



The Swag

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ABOUT THE NCP

The National Council of Priests of Australia, founded in 1970 in the spirit of Vatican II, is a voluntary association of bishops, priests and deacons. It is committed to the fraternity and further education of clergy and to representing all clergy in the public forum. The NCP is acknowledged by the Australian Catholic Bishops Conference.

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Ian McGinnity

On 4 April I attended the funeral of former priest, Jim Grainger, at St Kevin's Church, Eastwood. Jim, who was ordained for the Archdiocese of Sydney in 1965, left active priesthood ministry in 1979. After gaining an Honours degree in psychology and working for some years as a government community research officer, Jim was appointed by Bishop Patrick Murphy (first Bishop of the new Diocese of Broken Bay) as Director of Centacare, now called CatholicCare, providing social welfare services in the newly created diocese. For nearly 20 years Jim oversaw the exponential expansion of welfare and counselling services and resources across the diocese. He recruited good people and created spaces for them to be creative in doing their work. After leaving priestly ministry, Jim married Mary in 1984 and they had a son Paul who spoke wonderfully about his father at the funeral. Jim was an extraordinary servant of the Church and used to say that his time at Centacare had been like his best work in parishes.

Jim is one of hundreds if not thousands of ordained priests who have left active ministry and have utilised their gifts for the good of the community. At his funeral I met and observed some of these men, peers or friends of Jim and was impressed by their camaraderie and the compassion and care they had for one another. Many of them are retired now after contributing their wonderful gifts to society in so many walks of life. Even in retirement they are still giving of themselves to their families and to others. The Church should be thankful for their service and witness to Christ.

We may also need to say sorry to some whom were treated poorly when they

departed ministry and struggled to make a new life for themselves, often in difficult circumstances. Many men say they would have loved to continue in ministry but because of their struggle with mandatory celibacy they courageously made the decision to leave. It is true also that some have moved away from the institutional church and some even their belief in God. It is their freedom to choose and we must respect their choices.

I do sometimes wonder how many were hurt by the institutional church; or effected by the abuse of power by some in authority at the time; or ostracised at the time by the culture of fear which made it difficult to admit their need for intimacy with another human being. More importantly I wonder what the Church would be like now if we had allowed these men, if they wished, to continue in ministry? How healthier our church might be? Certainly this question is a hypothetical one.

In asking these questions I would not like to devalue celibacy for those who freely choose this vocation. It is an ancient religious practice in many religious traditions and can be a liberating choice for those who choose freely.

These questions I'm sure are asked both within and outside the Church. It may be these kind of questions that are prompting Pope Francis to consider the ordination of viri probati in discussions with the Brazilian Bishop Erwin Krautler. (www.thetablet.co.uk/news/659/0/pope-says-married-men-could-be-ordained-priests-if-world-s-bishops-agree-on-it) I am not convinced that the importation of priests from overseas is the only answer to the

shortage of presiders at the Eucharist.

Maybe we need to seriously press our bishops to promote the use of priests who have left ministry due to marriage, or alternatively to make marriage optional, like many of the Eastern rites, prior to ordination. Some say lifting the celibacy requirement will not necessarily increase vocations, I say let's try it; I would be surprised if it didn't! I have known many young men who have felt called to the ministerial priesthood but have found celibacy to be a stumbling block.

On another issue, the NCP recently released a statement on asylum seekers and refugees endorsing the Australian Catholic Bishops statement (both statements are printed in this edition). Our committee felt we could not stand back and say nothing on such a critical issue of social Justice and the gospel imperative. I invite you can take up this issue with your parishioners.

The preparations for our biennial convention in Maroochydhore, Queensland, are progressing well and it's not too late to attend and support our Brisbane confreres who have worked hard at organising this important opportunity for us to gather. We are looking forward to hearing Anthony Gittins CSSp, Robert Mickens and Noel Connolly SSC and I encourage you to act today – call the NCP National Office and register to be part of this important gathering of Australian clergy.

May the Lord carry us gently in the weeks ahead.

NCP Convention – Last call for registrations

25-29 August 2014 – Maroochydhore, QLD

KEY NOTE PRESENTERS

Anthony Gittins CSSp - Theologian

Robert Mickens – International religious affairs journalist

Noel Connolly SSC – Expertise in clergy enculturation

**Registrations close Friday 11 July 2014.
Contact the NCP National Office.**



Can we find hope in vulnerability?

In the last edition of *The Swag* and in this one we have published a number of articles about sexual abuse in the Catholic Church and the Royal Commission. It has been an interesting challenge.

At the same time I have been trying to give some space for this important reality to find voice in our parish of Newtown. So with friends and as parish priest I have been engaging in a way that I once thought was not possible. So often we priests have become paralysed and voiceless. However the Pope's call to pastors to "have the odour of the sheep" means the last thing we can do is stay silent.

The challenge is that we feel conflicted about this reality in our church. It has made priests somehow feel a part of the problem. Also we are embarrassed to talk about it because it also seems we are being disloyal to the church; the priesthood or something we can't quite name.

The reality is we are in some way complicit either by our blindness; our fear of speaking up; our ignorance in how to support victims and survivors and our inability to support parishioners and others who are confused, angry, hurt and sad. In Newtown we are following a process similar to Rose Bay as outlined by Tony Doherty in the last edition of *The Swag*.

What have I learned in all this?

As editor of *The Swag* I have learned that publishing a wide range of articles and opinion is to side with the victims and the vast majority of Catholics who are hurt and confused and angry. We have received many grateful comments and even a few suggestions on how we can do better. I hope we can follow up on these.

As parish priest, I have been amazed at how grateful people have been to have had a space to share feelings. Some who could not attend sent emails or commented. There was an overwhelmingly positive response. Some people commented on how reassuring it was that we were doing something at the parish level even if they were not quite sure what it was.

LETTERS TO THE EDITOR

Sexual Abuse and Clergy Training

I have just finished reading the Autumn 2014 edition of *The Swag* and I congratulate you on a journal which seems ready to debate all of the significant issues facing the Catholic Church today.

I enjoyed especially the extensive treatment you gave to the clerical abuse issue, particularly Kieran Tapsell's scholarly exposition of the Canon Law constraints to effective management of this issue.

Without in any way wishing to minimise the importance of genuine apology and adequate compensation for abuse victims, there seems to me to be one aspect missing from the debate on clerical abuse: What is fundamentally wrong with our clerical formation processes which allows those who are manifestly unsuited to the demands of religious / priestly life to proceed to profession/ordination?

Of course, there is no such thing as a perfect process but surely our clerical formation processes - both diocesan and in the orders - can be markedly improved, to the point where formation superiors can weed out the unsuitable (or even the candidates themselves can recognise their own unsuitability).

While today I speak as an ordinary parishioner, many years ago I trained for a few years with the MSCs at Douglas Park NSW.

Rodger Smith

The fear of vulnerability is very powerful. How can we face such a shameful reality? Will it not destroy the last hope for limiting the damage? I found that it was in facing our vulnerability together, priest and people, that some moment of healing and hope came. Vulnerability can be our friend because it reminds us we are all struggling and none of us knows the answers. People can live with that but we need to support one another in honest communication and open dialogue.

Responses to the Letter to the Pope

In the last edition we asked for comments on endorsing a letter to the Pope (see Autumn 2014 p12). Thanks for the responses. They were overwhelmingly in favour of endorsing the letter, although some were opposed.

For example, I will quote part of a letter by Bryan Sykes: "It's a great letter and covers the need to address women in the church ... Jesus came for all people and a Church that should proclaim pastoral care for all shouldn't be about alienating those who seek their maker." There were many comments in this vein.

However responding to the letter which is an initiative by a wide coalition of groups interested in church reform may have passed us by as it would have been sent by now. But if there is a sense NCP should do something in this vein, there was one suggestion we take it up at the convention in August. Any volunteers for moving this forward?

Correction of Error in *The Swag* Autumn edition

The article, *Vatican power and local reality*, by Patrick Flanagan unfortunately contained an error on page 18 where he named Bishop James Foley, current bishop of Cairns, instead of Bishop Daniel Foley who was bishop of Ballarat (1916-1941). We apologise to Bishop James Foley for this error.

Editors note: We received many comments on coverage of the sexual abuse crisis the last issue. A very high percentage were positive. Thanks for those responses. We are publishing this one because it furthers the conversation. It is also representative of many of your comments.

Don't throw the baby out with the bath water!

A saying from the past but the message is still valid, a message for our troubled times. We hear it often enough: 'I don't agree with this or that Church policy, therefore I have left the Church.' 'I am tired of all the rules and regulations, therefore...' 'I am tired of the Church liturgies, therefore...' 'I have lost faith because of all the scandals, therefore...' 'Etc, etc, etc, therefore...'

The solution is to 'throw out the bath water' i.e. solve the problems, but by all means hold on to the 'baby' i.e. the Church.

When Jesus asked the apostles if they would like to leave him Simon Peter replied 'Lord, to whom would we go? You have the words of eternal life.' (John 6, 67-69) And in the Acts of the Apostles Jesus tells us clearly that, in spite of all its human failings, the Church is his living mystical body on earth. (Acts 9,5)

Indeed, to whom else would we go?

Kevin Cantwell SDV, Marsfield NSW

Statement by the National Council of Priests of Australia on Asylum Seekers 14 May 2014

The National Council of Priests of Australia would like to endorse the statement by the Australian Catholic Bishops Conference (issued 8 May) and express our concern also about the Australian government's treatment of asylum seekers.

Some of our members minister to these asylum seekers in detention centres and are very concerned for their welfare. The hard-line policies of the current Australian government towards asylum seekers and refugees is extinguishing the Christian virtue of hope for many of these people: some of whom have risked their lives for a new and better life after experiencing oppression and extraordinary deprivation both of rights and resources.

Like our Bishops, many of us have seen the faces and heard the stories of these people and cannot hide our shame at the way some are being treated. We stand with our Bishops in entreating our nation to relook at the way we are currently treating

asylum seekers and ask the Australian government to change its cruel and inhuman policy towards those seeking asylum in Australia.

We do not believe that concealing their stories or faces, or keeping secret what the Australian government has been doing to deter these asylum seekers is helpful. We ourselves as a church know the danger of secrecy in dealing with those who have been abused or mistreated in any way.

We call upon the Australian government and all politicians of goodwill to seriously review these policies in order to respect the human dignity of these asylum seekers both in Australia and those transported by the government to other lands.



Statement by the Australian Catholic Bishops Conference on Asylum Seekers – 8 May 2014

The Australian Catholic Bishops have been involved in many ways with asylum seekers. Some of us have detention centres close to home, and we have worked hard to ensure that asylum seekers receive proper pastoral care and human assistance. We renew that commitment here.

The Bishops have also intervened with Government in an attempt to make policy more respectful of human dignity and basic human rights, which today are being seriously violated.

We now make this urgent plea for a respect for the rights of asylum seekers, not only in Government circles but in the Australian community more broadly. Federal decision

-makers in both major parties have made their decisions and implemented their policies because they think they have the support of the majority of Australians. Therefore, we want to speak to the entire Australian community.

The current policy has about it a cruelty that does no honour to our nation.

How can this be when Australians are so generous in so many situations where human beings are in strife? Think of the way the Vietnamese boat people were welcomed in the 1970s and 80s. The question becomes more pointed when we think of the politicians who are making and implementing the decisions. They are not cruel people. Yet they have made decisions and are implementing policies which are cruel. How can this be so?

Island dwellers like Australians often have an acute sense of the "other" or the "outsider" – and that is how asylum seekers are being portrayed. They are the dangerous "other" or "outsider" to be feared and resisted because they are supposedly violating our borders.

Do racist attitudes underlie the current policy? Would the policy be the same if the asylum seekers were fair-skinned Westerners rather than dark-skinned people, most of whom are of "other" religious and cultural backgrounds? Is the current policy perhaps bringing to the surface not only a xenophobia in us but also a latent racism? The White Australia policy was thought to be dead and buried, but perhaps it has mutated and is still alive.

There may also be the selfishness of the rich. Not everyone in Australia is rich, but we are a rich nation by any reckoning. The asylum seekers are often portrayed as economic refugees coming to plunder our wealth. But the fact is that most of them are not being "pulled" to Australia by a desire for wealth but are being "pushed" from their homeland and other lands where there is no life worth living. No-one wants them.

The policy can win acceptance only if the asylum seekers are kept faceless and nameless. It depends upon a process of de-humanisation. Such a policy would be widely rejected if the faces and names were known. Bishops have seen the faces; we know the names; we have heard the stories. That is why we say now, Enough of this institutionalised cruelty.

We join with the Catholic Bishops of Papua New Guinea who have voiced their strong opposition to the use of Manus Island for detention. They have urged Australia "to find a more humane solution to people seeking asylum". We do not accept the need for off-shore processing. But even if it continues, it surely does not require such harshness.

The Government and Opposition want to stop the boats and thwart the people-smugglers. But does this require such cruelty? Could not the same goals be achieved by policies, which were less harsh, even humane – policies which respected not only our international obligations but also basic human rights? Can we not achieve a balance between the needs of people in desperate trouble and the electoral pressures faced by politicians? We believe we can; indeed we must.

The Australian Catholic Bishops call on parliamentarians of all parties to turn away from these policies, which shame Australia and to take the path of a realistic compassion that deals with both human need and electoral pressure. We call on the nation as a whole to say no to the dark forces, which make these policies possible. The time has come to examine our conscience and then to act differently.

Ordained 50 Years

Congratulations and apologies to the following whose names were inadvertently left off the recent list of ordinations.

- Rev Peter Robinson**
Melbourne 25/07/1964
- Rev Mgr Anthony Toms**
Melbourne 25/07/1964
- Rev Noel Oliver**
Melbourne 25/07/1964
- Rev Patrick Jackson SAC** 25/07/1964
- Rev Anthony McCarthy SSC** 25/07/1964
- Rev E John McCarthy**
Melbourne 25/07/1964
- Rev Michael Sims MSC** 25/07/1964
- Rev Regis Smith OFM** 25/07/1964
- Rev Joseph Aikkaramattam**
Sydney 01/12/1964
- Rev Laurence Blake**
Canberra & Goulburn 15/12/1964
- Rev Kevin Matthews**
Port Pirie 19/12/1964
- Rev Lewy Keelty OMI** 20/12/1964
- Rev Patrick Moroney OMI** 20/12/1964

Catholic Church opposes refugee resettlement in Cambodia



The Australian Catholic Migrant and Refugee Office (ACMRO) in a press release on April 30 has strongly opposed any plans by the Australian Government to resettle refugees in Cambodia.

Bishop Gerard Hanna, Australian Catholic Bishops Delegate for Migrants and Refugees said "Resettlement is about integrating refugees from poverty and oppression into a community that has the capacity to provide economic and social opportunities as well as peace and safety."

"If the Australian Government is serious about expanding resettlement opportunities in the Asia-Pacific region, negotiations should commence with nations who have the resources to support refugees, such as Singapore, Japan, Korea and New Zealand."

The ACMRO is also particularly concerned about the capacity of Nauru to provide asylum seekers with the adequate language support, pastoral care and legal assistance required to conduct fair refugee status determination assessments.

Bishops appointed to Wilcannia-Forbes and Rockhampton



Pope Francis appointed the Reverend Columba Macbeth-Green, OSPPE as the seventh Bishop of the Diocese of Wilcannia-Forbes recently. Reverend Macbeth-Green has been the Vicar

Provincial in Australia of the Order of Saint Paul the First Hermit (Pauline Fathers) and the Police Chaplain for the South Eastern Region, Queensland.

Rev Macbeth-Green was born in Forbes and educated at Red Bend Catholic College, Forbes. Upon leaving school, he taught music and joined the Army Reserve as a Piper. He studied for the priesthood at Vianney College, Wagga Wagga.

The Diocese of Wilcannia-Forbes has been vacant since the resignation of Bishop Christopher Toohey on 9 June 2009.

"When I became a monk I never thought that I would minister to people in my home Diocese. I'm humbled by this appointment and also excited about going home and giving something back to the people who gave me so much," Bishop-elect Macbeth-Green said.



Meanwhile the President of the Australian Catholic Bishops Conference, Archbishop Denis Hart, warmly welcomed the appointment of the Reverend Michael McCarthy as the Bishop of

Rockhampton in March this year.

"Father McCarthy has already shown distinctive leadership in the care of clergy and people in Brisbane. I know he will receive a gracious and enthusiastic welcome in his new diocese," said Archbishop Hart.

Born on 13 September 1950, Fr McCarthy was educated at Greenmount State School and Downland College in Toowoomba.

He studied at the University of Southern Queensland and for the priesthood at St Paul's National Seminary, Sydney. He qualified with a Master of Arts in Theology from the University of Queensland.

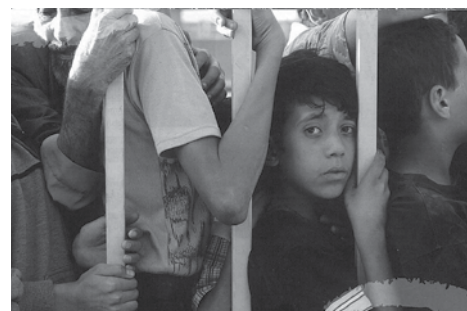
"I am humbled by the appointment by His Holiness, Pope Francis, as Bishop of Rockhampton. I look forward to many years of service as Bishop to the priests, religious Sisters and Brothers and the Catholic people of the Diocese," said Bishop-elect McCarthy in the ACBC media release.

St Joseph, the worker to inspire national economy

On the feast of St Joseph, the worker, Bishop Christopher Saunders, Chairman of the Australian Catholic Social Justice Council issued a Pastoral Letter outlining the bishops' concerns for the nation as we design our economic future.

"Two decades of economic growth in Australia have seen the size of our economy double and income per capita increase by 50 per cent. Despite this growth, many of us will know somebody for whom the system has failed – the older worker made redundant by technology and becoming long-term unemployed, a single mother trying to make ends meet on Newstart Allowance, a household with work but still below the poverty line. The list could go on." Bishop Saunders said.

The Pastoral Letter looks at the systems and structures that are skewed against the most vulnerable and critiques approaches that create further disadvantage. The Pastoral Letter calls for creating quality jobs; increasing local employment through industry and infrastructure development; lifting national training standards; reducing employment-related costs for business; and establishing a benchmark for minimum wages and income support that prevents individuals and their families falling into poverty.



"It is time for our nation to ensure all people can make their contribution to the productivity of our nation and reap the benefits of growth. The question is not how

to end an “age of entitlement” but how to bring about an age of social inclusion’, Bishop Saunders concluded

The Pastoral Letter can be downloaded at: www.acsjc.org.au

Papal Commission demands accountability for abuse in Catholic Church

Pope Francis’ Commission for the Protection of Minors, meeting in the Vatican, May 1-3, expressed solidarity with the victims/survivors of sexual abuse of minors by priests, and promises it will seek accountability for child protection “at all levels in the Church” reports Gerard O’Connell in the *Vatican Insider* on May 5.

The report noted that a member of the new Commission, Marie Collins, a married woman who had been sexually abused as a child by a priest in Dublin, Ireland, had found the meeting very positive.

Collins was one of four women on the eight member Commission, and the only survivor/victim.

Cardinal O’Malley said in his opening statement, “As we begin our service together, we wish to express our heartfelt solidarity with all victims/survivors of sexual abuse as children and vulnerable adults and to share that, from the very beginning of our work, we have adopted the principle that the best interests of a child or vulnerable adult are primary when any decision is made.”

In its advisory capacity, O’Malley said the Commission will “propose initiatives to encourage local responsibility around the world and the mutual sharing of “best practices” for the protection of all minors, including programs for training, education, formation, and responses to abuse.”

The Commission will be particularly interested in making recommendations about the process of accountability at all levels of church life and across the universal church, O’Malley said, making it clear it was not a problem they saw as isolated in certain countries.

Priests and emotional maturity

Stephanie Dorwick commented on the need for priests to develop relationship and emotional maturity in *The Sydney Morning Herald* on March 19, 2014 (<http://tinyurl.com/lqrmgqo>).

It is more important to address the history of fear around intimacy, its meaning and practice, in a priest’s life than celibacy. Celibacy, freely chosen can be a beautiful gift, Dorwick notes, but emotional immaturity that distorts life giving relationships through fear of sex can be very problematic. Everyone needs the support of healthy close relationships but there is a history of shaming even non-sexual relationships.

“Of course many priests do have satisfying and stimulating friendships with one another and also with lay people and women religious (nuns). But others bring even to their most open friendships a fear of emotional honesty that often seems to co-exist with a paralysing and eventually distorting fear of sex. It is this fear that erodes the potential for mutual support that priests need” Dorwick said.

Priests can only offer effective support when they are able to accept support themselves. “I am old enough to remember a Catholic culture where “particular friendships” were feared even at school”, she said.

Dorwick believes that the ambivalence around intimacy that this fear causes may lead to distortions in relationships. Then being found out, shamed, and perhaps driven from the priesthood are profoundly damaging.

Stephanie Dowrick is a writer and interfaith minister. Her books include *Forgiveness and Other Acts of Love* and *Heaven on Earth*.

Child protection training for priests

“Work is now underway within the Catholic Church to review the education of people training for the priesthood in

Australian Dioceses” according to the Truth Justice and Healing Council media release on May 6.

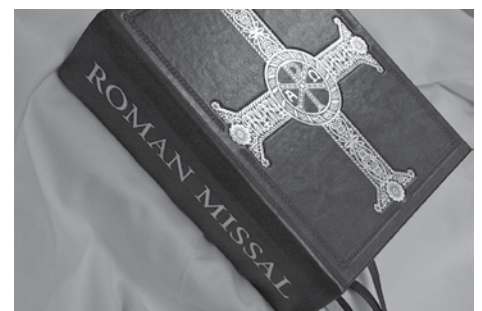
The CEO of the Truth Justice and Healing Council, Francis Sullivan, met with the group engaged in the review in Sydney recently. He said a detailed study to identify gaps in child protection training for new priests is an important part of the Church’s reforms.

“Priests have an important role to play in ensuring the safety of children in Catholic communities,” Mr Sullivan said. “Priests need to be able to recognise signs of child abuse, understand how to respond to allegations of abuse and be fully aware of the boundaries in place for all people working with children.”

US clergy reject new translation

A vast majority of leaders of U.S. Catholic parishes polled for a new survey say they find the new English translation of the Mass “awkward and distracting,” with half agreeing it “urgently needs to be revised” reported Joshua J. McElwee in *The National Catholic Reporter* (Apr. 8, 2014). Following a study conducted by Georgetown’s Center for Applied Research in the Apostolate (CARA) it was widely agreed that a revision was needed. There were 539 responses to the survey.

“Speaking at a liturgical conference in St. Petersburg, Fla., Atlanta Archbishop Wilton Gregory said it was time for priests and bishops to say of the translation: “We’ve tried it, we’ve lived with it, we think it needs correction.” Gregory served as president of the U.S. bishops’ conference from 2001 to 2004”, noted the NCR report.



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The Swag Spring Edition

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Articles – 700 words

Major Features – 1,400 words

The peacemaker pope

BRUCE DUNCAN CSSR

Bruce Duncan is a Redemptorist priest and director of the Yarra Institute for Religion and Social Policy within the University of Divinity. Bruce charts the important contribution of John XXIII in transforming Catholic social teaching and sees some similarities in Pope Francis. Pope John XXIII was canonised in April this year. This article is reprinted from Eureka Street, 23 April 2014 with permission.

Quite striking is the similarity between the warm response to Pope John XXIII half a century ago and to Pope Francis today. Both aroused enormous interest and broke through the gilded cage of outdated conventions and stereotyped expectations. Both stepped over barriers of ideology or religion to evoke bonds of a common humanity committed to promoting the wellbeing of all people, especially the poor and marginalised.

The contexts were of course quite different. The avuncular John became pope following the slow decline of the war-time pope, Pius XII, when the Cold War was at its height. As Peter Hebblethwaite described in his wonderful 1984 biography, *John XIII: Pope of the Council*, John played a role in allowing Soviet Premier Khrushchev to back down during the Cuban Missile Crisis in October 1962.

Francis on the other hand comes from a developing country with acute problems of poverty and injustice. He lived through the 'dirty war' in Argentina, when 30,000 people were killed, including 150 priests, and even nuns. Because of his close involvement with slum dwellers, he was appalled at the workings of the international economy that tolerates such widespread social injustice and inequality. He is particularly critical of the GFC, and calls for thorough-going economic reforms to ensure outcomes are socially just and equitable.

Yet it was John XXIII who was the first pope to focus detailed attention on issues of world development, in his 1961 encyclical, *Mater et Magistra*. He was writing following the rebuilding of western Europe with the aid of the Marshall Plan, and when there was renewed optimism that such rapid development could transform poorer countries. The Alliance for Progress between the United States and Latin America was under way.



These promising hopes were greatly undermined by the Cold War struggles and political movements in many developing countries, and the world soon teetered on the brink of nuclear war.

John initiated the Second Vatican Council in 1962, and was guiding it to engage more strongly with these great social issues of the day. He was alert to the issues of war and peace and, when he realised he was dying, issued an encyclical on peace, *Pacem in Terris*, encapsulating his views and setting markers for the Council to follow.

He had been a stretcher bearer during the First World War, so knew the carnage and slaughter of war, with the immense toll of human suffering and the consequences for families and nations. Yet as a committed anti-Fascist, the Vatican diplomatic service had later kept him posted out of Italy and harm's way in Bulgaria and Istanbul.

Here he learned to experience the other worlds of Orthodox Christianity and life in an Islamic country. He recognised the values of people in other religious traditions, and the need for the Catholic Church to work more closely with them to preserve the common good of all peoples. He wanted the Council to encourage this wider cultural dialogue across religious and ideological barriers.

Pacem in Terris was drafted by Mgr Pietro Pavan, a disciple of the political thinker, Jacques Maritain, and signed by Pope John on 11 April 1963. It also drew from the writings of the 'New Theology' that spread before and after the war, insisting that the Church relate much more closely with the world of work and society, and abandon its Counter-Reformation fortifications.

The new encyclical caused a sensation internationally. It encapsulated beautifully how intently the Church was committed to promoting peace and human rights, and baptised John's expansive engagement with the world's social and political problems.

As well as appealing for peace and cooperation among peoples, *Pacem in Terris* was an appeal to people everywhere, deeply shaken by the near disaster of nuclear war, that peace required dialogue across Cold War boundaries, and practical collaboration through international organisations to promote human wellbeing.

Pope John said the Church needed to build bridges even with the Communist world, to help defend the rights of religious believers and to develop dialogue between different political systems and ideologies. John believed failure to relieve tensions and create better understanding would likely result eventually in another frightful war.

His encouragement of careful and astute dialogue with the Communist world aroused strong opposition among more strident anti-Communists, some of whom felt betrayed.

John died on 3 June 1963, less than two months after *Pacem in Terris*, yet his encyclical had a major influence on the Council and on Pope Paul VI, and helped make possible the advances in the documents on religious liberty and especially the landmark *Church in the Modern World*.

Like Francis, John XXIII faced opposition

by more conservative people in the Vatican Curia and beyond. But he was determined to lead the Church forward, gently but firmly, opening Catholics to fresh ways of recognising the good in every person, in cultures and other religious traditions.

Francis is endeavouring to follow a like path, though this time in the context of competing forms of capitalism struggling to manage gross inequalities in living standards and life opportunities, at the same time as global warming dangerously threatens a sustainable future for the human race. ☪

In defence of Cardinal Pell

FRANK BRENNAN SJ



Frank Brennan SJ, professor of law at the Australian Catholic University and adjunct professor at the College of Law and the National Centre for Indigenous Studies, Australian National University, comments on Cardinal Pell's performance at the Royal Commission. It has been and will continue to be interesting to see how we all might learn through the process. Reprinted with permission from Eureka Street 21 April 2014.

I write to defend Cardinal Pell in the wake of Elizabeth Farrelly's claim in the Fairfax press that Pell, when appearing before Justice McClellan at the Royal Commission, proposed a 'priestly child abuse insurance scheme' and that 'if you wanted to maximize the damage already done to

countless children, you'd be hard put to find a surer way or crueler'.

I am a Catholic priest, a Jesuit, but I have never been on Cardinal Pell's Christmas Card list. It got to the stage a couple of years ago that he gratuitously published the observations that 'part of the key to understanding Brennan is that he's really not well educated in the Catholic tradition — in Catholic theology' and that for the Jesuits, Jesus 'has been almost displaced by (their) enthusiasm for social justice'.

He is not one of my fans, and neither am I one of his. But I think Farrelly has unfairly kicked him when he is down. More importantly she has muddied the waters about what is a critical issue for the victims of child sexual abuse suffered within institutions, including the Catholic Church.

Under cross-examination, Pell did float the idea of insuring a religious superior against negligence for failing adequately to supervise a pedophile priest. It was McClellan, not the Cardinal, who then floated the idea of a pedophile priest insuring himself. These were the critical questions McClellan put to Pell:

"Cardinal, the criminal conduct we're talking about is a deliberate tort; you understand that? I mean, if you hit someone in the street, you may commit a criminal assault, but you will also be liable in the civil law for assault. Do you understand? There's no reason why the insurer couldn't provide insurance for a civil wrong, could it? They often do."

Pell, the lay witness, was simply carried along by the judge, who was in error. Pell finally answered, 'I simply don't know, but if you say that they can, good.'

After two and half days in the witness box, he was a man on the ropes.



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You cannot and should not be able to insure against your own commission of a deliberate tort or criminal act. Any such insurance policy would be void. But that is not what Pell suggested. It was the judge who got it wrong.

While it is preposterous to suggest that anyone (including a priest) insure themselves against wanton criminal acts such as pedophilia, it could be very sensible and helpful for institutions which work with vulnerable children to insure themselves for any vicarious liability in relation to wanton acts committed by their wrongdoing employees, or for any negligence in failing adequately to scrutinise a prospective employee or to supervise an existing employee. That's what Pell was suggesting.

The Australian Catholic Church, with the forced scrutines of this Royal Commission, has hopefully been assisted in getting back to its mission and basic values, espousing truth, justice, compassion and transparency. As an institution, it has been dragged kicking and screaming.

Under cross examination, Pell had to admit that he, his advisers and his staff had fallen well short of the standards expected of a model litigant, let alone a Christian organisation. He admitted to the vast chasm between Christian decency and the tactics employed in pursuing John Ellis in the courts.

It was not until his last day in the witness box that Pell made the long awaited apology to Ellis, not just for the initial and sustained sexual abuse Ellis suffered at the hands of a deviant priest but for the hurt which had been inflicted on him by the Church ever since he had sought compensation and closure.

The Cardinal's long time critics found fault with his mode of delivery. He did not even look at Ellis who was sitting directly in front of him. And the apology came years too late. But it did come.

To date, there have been many hurdles for a victim wanting to sue anyone other than the criminal perpetrator. McClellan and his fellow commissioners will need to give detailed consideration to these hurdles, making recommendations to government about reforms which will impact on all employers and not just churches. Insurance for the employers could be a surer and kinder way to help piece together the fractured lives of those abused while entrusted to the care of institutions like the Catholic Church. Pell's point was that such insurance might help victims of child abuse. And it just might. Though money is never the total solution, it can sure help with trying to put back together the pieces of shattered lives.



A remarkable life – John Wallis and the Missionary Sisters of Service

GRAEME HOWARD



Graeme Howard, a retired priest in the Archdiocese of Hobart, tells the story of an intelligent, creative and pastoral priest that led to the care of many on the margins and in remote areas through the work of the Missionary Sisters of Service. Liz McAloon, Executive Officer of the John Wallis Foundation, continues the story in the second part of this article as she reflects on the Foundation which still continues the work.

Heading a call

John Corcoran Wallis was born at Yea in Victoria on June 11, 1910, the second of the children of Abraham and Emma Wallis. John was ordained for the Archdiocese of Hobart on December 18th, 1932 with an age dispensation of eighteen months – John had been rejected by four Bishops and later by one Religious Community on the grounds of being too delicate. He died on the 3rd August 2001, 91 years old and having spent very little time in hospital over all those years.

Within six months of beginning his pastoral duties in Tasmania, he visited Bruny Island and heard the plea of Mrs. Kit Hawkins, a country mother. “Why can't we have Sisters come here to instruct our children? Out of sight, out of mind, nobody cares for us in the bush!”

The mother's words were embedded in

John's mind. He searched for some way to answer her plea. He sought guidance from many sources – how do we answer the call to care for those in the bush?

In 1944 he was able to call together women who were prepared to meet the pastoral needs of people in isolated areas. In July of that year four women came together to answer this great need. So this year 2014 we celebrate 70 years of the Missionary Sisters of Service (MSS).

They started as the Home Missionary Sisters of Our Lady, later to become the Missionary Sisters of Service. They were to reflect John's own spirituality of availability, flexibility and freedom. Initially they went out in pairs but soon they discovered they operated better alone. There was to be no curfew, they lived and worked beyond convents, often living in the back of a church or a room in someone's house. They drove cars, pushbikes and often travelled with caravans.

Over time they have spread to most States of Australia – and in the case of Sister Genevieve as far as Singapore – always reaching out into the highways and byways with the same enthusiasm and spirituality of their early days.

John remained a part of the MSS until his death but held no authority after 1951. The founding of the MSS and their work

was undoubtedly a big part of John's life but there was so much more. Parish priest of rural parishes, diocesan consultant, initiator of Hobart's Catholic Bookshop, and involved with the beginning of the Schools Provident Fund, besides being a friend, mentor, spiritual guide to so many priests, religious, and laity over many, many years.

A personal encounter

My journey with John began when as a boarder at St. Virgil's College in Hobart I used to see him walking up and down outside the Cathedral Presbytery saying his breviary. I was amazed that a man could walk so fast and read a book yet I was conscious that it all had something to do with prayer. John would come to the college to give us talks always on some aspect of prayer.

Towards the end of my schooling I went to John and told him I was thinking of the Priesthood. He welcomed me with great warmth and openness, suggesting that maybe I should consider a Missionary Order like the Columbans. Then gently saying go away and pray about it and come back when you are ready.

After my ordination in 1962 I often made contact with John; he was always welcoming, friendly and very open to whatever was happening. John said that the Vatican Council was the biggest event in his life as

a priest. His voracious appetite for reading led him to devour all the documents; he immersed himself in them – his grasp of the Council was quite remarkable and its effect on his life was pronounced.

He gave countless talks and retreats on the Council in Tasmania and other Dioceses. He became even more open minded and prepared to accept challenges and change. He was alive with the spirit of the Council.

I recall talking

to him on one occasion about a difficulty I had. He listened attentively, then gently shared his thoughts. Then having settled the issue he added – go to such and such a document of the Council and named the chapter in which I would find help.

There was plenty of fun in John. There are so many anecdotes; his love of the telephone (how he would have embraced the mobile phone), his love of the outdoors, the walking tracks around Tasmania, his ability to laugh at himself. On one occasion sitting with him in the Cathedral listening to a long homily, much of it about John by a certain Archbishop, I turned to him and asked "What did you think of that?" He burst

into laughter, pointed to his ears and said, "I didn't hear a word of it!" He could handle his hearing difficulty with humor and goodwill. Coupled with his love of the bush was his joy in photography, a joy that gave him great pleasure in his retirement years.

John has given so much to the Archdiocese of Hobart and in founding the MSS. He has been instrumental in bringing God's love not only to so many in Tasmania, but to many throughout Australia.

The role of the MSS reflects John's spirituality of openness and missionary love, a willingness to think beyond the square and accept readily any new challenge.

The Work and the Spirit Goes on

In 2010 the MSS formed the John Wallis Foundation to continue to enable the vision and spirit of John and the MSS – to go into the highways and byways, seeking initiatives that develop the spiritual and human potential of people and communities on the margins.

The Foundation has started small, but continues to grow across the country with the support and drive of the staff, Board and Foundation Regional groups. These groups are in Whyalla, Bundaberg, Hobart, Toowoomba and Melbourne. Recent initiatives of the Foundation include a partnership project with the Young Christian Workers (YCW) supporting a group of asylum seekers in Melbourne, *Healing with Haircuts* which provides haircuts at no cost to those who are socially and economically disadvantaged from the Ringwood area in Melbourne's East, *My Humble Kitchen*, a cooking and nutrition program for low income community members being developed in Bundaberg, and a community support and friendship initiative with the Dunalley community in Tasmania.



The Foundation also holds annual memorial lectures across Australia with the aim of nourishing hope and extending vision as well as stimulating debate and discussion. The lectures are always well received and fill a gap for many people as they offer contemporary topics in the context of lived experience and the light of the Gospel, from a range of perspectives.

The MSS have a number of celebrations for their 70 years across the country. All are welcome to attend.

In Melbourne on Sunday 6th July 2014 at St. John's Church, 494 Whitehorse Road Mitcham. 2.00pm Mass will be followed by refreshments. RSVP by 30th June to Andrea on (03) 9873 5520 or mssadmin@missionarysisters.org.au

Another event will take place in Hobart on Sunday 13th July 2014 at St. Mary's Cathedral, Harrington Street, Hobart. RSVP by 3rd July to Penny Edman on 0400 896 191 or pedman@gyc.tas.edu.au

For further information of if you would like to donate to the work of the Foundation, please contact the Executive Officer, Liz McAloon on 03 9873 5520 or johnwallisfoundation@gmail.com

Bill McCormack – ‘a beacon of hope’

PAT KENNA

Pat Kenna, a priest of Wollongong Diocese and living in retirement at Harden, in the Archdiocese of Canberra-Goulburn, tells something of the spirit of a priest on his anniversary. Bill's life as a compassionate and pastoral priest is told lovingly and with good humour.



Ordination Class, St Patrick's College, Manly – July 1946

Back row: Frank Muldoon (Syd); Clem Tierney (Syd); Matt Lancaster (Wil-Forbes); Clarence Leahy (Toowoomba); John Gaffney (Syd); Terrence Ganzer (Bris). Middle row: Jim Doran (Mait); Jeremiah McNamara (Perth); Leo Cicolini (Mait); John Curran (Port Augusta); Noel Grant (Bathurst); Ernest Lynch (Toowoomba); Frank Keogh (Goulburn). Front row: John Gallagher (Syd); Brian Walsh (Mait); Bill McCormack (Goulburn); Nolan Murphy (Sydn); Bill Delaney (Syd); Joseph Reed (Hobart); Tony Sahade (Syd).

It is 9 March 2014 the First Sunday in Lent. In that day's listing of deceased Australian clergy, painstakingly assembled by Terry Southerwood OAM, was the name William Thomas McCormack (1979), his appointments: Crookwell, Moruya, Young, Wollongong, Fairy Meadow.

Making his way along the corridor with the help of a walking-frame, and dressed in his regular black coat and trousers was Frank Keogh, Parish Priest of Murrumburrah-Harden for many years, now a resident at St Lawrence Hostel, located alongside the local hospital and nursing home. We are making our way to the hostel's beautiful chapel to concelebrate Mass, as we do each day. When I mention that it is his old friend's anniversary, Frank responds, as always, reminding me of how he and Bill McCormack first met.

In the 1930s, aged 14, Frank Keogh was a boarder at St Patrick's College, Goulburn. One of the Brothers advised him that a new boarder was due the following day. Since Frank came from Taralga and this new arrival from nearby Laggan near Crookwell, they should relate easily enough. Would Frank show him the

ropes and help him settle into the routine at St Pat's? The 'new boy' turned out to be 28-year-old Bill McCormack. His enrolment at that age was to enable him to study for the Intermediate and Leaving and in particular, since he hoped to be a priest, Latin.

Together he and Frank would proceed to Springwood and Manly and be ordained for Goulburn Diocese by Bishop Terry Maguire in July 1946, Bill at Crookwell and Frank at Taralga. Their class was the last to have men from every State except Victoria. Of the 20 ordained that year from Manly, Frank Keogh, at 94, is the sole survivor, and the ordination class photo hangs above his bed.

Bill McCormack's belonging to the presbyterate of Canberra-Goulburn (as it was from 1948) came to an abrupt ending in late 1951 with the creation of Wollongong Diocese, which was to include at that stage the parish of Moruya on the far south Coast of New South Wales where he was curate. In 1955 following the death of Frank Reilly, Bishop Tom McCabe appointed Bill McCormack priest in charge of Fairy Meadow-Balgownie parish, located

to the north of Wollongong City and next to the long-established parish of Corrimal.

St John Vianney's Church at Fairy Meadow was no more than an army hut with a brick sanctuary. Alongside, serving as classrooms, were two more army huts. Across the street (Princes Highway) a Housing Commission cottage served as the presbytery.

In the late 1950s the first of many building projects consisted of a block of three classrooms which Bishop McCabe came to open. One of the speakers on that Sunday afternoon was Gino Fogliati. Of Italian parents, Gino had grown up locally attending Wollongong Christian Brothers' and with a Science degree under his belt, worked at Port Kembla Steelworks. A handsome, 20-something, Gino addressed the crowd in Italian. To have included him that afternoon was Bill McCormack's way of affirming the sizable migrant numbers in the parish, many of whom were Italian-speaking.

When Gerry Monaghan was to be ordained in July 1961 in Fairy Meadow's spacious new church, Bill made it clear that all parishioners would be welcome at the parish hall afterwards for refreshments. For the rest of his life Gerry would bathe in that experience of Bill McCormack's unaffected hospitality. One parishioner, Margaret, who had lived with her husband Kevin in the parish since their marriage in 1957, tells me today, 'Whatever he wanted for the parish, we were behind him. All of us. The whole parish.'

One day while driving around the Crookwell district I got into conversation with a farmer who, it turned out, was a kinsman of Bill McCormack. Not revealing my identity I was struck by his saying, 'Bill was not like any other priest I had met.'

In the Vatican II years when most were hungering for a vernacular liturgy, Bill felt otherwise. He feared confusion in the flock. To employ a political paradigm, Bill was a Chifley, never a Whitlam. He kept a low profile. He made sure that no group or individual would feel left out.

He seemed to possess none of the talents associated with a successful pastor. Thus, he could not sing; he was not a preacher; he was no after dinner or occasional speaker. (One wonders if he ever got his returns on time to the Diocesan Office.) Yet he had, most surely, his own set of remarkable skills. Although he was never seen reading a book or listening to music, he was knowledgeable and up-to-date about politics, as well as Rugby League and horse racing. He enjoyed golfing with other priests on Mondays and card games with

them that night. Bill never participated in any of the renewal programmes that sprung up in the 1960s, but faithfully attended the annual clergy retreat at Bowral or Douglas Park. One year he drove me, and en route we dropped in to see some of my people, and they were mightily impressed with his style: a simple, homely man.

I never ever heard him speak ill of a fellow priest. He said to me once, quoting, I imagine, his parents: 'He is a priest. End of story.' Many a priest would be pictured in our imagination in front of a class, or vested in the sanctuary. In Bill McCormack's case I see him resting against the rails at a sheep sale surveying the mob in front of him, a Kelpie dog alongside.

Ray, who had been one of Bill's altar boys, tells of their annual picnics to one or other

dam on the other side of the Illawarra Escarpment. Later, in high school years, Ray became one of the Fairy Meadow parish Housie workers on Wednesday evenings. Bill would transport each one from their home to Southern Cross Hall in Wollongong, and when the Housie was finished for the night they would each be driven home, with Bill waiting in his vehicle until the front door was opened and the boy or girl was safely inside. Bill was, Ray concluded, 'a man of integrity, truly modest, humble, a no frills man of the country. He was a beacon of hope.'

Diagnosed with lung cancer, Bill spent his final months in the Mercy Hospital, Albury, where Sister Jude, his sister, was Matron. One afternoon, a phone call came from Bishop McCabe, then in retirement

at Glebe. Was Father McCormack still conscious? His sister assured the bishop he was. 'Would you please tell him that he is in my daily prayers, and also I want him to know that of all the clergy I have worked with over the years, he was outstanding.' Lying there, staring up at the hospital ceiling, Bill received the news with, 'Poor old Tom doesn't seem to be too well himself.'

Some minutes later, when Sister Jude returned to attend to her brother, Bill cautioned, 'Don't tell anyone what the bishop said.' She exclaimed, 'But I have already told everyone.'

Asked where he wanted to be buried, Bill said, 'Just drop me off at Laggan.' His last resting place is among family in the sheep country where he grew up. ☺

A New Moral Guide: the sexual abuse Royal Commission

JOHN SCANLON

John Scanlon, a lay subscriber, comments on law and morality and the way the Commission brought about a strange reversal of roles.



The most compelling piece of theatre in Sydney during the month of March was the public hearing conducted by the Royal Commission into Institutional Responses to Child Sexual Abuse [from now on The Royal Commission]. From 10 to 27 March the Royal Commission held public hearings for its Case Study No. 8, which covered the dealings between Mr John Ellis and the Archdiocese of Sydney in relation to the extended abuse of Mr Ellis by his then Parish Priest, the late Fr Aidan

Duggan. That abuse began when Mr Ellis was a 13 year old altar server and went on for many years.

In his later thirties Mr Ellis, now a partner in a prestigious law firm, approached the Sydney Archdiocese for consideration under the Towards Healing Protocol. The problems with the handling of his case began immediately. The then Professional Standards Officer for Towards Healing failed to follow the Provisions of the Protocol. Finally, at the end of 2002, he drafted a letter from the Archdiocese to Ellis which concluded that nothing could be done, because Fr Duggan was now demented and unable to respond to the accusation.

Over the next year a new Professional Standards Officer was appointed and correctly applied the Towards Healing Protocols in the Ellis case. He came to the view that Mr Ellis had told the truth and should be believed, despite the inability of Fr Duggan to testify. The case then went to the then Chancellor of the Archdiocese for determination of an appropriate payment. The offer to Mr Ellis was \$25,000, an amount that was unusually low in comparison with the average level of Towards Healing payments up to that time. When a shattered Mr Ellis pointed out that he had just lost his \$300,000 a year job as a result of the stresses imposed

on him by the case, the Archdiocese increased its offer – by \$5000!

Mr Ellis believed that a civil action for damages was his only remaining chance of a just outcome. At a very early stage he offered to settle for \$100,000 but this offer was rejected [by whom? Cardinal Pell claimed in evidence that this offer was never brought to his attention]. The Archdiocese fought the case vigorously every step of the way, even to the extent of demanding in court that Mr Ellis provide proof that the abuse ever took place, and subjecting him to several days of cross-examination on the details of what passed between him and Fr Duggan. The Cardinal said that this approach was suggested by the lawyers [the Melbourne firm of Corrs Chambers Westgarth] that he had personally chosen to run the case. He agreed to the approach because he was assured that asking for the allegation to be put to the proof was not the same as disputing the truth of Mr Ellis' submission to Towards Healing. This distinction clearly failed to impress the Commission.

The legal proceedings went to the NSW Court of Appeal. In the end, the Archdiocese was successful in defending its stance that the Trustees of the Archdiocese could not be sued on account of sexual abuse by priests, because the Trustees are not responsible for the appointment and supervision of priests. According to Cardinal Pell's evidence, the defence of the position of the Trustees was by far the most important consideration in his conduct of the case. However once the perceived threat to the Trustees had been seen off, the Archdiocese was apparently able to recognise the awful damage to Mr Ellis that had resulted from its defence of the Trustees –

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Fr Mark Miller CSSR

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all in addition to the damage consequent on the original abuse by Fr Duggan. In the end, the legal costs awarded against Mr Ellis were paid by the Archdiocese, which also made him an ex gratia payment of over half a million dollars.

Media comment on the public hearing of the Ellis case study was extensive. First off the mark was Fr Frank Brennan SJ in Eureka Street on 27 March. After repeating the apology to Mr Ellis that Cardinal Pell made at the end of the hearing, Fr Brennan concentrated on the point that all parties, including the Archdiocese, accepted that the institutional church should in one way or another accept the financial responsibility for sexual abuse committed by priests. In his words; 'It is now clear that all right thinking people would view priests and church workers as employees of those church leaders who appoint and supervise them.'

Eureka Street had three more articles on 2 April. Fr Andrew Hamilton's contribution was well summed up by its headline 'Church honours market over gospel in abuse cases'. Neil Ormerod commented on the chronic dysfunctionality of church institutions, which in the Ellis case had erupted into a 'perfect storm' of dysfunctional behaviour, with incredibly damaging consequences for all concerned. Tim Wallace had a fascinating account of the explicit decision by a Corrs partner not to investigate features of Fr Duggan's career that suggested he might have 'form' as a sexual abuser, prior to his return to the Sydney Archdiocese after twenty years as a Benedictine monk in Scotland. Proof that Duggan was indeed a long term abuser surfaced in a BBC documentary that was aired last July.

A view from a different part of the commentariat was put in the Sydney Morning Herald of 28 March by Richard Ackland, the Fairfax writer on legal affairs. Most of his article was an account of the questioning by Commissioner McClellan of two of the instructing solicitors from Corrs. The commissioner forced them to admit that because the Archdiocese had already accepted the fact of the abuse in its own internal process, the cross-examination of Ellis was unjustifiable and indeed unethical. But the main point of Ackland's article was that the actions of both the Archdiocese and its lawyers had taken place in a moral vacuum.

Many times during the hearing, the Commissioner or the Counsel Assisting challenged the Church witnesses to put aside the legal defensibility of their actions and to speak to the morality of those

actions. All too often this challenge demonstrated the moral bankruptcy of the Church's behaviour. For the people in the pews of Sydney it has been a sickening experience to see the Church institutions fail so badly in their expected role as moral exemplars. But if we can look past those Church institutions to find examples elsewhere of correct moral attitudes and action, we can learn a valuable lesson from this terrible case.

In this case, the most obvious example of right moral behaviour has been provided by the Royal Commission. Given that the Commission members and staff have spent much of the past year listening to thousands of people who have suffered sexual abuse, their sensitivity to the moral failures of institutional abusers should not now surprise us. Yet we know only too well the stereotype of lawyers as amoral gladiators, who know no more of truth than did Pontius Pilate. This Royal Commission has reminded us that behind the grubby tactics and jargon-ridden argument of many legal proceedings is a concept of Law as the ruling principle of a civilised society; Law that is moral in its very essence; Law that distinguishes right from wrong and seeks to protect the weak against the strong.

Although the foundations of Law in this sense go back to thousands of years before Christ, its moral content has been deeply influenced by two thousand years of Christianity. Despite its rapidly increasing ethnic complexity, the society in which we Australians live, subject to the Rule of Law, has been formed largely by Christian values. This is not to say that the life of the nation always demonstrates a strongly Christian moral sense. The rejection of the pleas of asylum seekers by a strong majority of Australians is one example of how far we still have to go. Nevertheless, if we can look past our own selfish concerns and their reflection in the nation's politics, we can see most of the institutions of society working with a functioning moral compass.

I find it consoling that even when our Church institutions fail us as moral guides, we need not feel totally bereft of moral guidance. A Christian upbringing and life in a culture with a built-in moral sense provides one with a capacity to make moral judgments, and find moral courses of action, that is independent of clerical direction. Once this capacity is developed, it does not need an overt blessing from the institutional Church to sustain it. Neither will the moral failures of Church leaders and institutions destroy it. Is there a name for this capacity? Could it be the *sensus fidelium*? ☪

Next item on the reform agenda

MICHAEL KELLY SJ

Michael Kelly SJ considers the reform agenda for the Synod this year will be divorce and remarriage but the bigger reform crying out to be addressed is clericalism which places the emphasis on the restoration of celibate ministry. Kelly argues that lay ministry is already challenging this assumption while clericalism is the cause of many ills still to be addressed



This is a time of reform in the Church. Everyone who bothers to look – from average Catholics around the world to the Cardinals who elected Jorge Mario Bergoglio to become Pope Francis – knows the Church is in strife and in need of a lot of work to render it an effective means to the end it serves – proclaiming the Gospel and serving God’s people.

First steps are being taken to fix a dysfunctional Vatican. But some of the big-ticket items for the wider Church won’t be fixed as quickly. Many of them are pastoral and require as much cultural as administrative and “disciplinary” change as anything. As any one with experience in changing the culture of an organization will attest, that type of change is the longest and slowest in coming.

But it will start in October with an issue that is perhaps the single most undeclared but neuralgic item in the church’s life that triggers the departure of otherwise observant Catholics from the Church – divorce and remarriage.

But there is just as fundamental an issue, one that has needed, and failed, to be addressed for at least forty years – ministry in the Church. Perhaps this will be the topic of the next Synod.

There were two issues Pope Paul VI would not allow discussed at Vatican II – clerical celibacy and contraception. The latter was addressed directly in 1968 with such an unsuccessful outcome that Paul VI never wrote another Encyclical in his Pontificate. Clerical celibacy was to have been the

subject of the Synod of Bishops in 1971 which overlooked the topic to focus on social justice.

It is a subject whose consideration cannot be delayed any longer. That it is on Pope Francis’s mind as is obvious from his on the record statements about his readiness to consider ordaining married men – the so called “viri probati”.

But that’s the tip of the iceberg. If all such a move does is to reinforce the existing structure of ministry – where power rests in the hands of ordained men – there will be little attention given to what is needed in a Church vastly changed in the last 50 years, let alone since the current structure and processes were established.

And unless the issue is addressed in its full context and considers what ministry in the Church is there to accomplish, such a change would run the risk of in fact enhancing something that bedevils the Church today and has contributed substantially to the greatest challenge the Catholic Church has had to face since the Reformation in the 16th Century – sex abuse.

I speak, of course, of clericalism – that self-interested culture that promotes and sustains the presumption of superiority among clergy and their practice of self-protective secrecy. It is something which priests share with all would-be elites – professional associations in law and medicine, bureaucrats and the military to take just a few.

If ordaining married men to priesthood inducts more people into a destructive culture that is the antithesis of anything Jesus hoped for among his followers, the move won’t reform but rather entrench the decadence. The latter is a constant theme of the present Pope when he rails against careerism and narcissism among the clergy and the Church’s administration in Rome.

The reality is God seems to be on the side of reform because in most parts of the world, the supply of celibate males ordained as priests has been in serious decline for forty years. And that’s not just a European and North American phenomenon.

In many parts of Asia, most notably the Philippines and the parts of India that in the past supplied an abundance of priests – such as Kerala, Mumbai and Goa – the ratio of priests for the people has grown markedly in recent decades. In the Philippines, for example there is one priest for 6,500 Catholics. And in many parts of Europe, North and Latin America, the Church’s capacity to provide the Eucharist – the “source and summit of the Church’s life, according to Vatican II – has been compromised because of the lack of authorized celebrants – priests.

The reality is that the small and ageing number of priests today does not lead Catholic communities in many parts of the world. Clergy are ordained to lead communities and deepen their Catholic life of Word and Sacrament. In fact, many Catholic communities are led by lay people – catechists, school principals, leaders of communion services and lay pastoral workers to name just a few categories of those now filling the place occupied by priests in recent centuries.

It is lay people who communicate the faith in myriad ways – through teaching and catechetical instruction, biblical and theological research, in routine pastoral care in communities, in service delivery to the poor, sick and aged, by administering communities and institutions, by managing the Church’s assets and finances, in creating liturgies and training pastoral workers who are themselves lay people, in preparing people for the key sacramental moments of their lives in marriages and baptisms, even in performing funerals. The list could go on.

The Church would simply stop happening without the ministries – in both paid and voluntary employment – that lay people provide, with perhaps a majority of them performed by women. But none of these is celebrated and confirmed with appropriate authorization as integral parts of the Church’s ministry.

The style of priestly service and the training of candidates to supply it is not as old as many think. Our current dispensation owes its shape and style to the reforms introduced at the 16th Century Council of Trent. At that Council, disciplinary rather than doctrinal changes occurred that tightened up a loose and decadent situation where clergy were mostly untrained, unaccountable vendors of sacraments for a price.

The next stage of reform has arrived and it needs to go deeper than tightening regulations. ☪

Excessive control still rules in clergy formation!

RESTLESS BELIEVER

The Restless Believer reflects on failure of the system to provide emotionally mature clergy. But has anything changed in spite of the findings of the Royal Commission? Is there any evidence that the formation and education of clergy is changing from an emphasis on excessive and suppressive power and control? Name and contact details of the author have been supplied.

The seminar began with a Church employed lawyer explaining the evolving landscape, culture if you like, coming into existence as an outcome of the recent Victorian Inquiry and the present Royal Commission into child abuse. As the story advanced new restrictions and accompanying penalties appeared and with them a growing unease, even anger developed in my gut! I resisted an urge to speak out by noting the sincerity and competence of the presenter and the incredibly expensive decision of our leaders to guide us in this way as we move through our present valley of ecclesiastical darkness.

As we moved to the end of a two-hour session I guess that those who had stayed in touch would have increased their knowledge of a bundle of helpful laws and penalties along with the reasons for them. By then I had moved to explore my unease, anger and now sadness. I was becoming convinced that we were being invited into a process by way of a cure for a problem that had arisen from that same process; attempting to remedy the issue of abuse in our Church by applying an almost exclusive law and order approach which was a major cause of the problem in the first place.

To put it as succinctly as I can I was thrust again into my torturing conviction that we have been seeking for too long an inspired response to our cases of dysfunctional sexual behaviour from within the very system that has given rise to them. Within our institutional system our way of preparing and nurturing our members to live as Christians has been almost exclusively focused on the human development stages of reward/ punishment and law/order. In spiritual parlance this claim translates into a fixation with the stages of purgation and illumination. While appropriate, even essential for earlier years of education when retained as an exclusive focus into adult years immaturity results and that is in fact what we have been doing!

For years now, we have been aware that a high percentage of our priests, not to mention of our general population have been “imprisoned” into these early developmental stages and frozen out of lives of love and

relating, or living according to the unitive way where commitment and responsibility take precedence.

The data that supports this claim is extensive and clearly needs to be revisited and attended to. For now let me quote but two sources. In 1990 Fr John McKinnon in collaboration with the Catholic Institute for Ministry which took up the work with priests when the American Center for Human Development withdrew, published *A Closer Look At Australian Priests – A reflection on The Profile of the Priests of Australia* which was prepared by The Center for Human Development in 1989. Though McKinnon’s data was gathered using different instruments to those used by previous researchers, his findings produced a remarkably similar profile; namely of a group of men who were for the most part emotionally underdeveloped and hindered in their ability to relate creatively. But let him speak for himself.

“Sadly, according to the criteria used in the test, only about one in ten [9%] of the priests in the sample have comfortably and consistently reached a high level of human maturity where they each think for themselves and take note of their feelings. They approach moral behaviour on the basis of their appreciation of the values involved. They can cope with individuality and can hold in creative tension the needs of the individual and the common good. They no longer suppress their feelings and are able to recognize and own them and draw on their energy creatively. They relate to people with compassion from an appreciation of their own dignity and specialness, they recognize the importance of authority but their obedience is responsible and thoughtful” (p.11).

In 1995 the Consultant Psychologist Bryan M. Gray was asked to comment on “the symptoms of pain and hope” that the National Directors of Continuing Priestly



Education had identified in their 1993 and 1994 conferences. He wrote: “I thought that these various symptoms were associated with helplessness, inadequacy and depression and pointed to an underlying sense of impotence that may be experienced by a number of priests today.

In a number of instances discussed, this impotence was associated with states of “emotional dependence” on church and societal authorities. This heightened feelings of frustration and intensified the powerlessness.

This profound pain sometimes reached pathological proportions and expressed itself in forms of abuse [sexual, alcoholic, corruption etc]”.

Gray goes on to say, “These thoughts led me to formulate two key questions: ‘How would one leave or separate from such states of ‘emotional dependence’ and become more able to take roles and authority as a priest in relation to others in church and society? What kinds of educative and formative processes would assist such change?’”

My answer to that question would not be the educative and formative processes we are employing at present depending as they do still on excessive and suppressive power and control. What is required is a new education and formation born from within a new system or ecclesiastical culture. Beware of anything less.

If this is a challenge and I believe that it is one of the most serious order then who will take it up? Could this be the lot of our NCP fellowship in the immediate future? ☪

Sisters: poverty, fidelity and obedience

POPE FRANCIS

In this extract from the Holy Thursday homily of Pope Francis we see a human reworking of the classic vows of religious and priestly life. Francis sees these as sisters in pastoral care and looks at them from the perspective of the humanity of relationships and fashions them through a lens of mercy, compassion and outreach. The full text is available at: <http://tinyurl.com/nys8phs>



A missionary joy. I would like especially to share with you and to stress this third feature: priestly joy is deeply bound up with God's holy and faithful people, for it is an eminently missionary joy. Our anointing is meant for anointing God's holy and faithful people: for baptizing and confirming them, healing and sanctifying them, blessing, comforting and evangelizing them.

And since this joy is one which only springs up when the shepherd is in the midst of his flock (for even in the silence of his prayer, the shepherd who worships the Father is with his sheep), it is a "guarded joy", watched over by the flock itself. Even in those gloomy moments when everything looks dark and a feeling of isolation takes hold of us, in those moments of listlessness and boredom which at times overcome us in our priestly life (and which I too have experienced), even in those moments God's people are able to "guard" that joy; they are able to protect you, to embrace you and to help you open your heart to find renewed joy.

A "guarded joy": one guarded by the flock but also guarded by three sisters who surround it, tend it and defend it: sister poverty, sister fidelity and sister obedience.

The joy of priests is a joy which is sister to poverty. The priest is poor in terms of purely human joy. He has given up so

much! And because he is poor, he, who gives so much to others, has to seek his joy from the Lord and from God's faithful people. He doesn't need to try to create it for himself. We know that our people are very generous in thanking priests for their slightest blessing and especially for the sacraments. Many people, in speaking of the crisis of priestly identity, fail to realize that identity presupposes belonging. There is no identity – and consequently joy of life – without an active and unwavering sense of belonging to God's faithful people (cf. *Evangelii Gaudium*, 268). The priest who tries to find his priestly identity by soul-searching and introspection may well encounter nothing more than "exit" signs, signs that say: exit from yourself, exit to seek God in adoration, go out and give your people what was entrusted to you, for your people will make you feel and taste who you are, what your name is, what your identity is, and they will make you rejoice in that hundredfold which the Lord has promised to those who serve him. Unless you "exit" from yourself, the oil grows rancid and the anointing cannot be fruitful. Going out from ourselves presupposes self-denial; it means poverty.

Priestly joy is a joy which is sister to fidelity. Not primarily in the sense that we are all "immaculate" (would that by God's grace we were!), for we are sinners, but in the

sense of an ever renewed fidelity to the one Bride, to the Church. Here fruitfulness is key. The spiritual children which the Lord gives each priest, the children he has baptized, the families he has blessed and helped on their way, the sick he has comforted, the young people he catechizes and helps to grow, the poor he assists... all these are the "Bride" whom he rejoices to treat as his supreme and only love and to whom he is constantly faithful. It is the living Church, with a first name and a last name, which the priest shepherds in his parish or in the mission entrusted to him. That mission brings him joy whenever he is faithful to it, whenever he does all that he has to do and lets go of everything that he has to let go of, as long as he stands firm amid the flock which the Lord has entrusted to him: Feed my sheep (cf. Jn 21:16,17).

Priestly joy is a joy which is sister to obedience. An obedience to the Church in the hierarchy which gives us, as it were, not simply the external framework for our obedience: the parish to which I am sent, my ministerial assignments, my particular work ... but also union with God the Father, the source of all fatherhood. It is likewise an obedience to the Church in service: in availability and readiness to serve everyone, always and as best I can, following the example of "Our Lady of Promptness" (cf. Lk 1:39, meta spoude), who hastens to serve Elizabeth her kinswoman and is concerned for the kitchen of Cana when the wine runs out. The availability of her priests makes the Church a house with open doors, a refuge for sinners, a home for people living on the streets, a place of loving care for the sick, a camp for the young, a classroom for catechizing children about to make their First Communion... Wherever God's people have desires or needs, there is the priest, who knows how to listen (ob-audire) and feels a loving mandate from Christ who sends him to relieve that need with mercy or to encourage those good desires with resourceful charity.

All who are called should know that genuine and complete joy does exist in this world: it is the joy of being taken from the people we love and then being sent back to them as dispensers of the gifts and counsels of Jesus, the one Good Shepherd who, with deep compassion for all the little ones and the outcasts of this earth, wearied and oppressed like sheep without a shepherd, wants to associate many others to his ministry, so as himself to remain with us and to work, in the person of his priests, for the good of his people. ☪

Lou Heriot – *a priest of the people*

KEVIN BURKE

Kevin Burke, parish priest of Eltham, Victoria, mourns the loss of Lou Heriot, a pastoral priest who was also well-read, friendly and kind. He explores the influences that made him and the influence he had on many Catholics and others.



On Good Friday my mood is usually reflective and solemn – this year even more so with the news that Lou Heriot passed away at 2:00am.

Lou was my first P.P. twice – he

began at South Melbourne parish in September 1969. I was sent to him as a deacon for about six weeks over a memorable Christmas season. I was immediately impressed by his humanity – he was so energetic and dynamic. In January 1971, I was appointed to the parish as his junior curate.

Preaching at my first Mass in Essendon in May 1970, his opening line was: “God is a gambler taking on a Burke as a priest.” He’d noticed me with the form guide in my back pocket. I was blessed to have him preach at my 40th anniversary Mass nearly four years ago here in Eltham. As he stepped up to preach, I reminded him of those words and pointed out that we had waited all this time to find out whether my ordination was a high risk earthly gamble or a divine investment with eternal rewards.

Lou presented his homily brilliantly in terms of a dialogue with the Lord as he asked, “What have I done, Lord, to have him a second time?” The Lord suggested to him that I was, “an acquired taste” with Lou replying that he doubted whether he had the required patience!

He was a great preacher and would often talk in terms of people’s responsibilities to life’s challenges and the Lord’s invitation.

I have so many fond memories of Lou. He was a dedicated visitor of parishioners and I remember one evening when he visited every house on one side of a street and I visited the other side – it was great fun giving him a wave between door knocks, and it gave his insecure curate a strong feeling of comradeship and solidarity. I was the youngest of three priests and I’m sure that Lou saw through my casual, fun-loving approach as he would regularly affirm and re-assure me.

Lou was a man of broad vision and big ideas. One Christmas he had the four

priests delivering Christmas cards to all parishioners, with parishioners delivering cards to everyone else in the community.

In his early years he was fortunate to be in rugged parishes like Collingwood, Fitzroy, Footscray and Sunshine as well as being a hospital chaplain and a marriage counsellor. He was, above all, a quintessential pastor, a man of and for the people, a man for all seasons. He was a quick learner in the ways of life and developed deep insights into human nature. He was a vociferous reader. He read publications like those from the Centre for Human Development in Chicago and his wide and wise readings would have deepened and strengthened what he was learning from his many and varied pastoral experiences.

His warm and outgoing personality attracted many people to him. He was chaplain to the Cursillo movement for thirty years, during which time he inspired so many people. I was one of a large group of people who turned to him for guidance and advice. I always found him to be so supportive and affirming as well as being quite firm and directive.

Lou was a passionate man – passionate about people, about the priesthood and the Church. Privately he could be quite critical of the hierarchy but he was a loyal and faithful servant of the Church. He was distraught at having to retire as P.P. at 82, telling the Archbishop that he was the same age as the Pope. He wasn’t a person who brooded or lived in the past, so he bounced back quickly and retired to the seaside Mornington, where he soon resumed his life-long practice of knocking on doors of everyone not just Catholics.

It’s hard to think of any other Melbourne diocesan priest who has had such a powerful influence on the lives of so many people. His strong faith and his love for people were like a magnet, an irresistible force for good.

Lou was a man’s man – confident, never shirking an issue, a rugged footballer and he believed he still holds the 100 yard sprint record at the Werribee seminary. Another of his passions was the Collingwood football club. But he had a huge number of women friends and “disciples” who meant a great deal to him. It was so inspiring to

see Mary Donovan, a former nurse and other women caring for him these past three years as he battled prostate cancer.

When he knew that his days were numbered, he faced up to the challenge with his typical positive attitude and gutsy approach. He decided to write a book which he called, “And then there will be another horizon”. On the first page he recalls his father taking him as a five year old to the beach and asking him what he could see; Lou said “water”, so his father spoke of another horizon, as he said “Remember this! Life is about going from one horizon to the next. It can be a risk, but if you don’t drown on the way, you must succeed”. His book is full of fascinating experiences as he moved on from one horizon to another with his reflections offering many life lessons with insights and vision.

Lou had his limitations, blind spots and flaws, but the large group of us who loved him weren’t distracted by them.

I spoke with Lou six days before he died. He was obviously struggling but he explained that he had a four way anointing of the sick celebration with his year mates, Frank Hickey, Jack Allman and Joe Doyle, saying that it was a very moving experience.

His Requiem Mass was celebrated on 28.4.2014 at St Peter’s East Bentleigh, where he had been from 1973 to 1993. With diocesan funeral guidelines uncomfortable with the Incarnation and an earth bound spirituality, his great friend and executor Tim Mulvany gave an excellent eulogy before Mass. He told a delightful story of Lou’s young neighbour, who’d asked him to be his Confirmation sponsor. Two days before he died, Lou told the boy that he wouldn’t be making it, but re-assured him that he’d be looking down upon him with great interest. Homilist Peter Matheson spoke superbly of Lou’s humanity and spirituality, suggesting that Lou was a living embodiment of the image of the priest from Pope Francis’ exhortation. “The Joy of the Gospel”, where he urges priests to embrace human life in its fullness and complexity and to “touch the suffering flesh of Christ in others”, Lou clearly was one of those evangelisers whom Francis presents as taking on the “smell of the sheep”. (paragraph 24)

Lou Heriot, a mighty man, a prophetic priest.

*You cherished the Church
You charmed the congregation
You fought a fabulous fight
You ran a righteous race
You propelled people to prophecy
You loved life to the limit
ENJOY ETERNAL ENTERPRISE! ☪*

On a wing and a prayer – *a personal memoir*

ERIC HODGENS



Eric Hodgens trained at Corpus Christi College and was ordained for Melbourne in 1960. In this article he explores the decline in clericalism at the parish level by necessity even as the institution both in Rome and at the local seminary level acts as if there is none. Hodgens asks can the new pope turn the tide on clericalism?

As priests we were sent out on a mission to spread the Gospel and be pastors of the flock. But it was the secular world that formulated mission statements and pastoral care policies. We had the vocation, but it was the secular world that developed vocational training. We were good at the concepts – but slow at the application. The nuances of Scholastic theology weren't much help once we got out. The seminary had initiated us into the clerical class but we had to learn our task on the fast track of self-help – launched on a wing and a prayer.

Charlie Mayne, our seminary rector, had convinced us that the lay apostolate was central to the future of the Church. Thanks to Gerry Dowling, my predecessor, the lay apostolate was thriving in the parish. This was an early step towards lay leadership in the Church.

Fast track learning involves reflection on the realities of life. I soon learned that this reflection was effective prayer. It produced change and growth. The seminary spiritual practices were habitual routines. Those who stuck to them religiously showed little growth.

The 60s brought the baby boom – and expanding schools. New schools needed new teachers. Enterprising priests like Fr. John F. Kelly led the move to Catholic Teachers Colleges. The laity responded, first assisting, then replacing, the nuns and brothers.

In 1968 three of us were appointed to study at Melbourne University and to be a “priestly presence” there. Fast track learning took another direction. For the first time I really studied scripture. The Word of God had very human origins. Myth was as powerful as Logos. Sociology, including demographics, taught me that you can predict outcomes which otherwise would be mystery or guesswork. Early into the 70s demographic statistics showed me the looming collapse of the priesthood.

Humanae Vitae, in 1969, became a watershed moment. Its impact on the priesthood was both immediate and slow burning. The wounding of papal authority also undermined clericalism. Laity left the Church. Priests left the priesthood. Seminary enrolment virtually stopped – not to recover. Nearly everyone recalibrated their views, firstly on sexual morality, then on the whole gamut of personal morality and Mass attendance. Confession went into terminal decline. And the laity did this themselves, sidestepping appeals from clergy.

Taking charge of a parish in the early 70s brought new learning. Parishes must be led and managed. My generation had no business, accounting or management training. Back onto the fast track.

The response of parishioners was exhilarating.

Post-Vatican II enthusiasm was at its peak. A new generation of more highly educated parishioners moved into pastoral action, and parish administration. Some studied theology and scripture; others became experts at liturgy and music. I learned that my job was to articulate the vision and enable the ministries of others, not to do it all myself. It was like Paul's scenario in 1 Corinthians 12. Theirs were genuine ministries despite some clerical objection to the term. Clericalism continued to wane.

The 90s brought a new scenario. The routine pastoral work of the Church was in demand and appreciated by those who looked for it. But affiliation was relentlessly dropping. Gen X and Gen Y largely opted out. Meanwhile paedophilia by clergy was eroding clergy confidence. This became a bigger issue as episcopal cover-up also came into focus. Bigger names became commonplace in the narrative – such as Cardinal Law in the USA. Rome first suggested this was a USA problem. More cases came to light. Perhaps it was an English speaking problem. Then the Maciel case embroiled the CDF and the papacy itself. Its relentless march shows a world-wide pattern of crime and criminal cover-up. Look at the Karadima case in Chile embroiling Cardinals Errazuriz, one of the pope's Committee of Eight, and Ezzarti, his successor in Santiago. (See: tinyurl.com/n2m7p4f). Clerical pretensions started to look ridiculous as bishops lost their moral leadership.

As priests were dying out so was clericalism. The seminary exemplifies the polarisation. The clerical profession holds no attraction for the coming generation. Don't blame celibacy; it is the clerical profession that is being rejected. It is 45 years since we had enrolment levels that could sustain the old clerical model. The clerical ethos and quaint devotion of the seminary appeal only to an odd minority. In practice church leadership is increasingly lay.

Clericalism is legally institutionalised by insisting that the pastoral, managerial and sacramental leadership must be in the hands of ordained priests. Already many parishes have non-ordained leaders who call on ordained people for Eucharistic and sacramental ministry. It is time to let the best leaders in their fields lead. Eucharistic and sacramental ministry – important as it is – then becomes one ministry amongst the others. This ministry could then be filled by “viri probati” without clericalising them.

A new pope re-articulates the pastoral style of Vatican II. He wants to eliminate clericalism. Meanwhile a thoroughly clerical bureaucracy still jealously guards its privilege. The pope, too, is on a fast learning curve. We end as we began – still flying – but on a wing and a prayer. ☪

“Suffer the little children ...”

WALLY DETHLEFS

Wally Dethlefs is a Brisbane priest who is involved in advocacy and social justice and ministry to homeless and marginalised youth. This is the second in a series published this year in *The Swag*. He looks at the New Testament, Jesus and children in the light of the sexual abuse of children in the Catholic Church.

Why do we as Catholic Christians respect children and young people? In this second article I examine what the New Testament has to say about children, how Jesus related to children and what he said about them.

New Testament

While the word ‘orphan’ occurs frequently in the Jewish Bible, it occurs only twice and in its plural form in the New Testament. However, by word and example, Jesus affirmed the dignity of those who, like children, had no status in society. He saw his mission as *bringing good news to the poor ... setting free the oppressed* etc (Luke 4: 16-17). He identified with people who were thirsty, hungry, strangers, sick or in prison, and said that people would be judged on the way in which they treated these groups of people.

Like the Jewish prophets, he [Jesus] too affirms that our standing with God depends upon how we stand in relationship to the weakest members within society. Indeed, Jesus takes this further. He teaches that, in the end, when we stand before God in judgment, we will indeed be judged on the basis of how we treated the poor in this life. He makes the practice of justice the very criterion for salvation (Matt 25:31-46). Moreover, he identifies God’s presence with that of the poor. In Jesus’s view, if you wish to find God, go look among the poor (Rolheiser (1998), Seeking Spirituality p165-166).

Jesus often refers to children. He tells his disciples that they must become like little children, and even refers affectionately to the disciples as little children. Jesus welcomes children, blesses them and embraces them.

The New Testament begins with the horrifying story of the killing of the children two years old and younger in and around Bethlehem (Matthew 2: 16-18). In the Sermon on the Mount, peacemakers are called *children of God* (Matthew 5: 9); while if you *love your enemies and pray for those who persecute you*, you will be *children of your Father in heaven* (Matthew 5: 44-45).

Gospel of Matthew

Matthew’s Jesus tells his disciples that true greatness means becoming humble like a little child. Furthermore, welcoming a

child is welcoming Jesus.

At that time the disciples came to Jesus and asked, “Who is the greatest in the kingdom of heaven?” He called a child, whom he put among them, and said, “Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. Whoever becomes humble like this child is the greatest in the kingdom of heaven. Whoever welcomes one such child in my name welcomes me” (Matthew 18: 1-5).

When he blessed little children, Jesus said that *the kingdom of God belongs to little children* (Matthew 19:13-15). Children praised Jesus in the temple, causing Jesus to incur the wrath of the chief priests and the scribes (Matthew 21: 14-16).

Gospel of John

John’s Jesus exhorts his followers to believe *in the light, so that you may become children of light* (John 12: 35-36). Jesus uses the word *children* as a term of affection or endearment in a post-resurrection manifestation of himself.

Jesus said to them, “Children, you have no fish, have you?” They answered him, “No.” He said to them, “Cast the net to the right side of the boat, and you will find some” (John 21: 5-6).

Letters of Paul

Saint Paul in his letters often describes people who have embraced Christianity as *children of God*.

When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs

of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him (Romans 8: 15-17).

Like Jesus, Paul spells out how new Christians ought to live: put away falsehood, give up stealing, work honestly, no evil talk, put away all bitterness, be kind to one another, tender-hearted, forgiving one another as God has forgiven you etc. He calls upon the adults to emulate God, and God, as Pope Francis has affirmed on a number of occasions, is a God of the poor, of those most marginalised and vulnerable in our society. (See Article 111 in the next edition of *TheSwag* for statistics on Australia’s abused and neglected children and young people).

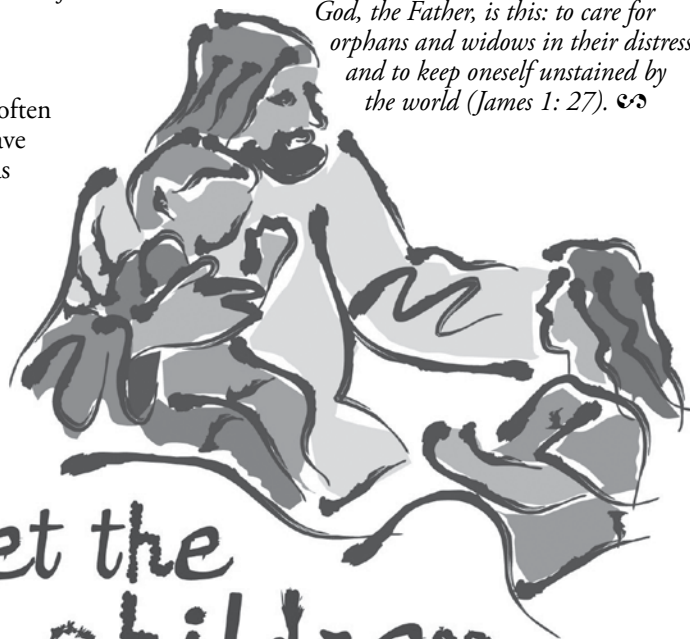
Conclusion

Jesus, in the New Testament, blesses, embraces and holds children up to adults and his disciples as models.

- Can we call ourselves Catholic Christians when we abuse powerless children and young people?
- Can we call ourselves Catholic Christians when we further victimize the survivors in the so-called *Towards Healing* processes?
- Can we call ourselves Catholic Christians when under Gospel and *Towards Healing* principles of compassion, justice and healing we further alienate the survivors of abuse?

James concludes that caring for orphans and widows is what genuine religion is about.

Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress and to keep oneself unstained by the world (James 1: 27). ☪



“Let the little children come to me”

'We are not called to be perfect, we are called to be humble'

BRENDAN WALSH

Brendan Walsh, *The Tablet* journalist interviews John Vanier, the founder of L'Arche. Vanier's father knew Pope John XXIII and Vanier was a friend of Pope John Paul II. Vanier finds the quality of humility as a hallmark of the new saints. Reprinted from *The Tablet*, 24 April 2014, with permission of the publisher. <http://www.thetablet.co.uk>

It's impossible to emerge from a meeting with Vanier, the founder of L'Arche, the worldwide network of communities for intellectually disabled people, without feeling the earth beneath one's feet begin to shake. "We live in what could be called a tyranny of normality," he writes in his most recent book, *Signs of the Times: seven paths of hope for a troubled world*. "The values extolled by our wealthy modern societies often damage inner freedom and personal conscience."

Far from being desirable, Vanier believes that success and power prevent us from being truly ourselves. It is only when we recognise our weakness, when we seek help, that we become human. "We are not called to be perfect," he says. "We are called to be humble." And this is the gift we receive when we live with and work beside people who are fragile or withdrawn into anger and depression.

Perhaps it's not surprising that Vanier looks at the papacies of John XXIII and John Paul II through a different end of the telescope to many of us. He knew them both: his father was a close friend of Angelo Roncalli, the future John XXIII, and Vanier himself forged an increasingly close bond with Pope John Paul. When I visited him last week at his home in Trosly-Breuil, northern France, he had recently returned from a meeting in Rome with Pope Francis. I spoke to him about all three men.



Vanier began by explaining how his father, Georges, a Canadian diplomat, was his first link with the future John XXIII. "Dad arrived in France in 1944, immediately after the liberation," he said. "The head of the diplomatic corps was always the Pope's apostolic delegate, and this was Angelo Roncalli. So the two of them worked closely together and became close friends."

Vanier was born in Geneva on 10 September 1928. Jean graduated from the Royal Naval College at Dartmouth and served as a young officer on a British battleship and a Canadian aircraft carrier. "In 1950 I left the navy and came to live in a small community not very far from Paris. Roncalli came and visited us, and I was invited a number of times to the nunciature. He would ask me to tea. He'd sit, and he would read bits of his diary. There would be nothing on his desk. Later, when he had become the Patriarch, I visited him in Venice, and I would serve his Mass."

Vanier remembers Roncalli with affection, but he also recognised

his astuteness. "He was a wonderfully good, kind man. He was just a very good ..." Vanier hesitated, looking out of the window of his cottage towards the chapel next door, searching for the right word. "Papa. He was like a papa. And then he became Pope. A huge surprise."

But there was more to Roncalli than joviality and kindness. There was also a peasant shrewdness, says Vanier. "He was a very subtle, a very shrewd man. He would laugh, he would make jokes, he would not speak at all, except to say funny things. Yet he was very perceptive, very aware of what was going on. He was informal, casual, sure – yet what he did, what he achieved, was extraordinary. With the Second Vatican Council, he opened the door. No one else could have done it."

I couldn't help wondering at this astounding decision of Pope John, the unexpected Pope, to call a council. What made him do it? Vanier hesitated. "Sometimes we are too quick to seek for reasons. We read that St Francis went to see the sultan in order to convert him. No. Francis went to meet the sultan because that's what he sensed he should do. It was the same thing with Pope Francis. When he saw the papal apartments, he sensed something inside of himself saying 'No'.

"We have to believe in conscience, in listening to what God is saying to us. I believe that John just knew that there had to be a council. Roncalli had an instinct that things were going wrong. He saw that the Church was becoming a place of fear. He was told it would be impossible. I think he just thought, 'I don't give a damn; all I know is, it must be done, and then we shall see what happens'."

There is kindness and canniness in Vanier too, and the same reckless willingness to make a bold gesture that sometimes comes from listening to the Holy Spirit. Now 85, his home is not far from the old house about an hour from Paris which he bought and renovated 50 years ago, and where, inspired by his friend the Dominican priest Thomas Philippe, he invited two people with learning disabilities who had been confined to institutions to live with him, to create a new sort of community. He named the house L'Arche, the French word for Noah's Ark.

Although the bushy eyebrows are intact, Vanier's tall frame is now a little stooped, and I had to lean forward sometimes to hear his voice. He looks relaxed in baggy corduroy trousers and a check shirt, but the alertness, vision and determination that inspired the creation of more than 140 L'Arche communities across the world is still evident.

Vanier contrasts the Pope he had first met as a genial nuncio in Paris with the dynamic and driven Pope John Paul. He described how when he and his parents met Roncalli for the first time after he had become Pope, John XXIII came into the room smiling and – Vanier mimicked the gesture – he pointed to his chest with a shrug of humility and astonishment, as if to say, "Yes, it's me, Angelo, your old friend, look what they've done." Vanier chuckled. "But with John Paul II, it was very different. He didn't seek it, but he knew it would happen. He was the sportsman who knew he was the best, he knew that the prize would come." And it was the natural authority and confidence of Pope John Paul II that made

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FEATURES

his journey towards the spirituality of L'Arche so dramatic. After his death, Vanier wrote: "It has affected me more than I expected. I knew and loved him personally, and felt he understood, loved and supported L'Arche."

What had happened? Always for Vanier, the secret to a character lies in their personal experiences, in their encounters with people. "Pope John Paul was deeply sensitive. He wanted to meet people. He was a great listener, and I believe he changed as he listened. He had seen what happened to the Jews in Poland; he had experienced the concentration camps. He saw that he had to defend the Church, but, first and foremost, we share a common humanity."

"At some moment, there must have come that absolute certainty that he must invite the leaders of different religions to come together at Assisi to pray and fast for peace. What John Paul II did was amazing. He was the man who moved the Church from the Crusades to Assisi."

Vanier first met Pope John Paul in 1987. "He asked me to come and have breakfast with him." Vanier spoke to him about Eric, who was blind and deaf, and explained that through his weakness and vulnerability Eric had become a healing presence in his L'Arche community, a gift to all who knew him. "John Paul listened," Vanier told me, "but I heard later that he had said to somebody afterwards that he didn't understand a word of what I had said."

But as John Paul grew old, and became ill with Parkinson's disease, "he discovered that weakness was a gift, and a gift for the Church. He was the great sportsman who became the fragile one. I was touched by his humility and courage, the spark of life in his eyes, the way he accepted the humiliating reality of his condition and his extreme tenderness. In all his weakness and old age, he called us to tenderness."

Francis, too, Vanier says, calls us to tenderness. "He has created a revolution. It is a revolution of tenderness." If this revolution has

a prophet, perhaps it is Jean Vanier. He told me the story of the local bishop. "He knew us, and supported us," he said. "You couldn't find anyone nicer. After he retired, he asked me to visit him. He was sitting in his chair, unable to get up to greet me. He was like a little child; he could hardly speak. I held his hand and we looked into each other's eyes, and we prayed together in silence."

"Of course, I had met him before. But it was only then that we met, really met, for the first time. It is something not very many of us understand. You are more beautiful than you dare to imagine. But we only discover this in a place of weakness. This is the story of L'Arche."

I asked Vanier what he and Francis had spoken about. "You know, I can't really remember. We sat knee to knee. We spoke about children's things. Peter Pan." He flapped his hands. "We didn't talk about anything really." For Vanier, real meetings take place in a place beyond words. Every evening he has dinner with one of the communities. "Something happens when we are with people with disabilities," he says. "The poorest lead you into another world."

Of the future, Vanier says, "We shall see. There are lot of people clapping Francis. But are they doing what he suggests? To go to the peripheries and to befriend the poorest, and to receive the wisdom that the poor can give? That is another story. The Church will not change because of Francis. It will change because of all of us. Because of me."

"And because of me," I added ruefully. It was time to leave for my bus to Compiègne. I realised that Vanier was rocking back and forth in his chair, unable to get to his feet. As he reached out his hand, our eyes met, and I understood for a moment a little of what he had been talking about. There is a precious place of meeting beyond the exchange of words and the whirring of a journalist's recording machine. As I helped him to his feet, he said, "We all need to help each other." ☺

Bread 4 Today – A prayer app for life

MATTHEW HOWARD

Matthew Howard, Communications Officer, Redemptorists of Australia and New Zealand, is excited about this new app – Bread 4 Today. To find out how your parish can be involved with the Bread 4 Today project, contact Matthew on P: +61 (0) 3 9816 9342 (ext 102) or E: m.howard@cssr.org.au. If you would like to become a prayer contributor for Bread 4 today, you can also contact Matthew.

As Communications Officer for the Redemptorists of Australia and New Zealand I have spent the last five years making sure that the Redemptorists are well abreast of digital communications and pulling their weight in digital-mode proclamation of the Gospel. In order for this form of proclamation to be effective it is not only vital that best practices in digital content creation are followed, but it is equally important to understand *where* digital marketing trends are *headed*.

There is some very interesting, albeit stuffy literature that points to quite remarkable trends in digital communication. For

example the Cisco Visual Networking Index: Global Mobile Data Traffic Forecast Update, 2013–2018 finds that:

- Global mobile data traffic grew 81 percent in 2013. Global mobile data traffic reached 1.5 exabytes per month at the end of 2013, up from 820 petabytes per month at the end of 2012.
- Last year's mobile data traffic was nearly 18 times the size of the entire global Internet in 2000. One exabyte of traffic traversed the global Internet in 2000, and in 2013 mobile networks alone carried nearly 18 exabytes of traffic.

- Mobile video traffic exceeded 50 percent for the first time in 2012. Mobile video traffic was 53 percent of traffic by the end of 2013.

But I think there is a more human way to see these shifts play out in our lives. Next time you are in an airport lounge, look around to see how many people are engaged in reading a book compared to those on tablets or smart phones. Or the next time you pass by a bus stop, notice how many people waiting there are totally focused on their smart phone screen. Another less distant way to notice the rise of the smart phone is to walk down Sydney's George Street and be slammed into by someone so intently focused on their Smartphone that they just did not see you. That happened to me last week. It happens too in small Australian towns. It can even happen at home.

With this in mind I am pleased to announce the launch of *Bread 4 Today – a prayer APP for life*. It serves as a free, accessible meditation aid which people may use to come closer to God or to effect positive



change in their lives and their community. *Bread 4 Today* is available on both Google Play and the App Store.

Bread 4 Today provides access to daily prayers for reflection and meditation whenever you can spare a moment during the day. The *B4T* prayer archive allows users to search past prayers by category. They can then reflect on prayers which match their state of mind or their need at that time. All prayers can be shared via social media with a tap of the screen, thanks to *B4T*'s integrated social media capabilities.

For example, a prayer in early May for the teenage girls kidnapped in Nigeria was picked up by 5,000 people. Most of those forwarded the prayer onto their "friends" on social media. On that one day alone tens of thousands of people were exposed to that particular prayer and to *B4T*. I share the fact with you not to glorify the numbers, but rather to illustrate that the Gospel can be preached through the Internet almost as a background ministry. It goes on by day and night, even as we sleep.

The *Bread 4 Today* project is one of several multimedia offerings from the *Redemptorists of Australia and New Zealand*, who are committed to *preaching the gospel ever anew* in contemporary language accessible to as many people as possible.

The project was founded by myself and Fr Edmond Nixon CSsR. We both agreed that there was a need to generate a platform where the gospel message could reach people where they are, not where it is presumed they should be. This is not just a matter of changing efficiencies. It is a matter of participating in the Trinity. Since we do not know of any God except the One who has been revealed as-in-relationship with human beings, we know God's modus operandi is to meet people where they are. God delights in doing that. So do we. It is the privilege of being an apostle.

As a younger Catholic I witness a strange phenomenon occurring: very few younger people are attending church services, yet from among them there are many still searching for the transcendence and peace found in a living prayer community. It is hoped that *Bread 4 Today*, at least in a modest way, might address this contradiction. It strives to do so by reaching out to those associated with parish life as well as those looking for accompaniment outside the church walls. *B4T* can help people be aware of God's presence at the railway station, at the footy ground and even at the pub. It is an App that allows people to introduce others to faith.

For *Bread 4 today* to be effective, it was

imperative that the development team face a further challenge – religious language. Religious language for many, if not most people, has become a barrier to the spreading of the gospel message. It is often not understood by a generation who has no theological upbringing and it can be quite alienating to the listener. *B4T* tries not to be preachy or patronizing, but conversational and engaging.

Bread 4 Today looks to finding :

- Language big enough to acknowledge contemporary life;
- Language broad enough to carry the inclusive message of the Gospel.
- A suitable means through which to speak this new language

Aware that religious language has been found wanting in our culture, bringing the gospel message to mainstream Australia can seem a daunting task. More positively it is a challenging one. It is not a mission we intend to undertake alone. We invite all parishes throughout Australia to join the *Bread 4 Today* prayer community. *Together* we can help provide a new space where people can find healthy ways of relating to God, to self, to each other, and to our world.



Preaching with PowerPoint

FRANK O'DEA

Frank O'Dea, a Blessed Sacrament priest from Box Hill, Victoria, looks at the value of multimedia in proclaiming the Word of God.

We live in a screen age. Just about every appliance we use today has a screen: TVs, land line phones, mobile phones, iPads, microwaves, computers ... What a long way we've come since the days of the 'silver screen.'

Many parishes now use screens for the songs and responses. For the last few years I've taken advantage of this to use slides for the readings and homily. I get good feedback; people tell me it helps them to focus their attention on the context of the homily. It holds their attention. Only a few have told me they find it distracting, but they can close their eyes or just not look at the screen.

As I'm mostly retired, I'm in the fortunate position of not having parish responsibilities, so I can spend a lot of time on my homily and slides. I've never added up the hours but it would be considerable.

I type out the gospel in full. This is a kind of *lectio divina* (or perhaps *typio divina*?) I often get fresh insights as I type the text.

Where do I get the slides? Sr. Susan Daily has made slides for the readings of every Sunday of the year. These are on CDs which can be purchased from Garratt Publishers. I use the slides for each of the readings, and then supplement these with some of my own, using images alone or text by itself or images and text.

The internet is a great source for images. You can go to a search engine and find thousands of images for every aspect of Jesus' life or any aspect of the First Testament or Second Testament.

If you are looking for an image of the crucifixion, say, you need to type in the title with 'image' added. Otherwise you get lots of texts which you do not need.

Whether you use the text by itself or combined with text, the slide can be enhanced by the use of Slide Designs which provide a colourful background – colour is very important. Microsoft Office has many Slide Designs, and a friend has given me some very colourful designs as well. All slides need to be copied to Microsoft Office PowerPoint.

I use the biggest font size I can and in bold so that the slides are easily read, and I use a variety of fonts.

I copy each slide onto the file dated for the slides of the Sunday. I also copy it into a folder which I call 'PowerPoint Homily Slides' so that I can use that same slide again and again. I now have 1858 slides including 36 files of 'Christ', 74 of 'Eucharist', 131 of 'Jesus'.

I use 10 to 15 slides for each Sunday. Busy parish priests could just make a small number of slides, depending on how much time they have.

If you take something from the internet, you need to transfer it to Microsoft Office PowerPoint and save it with a suitable title. In 'layout' there is a choice; you can use 'Blank' for the image by itself which is often sufficient or the image with a title. I also find 'Comparison' useful for comparing aspects of the First Testament with aspects of the Second Testament such as the commandments as given to Moses on Mt Sinai compared with Jesus' beatitudes in the Sermon on the Mount.

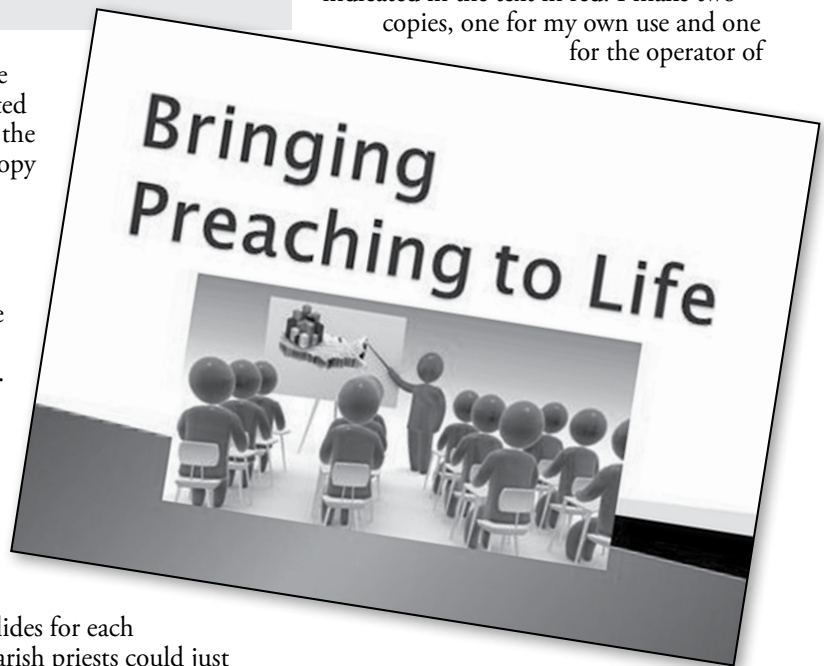
When you've got a slide you can click on Home and then you can use any of the choices given on the right hand side of the Toolbar, such as the A for the text and various shapes of boxes such as oval or square. There are also arrows which can be useful.

Care needs to be taken about copyright as many of the images on the internet are subject to copyright, and it can be difficult to ascertain the copyright status of particular pictures. The use of copyrighted pictures is illegal.

The two parishes where I supply need the slides by the middle of the week as the parish staff need to slot my slides into the other slides for the songs and responses. This means I have to start work on the homily and slides quite early, usually eight days before the Sunday. It usually takes several drafts before I get it right.

Every parish now has experts in computer technology, so it should be relatively easy for busy priests to find help among the parishioners.

I type out my homily with the slides indicated in the text in red. I make two copies, one for my own use and one for the operator of



the laptop. The laptop operator needs to follow the text and show the appropriate slide at the right time.

I read the homily in such a way that it doesn't sound as though it's just being coldly recited like a thesis, so I read slowly with due regard to pauses and emphases. Pauses are very important so that listeners can more easily absorb the words and the images.

In every homily I say something about the Eucharist.

I've described what I do using Microsoft Office, but Apple would have something similar.

Making slides is challenging. It's also a good exercise in creative art as you experiment in different designs, fonts, colours and layout – and it's good fun!

I feel I can take a little more time with my homily than the usual seven to ten minutes, as the slides hold the attention of the people. I might take up to twelve minutes.

I respectfully suggest that slides, even just a few, would be a benefit to our brother priests whose first language is not English. Accents can be more of a problem in public speaking than in one-to-one dialogue. Just a word or two on the screen can help the congregation to follow the homily. ☺

Wars of myths ancient and new

JIM DOWLING

Jim Dowling, long-time member of the Catholic Worker House in West End, Brisbane and long-time peace activist, reflects on a peaceful presence on Anzac Day in Canberra to highlight the frontier wars between Indigenous and Non-indigenous Australians. Jim suggests the non-violent offering of the Easter story is in direct contrast to the story of war to support empire building. Meanwhile our Anzac day ceremonies ignore the frontier wars the memory of which might suggest a time for Christian repentance. This challenging view may cause pause for thought, lest we forget.

In his trilogy on the “Powers”, theologian Walter Wink makes much of the ancient Babylonian creation myth which depicts the universe coming into existence through bloodshed – matricide no less. One of the gods slew his own mother and her dismembered body was strewn out to form the universe.

Wink contends that the Jewish/Christian creation story is the opposite of this – describing a world created by a loving God who saw “it was good”. The Christian salvation story takes this further. The Son of God lays down his life for human beings, shattering any belief in the sacredness of “redemptive violence.”

All this passed through my mind as I stood on the lawn opposite the old parliament house and gazed in amazement at the temple like structure of the Canberra War Memorial in one direction and the likewise

religious steeple above the new parliament in the other direction. Between them lies a seemingly uninterrupted wide pathway. (I say seemingly as an unseen expanse of water is also between them). The religious significance of both, and the link between them has undoubtedly, been intended. The idea that our nation had come of age through bloodshed has been put many times by politicians and writers – the blood shed by our brave young men on the beaches of Gallipoli being the sacred event supposedly marking our maturity.

Geographically I was standing between the Canberra war memorial and Parliament. But time wise it was in the week between Easter Sunday and Anzac Day. It has been apparent (to me at least) that the Easter story and the Anzac story have been engaged in their own war of Myths for a long time, escalating in the last decade.

As we approach the vast Anzac celebrations planned for 2015, it could be argued the battle is all but over with just a small remnant fighting a nonviolent rear-guard guerrilla war against the myth of redemptive violence presented by Anzac Day. Like the Vichy government in France in WW2, much of the church capitulated in the early stages, many Christian leaders comparing Anzac Day to Good Friday. Perhaps many at least hope to have something standing when the smoke clears on the battlefield of “post Christian” Australia.

But I was not in Canberra to just be the “anti-tourist”, and bemoan the architecture. I had come to be part of the IPAN (Independent and Peaceful Australia Network) conference. (Oh, yes and to slide down “the tongue” at the national science museum, as my daughter told me I had to do.)

The keepers of the fire at the Aboriginal Tent Embassy had graciously let many of us camp nearby, welcoming us and farewelling us with smoking ceremonies. There were two days of meetings, one official and the other unofficial, listening to speakers and planning for the future. On the day before Anzac Day we confronted a number of institutions connected to “sacred” war making, including Raytheon, Lockheed Martin, and British Aerospace, the world’s largest merchants of death. Between them they have invented some of the most inhuman devices the mind could conjure, including

Cruise missiles, nuclear weapons, and flesh shredding cluster bombs. All have large offices in Canberra to enable them to be close to their loyal customer – the war making state.

On Anzac day itself most of us joined the aboriginal contingent at the end of the march. A large banner proclaimed, “Remember the Frontier wars” while individual placards reminded us of various battles and massacres during the early years of the European invasion of Australia. I held a placard with “Remember the Kilcoy Massacre”, a poisoning not far from where I live, in which 30-60 people died in 1842. I was pleasantly surprised to see a face I knew from Brisbane with a similar Placard. It was Jeannine Bell



whose grandfather had come from that area. She was in Canberra for other reasons and decided to join the march.

The contingent had joined the Anzac Day march for a number of years and generally got a good response from onlookers, with much clapping of support. But sadly each year the police have blocked the contingent from entering the official area for speeches etc. When this happened once again we quietly sang, "Lest we Forget", while an indigenous leader gave a powerful and moving speech about his people killed in the first wars in Australia. This poignant drama non-violently enacted outside the war memorial, served to shatter the official reasons for Anzac day like nothing else could.

The oft repeated mantra goes something like this: "Anzac Day is not about the glorification of War. It is about remembering those who died for their country". Surely no war could have been described as more "just", than one where a people who had lived on a land for thousands of years fought for that land against foreign invaders. But here they were being refused permission to join in the ceremony.

I believe Anzac day is not about honouring the dead. Like any religious or political ceremony its main focus is for the people gathered and watching, not the dead. Anzac Day serves to ensure Australians' continued patriotism and loyalty to war making. It serves to ensure each new generation will kill and die as surely as the last. But it must only include "legitimate" wars that increase the prestige of the state. It cannot include an unsanitized war that could remind us that some of our killing was not only inglorious, but wrong – brutally and tragically wrong. Such were the wars waged against the first Australians. If we repent that war perhaps we will have to repent all wars, especially those fought purely for imperial powers such as WW1, Vietnam, Iraq and Afghanistan. If such repentance were to enter the Anzac equation who knows what would happen? Perhaps we would say no to the next call to fight for our present imperial masters, the United States?

The Easter story provides a nonviolent alternative to the Anzac Myth. It is not a complimentary story. No soldier has gone to fight a war by laying down his life for his enemies, as brave and as generous as they may be. Killing the enemy is always the primary goal, while being killed is to be avoided at all costs. The nonviolence of Jesus, Ghandi, Dorothy Day, and Martin Luther King, is another way of facing our fears without wars. I am convinced it is the only way open to followers of Jesus. ☪

I prefer a Church which is bruised, hurting and dirty

PETER DAY

Peter Day, priest of The Diocese of Canberra & Goulburn, wonders what it means to follow Pope Francis' call to become the church of the poor and unsurprisingly finds this call deeply rooted in scripture.

"Prayer and comfortable living are incompatible", so said Teresa of Avila; one might tweak this a little and add: "a comfortable church cannot preach the Joy of the gospel with authority."

Pope Francis's dream that we be a 'poor church for the poor' is both animating and disturbing. It is also the seminal challenge of the age – a challenge that dioceses, parishes, and leaders must embrace wholeheartedly, surely?

We hardly need reminding that the Royal Commission has exposed, among many other things, the dangers inherent in a church that adopts a powerful corporate mentality; one in which the protection of the 'company brand' is prioritised ahead of vulnerable others.

Now, more than ever, people need to see a church that embraces simplicity; a church that is comfortable with a lack of comfort – 'a poor church'.

As a wise priest, now deceased, once told me: "When you live among the poor, live as they do. When you live among the rich, do not live as they do."

"[Indeed], for the Church, the option for the poor is primarily theological; [it is not] a cultural, sociological, political or philosophical [choice].

"God," says Pope Francis, "shows the poor his first mercy." (*Evangelii Gaudium*, no. 198)

And this *first mercy* is well known to each of us:

The Spirit of the Lord is on me, for He has anointed me to bring good news to the poor. (Luke 4:18)

In so far as you did this to one of the least of these ... you did it to me. (Matthew 25:40)

No, when you have a party, invite the poor, the crippled, the lame, the blind. (Luke 14:13)

James and Cephas and John ... offered their right hands to Barnabas and me

as a sign of partnership ... They asked nothing more than we should remember to help the poor, as indeed I was anxious to do. (Galatians 2:9-10)

Whatever one may feel about this dream that triages the marginalised as a priority, we should be careful not to patronise it as noble sentiment; or dismiss it as a niche aspiration for the specialised few – a kind of 'soup kitchen' social work.

As Emeritus Pope Benedict XVI wrote in 2006: "Love for widows and orphans, for prisoners, and the sick and needy of every kind, is as essential to the [Church] as the ministry of the sacraments and preaching of the Gospel. The Church cannot neglect the service of charity any more than she can neglect the Sacraments and the Word." (*Deus Caritas Est*, p.36 no.22)

A poor church for the poor, like any divinely inspired dream, invites us beyond what is familiar, what is safe, what is comfortable: this is a disturbing prospect, especially for a rich, well-meaning young man – and archdiocese, and parish – looking to our Lord for some consolation, for an easier path.

But is not the response the same: *You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me. (Luke 18:22)*

And who is it that calls us out and rattles our inner being, but *Christ Jesus: Who, being in the form of God, did not regard equality with God as something to be grasped. But he emptied himself, taking the form of a slave. (Philippians 2:5-7)*

God became poor.

"Far from being desirable, success and power prevent us from being truly ourselves. It is only when we recognise our weakness [our poverty], when we seek help, that we become human. We are not called to be perfect, we are called to be humble. And this is the gift we receive when we live with and work beside people who are fragile ... The poorest lead us into another world."



The Gospel & the Poor

(Jean Vanier – see Walsh, Brendan, “We are not called to be perfect, we are called to be humble,” reprinted from *The Tablet*, 26 April 2014 in this edition of *The Swag*).

Is it not the case that when one is in love, one is drawn to those places in which the beloved is to be found: “I want to be where they are”; “What’s important to them is important to me”; “I’ll risk and leave everything behind for them”? Such devotion is beautifully portrayed in Ruth’s exchange with her mother-in-law, Naomi:

*Do not press me to leave you
or to turn back from following you!
Where you go, I will go;
where you lodge, I will lodge;
your people shall be my people,
and your God my God. (Ruth 1:16)*

A poor church for the poor is, first and foremost, God’s dream – not a man’s.

“This divine preference has consequences for the faith life of all Christians, since we are called to have the *mind of Christ Jesus (Philippians 2:5)*.

“This is why,” says Pope Francis, “I want a Church which is poor and for the poor. They have much to teach us ... We need to let ourselves be evangelized by them.” (*Evangelii Gaudium*, no. 198)

As to where to from here; Jean Vanier offers some food for thought: “There are a lot of people clapping Francis. But are they doing what he suggests? Are they going to the peripheries and befriending the poorest, and receiving the wisdom that the poor can give? The church will not change because of Francis. It will change because of all of us. Because of me.” (Jean Vanier – see Walsh, Brendan reprinted from *The Tablet*, 26 April 2014 in this edition of *The Swag*). ☪

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Realistic hopes and expectation?

JOHN SWANN

John Swann, an Adelaide priest, reflects on the attitude changes in the Vatican and how they might play out in the coming months and years.



Towards the end of last year some of us responded to the Vatican sponsored questionnaire on Family Life. Admittedly the format of the questionnaire fell far short of being perfect. Nevertheless there were thousands of responses from all parts of the world. Some bishops Conferences have released summaries of the results, others have revealed nothing – as apparently requested by the Vatican.

But the responses from many people are a clear signal that certain changes concerning the church's teaching on sexual morality are called for. This is certainly the view of the German Bishop Ackermann. He said the responses showed quite clearly that for the majority of the faithful the church's teaching on sexual morality was 'repressive' and 'remote from life'. Declaring a second marriage after a divorce a perpetual mortal sin, and under no circumstances allowing remarried divorced people ever to receive the Sacraments, was not helpful, he said, and 'It was also no longer tenable to declare that every kind of cohabitation before marriage was a grievous sin, and the difference between natural and artificial birth control is somehow artificial. No one understands it I fear'. And he added, 'We bishops will have to make suggestions here. We must strengthen people's sense of responsibility and then respect their decisions of conscience'.

While not every bishop agrees with him, in fact he has been rebuked by some of his fellow German bishops, he certainly reflects the opinion of many theologians and other commentators on the Survey.

And Pope Francis' recent Exhortation "The Joy of the Gospel" gives new hope. While not promising any changes to Church teaching on contraception, divorce and remarriage, etc, he offers real hope of sacramental hospitality being offered in local churches. Having noted that 'the Church has rules or precepts which may have been quite effective in their time, but no longer have the same usefulness for directing and shaping people's lives', he throws open the doors with this declaration: 'The Church is called to be the house of the Father, with doors always wide open'. (Para 47) And he reminds us priests that 'the confessional must not be a torture chamber but rather an encounter with the Lord's mercy'. (Para 44)

It is noteworthy that in his sermon at the recent Canonisation of the two popes on Mercy Sunday Pope Francis mentioned the upcoming Synod on the Family and referred to 'divine mercy which always hopes and always forgives'. He has more than once mentioned 'mercy' as offering a way forward on the vexed question of remarried divorcee Catholics receiving the Eucharist.

Pope Francis has downplayed the prospects of major doctrinal changes, yet the rehabilitation of liberation theology and the bringing in from the cold the often outspoken theologian Cardinal Walter Kasper do reveal a fundamental shift.

Regarding the subject of women's roles in the church, the pope says, 'it is true that women can and should be more present in the places of decision of the church'. On the other hand his unwillingness to even consider female ordination, demonstrates how women's issues are not really likely to make great progress under Pope Francis – to the disappointment of many women's groups.

He certainly calls for a more open and

pastoral approach to the application of Church teachings. For example, on the issue of contraception he says: 'The question is not that of changing the doctrine, but to go deep and to ensure that pastoral care takes into account situations and what is possible for people'.

Let us pray for Pope Francis that the Holy Spirit will continue to guide him. He has in a way 'renewed the face of the Church' in the minds of many, Catholic and non Catholic alike. But let's not be too ambitious in our hopes that there will be radical changes in Church doctrine and discipline. There is a limit to what Francis can achieve – it is also up to our local bishops and on us to really 'embrace the spirit of the Gospel' as he so often reminds us.

And we pray for the success of the Synod on the Family that there may be true progress in pastoral care and understanding of the hopes and concerns of families.

Meanwhile let us pray that our local Church might take on something of the spirit of Francis in openness to dialogue and consultation. ☪



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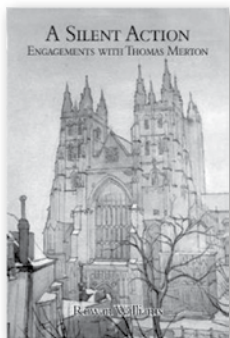
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Contemplation raises questions

If Thomas Merton was still alive on January 31 2015, he would be celebrating his 100th birthday. The fact is, he died on December 10 1968, accidentally electrocuted while attending a conference in Bangkok. However, Merton does live on through his own writings and the writings of little gems like this one by the former Archbishop of Canterbury, Rowan Williams. *A Silent Action: Engagements with Thomas Merton*, SPCK, 2011, 96 pages. Review by Michael Whelan SM



This is a series of five brief essays, with a Preface by Merton's friend, Jim Forest and an Afterword by Metropolitan Kallistos Ware. The title is taken from a note in Merton's journal, February 27 1962.

Reflecting on the possibility of "a disastrous war", he lists four "perspectives":

1. Preeminence of meditation and prayer, of self-emptying, cleaning out, getting rid of the self that blocks the very truth. ...
2. Preeminence of compassion for every living thing, for life, for the defenceless and simple beings, for the human race in its blindness. ...
3. Weariness of words, except in friendship, and in the simplest and most direct kind of communication ...
4. Preeminence of the silent and conclusive action – if any presents itself. And meaningful suffering, accepted in complete silence, without justification."

Chapter 1 is entitled, "A Person That Nobody Knows: A Paradoxical Tribute to Thomas Merton". The title is taken from *The Sign of Jonas* (December 22 1949). Williams cuts through the "illusory self" that popularism has made of Merton. He writes: "Truth can only be spoken by a man nobody knows because only in the unknown person is there no obstruction to reality: the ego of self-oriented desire and manifold qualities, seeking to dominate and organize the world, is absent" (page 17).

Chapter 2 is a dialogue with Merton and the Russian Orthodox theologian, Paul Evdokimov (1901-1970), on the contribution of monasticism to the Christian tradition. Williams offers reflections on Dostoyevsky, art and on the themes of kenosis and solitude – "a form of kenosis" (page 32). He notes Evdokimov's insight that "the saint" in Dostoyevsky's novels "is an icon ... because he is truly the channel through which God's energies enter into the human world" (page 34). This thought is echoed by Merton in a letter on the contemplative life (August

1967): "we exist solely for this, to be the place He has chosen for His presence, His manifestation in the world, His epiphany". And as Merton himself would frequently do, Williams sounds a warning: "The monk or artist must beware of locating all the demons of the age outside himself: the artist, like the monk, is an interior wilderness to discover" (page 37).

Chapter 3 is an essay on Merton and poetry that is also, in fact, a reflection on evangelization. How should we "name God" for ourselves and our world? "St John of the Cross describes the process of contemplation, the process of growth into God's fullness, as a total restructuring of our inner life" (page 48). From that "total restructuring of our inner life" emerge "new words for God. More particularly, writes Williams, "the poet and/or contemplative becomes herself a new word for God ... The life, the concrete identity of the poet and the contemplative, becomes itself Word, becomes itself a communication. It is God acting. ... We are to be 'new words for God' ... And we celebrate Merton partly because of the belief, which I think most Christians share, that the lives of certain people will become, in a very particular sense, 'words for God.' This life, this identity, this face, this voice, this 'tonality' of being, becomes a word from God to us, a word God addresses to us" (page 50).

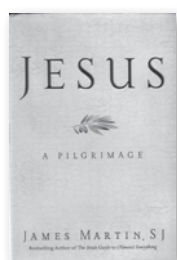
Chapter 4 takes up the issue of "honest and dishonest language," already raised in the previous chapter. Here Williams analyses Merton's engagement with Hanna Arendt's *The Human Condition*. Merton found this book "profoundly unsettling". In that book Arendt "sets out her conviction that Christianity had a near-fatal effect upon the whole idea of civic life" (page 56). This book, argues Williams, is significant in the development of Merton's critique of the monastic life as it had become at Gethsemani in the early sixties. Perhaps more important for Merton however, are Arendt's arguments about Christianity's rejection of "the world" – he becomes increasingly involved in social issues such as civil rights and the peace movement.

Chapter 5 is an examination of the "conversation" between Merton and Karl Barth. Both men died on the same day. Merton had a high regard for the writings of Barth, perhaps the greatest Protestant thinker of his day. In his journal entry of September 30 1963, Merton writes: "A magnificent line from Karl Barth: 'Everyone who has to contend with unbelief should be advised that he ought not to take his own unbelief too seriously. Only faith is to be taken seriously, and if we have faith as a grain of mustard seed, that suffices for the devil to have lost his game.' What stupendous implications in that!"

Rowan Williams has taken up the invitation implicit in Merton's circular letter of mid-summer 1967: "More and more the cards I have been putting on the table have been saying: 'I don't know the answers, but I have some questions I'd like to share with you.'" ☞

A Disarming Divine Intimacy

Combining scholarship and simplicity is a special gift and even more so in a scriptural context. This book achieves it with a marvellous delight. *Jesus, A Pilgrimage* (2014), James Martin SJ, Harper One. p 510, \$39.99. Reviewed by Peter Maher.



Reading this book feels like being with a child in a lolly shop. Martin finds himself amazed by his proximity to the geography and culture of Jesus. His story of travelling by chance with a friend through

Israel is quaint, intimate, revealing and kind of haphazard. It feels like Martin just comes across aspects of Jesus' life while on an improvised walk.

This gives this rather deep work a kind of light feel. But don't be fooled. This is a thoughtful walk through Israel informed by years of scholarship and reflection on

Continued page 30

the swag



BOOK REVIEWS

the biblical stories. While Martin looks to be picking up a glistening babble or a delightful chocolate, he is taking on the liberating stories of Jesus with a passion and a naivete that imparts the meaning of the stories with a genuine joy, humanity and simplicity.

The travel guide approach of this book is mixed with many references to today's world. Martin is not content to be Dorothy singing down the Yellow Brick Road pointing to the amazing and miraculous, he finds ways to attach his delightful moments in Israel with issues of importance and weight in our modern world opening up new ways of making meaning of them. This is the work of theology which Martin does rather well.

While visiting Nazareth, Martin unpacks the story of the man with the 'unclean' spirit. This story offers an opportunity for

him to talk about the geography of Israel's backwater north from whence Jesus came. There is an analysis of what constitutes evil possession then and now including experiences of modern possession known to his Jesuit brothers. This leads to a reflection on Martin's own spiritual journey inspired by a retreat he once did and now recalls.

Visiting Gennesaret Martin recalls the meeting of Jesus and Peter after the great catch of fish. The passage where Peter pushes Jesus away leads to a reflection on why we might push God away. Feelings of unworthiness are embedded in the text, but Martin explores much further to look at the nature of fear, our fear of change, what God is calling us to be and our fear of intimacy. Then comes a marvellous look at the call of Jesus to have Peter join him in the mission in spite of Peter's fears and unworthiness. This has implications for all

who feel excluded or are told to "go away". Jesus calls all anyway and it includes such as divorced and remarried, and gays and lesbians. It's not long before we are thinking about those scandalised by the church. Martin reminds us that our faith is in the Jesus who calls us precisely as 'sinners', rather than an institution that excludes.

This book allows us to meet Jesus on his own ground, in his own culture and in his own time and yet also makes this meeting relevant to our lives in our time and culture. It is surprisingly intimate, endearing us to faith in a liberating and humanising Jesus. While this book is not written as a preacher's guide, it is a very good addition to a library of one who wants to assist people to make sense of the gospel for today. ☺

Returned to the Father

† PETER FRANCIS BEINKE

30/12/1956 – 24/03/2014

Peter Francis Beinke was born in Adelaide. After his secondary schooling he undertook an apprenticeship as an electrician, qualifying and working in the electrical trade for a number of years before entering the seminary. In February 1980 he entered St Francis Xavier Seminary, and he was ordained to the Priesthood on 9 May, 1986 in St Francis Xavier Cathedral, Adelaide.

He served in the parishes of Croydon, Mt Gambier, St Mary's and Kangaroo Island. During his time on Kangaroo Island he was given the role as Chaplain to the Glenside Psychiatric Hospital, a ministry to which he felt particularly called. Peter was a gifted singer and musician – in fact he was a very talented person with many skills. He had a deep compassion for those who suffered from depression, or mental illness and had undertaken a course on *Pastoral Care to the Emotionally Disturbed*. He sought a more permanent appointment to the Glenside Hospital as a full time Chaplain but he was never allowed to take up this ministry. A series of misunderstandings and poor communication left Peter without an appointment from 2001 until his death in 2014.

As all support from the diocese was withdrawn Peter took up studies in nursing to be able to survive and care for himself. He became a well respected nurse at the Flinders Hospital. Sadly his efforts to reconnect with the Archdiocese were not responded to.

In late 2012 Peter was diagnosed with asbestosis and as his health failed him he was forced into early retirement from nursing. In January 2014 he went into hospice care and he died on Monday 10 March, 2014. Peter left his body to science to enable further medical research into the illness of asbestosis. A thanksgiving liturgy was celebrated at Sophia, Cumberland Park by a number of chaplains of various denominations who had worked with Peter. A Memorial Mass was celebrated by many of the priests of the Archdiocese at St John the Baptist Church, Plympton on 24 March, 2014.

† JAMES CORNELIUS BISHOP SM

11/02/1925 – 18/05/2014

Jim was born in Toowoomba and was educated by the Sisters of Mercy and the Christian Brothers. He finished school in 1941 and then enlisted in the Navy where he remained until mid-1946. Jim then joined the Commonwealth Bank. It was then that Jim was stationed in Gladstone (Qld) and he came into contact with the Marist Fathers. He did his novitiate in Armidale (NSW) in 1954 and was ordained at St Patrick's, Church Hill, Sydney on 9 July 1950.

Jim's ministry was varied. He spent his first 10 years as a priest-teacher at Marist College, Burnie (Tas); he was then a year at St John's college, Lismore (NSW) and then to Sydney University, and then back to St John's college at Lismore. After some time of renewal he was appointed to Holy Spirit College, Bellambi (NSW) and served three years as principal. Jim then moved into parish ministry and was parish priest both in Burnie, and Gladstone, Queensland. He was a senior Police Chaplain in Brisbane for a number of years until 2001.

Jim then did supply work in Brisbane based at Ekibin and later at Herston. He moved to Hunters Hill in 2007. For some years Jim's dementia condition deteriorated and he spent his last years in nursing homes.

✠ PETER BROGAN

29/04/2014

Peter Brogan was born at Papungala near Port Keats in 1929 and grew up there until he was about 5 years old. From there he was taken to the Alice Springs Bungalow and this is where he went to school. He was then taken to Kahlin Compound in Darwin. In 1941, when he turned 12, he was taken to Garden Point Mission on Melville Island. When Peter completed his schooling on the mission, his first job was working with Fr John Flynn as a mechanic. Later on he worked in the market garden with Br John Barrett. He also worked on the tobacco plantation. Peter was also the skipper of the *Quail*, a boat left by the Americans as a gift to the Mission.

Peter met Thecla on the Mission at Garden Point. They married in 1950 at the old church and established a village called St Anne's where other married couples lived.

Peter was ordained Deacon by Bishop Ted Collins MSC on Saturday July 7 1990 at Our Lady of Victories Church at Garden Point. He was the first person from the Tiwi Islands to be ordained by the Catholic Church. That day was significant for Peter but also for his wife and family, the Tiwi Islands Communities, and indeed for the Catholic Church. Thecla was very much part of the liturgy, clothing him with his Dalmatic, symbolizing her vital role in his journey and ministry. Peter would go on to be a faithful Catholic Aboriginal leader, representing the Church on many occasions and at different events.

Peter developed a real pastoral heart. He visited many people especially the sick, providing them with Holy Communion and the support of his prayers. He instructed many parents as they prepared for their children's baptisms. He prepared a number of couples for marriage too. His love, care and responsibility for the Church was constant. He took seriously his vocation to care for the people and for God's house. When Peter was around you could be confident that things would get done. He also had a strong devotion to Mary, carrying his Rosary beads with him and often praying the Rosary.

In his last days back at the Hospice he was surrounded by his loving family and friends. After one of the prayer times he calmly and confidently said "I think it's my time." Peter was as rock solid in his faith, hope and love during his final days of suffering and death as he was during his whole life.

Well done good and faithful servant, come and share your master's happiness!

✠ DESMOND GRAYEM BYRNE

11/12/1926 – 05/04/2014

Following his education at Our Lady of Victories, Camberwell and St Kevin's College, Toorak, Desmond commenced his studies for the priesthood at Corpus Christi College in 1945 and was ordained by Archbishop Mannix on 27 July 1952.

He served as Assistant Priest at Healesville (1952), West Brunswick (1953-1955), Geelong North (1955-1956), Ormond (1956), and as Catholic Chaplain to the Repatriation Hospital Heidelberg (1956-1969), finally becoming Parish Priest of Oak Park in 1970 until his retirement as Pastor Emeritus in 2002.

Desmond was a dedicated, determined and devoted priest. He had strong convictions concerning catechesis and was committed to the formation of young Catholics through his establishment of the St Michael the Archangel Youth Group Oak Park.

He was always keen to remind others, that he saw the potential of engaging young Catholics with the phenomena of World Youth Day, long before it became a feature of diocesan and international Catholic life.

Desmond was a man of deep faith, who expressed little doubt about the place of the Church, the sacraments, Our Lady and prayer in the lives of those he served.

In his retirement he became a student at John Paul II Institute for Marriage and the Family, continued to supply Mass and to enjoy the company of his loyal lay and priest friends in whom he found great support and spiritual comfort.

He was among many people badly affected by the Melbourne January heat. After time spent in Epworth Hospital, he came to the realisation that his fierce independence would need to give way to care at St Catherine's, where the staff cared for him with great dignity and where died peacefully in the sixty second year of his priesthood. May he rest in peace.

✠ JOSEPH FRANCIS CARROLL CSSR

03/03/1937 – 15/11/2013

Joseph, the youngest of a family of 12 children, was born in Belmore to Michael and Ellen Carroll. He spent his primary education with the Sisters of St. Joseph at Belmore and then at St Thomas' Lewisham. Secondary schooling was at Christian Brothers Lewisham before attending the Redemptorist Juvenate at Galong. After a year's Novitiate at Pennant Hills and seven years at the Seminary at Ballarat he was ordained at Ashfield, Sydney on January 24 1963.

Joe's Ordination motto as a Redemptorist was, "We are ambassadors for Christ". Joe embodied this message of reconciliation and lived his life proudly as an ambassador for Christ. Joe gave himself selflessly to his task as Vocation Director for most of his life. He was gifted as a great discerner of vocations and he touched many lives with his ability to listen and guide. He was drawn to young people who had faith and the potential to discover their real vocation. He also served as the Director of Mayfield, Director of Edmund Gleeson House in Mayfield, a member of Provincial Council on two occasions, House bursar in Brisbane and Rector of Perth. The Province owed a great deal to this talented confrere and his words of wisdom, words of encouragement and words of challenge. Whole groups within the Church looked to him for guidance, and his natural affinity with family life made it easy for him to be welcomed into so many families all over the world.

RETURNED TO THE FATHER

Between all of these ministeries Joe had the opportunity to further his studies at Fordham University, New York (1986-87) gaining a MA degree with honours in Religion and Religious Education, a Distinction in Pastoral Studies and also Training in Spiritual Direction.

His untimely and sudden death has been a great sadness and shock to all. He is survived by one family member Sr Catherine Mary RSJ and his nieces and nephews.

May he rest in peace.

✠ MAURICE "LOU" BERNARD HERIOT

22/03/1927 – 18/04/2014

In the early hours of Good Friday, Maurice "Lou" Bernard Heriot, in the sixty third year of his priesthood, died peacefully at his home surrounded by those who had cared and watched with him until his final breath.

Lou was educated at St Mary's Ascot Vale and Christian Brothers College, North Melbourne and St Bernard's, Essendon. He entered Corpus Christi College on 1 March 1944 and was ordained to the priesthood by Archbishop Mannix on 22 July 1951.

Following his ordination, Lou served temporarily as Assistant Priest at Healesville (1951), Sunshine (1952-1957), St Patrick's Cathedral (1957), Footscray (1959-1962), Collingwood and the Marriage Guidance Centre (1962-1964), Administrator of Daylesford (1964), and then as Parish Priest at Blackburn North (1966-1969), Melbourne South (1969-1973), Bentleigh East (1973-1993), Brighton East (1993-2009) retiring as Pastor Emeritus in 2009.

Lou saw life and priesthood as a pure and utter gift from God. Every pastoral encounter was an opportunity to engage with life and became for him a window to the Divine. He was a dedicated pastor who worked tirelessly with others to build the Kingdom of God. He was proud of his achievements in building strong, vibrant and active parishes. He allowed others to bring their gifts to the service of parish life and the proclamation of the Gospel. He loved to travel and to meet people from all walks of life. He ensured that all were made welcome, felt valued and were made to feel at home by his warm presence.

Lou knew he was loved by many. Throughout his illness and suffering, he was accompanied by faithful friends. Trusted lay, religious and priest friends knew how much he appreciated their care and support. He loved his wider family and was able to celebrate their joys, achievements and sorrows.

Among Lou's many gifts was his ability to reminisce and to discover the presence of a faithful companion, Jesus the Christ.

In his book, *And Then There Will Be Another Horizon*, Lou recalls his life as one of immense blessing and celebrates the gift of being a priest. On the day of his death, at the most sacred time of the Paschal Triduum, Lou was remembered as one who served the Lord with great devotion.

May he now enjoy the eternal horizon of life with God.

✠ PATRICK JOHN MCANANY

26/04/1934 – 22/05/2014

Patrick John McAnany, well-loved priest of the Archdiocese of Adelaide died at Mt Esk Aged Care Facility, St Leonards.

Pat lovingly served the people of Tasmania as a pastor in ten parishes for 52 years and was affectionately known as 'Father Pat' to everyone he met.

Pat was born in Queensland and grew up in Ipswich. Following studies for the priesthood in Brisbane and Melbourne, he was ordained a priest in Brisbane on 20 July 1962. Pat served in the Tasmanian parishes of New Town, St Mary's Cathedral, Hobart, Bridgewater-Brighton, Franklin, Oatlands, Devonport, Deloraine, Queenstown, Circular Head and Launceston before retiring eight years ago to live at Mt Esk.

Emeritus Archbishop Adrian Doyle was chief celebrant at Pat's Mass which was held in St Basil's Chapel, Mt Esk. Priests, family and friends from Queensland, South Australia and all parts of Tasmania gathered to respectfully farewell this good-hearted man who endeared himself to so many people during his years of faithful service. Rest in peace Fr Pat.

✠ DAN MCCARTAN

20/11/1930 – 15/03/2014

Dan McCartan, one of the last of the great tide of Irish priests to come and serve in the Diocese of Sale has gone to his reward. Originally from Banbridge, County Down, Northern Ireland, Dan attended All Hallows College and was ordained there on 12 July 1955. He arrived in Sale and received his first appointment on 17 November that year; a few days before his 25 birthday. From that day until his retirement in January 2007 he served the Church of Sale with unstinting effort and application.

His appointments were numerous: assistant priest at Yallourn, Warragul, and Yarram; administrator at Warragul and Sale; parish priest at Omeo, Orbost, Dalyston, Iona-Maryknoll, Morwell and Warragul.

Dan applied himself to the life of the church and had a deep concern for people. He had a keen sense of justice and intolerance for any injustice. He was a generous host. In 2000 he was appointed Vicar General to Bishop Jeremiah Coffey.

Despite being a newcomer to Australian Rules he played football for local team, *the Dusties*, during his younger days in Warragul; then later served on the tribunal of the Bass Valley League while in Dalyston. He also had a love for horses, stemming from his early days in Ireland. May he rest in peace.

**WILLIAM (BILL) BRIAN MODYSTACK****02/07/1936 – 28/03/2014**

William Brian Modystack was born in Kapunda, South Australia and studied for the priesthood at St Francis Xavier's Seminary, Magill and St Patrick's College, Manly, NSW. He was ordained priest in St Francis Xavier's Cathedral on 16 July 1960.

Bill served as assistant priest in the parishes of Hectorville, Colonel Light Gardens, and Kurralta Park, and then as Parish Priest at Bordertown, Strathalbyn and Plympton. In 1993 he retired from full time parish duties due to ill health.

He was very proud of his Polish heritage, being a direct descendant of the original Polish settlers in the Sevenhill area. He took a keen interest in the development of the museum at Polish Hill and the renovation of the church there. It is in fact quite close to where his great grandfather first settled. He travelled to visit his relatives in Poland and visited many significant sites related to the family heritage and continued to keep in contact with relatives in Poland.

Bill will be best remembered for his most notable work, *Mary MacKillop, A woman before her time*, published in 1982. The Josephite Sisters acknowledge their debt to Bill for his meticulous research into her life and times, thus enabling the Sisters to know their founder better and to pave the way for her later canonization. This book was one the first about Mary's life and proved to be a great resource for later writers.

In 1978 Bill became a regular contributor to the Southern Cross with his own *Contemplations Column* running for a number of years. He also worked for a time at the Catholic Communications Office as the Radio and Television Officer.

One of his great loves was to travel; he travelled extensively to Europe – especially Poland, United States, Canada, Hong Kong, Singapore and Hawaii. In 1995 he was a tour guide and personally escorted a Mary MacKillop tour to Europe.

In March 2013, as his health failed, he moved into Murphy Villa. Later that year he was diagnosed with a non-operable brain tumour. The last few weeks of his life were spent in the Philip Kennedy Hospice.

A well attended Vigil Service was held in St John the Baptist Church, Plympton where he last served as Parish Priest. Tributes were paid by Archbishop Faulkner, Sr Catherine Clark RSJ, and Sr Enid Wood OP.

His funeral Mass was celebrated in St Rose's Church Kapunda and his remains were laid to rest next to his parents in the local St John's Cemetery.

May he rest in peace.

✠ ROMUALD (ROM) MURPHY**09/05/1931 – 07/05/2014**

Romuald 'Rom' Murphy PE died at Catholic Homes John R Hannah Mulgrave, two days short of his eighty third birthday and in the fifty sixth year of his priesthood.

Rom was educated at St Mary's Malvern East and De La Salle College Malvern. He entered Corpus Christi College in 1950 and was ordained by Archbishop Simonds on 12 December 1957.

Following his ordination, Rom was appointed as Assistant Priest at Preston (1958), St Kilda East (1962), Moonee Ponds (1966), Frankston (1967), Kilmore (1968), Noble Park (1970), then as Parish Priest to Kensington (1971), Macleod (1978) and Braybrook (1980). In 1991 he undertook missionary work in the Philippines and Thailand with sponsorship from Melbourne Overseas Mission returning in 1992 as Parish Priest of Bennetswood retiring as Pastor Emeritus in 2004.

Being a somewhat reluctant retiree in 2005 he had a short period as Administrator of Hampton East and from there on enjoyed assisting priests with supply work both near and far. In retirement he was made welcome at St Anthony's Alphington, later at George Maher House, Justin Villa and finally to the John R Hannah Home.

There is no doubt Rom could never have taken a vow of stability! For him life and priesthood was an adventure. He loved meeting new people, travelling and being engaged with priestly ministry. Rom seemed to live life in a different time zone and his friends were never quite sure when he would pop in! Not one to be tied down, Rom was rather more free spirited in his approach to life. He could have been a writer for *Lonely Planet* given his many exotic places of interest and experiences. He enjoyed the chance to meet people from all walks of life and in doing so he would share freely his priesthood, his faith and kindness.

As a pastor he was a kind and generous man. He wanted his priesthood to be down to earth and truly wanted to identify with the poor and to find ways of opening opportunities for people. He believed the Church should be clearly visible and present to asylum seekers and refugees hence, his service with the Jesuit Refugee Service. Across the parishes where he served he will be remembered as a kind priest, willing to speak freely and to support his people in very practical ways.

In retirement, Rom chose to assist priests and bishops in other dioceses across Australia in order to allow others to have a holiday or sabbatical. He found it hard to surrender to the realities of aging, health and loss of independence. He gave the CCI claims department plenty of work and members of the PRF were scratching their heads at some of Rom's rather miraculous survivals!

He was a great character. He was appreciative of the kindness of family and friends who shared his joys and struggles. He often told the story of his last minute hesitancy before his priestly ordination and how he learned that God's grace was ultimately more abundantly generous than his own limitations. Rom was one of the great characters of the Melbourne presbyterate whose priesthood brought blessings to so many. May he rest in peace.

RETURNED TO THE FATHER

✠ JOHN O'RYAN SM (JOHNNO)

06/02/1926 – 10/05/2014

John, who was born at the Prince of Wales Hotel, Nundah, Queensland was an only child and sadly his mother passed away when he was seven. Following his secondary education at St John's College, Lismore (NSW), he entered the Marist novitiate in 1943 and made his first profession 2 February 1944 and was ordained on 29 July 1950. John ministered in Lismore (NSW) and Burnie (TAS) as a priest-teacher for 16 years. His other ministry was in parishes: in Sydney at St Patrick's, Church Hill, in Brisbane at St John's Wood – The Gap, and finally he served at St Paul's Parish in West Sunshine in Melbourne for 28 years. He was a school chaplain for two years, and had two years on the Marist seminary staff at Toongabbie and Hunters Hill.

Johnno developed an interest in bushwalking. Later, with fellow priests and others, he tramped over much of Gippsland and Tasmania. He retired in 2004 to Hunters Hill where he maintained contact with countless people from wherever he worked or travelled.



MICHAEL PUTNEY

20/06/1969 – 28/03/2014

On April 7, 2014 Archbishop Mark Coleridge, preached at the funeral Mass for Bishop Michael Putney. He noted the importance of Michael's national and international contribution particularly for his ecumenical work. Archbishop Coleridge quoted the Pontifical Council for Christian Unity in Rome. They said "We have been blessed to have the wise counsel and constant encouragement of one whom we knew and admired as a beautiful human being, a gifted and faithful priest and bishop, a person of deep and contagious spirituality. He loved the city and the towns; he loved the Never-Never stretching away to the west; he loved the islands, especially perhaps Palm Island, with its Indigenous people who always seemed the apple of his eye. Michael made his home in this Diocese and had no interest in going anywhere else. Townsville became part of him and he became part of Townsville" Archbishop Coleridge said.

"Michael was a man of peace not conflict, a man of harmony not discord, a man of communion not division. He was a gentle giant who wasn't afraid to stand and fight if he had to, but who preferred to work hard at peace instead" said Archbishop Coleridge. The full text of the homily can be found on the Catholic Bishops' blog: <http://tinyurl.com/k684st3>

JOHN PATRICK FLYNN

15/04/1969 – 24/01/2013

John Flynn was born in Tralee, Co Kerry, Ireland on 15 April 1939, studied for the priesthood at St Patrick's College, Carlow and was ordained for the Archdiocese of Canberra and Goulburn on 6 June 1964. He served as assistant priest in the parishes of O'Connor, Bega, Gundagai, Goulburn and North Goulburn before being appointed parish priest of Adelong in 1977. He was much loved by the parishioners in all his appointments and was a kind and genial brother to his fellow priests. John and his mate, Joe Glynn, who came together to Australia from Ireland were a formidable combination.

John made the decision to leave the active ministry in 1979 and later married Judy Roche. Much of his subsequent employment was driving a bus for the Spastic Centre. Following Judy's death and after a three month battle with cancer John Flynn died on 24 January 2013. (Bishop) Pat Power.

Recently deceased but no obit received prior to going to print. We hold them in prayer.

✠ Ralph Fitzgerald (Wagga Wagga)	29/01/2014	✠ James Finbar O'Brien (Brisbane)	24/03/2014
✠ Thomas Lees SJ	03/02/2014	✠ Dino Fragiaco (Sydney)	30/03/2014
✠ John Barden (Geraldton)	07/03/2014	✠ Miah McSweeney (Cairns)	10/05/2014
✠ Michael Leslie Campion (Parramatta)	15/03/2014	✠ Julian Slatterie SJ	20/05/2014
✠ Sean Conroy (Wagga Wagga)	09/05/2014	✠ Francis Merlino OFMCap	25/05/2014

Please email obits to Sally at national.office@ncp.catholic.org.au

Specifications: • Text as a Word Document (max 200 words)

• Digital photos not less than 300 KB sent as a separate .jpg file (not to be included in the Word Document).

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