of your burdens you're ready to place at his feet and do so, remembering you were never asked to carry your cross alone.

When you're ready spend 15min bringing to mind all the things He has done for you, that you can be grateful for. All the people he has put on your path, or opportunities he has gifted that bring goodness into your life.

Read **one** of the following three psalms;

- Psalm 27 *Triumphant song of Confidence*
- Psalm 84 *The Joy of Worship in the Temple*
- Psalm 111 *Praise for God's Wonderful Works*

Spend approx. 5min reflecting on what this means to you, and what you're hearing Him say to you.

Allow yourself to accept that He is a Joyful and Loving God, who longs for you to experience Him, experience love.

Talk to him about where you are at with Trusting Him, and Surrendering your life to Him, and about where you would like to be someday. Ask Him to help you get there.

Finally, Bring to mind the word/phrase from the beginning of the retreat. Tell Him what you will be taking away from these 3 hrs. Finish by thanking Him sincerely for the last 3hrs.

When you're ready, because at times it can feel overburdening and daunting to return to your everyday, try not to jump straight back into a busy schedule. Allow yourself to ease back into your day. If there is a quieter, tranquil and peaceful approach to something today, take that option. Try to remember him throughout the rest of the week and what you've taken away from it. As you continue to stay open to Him, watch him use glimmers of those 3hrs over the coming weeks, and thank him for it.

Let us know how you went, and know we have, and we will, continue to be praying for you.

Virtue Ministry Team





AUGUST VIRTUE CHALLENGE:

Take time out to reflect

GOALS

WRITE DOWN:

3 practical and realistic ways in which you can grow in this virtue *as well as*

3 obstacles you can foresee to growing in this virtue

EVALUATE:

Check your progress every night and see how you went and where you can improve.

SHARE:

Your progress with an accountability partner or with us on our Facebook page - we're doing this challenge too!

What is the Patricians?

by Caronne Vella
Legion of Mary

'Patricians' seemed like such an old word to me when I first heard it. It conjured up thoughts of patriarchal, medieval history... Wikipedia tells us: 'The patricians (from Latin: patricius) were originally a group of ruling class families in ancient Rome.'

When I moved to Wagga Wagga in late 2001, someone must have invited me along to 'a Patricians' evening' in the Cathedral Parish. Fr O'Reilly was the spiritual director and I remember being struck by the wisdom, not only of the speaker and subsequent discussion, but also of Fr's response. It was a very friendly, welcoming atmosphere and I was glad I'd made the effort to come. I have now been to many such evenings and have never come away since, without learning something new, and feeling uplifted and encouraged in my faith!

I wonder if all us, who call ourselves Catholic, had attended a Patrician's evening on the topic of Marriage, in all of its life-giving beauty and meaning, whether the result in the recent Same Sex Marriage vote may have been significantly different.

I invite you to come along and experience the Patricians for yourself. Our next meeting is on 22 September 2018 at 2 p.m. at the St Michael's Cathedral, Parish Centre, Wagga Wagga. Topic: "Is Scripture Relevant Today?" Speaker: Mrs Eartha Sobolewski..

Here's what Frank Duff – the founder of the Legion of Mary – had to say about Patricians:

Catholics do not speak about religion to those outside the Church and seldom to those inside it. A term has been devised in France to describe this Christian disorientation: Mutism. In his book on the Church, Mgr. Suenens expresses this poignant thought: "It is said that those outside the Church will not listen. But the real truth is that the Catholics will not speak." Our two Envoys, journeying out to Brazil were the only two people on the great liner who talked to others on religion. Two Catholic members of the crew told them that on their voyages a constant barrage of questions and objections poured in on them which they were not equipped to answer.

This is grimly tragic. We must charitably suppose that the bulk of those questions proceeded from people who were seeking truth. They were not going to learn it from those Catholics!

Recently some of us stayed in a little town with a population one-third Catholic. We were informed that in the one and only public-house the Protestants had of late been asking questions about Catholicism. We inquired if they got the answers. No. Grim again!

There is the case of the very distinguished old lady who had mixed all her life with "good Catholics," and who declared in her 96th year that not one of them had ever invited her to convert. She regarded this as odd from people who appeared to believe. But can the word "odd" be appropriately applied to what is universal?

A Priest in the USA going around his new district knocked at the door of 100-year old Sophie McDonald: "No, I am not a Catholic, but I would like to be one." "Why have you not made a move earlier?" "No one has ever asked me!"

MUTISM IS THE PREVALENT EVIL

It seems to be a startling fact that the average Catholic will not help another in the domain of religious knowledge! Mutism is the prevalent evil.

Is it that we have not got the Faith? No, we have it, and have it abundantly. Is it that we are indifferent about the soul of our neighbour? No, because we do feel for him and pray for him. Is it that we repudiate the idea of conversion? No, for our hearts glow in us at the very mention of someone entering the Church.

Then what is the explanation of the anomaly? Here it is in the words of one who had just attended his first Patrician meeting; who was stirred by what he had seen, and was pouring out his mind to Father Aedan McGrath on the subject: "Why have they not got this everywhere? I have been through all my schooling and have learned my catechism as well as the next. But I could not have answered one of those questions which I have heard discussed. And yet I realise that they are all simple questions. I feel I don't know how to say anything."

It would seem that the majority



of our people are unaccustomed to argue, or even to think coherently, about religion, or to explain any simple point in connection with it. Many could repeat those words: "I don't know how to say anything." Obviously, such persons will hide their ignorance by an unapostolic silence, and, will wither under assault.

THE REMEDY IS THE PATRICIANS

The remedy? Here again I quote Father Aedan McGrath: "The Priests here are thrilled at the possibilities offered by the Patricians." So, I discuss with you the Patricians.

It is a society controlled by the Legion of Mary. Each branch must be run by a Praesidium, and the Chairman must be an active Legionary. The name is in the tradition of Legionary Latinity. It is derived from the Patricians of ancient Rome,

who were the upper of the three grades of society, i.e. the Patricians, the Plebs, the Slaves. Our Patricians would hope to combine all social grades into one spiritual nobility. But let us carry the idea of the name a little further. Each old-time Patrician had as his clients some families of the Plebs to whom he was to be guide, protector, counsellor. Our Patricians are bidden to aspire to a like relation to the general body of the people.

Moreover, the Patricians were supposed to be especially full of love of their country and of responsibility for its welfare. And so, our Patricians must be supporters of their spiritual homeland, the Church. The Rule does not insist that they be devout Catholics or practising ones, but only that their alignment be broadly Catholic. Entrenched anti-Catholic Catholics do not fall into this

category.

Non-Catholics are not eligible. There is a Canonical difficulty. Furthermore, it is to be expected that they would be there in the general attitude of opposition. The Patrician aim is building. Building and destructiveness are opposites.

TO GIVE THEM THE ANSWERS

The immediate object is the equipping of those like the two seamen on that liner, or like the shrinking Catholics in that village pub, or like the thousands who never attempted to assist the conversion of that 95-year-old lady or the 100-year-old one! It will seek to give the answers: to teach the people to explain themselves: to cure mutism: to solve the doubts of the multitude: to supply a reasonable basis to the faith that is in us.

continued on page 16...

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But the cautious school may wonder: "Is it right to raise doubts in people's minds?" The doubts are already in minds, but without the answers. Every objection to religion is there, spontaneously generated or suggested from outside. And even if the objections were not there, it might be necessary to inject them on the principle of inoculation. These are no days for Catholic Babes in the Wood!

THE PATRICIAN MEETING

The rules of the Patricians prescribe a monthly meeting. Each meeting begins with the Patrician prayer, said standing, which is set out on page 24 of the Legion of Mary Handbook. Then a talk or paper by a lay person, not to last longer than 15 minutes. Actually, talks of much less than this duration are adequate. It is far from essential that this talk be given by an expert. It might be better if it were not. The purpose is to provide the rough material for all to work on - not to dumbfound them. It may be difficult to hold within the specified time, the person who knows his subject really well, but by fair means or foul it must be done. In every case where the talk has been too long, it has spoiled the meeting. If the active Legionaries and the Patricians are appointed to give the talks, it will be a means of developing them.

The talk is followed by a general discussion. This discussion is the main element of the Patricians. All the other parts of the meeting are to be directed towards the full functioning of that part.

One hour after the opening time, the discussion is suspended for 15 minutes during

which a cup of tea or other light refreshment is served. This interval is an essential feature of the meeting and must not be omitted.

Then follows a talk by a priest, of 15 minutes' duration. It is desirable that this should have a bearing on the first talk. In fact, the latter should serve as an introduction to the priest's talk.

A further discussion lasting nearly half-an-hour, that is till 5 minutes before the end, then follows. Then announcements and the final prayer, which is the Creed, recited in unison, all standing. The meeting concludes with the blessing of the priest. This should be received standing (to avoid the disorder of trying to kneel down among chairs in a crowded room).

The total length of the meeting is to be two hours. Proper time-keeping is essential. It has been found that those giving the principal talks tend to go beyond their allotted time. This is serious due to the discussion time being correspondingly lessened.

It is not obligatory that a member should attend every meeting. As the meetings are only monthly a system of reminding members will be necessary. The meetings should possess the elements of attractiveness, including those of light, temperature, etc.

Expenses are to be met by a Secret Bag collection. A statement of accounts should be read out to the meeting immediately before the tea interval with a reminder that the Bag will circulate after the priest's talk.

At the end of each meeting the subject for the next meeting



should be arranged. If this is not practicable, ample notice of the subject must be given before the next meeting.

Preferably a branch should not number more than 50 or 60. (If only we had that kind of interest in Wagga Wagga!!) A large number becomes difficult to handle, especially in regard to the tea or refreshment session which is important.

THE HALF-TIME INTERLUDE

The idea of the interval is not at all that of coming to the rescue of exhausted persons. It is a striking of the social note - important for a gathering of the Patrician type. Incidentally it loosens tongues. It has been suggested that the cup of tea be omitted but the "free-and-easy" interlude retained. In practice it would be found difficult to justify that break without specific reason. The tea supplies an adequate reason, but it should be ultra-simple, just a cup of tea with biscuits or a slice. The tea interval is one of the features that give "personality" to the Patricians.

Here is a psychological consideration for those to whom such appeals. It proceeds from the School of Medicine and Public Health, University of California. It has been "translated" from the vivid Americanese of the original: "A coffee (or tea) break may not boost production, but it undoubtedly releases restrained expression, ventilates group opinions, provides a forum for the exchange of private discontents, and in general serves as a mental safety-valve."

THE GREATEST DANGER

Persons should not content themselves with asking a question and leaving things that way. This is so important that the fate of the Patricians probably hangs on it. It is easy to interject a question. In fact, some people have no other notion of debate, so that a meeting can witness a devastating hailstorm of bare questions, frequently irrelevant ones. If those in charge attempt to answer that mass of questions, the meeting is turned into a

question and answer session, which it is not supposed to be. The Patrician method of keeping that tendency within bounds and turning it into the tide of the discussion is to insist that he who interposes a question must add his own ideas as to the answer. He should have some ideas if his question really had any roots in his mind. Even if a question is of a helpful character, it should not be presented unadorned. Let this be a golden rule for the Patrician circle and surely for every other sort of parliament. Do not ask a question without taking one step towards the answer. Do not propose a difficulty without sounding a note of solution. Never be merely negative.


We have been talking of each one making their own "contribution". That is the primary note in the Patricians. It is not necessary that the contributions be learned or polished, but that they be forthcoming. Presumably it will be impossible to get everyone

continued on page 17...

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to speak, but at least that must be the ideal. The meeting to which everyone has contributed is a successful one.

GIVING GOD SOMETHING TO WORK ON

In this matter there is more at stake than the bringing together of a number of bricks and the moulding of them into a structure. There is the principle of grace which, surpassing nature, enables us to construct an edifice far larger than we had the materials for.

We must realise that in the department of revealed religion nobody has the full answers. For faith and grace have always to enter in. Even the wisest arguments may not avail to bridge the gap, but it would be wrong to infer that less wise utterances are thereby useless. The fact is that God takes even the weakest contribution into His hands and does something with it. When all have done their best, the gap that seemed unbridgeable may have been covered. Whether it is that the gap was less than it was thought to be, or that the human contribution was bigger than it seemed to be, or that God just filled in what was lacking - one cannot tell. But the whole work has been done.

The foregoing must always be our philosophy - and on a wider scale than for the Patricians. We must make our contribution even though we know it to be inadequate. A feeble effort is better than none. The converting of the world is the question of bringing Catholic effort to bear. There will be insufficient effort so long as every Catholic is whispering to himself: "I do not know enough and therefore I must keep my mouth shut. I am inadequate and therefore I had better lie low." But this latter is the prevailing situation in which the Patricians seek to play a helpful part.

LIKE A CHEMICAL FORMULA

The Patrician meeting might be compared to a heated cauldron into which go layer after layer of ingredients according to a carefully prepared chemical formula. If the intended result is to be achieved, it is necessary that the rules be fulfilled; that the prescribed temperature be maintained; that special quantities be adhered to; that exact time be allowed so that the elements are enabled to mix and affect each other. This interaction is not merely in the sense that two and three and

five add up to ten, but in the higher sense that they combine to form a final distinctive product. Every item is intended to fulfil a precise purpose; otherwise it would not be part of the formula.

Similarly, in the Patricians, every layer has its due purpose. The cauldron is represented by the setting of the meeting, and the altar of Our Lady which stands for the Legion idealism. The foundation layer which goes into that cauldron is the Patrician Prayer. After that, the lay paper. Some have thought that this paper introduces too much formality and that the discussion would open more naturally and easily without it. But it does seem necessary that some spade-work be done on the subject and this need is not sufficiently provided for by urging everyone in advance to study up that subject. The old adage applies: What is everyone's business is nobody's. Therefore, a person has to be appointed who will be under obligation to do that preliminary research.

Then follows the vital discussion-session, which draws its tone from the previous "layers." Then the tea interval which has a many-sided value. It caters for the lighter, social side of things; it opens up informal discussion, frees the tongue-tied, stimulates ideas, provides a sort of stocktaking which may radically shape the subsequent proceedings.

Then the most valuable Priest's talk. This has a unique place and force. Everything has worked towards it. There has been a progressive conditioning of the atmosphere. Observe the manner in which all settle down to give a concentrated attention, not so often granted, meaning that which is said will etch itself deeply on minds.

It has been said: Why not put the Priests' talk at the very end where it could take account of everything that has been said? The answer to this is that the Priest's talk is intended to form material for discussion, and this it could not do if it were at the end. The idea is that the first paper and the ensuing discussion supply a rough construction which the Priest is able to pull together and to roof.

The last session takes hold of that reasonably finished product, subjects it to further examination and fixes it in the memory. It ends with a prayer and a blessing from the Priest.

THE MOTHER OF THE PATRICIANS

The little altar, which forms a serene centre of the meeting, is not meant to be an ornament. It stands for something basic. It is, so to speak, the official act of faith in the dominance of Mary. She presides over the Patrician destinies as she does over the life of every society and of every individual. Of each and all she is the true Mother in a way far exceeding the ordinary motherhood. But it is the divine stipulation that her children play their little part. She has infinite maternal things for them, but they can hold themselves aloof from her and her gifts. And not alone bad will, but ignorance, can frustrate her Motherhood.

And so, an intention pervading the system must be the helping on of all in appreciation of the unique place which is hers in the order of grace. As her altar is before the eyes of the members, so shall she be prominent to their minds. In the measure that they grow in union with her through knowledge and service, so will she gladly avail of their agency in her office of forming

men and women in Christ.

THE PATRICIAN PRINCIPLE

The human body lives by the functioning of its cells. The Mystical Body requires the co-operation of all its parts. So, the Patrician body seeks its health in a universal participation. If some fail to contribute, there is a loss - just as missing fragments spoil the mosaic.

The two Talks have their importance, but they must not exceed their time. Likewise, every other item must be subject to precise time-keeping.

The Patricians embodies the principle of chain-reaction - where one person draws another on to thought and speech; where knowledge is built up into fullness by a slow-motion process understood by all; and where advanced ideas are milled into simpler form and, so to speak, interpreted.

This principle is the opposite to the lecture system or the question-and-answer session or the catechism class - all of which belong elsewhere. If a few monopolize the proceedings, the Patrician plan is frustrated. It is the silence of

those in authority, rather than their speech, which will lead all others on to talk.



Erroneous statements should not at once be dealt with by those in charge; neither should direct questions; nor should persons ask questions without adding their own idea as to the answers. Let the body itself try to digest everything on lines of parliamentary discussion, and on that training ground form its members for the battlefield outside.

If real error survives to the end, it should be corrected. But there is no need to tie up all the loose ends at a single meeting. There will be another and another meeting, and in that series, completeness will be found.

Some Suggested Patrician Titles

- 1. Why am I a Catholic?
- 2. Am I my brother's keeper?
- 3. Is one religion as good as another?
- 4. Have I a duty to my non-Catholic neighbour?
- 5. What the Mass really is?
- 6. Is the Church a kill-joy?

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PRAY TOGETHER

READ QUESTION AND REFLECT

SHARE AND LISTEN

PRAY AND RESPOND

Plenary Council Listening & Dialogue Sessions in Albury

Facilitated by Dr Rosemary Farrell, these local sessions will offer an overview of the Plenary process and ways that you can contribute to and participate in this listening and dialogue phase. Everyone's experience of faith and the Church is unique and it is important that the Plenary Council hear responses from as many people as possible.

<p>First Session</p> <p>Tuesday 28th August 2018</p> <p>7pm - 8.30pm</p> <p>Mantra Albury 524 Smollett Street, Albury</p> <p>Second Session</p> <p>Tuesday 25th September 2018</p> <p>7pm - 8.30pm</p> <p>Mantra Albury 524 Smollett Street, Albury</p> <p>For more information: 02 6041 2588</p>	<p>Help shape the future of the Catholic Church in Australia</p> <p>Questions of your submission:</p> <ul style="list-style-type: none">1. What do you think God is asking of us in Australia at this time?2. What questions do you have about the future of the Church for the Plenary Council to consider 2020?3. Do you have a story of your experience of faith or the Church you would like to share? <p>To learn more go to: http://plenarycouncil.catholic.org.au/</p>
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continued from page 17...

- 7. The doctrine of the Mystical Body.
- 8. Obligations from Baptism and Confirmation.
- 9. Matrimony.
- 10. Indulgences.
- 11. The two compartments - secular and religious.
- 12. The Rosary.
- 13. The Holy Ghost.
- 14. Citizenship - the doctrine of the Mystical Body applied.
- 15. Prayer.
- 16. Faith.
- 17. Is Our Lady necessary?
- 18. The Reformation.
- 19. The Inquisition.
- 20. Papal Infallibility.

The “Trade Mark” of the Patricians - the Little Altar which must grace the meeting. A branch of the Patricians must be conducted by a Praesidium (branch) and be approved of by a Curia (council) of the Legion of Mary. The Legion is a society of Catholics which aspires to be used by the Blessed Virgin Mary in her office of Mother of souls. It now exists in all the countries of the world and continues to grow rapidly. Already it has produced many martyrs. It is honoured by the confidence of the Church. Legionary requirements are broadly: the

attendance at a weekly meeting and the performance of a weekly apostolic task. These are within the capacity of nearly anyone who seriously wishes to work for the Church. **Information regarding local praesidia may be obtained from Caronne Vella on 0413 801 616.** **THE LEGION NAMES** The title of the Patricians, like most of the other Legion names, is derived from the terminology of ancient Rome. The word “Legion” designated the Roman army, the most formidable fighting force in history. Its might subjugated

almost all of the known world of its time, and its fame has not faded. It has afforded a model of the soldierly qualities. To adopt that Name obliges the Legion of Mary to be as virile. But to add on the name of Mary is a prayer for a spirit superior to every weapon. Likewise, the term “Patricians” has its own picturesque significance and points to love and service of the spiritual homeland. **Again, I invite you to come along and experience the Patricians for yourself. Our next meeting is on 22 September 2018 at 2 p.m. at**

the St Michael’s Cathedral, Parish Centre, Wagga Wagga. Topic: “Is Scripture Relevant Today?” Speaker: Mrs Eartha Sobolewski.

Ref: <https://sites.google.com/site/faithfulcatholics/Home/devotion-to-mary/legion-of-mary/frank-duff/frank-duff-s-writings/the-patricians> 28 July 2018



Gap between aspiration and action in indigenous justice and engagement in churches

NCLS research
Indigenous and non-indigenous relations in Australia are a core part of the nation’s history and are an important element in ongoing debates about justice and identity.

The 2016 National Church Life Survey (2016 NCLS) invited church attenders and leaders to reflect on the state of these relations within churches as well as on current public policy issues concerning Aboriginal and Torres Strait Islander people. These matters are of importance not only in a church context but also nationally, given the legacy of missions that controlled indigenous people’s lives and that significant numbers of indigenous people continue to affiliate with Christianity. “Results from the NCLS indicate sympathy among the churchgoing population towards the experiences of Aboriginal and Torres Strait Islander people as well as widespread support for self-determination and government measures to improve life outcomes,” said Dr Miriam Pepper, Researcher, NCLS Research. Three-quarters of church attenders agreed that racism towards Aboriginal people is still a concern in Australia.

There was strong support for government action to “close the gap”; some 78% agreed that the government should do more to improve health, 66% that governments should provide extra help for Aboriginal people to gain employment, and 60% that governments should commit to reducing incarceration rates. Large majorities were in support of constitutional recognition and agreed that Aboriginal people should decide their own way of life.

Large majorities were in support of constitutional recognition and agreed that Aboriginal people should decide their own way of life.

There was also significant support for churches to be more proactive. Some 62% of attenders agreed that churches should more actively promote reconciliation, and 48% agreed that their local church should do more to build relationships with Aboriginal people. In contrast, levels of action on these matters were low. Around four in ten church attenders reported taking some form of action to encourage indigenous reconciliation, awareness or relationship building in the previous 12 months; including 16% who had made an active effort to stay informed on indigenous issues and policies, 13% who had developed

friendships with indigenous Australians and 4% who had advocated on indigenous issues (e.g. signed a petition, wrote to a parliamentarian). At the church level, 39% of local churches had a prayer focus on indigenous ministries and reconciliation and 24% had a direct relationship with Aboriginal or Torres Strait Islander people. However just 9% acknowledged country at church services, and in the previous 12 months 14%

had undertaken advocacy for reconciliation and justice for indigenous Australians. Further, attenders’ views about contentious issues of justice such as churches acknowledging that they have received stolen land, whether school textbooks should refer to European colonisation as invasion, and the efficacy of a treaty received only minority support. “While there is clearly an openness in the churches to engaging with Aboriginal and Torres Strait Islander peoples, the gap between broad aspiration and specific action shows there are further roads to travel when it comes to indigenous justice and engagement,” said Dr Pepper.

NCLS research

Results from the 2016 National Church Life Survey

Indigenous and Non-Indigenous Relations in Churches

Occasional Paper 33

Steve Bevis, Miriam Pepper and Ruth Powell

April 2018

NCLS NCLS Research PO Box 968 North Sydney NSW 2059 P + 61 2 9 901 4479 E info@ncls.org.au W www.ncls.org.au

Research report available:

A detailed research report is available for free: “Indigenous and Non-Indigenous Relations in Churches” www.ncls.org.au/research/ncls-occasional-paper-33 The 2016 National Church Life Survey invited church attenders and leaders to reflect on the state of these relations within churches as well as on current issues such as questions of treaty, constitutional recognition and government intervention to improve life outcomes for Aboriginal

and Torres Strait Islander people. Attenders and leaders were also asked what actions they and their churches were taking to further reconciliation and relationship building with Aboriginal and Torres Strait Islander people. The report was sponsored by Australians Together www.australianstogether.org.au/ncls The report can be viewed or downloaded online www.ncls.org.au/research/ncls-occasional-paper-33

NAIDOC

celebrations in our diocese

national science week 2018

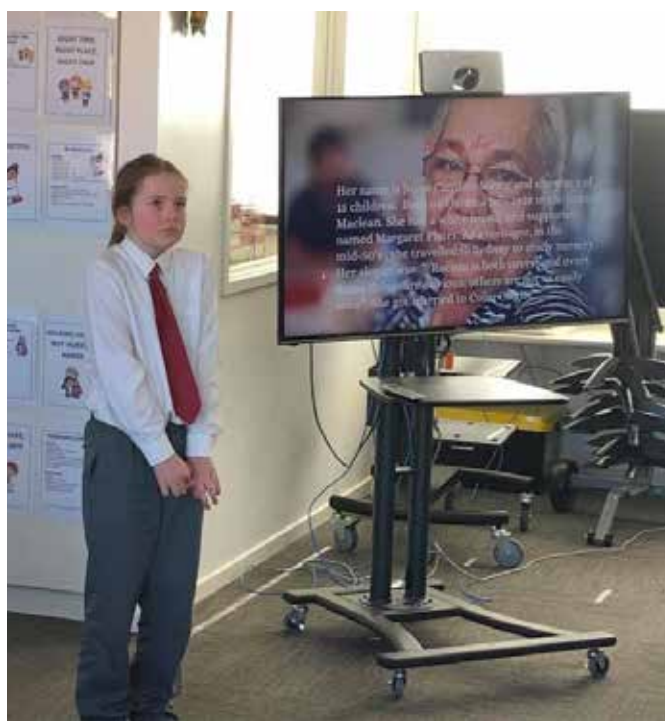


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& CHANGEMAKERS**

11-19 August 2018
www.scienceweek.net.au



St Joseph's Primary School, Culcairn students embraced the early acknowledgement of NAIDOC Week - they engaged in cultural and educational activities including indigenous games and dancing, cooked up a storm and created artworks using indigenous art styles.



Year 5/6 at St Peters Primary School, Coleambally shared a liturgy based around NAIDOC Week. The students did an exceptional job and should be proud of their efforts.



Right: Henschke Primary School, Wagga Wagga had a wonderful Assembly on July 30 to mark the beginning of Naidoc week.



Left: St Joseph's Primary School, Finley utilised their term spirituality day as a great opportunity to reflect on the indigenous culture. They learnt a lot about bush tucker and sampled a variety of indigenous plants and berries. They learnt a song which reminded them how sad it is that many of the indigenous languages are now lost forever. Students painted rocks with dot paint and all contributed to art work on canvases. The artefacts session was popular as students learnt how the indigenous people made their own tools and hunted and lived their lives.

ST JOSEPH'S TRIVIA NIGHT

What's going on?

- \$5 per person
- Bistro prizes to be won!
- ALL money going to the school!

Hotel Leeton in partnership with local schools are running Trivia nights with ALL money raised going to the designated school!

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MV's

INNOVATION FUND

Innovation Fund

Catholic Education, in the Diocese of Wagga Wagga, established an Innovation Fund in 2017. Access to the Innovation Fund is available annually to all Diocesan schools.

The purpose of the Innovation Fund is to provide systemic funding for innovation in learning through the inclusion of technology or through a STEM initiative.

In 2017, the following schools were successful in applying for funding through the Innovation Fund:

- All Saints Primary School, Tumbarumba
- St Mary's Primary School, Corowa
- Mater Dei Primary School, Wagga Wagga
- St Patrick's Primary School, Griffith
- St Joseph's Primary School, Narrandera
- Holy Trinity Primary School, West Wagga
- St Patrick's Primary School, Holbrook
- Kildare Catholic College, Wagga Wagga
- Mater Dei Catholic College, Wagga Wagga

In 2018, the Innovation Fund was renamed as MV's Innovation Fund.

Michael Vineburg - known as MV

The fund has been re-named in honour and memory of our friend and colleague Michael Vineburg. MV, as he was known, was at the forefront of the our School systems development of information technology. Through his dedication, passion, persistence and hard work; students and staff in our school benefit from leading edge and reliable IT infrastructure and systems.

The fund aims to reflect Michael's love of technology, innovation and passion for learning and to provide students with learning opportunities which they might not otherwise receive.

Impact on learning

Mater Dei Catholic College

MV's Innovation Fund has provided our school with the necessary resources to run our Year 8 STEAM course. These resources include MBots, portable whiteboards, solar cars, Lego, modelling clay and invention materials essential for the Mbot Golfing, Design, Makerspace Sandpit and Solar Car challenges. MV's Innovation Fund also provided professional development for staff via the STEM Summit which included

invaluable presentations and networking opportunities from industry leaders, secondary schools and Universities from across the east coast of Australia. As a result of this, the University of Canberra is conducting a case study on visible learning and depth of engagement of our Year 8 STEAM course in comparison to schools across Australia and overseas. This opportunity has allowed staff to reflect on their pedagogical practices and enhance the program for future learners as well as to improve the longevity and sustainability of the program.

Mater Dei Primary School

Through MV's Innovation Fund our school was able to purchase a set of Spheros, a class set of Lego WeDo 2.0 and a group set of Lego EV3. The resources have provided us with the platform to focus on problem-based learning and allow for differentiated learning experiences, whilst supporting the pedagogical shift to inquiry based STEM units. We have seen high level of engagement and increased outcomes from both the students and teachers when utilising these resources across all the year levels in the school.

Kildare Catholic College

The fund aims to reflect Michael's love of technology, innovation and passion for learning and to provide students with learning opportunities which they might not otherwise receive.



Students at St Mary's Primary School in Corowa

The assistance provided to KCC to purchase a Computer Numerical Control [CNC] router has made an invaluable contribution to our learning environment.

The CNC is located within the TAS building and is highly visible to students, teachers and community members who often visit our workshop spaces. The machine is industry standard equipment, and thus has required some extra professional development from our staff to make best use of the capability.

Whilst using the machine, students and teachers have learnt skills in CAD draw, 3D modelling, CNC operations and computer coding. Each of these skills we consider to be essential for future creative careers.

The machine has been busy this term mass producing Knock Down Furniture from furniture grade plywood. The year 11 students have enjoyed learning to use the machine and draw the individual components on our CAD packages. Future work includes HSC Major projects and drone body parts made from a range of machinable materials.

Without the support of MV's Innovation fund, we wouldn't have had the opportunity to purchase such an incredible piece of equipment. The value of the machine and the capability that it provides is not just exhibited in the products that it produces, it's the inspiration value it provides within our learning environment.

Holy Trinity, West Wagga

Through MV's Innovation Fund our school was able to purchase set of Spheros, a class set of Lego WeDo 2.0 and a set of OSMO kits. These resources have been influential in transforming the learning experience across the school. Students have had access to an incredible amount of new opportunities. From learning how to code to learning how to collaborate across teams and with their peers. The resources have empowered students to be more creative and develop their critical thinking and communication skills. The resources have enabled teachers to plan high quality, hands on and engaging learning, as

continued on page 21...



Students at Mater Dei Catholic College in Wagga Wagga

continued from page 20...

well as, support the development of STEM and inquiry learning. We have seen an increase in student engagement and learning outcomes. Most importantly the Innovation fund has provided Holy Trinity with the resources to create a learning environment that inspires a love of learning!

St Mary's Primary School

As a result of being successful with our application for the MV's Innovation Fund our

school was able to purchase set of Spheros, 5 Dot robots and a set of Makey Makey kits. These resources have enabled us to continue to grow and enhance our coding program which we started in 2016 where all students from Kinder to Year 6 are able to experience coding through a variety of devices. We have been able to successfully link our program with the Diocesan Targeted Maths Initiative to enhance mathematical and

STEM based learning for our students. This has given us the opportunity to provide learning opportunities that are creative, collaborative, challenging and contemporary for today's learners. By having access to the fund, as a school, our teachers and students are able to continually develop and engage in quality contemporary learning practices and experiences that continue to excite learning for all students, teachers and parents within the St Mary's learning community. MV's Innovation Fund has been crucial to us in continuing to strive for engaged, successful, creative and inspired learners at St Mary's.

2018 MV's Innovation Fund recipients

In 2018, 24 schools across the Diocese applied for support through MV's Innovation Fund. Of the 24 schools which applied 13 were successful.

The successful schools were:

- St Joseph's Primary School, Wagga Wagga
- St Brendan's Primary School, Ganmain
- Xavier High School, North Albury
- St Joseph's Primary School, Culcairn
- St Joseph's Primary School, Jerilderie
- Henschke Primary School, Wagga Wagga
- St Columba's Primary School, Berrigan
- Sacred Heart Primary School, Tocumwal



Students at Mater Dei Primary School in Wagga Wagga

- St Joseph's Primary School, Lockhart
- St Francis de Sales Regional College, Leeton
- St Joseph's Primary School, Finley
- St Joseph's Primary School, Junee
- St Michael's Primary School, Coolamon
- St Patrick's Primary School, Albury

Fund implementation of the Digital Technologies Curriculum will be supported through the purchasing of a variety of resources including:

- MakeyMakey.com
- littleBits
- Parrot Mambo
- StarTime Studios
- Meet Farmbot

We look forward to seeing how the resources impact on student learning.



Students at Holy Trinity Primary School in West Wagga

INAUGURAL *Gala dinner* **& SILENT AUCTION**

The Saint Mary MacKillop Colleges Gala Dinner, to be held on the evening of September 8 at the Magpie's Nest Restaurant, is the first of what will be an annual fundraiser for the local independent school.

Saint Mary MacKillop Colleges, now permanently nestled within the grounds of South Campus, is a relatively new school in Wagga Wagga, having opened its doors to students for the first time in 2007.

The independent school aims to be a faithful Catholic institution, with an emphasis on the virtue and character formation of its students in

an environment which fosters academic excellence. True to their Christian roots, Saint Mary MacKillop Colleges has an emphasis on helping disadvantaged families and rely heavily on outside funding to help with projects such as the construction of sporting facilities and other infrastructure and resources.

The need for infrastructure has become more urgent as student numbers increase and the school's fundraising committee is determined to address this need.

"At present," explains Dr Emma Vieira, a parent and member of Saint Mary MacKillop Colleges' fundraising

committee, "is the completion of our netball/basketball court, as well as the construction of a multipurpose hall which will enable our children to attend assemblies, play indoor sport, and hold whole-school events in a covered, safe area."

The Saint Mary MacKillop Colleges Gala Dinner will include a silent auction where a number of unique items and experiences will be open to the highest bidder. Some of the items already accumulated for the auction include: a personalised cake voucher, a selection of wines and a cutlery set.

Donations of items or experiences for the silent

auction, or sponsorship to help offset expenses would be most gratefully received by the fundraising committee.

"We are very keen to link up with people who would like to join us in building up the infrastructure of our school," says Dr Vieira.

The Saint Mary MacKillop Colleges Gala Dinner and silent auction will be held on Saturday September 8, from 6.30pm at the Magpies Nest restaurant.

Tickets for the black tie event are \$100 per person for a 2 course meal and live music, but numbers are strictly limited. Ticket bookings can be made by

visiting <https://www.eventbrite.com.au/e/st-mary-mackillop-colleges-wagga-wagga-gala-dinner-silent-auction-tickets-48201556152>

For more information, or to contact the fundraising committee to discuss donations or sponsorship, please contact Dr Vieira on 0438 537 784 or the school directly 6925 6601.

"This promises to be a delightful evening of fun and companionship," says Dr Vieira.

"And what's more, all the proceeds from the night will go directly towards funding much needed school infrastructure."



Help empower women globally

Did you know that women represent the greatest proportion of people experiencing extreme poverty around the world, and are also at greater risk of violence and human rights abuses?

Did you know that by standing together, we can change this?

Please stand with women and host a Women for the World event in 2018.

By hosting a Women for the World fundraising event, you will help vulnerable women to create more positive lives for themselves.

When you host an event, the most important thing is to have fun! So choose something you like to do, gather your friends, family or colleagues, and go for it! It's all about making a difference, your way.

After signing up to host, you'll receive a free host kit with lots of ideas to make your event a success.

Thank you for walking in solidarity with women who experience poverty and injustice.

Sincerely,
The Women for the World Team

Make A Difference!

Fundraise in any way you like, it's all about making a difference your way. Big or small, at home, at work or anywhere else, you can raise vital funds and awareness within your community to help women in need around the world and have lots of fun doing it!

And remember, we'll provide you with the assistance you need to make it a success!

Stand With Women

For Martina, Caritas Australia's protection program offers more than a shelter from domestic violence, it enabled her to undertake livelihood training and start a small business to support her children.

"I have learnt how to change my life to support myself and my children." - Martina



Need some ideas?



Stay at home...

Fancy a night on the sofa with your favourite flick? Put on some food or get everyone to bring a plate. Ask for a donation equivalent to a movie ticket or a meal at your favourite restaurant.



Lunch or go out...

Dinner, drinks, high tea - whatever takes your fancy! A lot of restaurants will give heavy discounts to fundraisers, especially for such an amazing cause. It's better to ask in person, and make sure you bring your Authority to Fundraise and information about Women for the World.



Raffle...

So easy and effective! All you need is a book of tickets and a prize. Lots of small businesses are happy to donate prizes to local fundraisers, especially if you're a good customer of theirs. Think of the cafes, gourmet food stores, bottle shops and nail salons in your area. Don't be shy - just ask!



Be ambitious...

Do you have what it takes to organise something big? Entertaining people is one of the most effective ways to raise money and awareness. You could try a trivia night based on your favourite chick flick, a Karaoke competition, a black tie dinner or ball. Sell tickets, run a few raffles on the day. And make sure you get plenty of helpers to assist in preparation and running of your event.



HELP RAISE FUNDS TO EMPOWER WOMEN AROUND THE WORLD

Women for the World

www.womenfortheworld.org.au

What your donations can do:

- \$50** could build an energy-saving stove for a family, which uses less firewood to conserve the natural environment in Malawi.
- \$100** could provide 15 female farmers with vegetable seeds, so they can grow sustainable food in Nepal.
- \$300** can provide 30 days worth of food for a woman staying in a domestic violence shelter in Timor-Leste.
- \$570** could provide two days of training for health centre staff so they can share new knowledge about childhood nutrition with local communities in Cambodia.
- \$1400** can change the lives of 10 women who have left a domestic violence shelter by engaging them in various small business activities for one year in Timor-Leste.



HELP EMPOWER WOMEN AROUND THE WORLD

Women for the World

www.womenfortheworld.org.au

Applications open for \$20,000 Catholic education research opportunity

Catholic school educators are invited to apply for the opportunity to research a subject that will help schools meet a current or future challenge.

Now in its fifth year, the annual Brother John Taylor Fellowship provides up to \$20,000 in travel and accommodation for an employee of a Catholic school or an associated body to study and write about a topic that addresses schooling priorities or challenges in a Catholic context.

The Fellowship, offered by Catholic Schools NSW (CSNSW), promotes excellence from within the Catholic teaching profession by building a library of research for all Catholic educators to draw upon.

To date, the Fellowship has funded research into:

- making mathematics more attractive to students
- using technology to improve student collaboration across borders
- understanding the

importance of play in developing pre-schoolers' cognitive abilities, and • expanding diversity among Catholic education leadership

CSNSW Chief Executive Officer Dallas McInerney said the Fellowship facilitates valuable research by experienced, insightful and dedicated Catholic educators.

"We want our many knowledgeable educators to take the lead on behalf of their fellow Catholic school teachers," Mr McInerney said.

"They are best placed to identify and research the challenges facing our sector and to put forward ways to address them.

"The successful Fellow will work with a mentor to write his or her research and have it published for the teaching profession."

Mr McInerney said the Fellowship honours John Taylor - a Christian Brother - and his dedication to quality education and equity over 30

years as a teacher, principal and Executive Director of Catholic Education Commission NSW, the predecessor body to CSNSW.

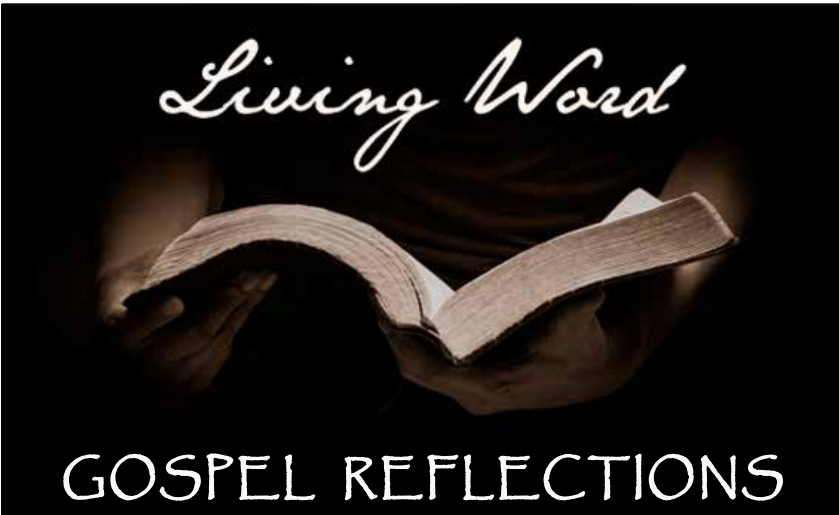
John Taylor also represented the Catholic education sector on key statutory boards for NSW schools.

"The Fellowship is our way of honouring John's legacy and enabling today's Catholic educators to make their mark by producing lasting research to benefit generations of students and teachers."

Applications for the Brother John Taylor Fellowship must be submitted by 30 September 2018 using the online form at www.csnsw.catholic.edu.au/bjtfapply



Catholic Schools NSW represents the state's 595 Catholic schools and their 255,000 students.



When I'm weak, I am strong!

St. Paul, in 2 Corinthians 12, bequeaths to us an important gift – a theology and spirituality of weakness. The text is found in verses 7-10.

First, Paul acknowledges his weakness. He says that he "was given a thorn in the flesh, an angel of Satan to beat me and stop me from getting too proud." This acknowledgment of weakness involves suffering, especially when others make it known with candour!

What is Paul's weakness? Is it a physical difficulty or a psychological difficulty or both? Perhaps it is the "triple concupiscence" that we all experience as a consequence of original sin – "the lust of the flesh, the lust of the eyes and the pride of life" (1 John 2:16)? Maybe it is the opposition he seems to continually face in his mission? We don't know and it's best that we don't know. We can better relate to his struggle this way.

Second, Paul turns his weakness into a prayer and God answers in miraculous fashion by saying, "My grace is sufficient for you, my power is at its best in weakness." How often have we prayed that God might relieve us from us a weakness that seems to hinder us from participating more fully and fruitfully in our God-given mission? But, no, God is not going to take it away. Rather, his grace is sufficient, "his power is at its best in weakness." It's best this way for some mysterious reason. Perhaps this way it is God who is made manifest and not ourselves?

Third, Paul finds peace in his weakness and God's acceptance of it. Remarkable, don't you think? Counter intuitive, paradoxical and ironic. But there

it is for all of us to see. Paul finishes by proclaiming:

So I shall be very happy to make my weaknesses my special boast so that the power of Christ may stay over me, and that is why I am quite content with my weaknesses, and with insults, hardships, persecutions, and the agonies I go through for Christ's sake. For it is when I am weak that I am strong.

What a prayer this is! When we come up against our own inadequacies, weaknesses and fundamental flaws, we can simply pray:

Lord Jesus, when I am weak, I am strong!

Somehow our weaknesses and vulnerabilities, not our gifts and talents, open us up to receive the love and strength of the Father and it is this dynamic – our weakness, God's strength – that best makes present the Kingdom on earth.

Finally, when we move to 2 Corinthians 13, Paul further cements his theology of weakness with this claim:

For Jesus was crucified in weakness, but lives by the power of God.

Christ crucified and risen – weakness and power – is the pattern for Paul's life. Christ crucified and risen – weakness and power – is the pattern for a faithful and fruitful life.

Amen.

for when I am weak, then I am strong
2 corinthians 12:10

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Catholicism 101:

The Twelve Articles of Catholic Faith

By Rev. John Trigilio, Jr.
and Rev. Kenneth Brighenti

If you want to know the basics of the Catholic faith, look no further than the articles of Catholic faith. This list of twelve articles mirrors the Apostles' Creed, a prayer that sets out Catholic tenets:

Article 1:
I believe in God, the Father Almighty, Creator of heaven and earth. This affirms that God exists, that he's a Triune God (one God in three persons, known as the Holy Trinity), and that he created the known universe.

Article 2:
And in Jesus Christ, his only Son, our Lord. This attests that Jesus is the Son of God and that he's most certainly divine. The word Lord implies divinity, because the Greek Kyrios and the Hebrew Adonai both mean "lord" and are ascribed only to God. So the use of Lord with Jesus is meant to profess his divinity. The name Jesus comes from the Hebrew Jeshua, meaning "God saves." So Catholics believe that Jesus is Savior.

Article 3:
Who was conceived by the power of the Holy Spirit and born of the Virgin Mary. This affirms the human nature of Christ, meaning he had a real, true human mother, and also affirms his divine nature, meaning he had no human father but by the power of the Holy Spirit was conceived in the womb of the Virgin Mary. He's therefore considered both God and man by Christians—fully divine and fully human.

Article 4:
He suffered under Pontius Pilate, was crucified, died, and was buried. The human nature of Christ could feel pain and actually die, and he did on Good Friday. The mention of Pontius Pilate by name wasn't meant so much to vilify him forever in history but to place the Crucifixion within human history.

Reference is made to an actual historical person, the Roman governor of Judea, appointed by Caesar, to put the life and death of Jesus within a chronological and historical context. It also reminds the faithful that one can't blame all Jews for the death of Jesus, as some have erroneously done over the ages. Certain Jewish leaders conspired against Jesus, but the actual death sentence was given by a Roman and carried out by Roman soldiers. So both Jew and Gentile alike shared in the spilling of innocent blood. Anti-Semitism based on the Crucifixion of Jesus is inaccurate, unjust, and erroneous.

Article 5:
He descended into hell. The third day he arose again from the dead. The hell Jesus descended into wasn't the hell of the damned, where Jews and Christians believe the devil and his demons reside. Hell was merely a word that Jews and early Christians used to describe the place of the dead. This passage affirms that on the third day he rose, meaning Jesus came back from the dead of his own divine power. He

wasn't just clinically dead for a few minutes; he was dead dead — then he rose from the dead. More than a resuscitated corpse, Jesus possessed a glorified and risen body.

Article 6:
He ascended into heaven and is seated at the right hand of God the Father Almighty. The Ascension reminds the faithful that after the human and divine natures of Christ were united in the Incarnation, they could never be separated. In other words, after the saving death and Resurrection, Jesus didn't dump his human body as if he didn't need it anymore. Catholicism teaches that his human body will exist forever. Where Jesus went, body and soul, into heaven, the faithful hope one day to follow.

Article 7:
He will come again to judge the living and the dead. This article affirms the Second Coming of Christ at the end of the world to be its judge. Judgment Day, Day of Reckoning, Doomsday—they're all metaphors for the end of time when what's known as the General Judgment will occur. Catholics believe that after the death of any human person, immediate private judgment occurs and the person goes directly to heaven, hell, or purgatory (an intermediate place in preparation for heaven).

Article 8:
I believe in the Holy Spirit, This part reminds the believer that God exists in three persons — the Holy Trinity — God the Father, God the Son, and God the Holy Spirit. What's referred

The Apostles' Creed
*I believe in God, the Father Almighty, creator of heaven and earth.
I believe in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, died, and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Spirit; the holy catholic church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.*

to as the Force in the movie Star Wars isn't the same as the Holy Spirit, who is a distinct person equal to the other two — God the Father and God the Son.

Article 9:
The holy catholic Church, the Communion of Saints, Catholics believe that the Church is more than a mere institution and certainly not a necessary evil. It's an essential dimension and aspect of spiritual life. Christ explicitly uses the word church (ekklesia in Greek) in Matthew 16 when he says, "I will build My Church."

Article 10:
The forgiveness of sins, Christ came to save the world from sin. Belief in the forgiveness of sins is essential to Christianity. Catholicism believes sins are forgiven in Baptism and in the Sacrament of Penance.

Article 11:
The resurrection of the body, From the Catholic perspective, a human being is a union of body and soul, so death is just the momentary separation of body and soul until the end of the world, the Second Coming of

Christ, the General Judgment, and the resurrection of the dead. The just go, body and soul, into heaven, and the damned go, body and soul, into hell.

Article 12:
And in life everlasting. As Christ Our Savior died, so, too, must mere mortals. As he rose, so shall all human beings. Death is the only way to cross from this life into the next. At the very moment of death, private judgment occurs; Christ judges the soul:

- If it's particularly holy and virtuous, the soul goes directly to heaven.
- If it's evil and wicked and dies in mortal sin, it's damned for eternity in hell.
- If a person lived a life not bad enough to warrant hell but not holy enough to go right to heaven, Catholics believe the soul goes to purgatory, which is a middle ground between heaven and earth, a state where departed souls want to go to be cleansed of any attachments to sin before going through the pearly gates.

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Vinnies Winter Appeal

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"Where do you go when you have nowhere to go?"

Jenny and her children suffered at the hands of a violent partner for too long. Desperate to protect her children, Jenny felt that she had no choice but to flee the family home with them, not knowing where they'd go or how they'd cope. What would you do?

For the first time, more women than men are at risk of becoming homeless*, with domestic violence and poverty the primary reasons. Each night in Australia, women like Jenny are confronted with impossible choices.

* Australian Institute of Health and Welfare, 2017

"Would we sleep in the car, or on the street?"

What if you just couldn't stay any longer, but you didn't have anywhere safe to go? If you had a car, would you sleep there? Would a park be the right choice for a night?

Jenny left home with two pillows, an overnight bag and her daughter's favourite teddy bear for comfort. They

got in the car and got away. But where would they sleep? Jenny didn't have anyone to turn to, and she didn't have any money.

That night they slept in the car but how long could that last?

Sadly, for people like Jenny, they did not have any other choice.

Your donation will provide another choice...



Lives can change when you choose to help. Please make a donation today.



Strength and support

Your support helps dedicated volunteers to work with people living in poverty, and provide assistance when life is tough.



Clothing and essentials

Together we can provide basic essentials such as blankets, clothes and toiletries to resolve dignity in times of need.



Food in tough times

Your donation can provide money for groceries, reducing hunger and removing a major stress for families.



Help when bills are due

You can help us provide financial support with household expenses to families who are struggling to make ends meet.



A place to rest and recoup

Your donation enables us to help people like Jenny and her family find a safe place to sleep when they have nowhere else to go.



To donate visit:
<https://www.vinnies.org.au/donate>
 or call
13 18 12

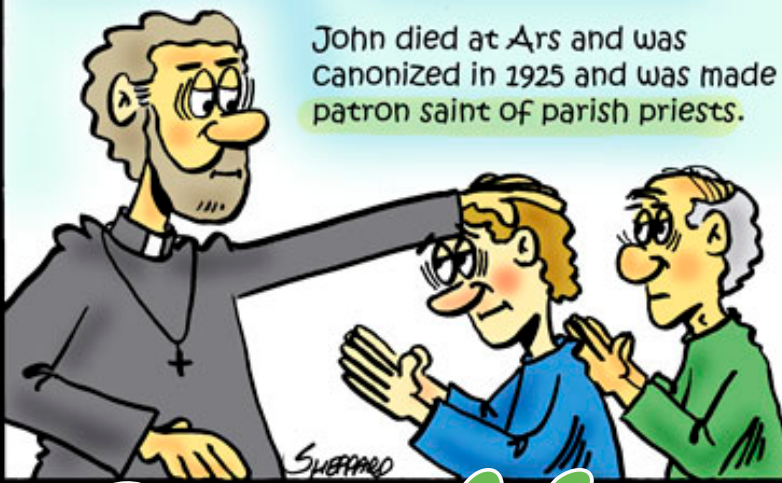
The St Vincent de Paul Society in Australia, Charity Number ABN 50 748 098 845, is endorsed by the Australian Taxation Office as a Deductible Gift Recipient and therefore gifts of two dollars or more to the Society in each State or Territory are tax deductible for the donor. For more information please contact your local St Vincent de Paul Society office. The St Vincent de Paul Society in Australia is exempt from income tax as a not-for-profit organization. Images and names have been changed to protect the privacy of the people we assist. The St Vincent de Paul Society follows the Australian Privacy Principles and keeps donors' information private. To read a copy of our privacy policy please visit www.vinnies.org.au/privacypolicy

KIDS corner

SAINTS FUN FACTS

St John Baptist Vianney was born in France in 1786. After being drafted into the Army, he deserted and returned home and entered the seminary in 1813.

He was assigned to Ecully and in 1818 he became Cure, as pastor of Ars. He worked 16 to 18 hours a day working in the confessional, administering the Sacrament of Penance, or Reconciliation.



John died at Ars and was canonized in 1925 and was made patron saint of parish priests.

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Saint John Vianney

Craft...

Cardboard and Wool Cross Craft



You'll need:

- Cardboard
- Scissors
- Wool
- Glue
- Permanent Markers
- Paint Marker Pens or Acrylic Paint
- Decorative items such as buttons, beads, flowers, etc



How to make:

- Cut two cardboard strips 2cm by 15cm long and two 2cm by 11cm long.
- Glue the strips together to form a frame.
- Cut wool into 3.5 metres and 2.5 metres pieces.
- Paint or decorate the frame with paint markers or acrylic paint.
- Wind the 3.5 metres piece of wool around the middle of the long side of the frame. Wind the 2.5 metres piece around the side to form a cross shape.
- Tie the cross shape together where the wool crosses with red wool.
- Write a Bible verse around the edge of the frame.



This is a really easy and fun activity to do!

Send your coloured picture, word search or joke ideas with your name, age and school to:

Together Editor
PO Box 473
Wagga Wagga NSW 2650

We'd love to hear from you!



AUGUST SAINTS AND FEAST DAYS

Word Search



Find all of the words or phrases in the puzzle that are in **BOLD** in the word bank below:

T	R	A	N	S	F	I	G	U	R	A	T	I	O	N
L	A	S	S	U	M	P	T	I	O	N	W	X	A	B
A	P	B	G	H	P	V	S	B	P	J	W	S	U	E
W	Y	M	E	M	W	P	M	T	B	K	K	U	G	R
R	N	V	T	N	O	T	B	W	E	D	D	I	U	N
E	L	Y	M	B	E	N	M	C	Q	P	T	P	S	A
N	Y	L	H	L	F	D	I	J	G	P	H	J	T	R
C	E	M	T	B	K	N	I	C	N	Y	R	E	I	D
E	N	R	R	N	I	P	F	C	A	E	F	Y	N	T
K	N	W	X	M	N	Q	E	E	T	R	N	M	E	S
B	A	L	O	F	M	B	S	T	K	A	M	Y	K	I
L	I	D	R	T	L	O	N	P	R	L	B	M	R	T
Q	V	H	Q	O	R	K	L	R	D	C	C	K	J	P
P	C	L	K	K	L	O	U	I	S	M	M	M	P	A
N	V	V	Y	B	D	H	W	L	M	T	H	Y	Q	B



- St. John **Vianney**
- Transfiguration**
- St. **Dominic**
- St. Teresa **Benedicta** of the Cross
- St. **Lawrence**
- St. **Clare**
- St. Maximilian **Kolbe**
- Assumption** of Mary
- St. **Stephen** of Hungary
- St. **Bernard**
- St. **Pius X**
- St. **Rose** of Lima
- St. **Louis** of France
- St. **Monica**
- St. **Augustine**
- Passion of St. John the **Baptist**



This 14th National eConference will focus on engaging communities around Australia in a landmark discussion around the future vision and direction for the Catholic Church in Australia.

SPEAKERS AND PANELLISTS

Archbishop Mark Coleridge

Archbishop of Brisbane and Chair of the Bishops' Commission for the 2020 Plenary Council.
Leaders that Listen: Synodality in Practice.

Mrs Lana Turvey-Collins

Plenary Council Facilitator
Synodality in Practice – Preparing for the Australian Plenary Council.

Professor Massimo Faggioli

Professor of Historical Theology, Villanova University, Philadelphia, USA and Conjoint Professor, BBi-The Australian Institute of Theological Education.
Structures of Synodality: Insights from Pope Francis.

Professor Richard Lennan

Professor of Systematic Theology, School of Theology and Ministry, Boston College, USA.
Changes and the Church's Traditions.

Dr Gemma Cruz

Senior Lecturer, School of Theology, Institute of Religion and Critical Inquiry, Australian Catholic University.
Synodality, Community and the Margins.

Speakers at this year's eConference will focus on models of leadership in the contemporary Church, draw fresh insights from Pope Francis' vision of synodality and examine how the upcoming Plenary Council may help promote a more inclusive, dialogical Church.

Wednesday 8 August

Come and join us in the Conference Room at McAlroy House and join the discussion.

Time: 9.45 for a 10am start

Morning Tea supplied.

BYO Lunch

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For more information, contact John Goonan on 0428 970 445



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If you would like Worldwide Marriage Encounter brochures

please see WWME website at www.wwme.org.au

Thank you for your support of the Worldwide Marriage Encounter Movement.

In the love of Our Lord, our sincere thanks,

*Fr Mick Court,
Marian and Andrew Julien
- Unit Coordinators and Ecclesial team*

Worldwide Marriage Encounter: Australia, Eastern Unit
www.wwme.org.au



Legion of Mary 'Come and See' Evening

A special invitation to anyone who would like to see what a Legion Meeting is like with a friendly supper and chat afterwards.

6pm, Thursday 20 September 2018

at the Bishop's House, St Michael's Cathedral, Wagga Wagga

Contact: Caronne Vella 0413 801 616

Rosary in the Park

10:00am - 3:00pm,

Saturday 13 October 2018

Victory Memorial Gardens

Contact:

Caronne Vella 0413 801 616



We are now on Facebook..!

We'd love you to drop by our new page at:
www.facebook.com/togetherwagga/ and like us.

Take a fresh look

The focus:

Sometimes we know people so well that we miss God calling out to us through them.

'That's my mum; she's supposed to say that'. 'I don't care what Jack says; I know *all* about him!'

Friends and family. They make stupid mistakes. They sometimes say one thing and do another. They're very ordinary – sometimes even irritating. Is it hard to believe that God might be working through them to teach or help you?

In the Bible, prophets were people God chose to challenge, advise, or comfort ordinary people and rulers. Many people in Nazareth couldn't imagine that God had chosen this guy Jesus, this guy they watched grow into a local carpenter. They thought they knew all about him already. So their minds

were closed when he began his ministry.

Sadly, the Gospel tells us that their closed minds limited Jesus' power to help them.

Do our closed minds about some people limit God's power to improve our lives?

It can be hard to remember that God uses ordinary people, everyday folks in our lives to do extraordinary things for us. Parents aren't perfect. But watch and listen closely this week for evidence that God is teaching you through them. This week, look closely at family members, or at friends you've known for years. When you drop your expectations or prejudices about them, you might see God challenging or helping you in ways you'd never expect. And don't be discouraged when a friend,

co-worker, or teammate writes off your advice or ignores your help; that doesn't mean God isn't trying to use you.

God still chooses prophets, but many are rejected by those who know them best.

The action:

Get to know someone this week – maybe someone you had decided wasn't worth your time at first glance.

Overcome the boundaries or preconceived notions you had about them and break the ice with some basic get-to-know-you questions. Stretch your comfort zone, you may be surprised or challenged in some great ways.





WORLD YOUTH DAY

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22-27 JANUARY 2019 [Full Tour 16 - 31 January 2019]

I am the servant of the Lord. Let it be done to me according to your word. LK 1:38

INCLUDING the pre World Youth Day *"Days in the Diocese"* (Central America) & post World Youth Day retreat (United States).

Join the **GPBS** tour of Panama for the official WYD celebrations! Experience the warm hospitality of the Panamanian people and their amazing expression of Christian hospitality, deep tradition and spiritual heritage. It will also be a time of cultural exchange, dialogue, worship and celebrations with the youth of the world and Pope Francis. Represent your community at WYD and join the **GPBS** group going to Panama.



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E: info@gpbs.com.au



St Patricks Primary, Griffith



The gardeners have been very busy cultivating vegetables. They set up their stall at lunch time to sell their vegies...yum!

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t: 02 6937 0000

Catholic Education
Dioecesis of Wagga Wagga

All schools enrolling now for 2019

St Joseph's Primary, Leeton



Awesome leadership from Stage Three, sharing their love of reading with Kinder. Thanks for the photo Mrs Maybon!

St Anne's Primary, North Albury



Congratulations to the Vex Robotic group who competed in Melbourne on July 21 at the season's opening competition. Lots of fun, learning and problem solving involved!

Holy Trinity School, West Wagga



Grandparent's Liturgy was held on Friday 27 July followed by morning tea, as well as National Tree Day.



St Mary's Primary School, Corowa



Well done to the students who participated in the Corowa Lions Club Public Speaking competition on July 1, they all did a fabulous job. Special congratulations to Michael and Evie Hughes who won their sections and will go on to compete at the next level.

St Joseph's Primary School, Junee



A huge congratulations to the Year 5/6 girls League Tag team! They blitzed the rounds against some very big schools and showed great skill in the semi final, but were sadly knocked out by a strong team from Young. Thank you to Emma Albertini-Willis for sharing her skills and knowledge and for giving up her time to coach the girls!

Henschke Primary School, Wagga



Congratulations to the Year 6 students who received the sacrament of Confirmation on July 27 at St Michael's Cathedral.

Mater Dei College, Wagga



The Year 8 Camp to Harrietville got underway the first week back at school. The students loved the snow at Dinner Plain.



St Brendan's Primary School, Ganmain



Students at St Brendan's Ganmain are involved in a thirty-minute Chinese lesson each week. The lesson is done via video link with the teacher located in Beijing. The language development of the students has increased greatly since the start of the year. The students thoroughly enjoy the lesson and always look for opportunities to use their Chinese language skills.



Kildare Catholic College, Wagga Wagga

Year 10 Visual Art students enjoyed spending time at the Goulburn Regional Art Gallery looking at the 2017 Archibald Prize finalists. They especially enjoyed the drawing workshop with Sally, learning more about portraiture and the proportions of the face.

St Joseph's Primary, Narrandera

On July 5 Year 3/4L went on a trip out to the Landcare site to assist in planting a number of trees. Thanks to Mr Urquhart and Mrs Smith for escorting the children.



St Peter's Primary School, Coleambally



The 5/6 students worked as part of a team to make the tallest possible structure with just uncooked spaghetti and jelly lollies. This provided the group with lots of challenges and obstacles to overcome. **Well done 5/6!!**



A magical winter wonderland at Holy Spirit Parish Lavington's 2018 Winter Debutante Ball

written by one of the Holy Spirit Parish Debutantes

Nerves were high as the debutantes waited to be presented by their fathers. White dresses are wonderful, but none of us felt confident descending stairs in floor-length skirts! Ultimately though, the 2018 Winter Debutante Ball went off beautifully: a fitting

end to months of preparation. Making my debut with friends and peers was fun from start to finish. The dancing lessons were difficult, but very enjoyable. We had two busy weekends preceding the night, including the chance to make a Purity Pledge. It's also been

a time to think about where I'm headed, as I attended my first 'grown-up' event. Father Murphy's words on "looking forward with wonder" felt very fitting. For the night, the school hall was transformed into a winter wonderland. We presented our

dances, then danced the night away. Our fantastic instructors Johnny and Sue Phung taught the Progressive Jive to attendees, a big hit. The people and the atmosphere, the music, and the food (provided by Cafe La Maison and the best of local bakers) combined to make an

unforgettable evening. The whole experience has been wonderful. I'm sure all Debutantes and their partners are grateful to our co-ordinators Donalee and Phillip Murphy, and all those who offered time, money and skill to give us such a lovely night.



Back L to R: Mrs Sue Phung, Paul Murphy, William Richards, Maximilian von Marburg, John Griffin, Joseph Cramer, Thomas Van Der Horst, Matthew Woods, Maxwell Clarke, Lauchlan Morris, Thomas Irwin, Mr Johnny Phung (Dance Instructor)
 Second Row L to R: Damien Bell, Claire McCrohan, Lucy von Marburg, Maria Chandrasegaran, Bernadette O'Brien, India McAlister, Rachel Perry, Clare Murphy, Susana Higoe, Joseph Ryan
 Front L to R: Rosalee Murphy, Carmel Bell, Natasha Irwin, Filomena Peoples - Photo by: Bethany Clare Photography

Have you recently married, had a child baptised or had another significant event?

If so, then we would love to publish a photo in Together.

Please email: together@wagga.catholic.org.au

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Patricia Mary McCooke

entered into eternal life on 7 June 2018

as a ward sister for the next two years.

Patricia married David McCooke in 1971 and they made their home at "Angleside" Balldale on the farming property. In 1972 they moved to the Canberra suburb Holder, later Duffy and Chapman, all in the area of Weston Creek, an area and community they loved, their children Bradley, Jenny and Kristie were born and went to school there and later university.

Her nursing career continued at the Queen Elizabeth II Family Centre Canberra, where she specialised in postnatal care for mothers and their newborn babies, (1979 to 1984).

She was appointed to St Clare's College 1984 to 2000 as the School Secretary, Nurse in charge of sick bay and O.H. & S. Officer, providing care and first aid for over 1200 students and staff. During this time Patricia also worked as a Community Nurse for the ACT Government, and furthered her studies at the Canberra Institute of Technology and University of Western Sydney by correspondence. Patricia began working for the Canberra Afterhours Locum Medical Service (CALMS) as Triage Nurse from 1996 to 2013 and by day was receptionist for Dr. Sue Richardson, Geriatrician, from 2000 to 2007.

Her health deteriorated in 1982

Patricia was an inspiration and example to others and through her adversity had a marvellous disposition accepting her debilitating predicament.

when she became afflicted with autoimmune disease Lupus, resulting in sensitivity to direct sun exposure, requiring complete restriction of outside activities. In 2010 she was diagnosed with Idiopathic Pulmonary Fibrosis (IPF) a lung disease progressively restricting the capacity to breathe. IPF has no cure with only one fifth of patients diagnosed surviving five years. In the United States one person dies every 13 minutes with the disease. In 2013 the family moved from ACT to Queensland (Gold Coast) and there is no doubt the change in climate extended her life.

Patricia was an inspiration and example to others and through her adversity had a marvellous disposition accepting her debilitating predicament, keeping abreast of current affairs, sports fanatic (especially AFL and Tennis) and was a whizz on the iPad. Her Doctor, Natasha Yates, visited her regularly, was dedicated, attentive, with her healthcare plan and medications. Her hair dresser Michael visited her monthly, became good

friends, bringing a tasty treat to complete the mission.

Patricia joined an online support group of IPF Warriors and it was remarkable how they accompanied each other on the journey helping each other and forming a family bond. There is no cure for IPF, limited treatment options, and disappointingly very little Federal Government assistance.

On her final day Patricia was administered the last rites by Father Paul at home, and later passed away that evening. It was her wish to be buried alongside her parents and following a Requiem Mass at St Fiacre's Catholic Church concelebrated by Rev. Fathers Damien Gillett and Stephen Onyekwere in the presence of a large gathering of family and friends was interred in the Urana Cemetery.

Patricia is survived by her husband David, children Brad, Jenny, and Kristie, and grandchildren Flynn and Ellen, She was loved and endeared by them and will be sadly missed. May she rest in peace.



Patricia McCooke went to her eternal reward at home on the 7th June, surrounded by her family, she was the sixth child of Ellen and James Smith of Urana and sister to Anthony deceased, Denis, Anne, Elizabeth deceased and Helen.

Patricia's primary education began at Loreto in Sydney. This was as a consequence of her brother contracting polio in 1953, and their mother moving

to Sydney to nurse him to enable rehabilitation for three and a half years, not then available in the country. She finished her primary education at Urana Convent, and completed her secondary education at Mt Erin Wagga Wagga, and Rutherglen Convent. In 1966, she did a secretarial course and worked for J M Smith & Co. until accepted at Albury Base Hospital, where she completed her nursing training, graduating in 1971 and stayed on

Sleepy CEOs' \$585,000 a record breaker

One hundred and forty of Canberra's business and community leaders have together raised over \$585,000 for homelessness by sleeping out in the Garden of Australian Dreams at the National Museum of Australia over night.

This is the largest sum ever raised by the Canberra CEO Sleepout.

Temperatures dropped below freezing, and CEOs experienced the difficulties of sleeping outside with only three sheets of cardboard and a sleeping bag to protect them from the elements.

The highest fundraiser of the night was Nick McDonald Crowley, Projector Director at Capital Estate Developments, who had raised \$32,469 at the

time and was rewarded with a pillow to help him get through the night.

He had been challenged to do the Sleepout in a Pink Panther onesie, and so earned a \$5,000 donation from a friend.

Archbishop Christopher Prowse braved the elements as did Catholic Healthcare Australia CEO Suzanne Greenwood, Marymead CEO Camilla Rowland and Catholic Education CEO Ross Fox.

He was joined at the Sleepout by college principal's Brad Cooney (St Clare's College), Loretta Wholley (Merici College) and Catherine Rey (St John Paul II College).

In Nicholls ACT, 150 students from St John Paul College also got in on the act sleeping out in the elements to play their part

in eradicating homelessness.

"Students from the Social Justice committee were inspired to become involved five years ago when I first put my hand up to sleep out as a CEO," Ms Rey said.

"There are 1596 people experiencing homelessness in the ACT, 42% of these are under 24."



Above: Vinnies CEO Sleepout L-R: Camilla Rowland, Barnie van Wyk, Archbishop Christopher Prowse, Ross Fox, Suzanne Greenwood, Patrick McArdle and Loretta Wholley.



Left: Vinnies CEO Sleepout L-R: Suzanne Greenwood (Catholic Healthcare Australia CEO), Patrick McArdle (Australian Catholic University Campus Dean) and Archbishop Christopher Prowse.

2018 Clergy Conference

The Annual Clergy Conference for the Priests of the Diocese of Wagga Wagga was held on 17 and 18 July.

The main speaker on the Tuesday was Father Gerald O'Collins S.J. who has authored many books and lectured in Rome for many years. On Wednesday Father Bernie Thomas spoke briefly about the Plenary Council 20/21 and representatives from the Catholic Church Insurance refreshed the Priests on insurance matters and

Workplace Health & Safety etc.

On Tuesday 19th July a Mass was concelebrated in the Cathedral with Archbishop Christopher Prowse and Priests of the Diocese. Jubilarians Monsignor Michael Burgess (60 years ordained), Father Anthony Loth (60 years ordained) and Father Martin Cruickshank (25 years ordained) were remembered on that occasion (see page 3 for photos and homily).

*Right: Priests attend the Clergy Conference
Inset photo: Father Gerald O'Collins S.J.*



by Steven Vella

The Charism of a Serra Club is to foster vocations, to assist clergy and religious, and to encourage members in the faith.

In a play, written in 15th Century England, a character named Everyman asked other characters (who represented different aspects of life) for help on the one-way journey through death and judgement.

Three characters, Family, Friends and Goods (possessions) consoled Everyman while alive but could not help after death.

Another character, Good Deeds, suggested seeking Knowledge. Knowledge helped Everyman reflect on life and confess sins but ended up

leaving before judgement.

Good Deeds then suggested asking Beauty, Strength, Discretion and Wits (five Senses) to help. They prompted Everyman to be charitable and receive other Sacraments. But, they soon left in the same order they arrived, when death came.

Criticized for being in line with Catholic thinking, the play concluded with Everyman being received into heaven thanks to a good confession, suffering and Good Deeds.

In Wagga, members of the Serra Club meet once a month followed by Mass and supper. This combination might have some physical and spiritual benefits that won't be found joining a fitness club, travel club or golf club.

Although good deeds, like

charitable works around family, friends and community, might often be closely associated with the one doing the deed, being a member of a club might also be beneficial.

Consider how a club can combine knowledge, skills and abilities of likeminded persons for a worthwhile cause that might otherwise be too much for an individual.

Relating back to the play, a reward for a Serra Club community is knowing that their works might have helped a priest be around when a soul, like Everyman, is ready to seek the Sacraments on their journey through life.

Of course, there are many ways to participate in the mission of our living Church, but the benefits and rewards

Serra Club: Member benefits and rewards



Statue of St Junipero Serra on mission. Image adapted from MARELBU, CC BY 3.0, <https://commons.wikimedia.org/w/index.php?curid=56749514>

from joining a Serra Club **an upcoming meeting in Wagga please contact Letitia Hackett, VP Membership on 0439 868 461.**

If you would like to find out more or come along to



Statement from ACBC President Archbishop Mark Coleridge

Pope Francis has this evening accepted Archbishop Philip Wilson's resignation as Archbishop of Adelaide. His decision to resign comes after considering his future following his conviction for failing to report allegations of child sexual abuse that occurred in the 1970s.

While the judicial process will continue, Archbishop

Wilson's resignation is the next chapter in a heartbreaking story of people who were sexually abused at the hands of Jim Fletcher and whose lives were forever changed. This decision may bring some comfort to them, despite the ongoing pain they bear.

Archbishop Wilson has been praised by many for his work to support victims and survivors of child

sexual abuse as Bishop of Wollongong, Archbishop of Adelaide and president of the Bishops Conference. He has decided, however, that his conviction means he can no longer continue as Archbishop because to do so would continue to cause pain and distress to many, especially to survivors, and also in the Archdiocese of Adelaide





Central African Republic: Interview with Fr Federico Trincherro

Father Federico Trincherro, of the Carmelite monastery of Notre-Dame du Mont Carmel in Bangui, the capital of the Central African Republic, speaks about the attack perpetrated in May on the church of Our Lady of Fatima, in the notorious KM 5 quarter of the capital, and replies to the questions of ACN.

diocesan priest and one of the most elderly members of the clergy in Bangui, who was well-known in the diocese and was present at the celebration as the treasurer of the Fraternity of Saint Joseph. Nor should we forget the fact that, just before Easter, another priest and several of the Catholic faithful were murdered in the

We ask you to pray for this young Church, still frail, yet also courageous. And we likewise ask your prayers for the young candidates to the priesthood.

ACN: Can you explain precisely what happened last Tuesday? And how many victims were there?

Padre Federico: It happened following a confrontation between the police and a gang of Muslim militias in Bangui, in the quarter of the city known as KM5. The church of Our Lady of Fatima, which is run by the Comboni missionaries, was attacked in the middle of a Mass being celebrated for the feast of Saint Joseph. The attack left 16 people dead and 99 wounded initially, but the figure has now risen to 24 dead and 170 wounded. Among the victims was Abbé Albert Toungoumale-Baba, an African

parish of Seko, in the diocese of Bambari, in the centre of the country.

ACN: Why this new upsurge in violence?

Padre Federico: Unfortunately, the KM 5 quarter, a sort of majority Muslim enclave within the city, remains an area of high tension, where violent and criminal elements hide and lie low, and continue by their actions to try and destabilise the neighbouring districts, among which is the parish of Our Lady of Fatima.

ACN: What is the message of the Church in the aftermath of this tragedy?

Padre Federico: A message



Central African Republic, Bangui: Refugee Camp on the compound of the Carmelite Monastery "Notre Dame du Mont Carmel". The Superior of the Carmelite Monastery, Fr. Federico Trincherro OCD, with refugee children.

of peace and the refusal of vengeance. Father Albert, the murdered priest, was also working in this same spirit. Cardinal Nzapalainga has also immediately intervened with a very clear message of peace. We should recall that the Cardinal is one of the most respected voices in the entire country, a true moral authority who by his words can truly prevent this episode of May 1st from degenerating further.

ACN: Is there any particular prayer you would like to ask of our benefactors?

Padre Federico: We call on

all our friends and benefactors of ACN not to forget Central Africa. It is a country that has been suffering for years and which seems to have been condemned to warfare and poverty. We ask you to pray for this young Church, still frail, yet also courageous. And we likewise ask your prayers for the young candidates to the priesthood so that, following the example of Father Albert, they may be willing, with consistency and generosity, to offer the gift of their lives for the Church and the people of the Central African Republic.

For more information or to make a donation to help Aid to the Church in Need, please phone 1800 101 201 or e-mail: info@aidtochurch.org Or write to: Aid to the Church in Need PO Box 7246 Baulkham Hills NSW 2153 Online donations can be made: www.aidtochurch.org/together

National Conference of the Australian Confraternity of Catholic Clergy

The seminarians of Vianney College recently attended the National Conference of the Australian Confraternity of Catholic Clergy, in which the keynote speaker was Cardinal Gerard Müller on the, "Identity and Mission of the Priest".

Pictured are the seminarians and rector (Father Thompson) with Cardinal Müller.



Mass times across our Diocese

Wagga Wagga - Cathedral

St Michael’s Cathedral
Church Street, Wagga Wagga
Monday - Friday 7:00am, 12:45pm
Weekend Masses
Saturday - 12:15pm
Saturday Vigil - 6:00pm
Sunday - 8:00am, 10:00am and 5:30pm
Confessions
Monday - Thursday 12:30pm - 12:40pm
Friday 12:00-12:40pm & 6:30pm-6:45pm
Saturday 11:00am-12:00noon & 4:30pm-5:30pm
Rosary times
Monday to Thursday 12:25pm and Saturday 11:55am (before Mass)
Carmelite Monastery
10 Morshead Street, Wagga Wagga
Monday - Friday - 7:30am
Saturday - 8:00am
Sunday - 9:30am
St Mary’s Chapel
Vianney College, 17 Durack Circuit
Sunday - 9:00am
Mt Erin Chapel
Kildare Catholic College
Edmondson Street, Wagga Wagga
Sunday - 10:00am (Extraordinary Form)

Wagga Wagga - Koorungal

Sacred Heart
Lake Albert Road, Koorungal
Weekend Masses
Saturday Vigil - 5:30pm
Sunday - 9:00am and 5:30pm
Children’s Liturgy during 9:00am Mass
Weekday Masses
Monday, Wednesday, Friday - 7:00am
Tuesday and Thursday - 5:45pm
Saturday - 9:30am
Confessions
Saturday - 10:00am - 10:30am

Wagga Wagga - South Wagga

Our Lady of Fatima
Bourke Street, Wagga Wagga
Weekend Masses
Saturday Vigil - 5:00pm
Sunday - 8:30am, 10:30am & 5:30pm (Syro-Malabar Rite)
St Patrick’s Uranquinty
Sunday - 8:30am
Weekday Masses - Our Lady of Fatima
Wednesday - 7:00am
Thursday - 11:00am (Ethel Forrest Centre)
Friday - 5:45pm
Anointing Mass
Marian Foyer, Henschke Hall
4th Tuesday of the month - 10:30am
Weekday Masses - Calvary Hospital
Monday-Friday - 8:00am (except public holidays)
Aged Care Facility Masses
Forrest Centre
Every Thursday - 11:00am
Nan Roberts Nursing Home
- The Haven
3rd Tuesday of the month - 10:30am
RSL Remembrance Village
2nd Tuesday of the month - 10:30am
Confessions
Saturday - 10:30-11:30am

Wagga Wagga - West Wagga

Holy Trinity Church
Bardia Street Ashmont
Monday-Saturday - 7:00am
Friday - 10:15am
Sunday - 9:00am and 5:30pm
Loreto Home of Compassion
Sunday - 10:30am
Monday - 5:45pm
Tuesday - 10:30am
Thursday - Eucharistic Adoration - 5:15pm
Thursday - 5:45pm
Our Lady of the Blessed Eucharist Church
Benedict Avenue San Isidore
Vigil Saturday - 6:00pm
Wednesday - Eucharistic Adoration - 5:15pm
Wednesday - 5:45pm

St Michael’s Church
Linton Street Collingullie
2nd Sunday - 9:30am (Christmas Day & Easter Sunday)
Confessions
Sacrament of Penance
Saturdays - 11:00am-12:00noon
Prior to weekend Masses or by request

Albury

St Patrick’s
515 Smollett St, Albury
Weekend Mass Times
Saturday - 9:30am
Vigil (Saturday) - 5:00pm
Sunday - 8:00am, 10:00am, and 5:30pm
Latin Mass - Sunday 12 noon
Weekday Mass Times
Monday to Friday - 7:00am
Tuesday & Thursday - 9:30am
Latin Mass Mondays - 7pm in the Adoration Chapel
First Friday - 5:30pm
Rosary before Mass
Saturday - 9.10am and 4.30pm
Sunday - 7.40am and 9.40am

Albury - North Albury

Sacred Heart Mate Street, North Albury
Saturday Vigil - 6.00 pm
Sunday - 9.30 am
Weekday Masses
Tuesday to Friday 9.30am or as printed in weekly newsletter
First Tuesday of month – Mercy Place 11.00am – Includes sacrament of anointing
Confessions
Saturday - 5.15 - 5.45 pm

Albury - Lavington

Holy Spirit
Saturday Vigil - 6.00pm
Sunday - 8.00am, 10.00am
St Mary’s Jindera - 9.00am
Weekday Masses
Monday - Friday - 7.00am
Saturday - 9.15am
Confessions
Saturday - 8.15am, 5.00pm
St Mary’s Jindera - Sunday 8.30am

Albury - Thurgoona

Immaculate Heart of Mary
Weekend Masses
Saturday - 8.00am
Saturday Vigil - 6.00pm
Sunday - 9.30am, 5.30pm
Weekday Masses
Monday - 8.00am
Tuesday - 7.00am (10.00am only on 2nd Tuesday of the month)
Wednesday - 7.00am
Thursday - 7.00pm (Mass Novena and Benediction)
Friday - 8.00am
Confessions
Prior to Masses
Saturday after 8.00am Mass, 5.30-6.00pm
Sunday - 5.00-5.30pm
Thursday - 7.00pm following Novena Mass of the Immaculate Heart of Mary
Also by appointment

Berrigan

St Columba’s
4 Corcoran Street, Berrigan
1st, 3rd, 5th Sunday - 6:00pm Saturday Vigil
2nd, 4th Sunday - 10:30am
Savernake
1st Sunday - 5:00pm
Weekday Masses are announced in the Sunday bulletin
Confessions before Saturday Vigil Masses

Coolamon

St Michael’s
Sunday - 9.00am
Confessions
Saturday - 4.45 - 5.15pm
Masses
Monday, Tuesday, Wednesday, Friday - 7.30am

Thursday - 10.15am
Saturday - 9.00am
Marrar
Saturday Vigil - 6.00pm
Confessions
1st Saturday - 5.30pm
Allawah Village
First Thursday of each month.
Mass at 9.15am

Corowa

St Mary’s Star of the Sea
Saturday Vigil - 6:00pm
Sunday - 9:00am
Weekday Masses
Refer to Parish Bulletin available in the Church or on the parish website
Confessions/ Reconciliation
Saturday - 11:00am-12:00, 5:30-6:00pm
St Pius X, Coreen,
Urana Road.
1st, 3rd Sunday - 10:45am Mass

Culcairn

St Patrick’s Culcairn
1st, 4th Sunday - 8:00am
2nd, 3rd Sunday - 10:00am
5th Sunday - Vigil Mass 6:30pm (Saturday)
Henty
2nd, 4th Saturday Vigil - 6:30pm
1st Sunday - 10:00am
3rd, 5th Sunday - 8:00am
Walla Walla
1st & 4th Sunday - 6:00pm (Sunday)
Weekday Masses
Vary according to needs and are announced in the Sunday bulletin
Confessions
Before each weekend Mass

Darlington Point

Oliver Plunkett
Hay Road, Darlington Point
1st, 3rd, 5th Sunday - 8.30am
2nd, 4th Sunday - 6:00pm (Saturday Vigil)
Weekday Masses
Monday, Tuesday, Wednesday, Friday - 8.30am - Darlington Point
St Peter’s
Cnr of Currawong Crescent and Kingfisher Avenue, Coleambally
1st, 3rd, 5th Sunday - 10.30am
2nd, 4th Sunday - 8.00am
Weekday Masses
Thursday - 8.00am Coleambally
Holy Hour - Friday 5.00pm - 6.00pm at Darlington Point
Confessions
15 minutes before 10.00 am Mass on Sunday or by request

Finley

St Mary’s
1 Denison Street Finley
Sunday - 10.15am
Weekday Masses
Are announced in the Sunday bulletin
Confessions
Saturday - 10.30 - 11.00am

Ganmain

St. Brendan’s Ganmain
Weekend Mass Times
6:00pm (Saturday Vigil); 10:00am
Weekday Masses
Monday to Friday:
December-February 7:30am (Tues., Thurs.) & 5:30pm (Mon., Wed., Fri.)
March-November 5:30pm
Sat.: 8:00am (usually in the convent except 1st Sat. in the church).
Confessions
30 min. before every Mass each day & 5:00pm-6:00pm Sat.
St. Patrick’s Matong
Sunday - 8:00am
Confessions 30 min before Sunday Mass

Griffith

Sacred Heart
Warrambool Street, Griffith
Saturday Vigil - 6.00pm
Saturday - 8.00am
Sunday - 7.30am, 9.00am, (Italian), 10.30am, 6.00pm

Weekday Masses
Monday - Friday - 7.00am, 5.30pm
Confessions
Friday - 4.30pm to 5.30pm
Saturday - 11.30am to 12.30pm
Marian Catholic College Chapel
185 Wakaden Street Griffith
Sunday - 9.00am

Holbrook

Our Lady of Sorrows
125 Albury Street, Holbrook
1st & 3rd Sunday - Saturday Vigil 6.30pm
2nd Sunday - 8.00 am
4th & 5th Sunday - 10.00am
Weekday Masses
Phone parish for details
Confessions
Before Mass on weekends
St Francis De Sales Church of the Pioneers
Hume Highway, Bowna
2nd Sunday - 11:30am

Howlong

St Brigid’s
Hovell St, Howlong
Church of the Good Shepherd
Queen Street, Walbundrie
Weekend Mass Times
Howlong
Saturday Vigil - 6:00pm
Walbundrie
Sunday - 9:00am
Masses
Howlong
1st & 3rd Tuesdays - Oolong Nursing Home 10:00 am
Saturday 9.00 am - Howlong
For other Masses during the week, see the parish website.
Reconciliation
Howlong
Saturdays 9:30am (after 9:00am Mass) 5:30pm - 5:55pm
Walbundrie
Sundays 8:30am - 8:55am

Jerilderie

St Joseph’s
Coreen Street, Jerilderie
1st, 3rd, 5th Saturday Vigil - 6:00pm
2nd, 4th Sunday - 10:30am
Weekday Masses
Are announced in the Sunday bulletin

Junee

St Joseph’s
15 Kitchener Street, Junee
Saturday Vigil - 6:00pm
Sunday - 9:30am
Weekday Masses
Monday - 9:00am
Tuesday - 7:00am
Wednesday - 9:00am
Thursday - 7:00am
Friday - 9:00am
Confessions
Saturday - 10:30-11:00am; 6:00-6:15pm or by appointment
Illabo and Junee Reefs
Alternate Sundays - 8:00am

Khancoban

Church of St Joseph the Worker
Sunday - 9.00 am
Weekday Masses
9.00 am
Confessions
Prior to Sunday Mass

Leeton

St Joseph’s Leeton
Wade Avenue, Leeton
Saturday Vigil - 6:00pm
Sunday - 10:00am (First Sunday of the month is Italian)
St Patrick’s Yanco
Sunday - 8:00am
Tuesday - 9:00am
Weekday Masses in Leeton
Monday - 9:00am
Tuesday (Yanco) - 9:00am
Wednesday - 9:00am

Thursday - 9:30am (Assumption Villa)
Friday - 9:15am and 5:30pm
Sacrament of Penance
Friday - 4:45-5:15pm
Saturday - 5:30-5:50pm
Eucharistic Adoration
St Joseph’s Church Leeton
Friday - 4:30pm

Lockhart

St Mary’s Church
55 Ferrier St, Lockhart
Weekend Masses
Saturday (Vigil) - 7:00pm
Confessions
Up to 5 minutes before Mass.
Urangeline
St Terence’s Church
Currently no Masses.

Mulwala

St Brigid’s
Havelock Street, Mulwala
Weekend Masses
1st, 3rd & 5th Sunday - 8:00am
2nd, 4th Sunday - 6:00pm Saturday Vigil
Weekday Masses
Refer to parish notices
St Joseph’s
Barooga
Weekend Masses
1st, 3rd, 5th Sunday - 10:00am
2nd, 4th Sunday - 8:30am
Weekday Masses
Refer to parish notices
Confessions
Before weekend Masses

Narrandera

Narrandera
St Mel’s Church, Audley Street
Saturday Vigil - 6.00pm
Sunday - 9:30am
Weekday Masses
Tuesday - 5:30pm
Wednesday, Thursday - 7:30am
Friday - 5:30pm
(subject to changes announced in the Sunday bulletin)
Confessions
Friday - 4:30-5:20pm; Saturday - 9.30-10:00am and 5:00-5:45 pm
Grong Grong
1st, 3rd, 5th Sunday - 8.00am
Galore
St Kevin’s Church
2nd & 4th Sunday - 8:00am

Tarcutta

St Francis Xavier
Sydney Street, Tarcutta
Sunday - 8:30am
Ladysmith
Saturday Vigil - 6:00pm
Confessions
Before all Masses

The Rock

St Mary’s
102 Urana Street The Rock
Weekend Masses
Sunday - 8:00am (Extraordinary Form)
Sunday - 10:00am
Weekday Masses
Monday - 7:00am
Tuesday - 6:00pm
Wednesday - 7:00am (Extraordinary Form)
Thursday - 7:00am
Confessions
Up to 5 minutes before Mass.

Tocumwal

St Peter’s
Charlotte Street, Tocumwal
Saturday Vigil - 5.30pm
Sunday - 8.30am
Weekday Masses
Thursday - 9.30am
Confessions
Half an hour before weekend Masses

continued on page 35...

Tumbarumba

All Saints'
40 Murray Street, Tumbarumba
Saturday 9.15am
Saturday Vigil - 6.00pm
Sunday - 9.00am
Weekday Masses
Monday - Friday - 5.30pm
Confessions
Friday 4.30pm - 5.15pm
Saturday - 8.00am - 9.00am
And 30 mins before weekend Holy Masses
Our Lady of Perpetual Succour Tooma
4th Sunday - 7.30am
Exposition and Benediction of the Blessed Sacrament
Friday - 4.30pm
Saturday - 8.00am

Urana

St Fiacre's Church
5 End St, Urana
Weekend Masses
Saturday (Vigil) - 5.30pm
Confessions
Up to 5 minutes before Mass.
Oaklands
Currently no Masses.

Yenda - Yoogali - Hanwood

Our Lady of the Rosary of Pompeii
17 Edon Street, Yoogali
Sunday - 9.30am
St Anthony's - Hanwood
Saturday Vigil - 5.00pm
Sunday - 8.00am
St Therese's - Yenda
Saturday Vigil - 6.30pm
Weekday Masses
Tuesday - 5.30pm - Yoogali
Wednesday - 8.00am - Hanwood
Thursday - 5.00pm - Yenda
Friday - 9.30am - Yoogali
Confessions
Yenda - Thursday, before Mass
Yoogali - Sunday, before Mass
Hanwood - Saturday - 4.30pm
Or by arrangement with the priest.

Please note that Mass times were true and correct at the time of printing. For further clarification, please check parish bulletins and noticeboards closer to the date.



Wagga Wagga Deanery

Chosen Youth Wagga
St Michaels Cathedral
Parish Centre after 5.30pm
Mass on selected Sundays.
Contact: (02) 6921 2164 or

Young Adults Group
Who for: young adults
When: 7-8pm on the second & fourth Tuesday of the month
Contact: Parish 6962 1533

Murray Deanery

FIRST FRIDAY OF EVERY MONTH
Youth Holy Hour 6.00pm
Where: St Michaels Cathedral

Albury Young Adults Group
Where: St Patrick's Parish Hall, Albury
When: Every Wednesday Night 7-8pm
Who for: Young Adults 18-35
Contact: Daniel Shaw 0402 289 811

Murrumbidgee Deanery

Griffith - Sacred Heart Parish
Where: Sacred Heart Youth Hut (white hut behind Presbytery)

Youth Group
Who for: Yrs 7-12
When: 7-8pm on the first & third Tuesday of the month

Immaculate Heart of Mary Youth Group
Where: Thurgoona Parish Centre
When: Every 2nd Wednesday 5.30pm-7pm. Dinner provided.
Who for: School Years 7 to 12 (high school)
Contact: (02) 6043 2222

Please pray for those priests whose anniversary of death occurs in August:

- | | |
|------------------|---------------------------------|
| 1st August 1995 | Mons Michael Francis Lane |
| 2nd August 1975 | Fr Norman Duck |
| 5th August 1973 | Fr William Gilby |
| 7th August 2001 | Mons George Crennan |
| 10th August 1972 | Fr Thomas Shanley |
| 22nd August 1970 | Mons Owen Clarke |
| 27th August 1935 | Fr John Baptist Curley CSsR |
| 30th August 1974 | Fr Ambrose Bongiorno |
| 30th August 1982 | Fr Allen Douglas Patrick Whitty |



These faithful servants, Lord, put their wholehearted trust in you - Grant that they may live in your love.



Ordination to the Priesthood

Deacon Marco Killingsworth (pictured) is to be ordained to the priesthood at St. Michael's Cathedral at 6pm on Wednesday, 29th August.
A full account of the ceremony, with a biography of Deacon Marco, will appear in the next issue of the Together.

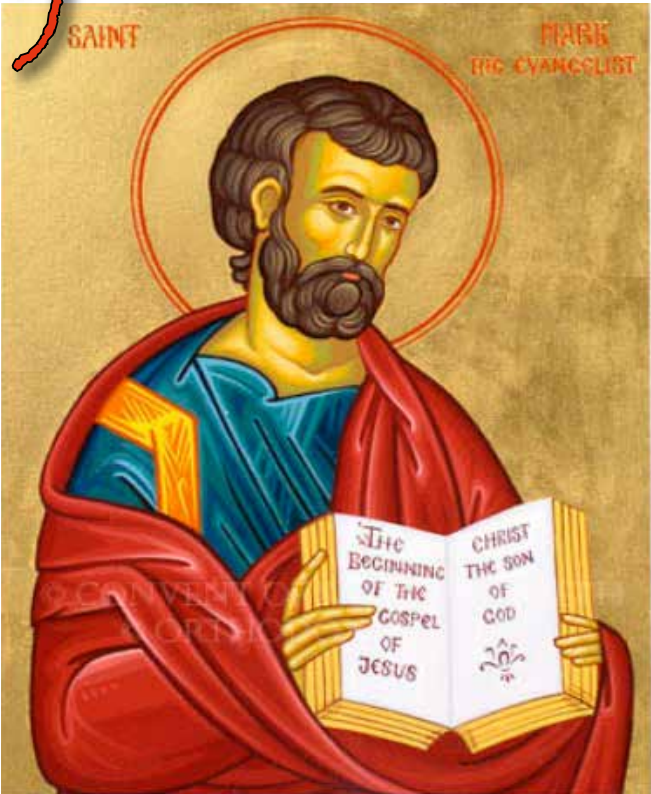
From the Missal: August

5th August - Eighteenth Sunday in Ordinary Time
The bread of life. The manna the Israelites discovered in the wilderness satisfied their hunger. More importantly, it was a sign that God was with them in their time of trial. Likewise, the multiplication of the loaves and fishes was not intended simply to satisfy the hunger of the crowds but to be a sign to them of the presence of God in Jesus. In the symbolic actions of the Eucharistic celebration we also recognise the presence of Christ, the Bread of Life, among us.
Ex 16:2-4, 12-15 The people complain
Ps 77:3-4, 23-25, 54 Bread from heaven
Eph 4:17, 20-24 Avoid aimless life
Jn 6:24-35 Food for eternal life

12th August - Nineteenth Sunday in Ordinary Time
Whoever believes has eternal life. Throughout John's Gospel many people struggled to understand who Jesus was. Despite the signs he performed, they simply could not believe his claim that he has come from God. Certainly, this claim of Jesus is remarkable, even scandalous. We need the gift of faith to accept it. Our faith in Jesus, the Bread of Life, is expressed and deepened by our participation in the Eucharist.
1 Kings 19:4-8 Get up and eat
Ps 33:2-9 Taste and see
Eph 4:30-5:2 Seal of the Spirit
Jn 6:41-51 The bread of life

19th August - Twentieth Sunday in Ordinary Time
Eat my flesh, drink my blood. In the Incarnation, 'the Word was made flesh and dwelt upon us.' The Word continues to take flesh in the Eucharistic species and in all of us who partake of the flesh and blood of Christ in Communion: 'those who eat my flesh and drink my blood live in me and I in them.' Through the Eucharistic community, Christ continues to be enfleshed and to dwell in our world.
Prov 9:1-6 Come, eat my bread
Ps 33:2-3, 10-15 Avoid evil, deceit
Eph 5:15-20 Give thanks to God
Jn 6:51-58 The living bread

26th August - Twenty-first Sunday in Ordinary Time
The holy one of God. It was very difficult for the Jewish people to accept Jesus' teaching that they must eat his flesh and drink his blood if they are to have life. The Twelve accepted his teaching, not because they understood it but because they believed in him. Having seen his signs they believed that he was the Holy One of God. May Christ heal our unbelief that we too may accept his saving words even when we do not understand them fully.
Josh 2:1-2, 15-18 We will serve the Lord
Ps 33:2-3, 16-23 The Lord hears the just
Eph 5:21-32 Christ and the church
Jn 6:60-69 The Spirit gives life



The Addams Family

Marian Catholic College recently performed to over 2,200 members of the local Griffith and wider community when they presented the musical *The Addams Family*.



Over 100 students from Years 7 to 11 were involved either on stage, in the band, assisting with the making of sets, backstage with makeup, moving of sets or helping with sound, lights and

catering for the opening night function. While in the Griffith Regional Theatre students had the opportunity to experience lessons not available in the classroom setting about the theatrical

productions.

Thank you to all students who participated for their tireless effort in putting together such a wonderful production. **You should all be very proud of yourselves!**



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