

A MOTHERS' GROUP.

Our mothers' group began 39 years ago under the guidance of Fr. Walter Silvester, Barbara Shea and Maureen Rath. This group of ladies, from various parishes, started meeting each month to share how important our gift of faith is on our life journey. At our meetings we have discussed religious books, studied the Gospel of St. John and some of the psalms. Nowadays, we prepare and share the message of the readings of the coming Sunday. We keep in mind the message of St. Vincent Pallotti of bringing the good news to others. Throughout the years, we've become more aware of God's conditional love.

Fr. Silvester, Maureen Rath and Terry Maher have entered eternal life. Maria Wanders and Phyl Wheeler are no longer able to attend the meetings but we keep in touch with them by mailing a report each month and they remain very much part of the group.

As we grow older, the love, support and friendship we share with each other help us to withstand trials and disappointments and to rejoice in the blessings we receive. We learned the Prayer of Trust and we say it together at the close of our meetings. We give thanks for our group—Phyl, Maria, Barbara, Linda, Brenda, Laurie, Alice.

OUR TRIBUTE TO ARCHBISHOP FRANK LITTLE

Archbishop Frank was the 6th Archbishop of Melbourne, serving its people from 1st July 1974 to 16th July 1996.

Born on 30th November 1925, he entered eternal life on 8th April 2008. Many, many people expressed their appreciation of this great man. We joined them by inserting the following message in the two Melbourne papers.

Little—Archbishop Frank.

With gratitude and love we mourn the passing of a great friend of the Pallottine Family—Fathers and Brothers, the Mariana Community and the many lay associates. May he rest in peace.

WYD Cross & Icon at Pallottine Chapel in Kew 27th April 2008



Yes, thank you to those who you recognized the real need we are experiencing in defraying the costs associated with the production of this newsletter. Your contributions have made a significant difference.

BUT, it is easy to put such things aside, isn't it? We know there are some forgetful (and penitent) recipients who just need another reminder to 'catch up'. **\$10 per year** from everyone would very adequately cover costs.

Pallottine Family UAC Newsletter

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PALLOTTINE FAMILY (UAC) NEWSLETTER

JUNE 2008

IN THE CENACLE WITH MARY PENTECOST REFLECTION

All these joined in continuous prayer, together with several women, including Mary the Mother of Jesus and with his brothers." (Acts 1:12 - 14)

What exactly does "joined in continuous prayer mean"?

Although scriptural references to Mary's involvement in the mission of Jesus are few, they richly demonstrate Mary's growth and response to Jesus. Luke's placement of Mary in the upper room clearly recognizes her as a disciple in the early Church. After the Ascension it is highly significant that Mary was in the Cenacle, with the members of the embryo church. They arrive as a shattered, grieving, frightened group. Mary, in the midst of this group, was the keeper of the flame. "A good mother is a good teacher". Mary, for Pallotti, is the spiritual teacher of all and from her he tells us we can learn to imitate Christ:

"Pallotti was convinced that Mary did not need the holy priesthood to become the Queen of the Apostles. In fact he observed: 'Mary, without preaching the Gospel, enjoys the title of Queen of Apostles, because, with the efficacy of her prayers, she sustained the labours of the Apostles and made them prosper.' "(Legacy p 86) Thus Pallotti placed his "little Society" under the patronage of Queen of Apostles. He saw the apostolate of all with Mary as teacher and model of apostolic life. Her teaching continued in the Cenacle as they waited for the Spirit. What was the efficacy of her prayer, to use Pallotti's words? What was this continuous prayer? At Pentecost,

we pray:

Create in us a new heart and new vision that the gifts of your Spirit may work in us and renew the face of the earth. May we be one with you so that our work is yours and your work is ours.

The original Cenacle continuous prayer was within a focused atmosphere of prayerfulness. In the Cenacle, a place of warmth and hospitality, growth continued in the community as wrestling with witness, evangelisation, living and loving occurred and the apostolic desire to renew the face of the earth was nourished in this time of waiting.

Just how do I give witness to the Good News under the influence of the Holy Spirit, the Spirit of love, in my daily life? The clue seems to be found in the early Church gathered in COMMUNITY with Mary. Members of the early Church prayed continuously as they waited for the descent of the Holy Spirit. They waited in COMMUNITY, the Holy Spirit descended in COMMUNITY and in COMMUNITY they were sent forth to the ends of the earth.

When I was preparing for this talk I drew from the writing of Henri Nouwen in Behold the Beauty of the Lord. Praying with Icons.

He states "...The descent of the Holy Spirit reminds us that community is first and foremost a gift of the Holy Spirit, not built upon mutual compatibility, shared affection or common interests, but upon having received the same divine breath, having been given a heart set aflame by the same divine fire and having been embraced

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further details.

Sr Pat, a sister of St John of God who was born and bred in the Kimberley, worked in a variety of roles, including alongside the Pallottines at Beagle Bay and Lombadina missions, after entering her congregation 50 years ago. She then helped to establish Broome's Nulungu College, where she was head of the economics department for seven years from 1974, before being appointed Kimberley regional officer for the Catholic Education Office in WA in 1983.

Ten years ago, she was appointed first Dean of the Broome campus of Notre Dame University, which under her leadership expanded its courses from teaching to nursing, counselling and a Diploma of Indigenous Management. She remained dean until the end of 2001 and since has been involved in doctoral studies and in the Sisters' centenary celebrations in the Kimberley last year.

Sr Pat's topic is yet to be announced but it will be in line with the pastoral emphasis of the annual lecture.

Pallottine Family Newsletter

Quarterly Circular for members of the Australian Pallottine Family

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WALTER SILVESTER MEMORIAL LECTURE

Sr. Patricia Rhatigan, who was made an Officer of the Order of Australia in January for her work in education in the Kimberley region of WA, is to deliver the second Walter Silvester Memorial Lecture this October. The lecture is to be held at the Australian Catholic University's campus in Victoria Parade, Fitzroy, on Tuesday, October 28, at 6.30pm. Please see the September issue of this newsletter and the Pallottine website:

www.pallottine.org.au, for

But in the wake of the Federal Parliament's historic apology to the Stolen Generations in February and a renewed focus on indigenous Australia, plus St Pat's long association with the Pallottines, it is sure to be a compelling event. The inaugural lecture was held in May last year, with Archbishop Mark Coleridge of Canberra and Goulburn surveying the lives and faith of Fr Walter, who died in 2005, and Popes John Paul II and Benedict XVI in an oration entitled 'Beyond the Ash-heaps: A Priest, Two Popes and the Church'.

NCC/LCC WEST MEETING IN PERTH IN MARCH

West Australian members of the Pallottine Family hosted their Victorian "cousins" at a meeting in Perth in March. The Local Coordination Council (West), led by its president John Nagle, welcomed members of the National Coordination Council for the first time to its regular meeting at Epiphany Centre, Rossmoyne, on Saturday March 15. The following day, the NCC held its quarterly meeting at Epiphany.

A similar meeting will be held at Kew on Saturday June 21. The NCC traditionally meets in Melbourne as four of its six members – Fr Ray Hevern, Fr Dean Bradbury, Cheryl Sullivan (Mariana Community), John Nagle, Mark Brolly (LCC president, east) and new UAC executive officer Patrick Caruana – are based in Victoria. But it decided to meet at least once a year in Perth in an acknowledgement that the Union of the Catholic Apostolate in Australia breathes with two "lungs" – West and East. Rossmoyne was an opportunity, particularly for Victorian members of the NCC, to better acquaint themselves with the work and needs of the UAC in the West. Among the issues raised were attempts to revive Rossmoyne's indigenous roots, from its time as a hostel for Aboriginal students, around the feast of St Vincent Pallotti; attracting more young people, and young marrieds, into the Pallottine Family; formation; ensuring Epiphany's future as a retreat centre; and the regulations governing the role of LCCs. In true Pallottine tradition, the generosity of the Western welcome was enjoyed over a shared lunch, with plenty of conversation. From the Victorian visitors, thank-you WA.

By Mark Brolly

MARIANA FAITH DEVELOPMENT DAY THE CELEBRATION OF THE BIRTHDAY OF ST. VINCENT PALLOTTI

On Saturday, 19th April, the Mariana community held a day of reflection and prayer at Studley Park Rd. Kew. The theme day was 'The spirituality of 'apostolic friendship'. Deb Kent who is the Mercy Ethos co-ordinator for the Sisters of Mercy, Melbourne Congregation, facilitated the day.

Cheryl Sullivan began the day with a welcome to Deb and an invitation to all eighteen or so present to briefly introduce themselves. Deb talked about her experiences of happy and sad times in friendship and how each has both positive and negative impacts on our lives. Participants were able to share/reflect on

how their lives had benefited from important relationships. It was most striking that several participants came to the day with those significant and important friends. There was time for individual reflection ---quiet time in the peaceful grounds at Kew.

In the afternoon, the theme turned to reminding us that we are all meant to befriend. In an activity of trust, in pairs, participants let themselves depend on each other. This was wonderfully peaceful and instructive and elicited warm responses and thoughts of how each person felt. From my own perspective, the feeling of grace, peace and serenity when I shared with Fr. Kel was very powerful. We both felt a sense not only of responsibility but of care. I was able to contribute some thoughts on the sense of apostolic



friendship imparted to all by the late Archbishop Frank Little, which had been obvious in the life of St. Vincent Pallotti and are so relevant/vital to us in the world in which we live.

These activities were followed by a wholehearted celebration of the birthday of St. Vincent---a wonderful way to conclude the day.

By Patrick Caruana

UAC SCHOLARSHIPS

Over the past several months the UAC has called for applications for a scholarship award.

The scholarships/study grants were to enable lay people to further their understanding and skills in leadership/ministry or a specialised activity which is consistent with UAC aims and objectives. These scholarships/grants were to be awarded to successful applicants who demonstrated enthusiasm and ability in a particular area of endeavour e.g. youth ministry, pastoral care, vocational training, community service, indigenous health and education.

The scholarship committee were pleased to receive many applications of a very high standard. On behalf of the committee I would like to thank all who have supported this new initiative. The whole process has been extremely gratifying and ultimately extremely successful.

By Patrick Caruana

DATES:

Kew Community Day

Tuesday 1st July is cancelled! Tuesday 2nd September will go ahead.

For more information , phone 98538506

Taize prayer at Kew

First Fridays of each month 8-9 pm

OBITUARY

Fr Gerhard Otto Christoph sac

30.09.1931 – 08.03.2008

Gerhard was born in Frankenstein, in the Diocese of Breslau, Germany. He was the eldest son in a family of 6 children.

His early teenage years were turbulent, shaped by the war raging around him. In 1946, following bombing and tank bombardments, during which the family was forced to hide in their cellar, the Russian army invaded his picturesque village in the mountains of what is now southern Poland. They commandeered his home – a refurbished synagogue which his father had purchased from local Jews to provide funds for their escape – and banished the family on a 6 day rail journey, standing in cattle trucks, to the north west corner of their country near Westerstede. There they lived in great poverty in just two rooms, a shed and a barn. To resume his education Gerhard had to walk daily 7kms each way to school, then on his return support the family, and only after that do his homework. These experiences taught him to be a survivor, not to give in easily, that commitment and perseverance bring their reward – virtues which shaped his character for the rest of his life.

Different people have commented on Gerhard's qualities as they perceive them – his affinity with aboriginal people, his giftedness in art, particularly woodwork, pottery and photography, his love of music, his creativity in child care – different facets of his life which they always combine with his stubbornness and fierce determination.

At 22 he entered the novitiate, and on 16 July 1959 he was ordained. For another 2 years he remained in Vallendar to continue his theological studies. On 10 November 1961 he arrived in Millgrove, Australia and immediately became lecturer to the Pallottine students in sacred scripture and history of philosophy. His showed great talent working with groups of young people who visited the College and became heavily involved in camps and youth retreats. His energy is also still evident in the wonderful terraced stone retaining walls which grace the building, sited as it is on the slope of a hill.

On 31 Mar 1969 Gerhard became a naturalised Australian. The following September, after his first home holiday, he assumed a new appointment at Tardun, in the Geraldton Diocese of West Australia. After some initial reluctance his engagement there with young aboriginal boarding students would become his main life's work.

For 35 years Tardun provided the perfect seed bed for so many of Gerhard's gifts. He saw two generations of aboriginal students grow up, and was responsible for many initiatives in the field of their care. While they were well aware of his discipline and determination they also understood that their interest and their progress was what he had at heart, and they developed a lasting respect for him.

His first concern was the sacramental program and nothing, but nothing, would be allowed to interrupt that.

He developed all sorts of teaching aids to help 'aboriginalise' his religious instruction in the primary school, and to support his creative liturgies in the Church. He espoused a very holistic approach to child care that was radical in that context. He was intent on converting the dormitory system to a cottage one, to provide a home environment where there was comfort and warmth both in the ambience and in the care.

Gerhard initiated a whole raft of out-of-school activities – traditional cultural instruction for which he introduced older aboriginal adults, sports programs, art classes, music lessons – the list goes on of ways to develop self esteem and a sense of identity. That expanded into adult education with the creation of Wandalgu Arts Aboriginal Corporation. In every case he was unafraid to demonstrate aboriginal skills – be they student or adult – to the wider world, in competitions, exhibitions, drama presentations. And in the process to gain a heightened respect for them. Many of these developments were facilitated by an uncanny ability to attract funding supported, it needs to be said, by many generous benefactors from Germany.

All that energy and enthusiasm came out of an ingrained sense of aboriginal equality, his personal belief that they were no different to any other citizens. And from a deep sense of social justice in promoting their cause, something which everybody who knew him could sense and felt invited on board. And lastly from an uncompromising conviction of their capacity not just to be equal but even to excel.

Gerhard spent a few years at Tardun when he was also the Rector, however this was a responsibility that he did not enjoy as it constrained him too much. At the age of 71 he suffered what his doctor described as a 'severe' stroke from which, even with his resolve [he wrote typically – '*...this present calamity is only a very temporary episode...!*'], he was never to recover. After several years of wonderful care from the Sisters of Nazareth he finally succumbed on 08 Mar 2008.

A funeral Mass was celebrated at St Vincent Pallotti Chapel on 15 Mar 2008 attended by his sister and many friends, including a significant number of aboriginal people. His burial followed at Karrakatta Cemetery, Perth.

May he rest in peace.

Wally Sharman writes:

I could not let Fr. Gerard's passing go without writing a little about him. I first met him at Millgrove in the mid 60's when he was teaching the students. At that time, I was actually living at the dairy farm with Eddie Wishart, Chris Gobetti and Pat Bicknell so I did not have every day contact with him but, when we brought milk to the College he was very often working on the huge garden beds on the east side of the Kevin Taggett wing, mixing concrete, lifting huge stones.

Overall, I was very impressed with him as a good all-round person. I had actually left Tardun for Balgo by the time he arrived but I'm sure the children there would have benefited from his care and his great work.

Celebrating a life , so well lived.

It's just over two years since we said farewell to Maureen Rath, a truly significant member of the Pallottine family. She has now been joined, in eternity, by Willem, her husband of nearly 50 years. All of their nine children, their partners and children took part in the Mass at St. Gerard's church, Warrandyte on 30th May 2008. This would have pleased Maureen and Willem very much.

They were one of the four couples who formed the first family group. Subsequently, supported by other couples, they planned and led Marriage enrichment weekends, important input to which was the sharing of the highs and lows, the struggles and the joys of their own marriages. Later, they teamed with Rob and Irene Sinclair to call 'mature age' people to 'Celebrations of Life'.

Thank you, Maureen and Willem, for your inspiration, your generous spirit.

May you together enjoy fullness of life with the Lord.

BOOK REVIEW

Geraghty, Chris: The Priest Factory. A Manly Vision of Triumph 1958 – 1962 and Beyond. (Spectrum Publications Melb)-2003.

Chris Geraghty was a student at St Patrick's Seminary and was a contemporary of a number of Pallottine students who attended there while living at the Pallottine House adjacent to the college. He later returned to the college to lecture on liturgical studies and has since left the priesthood and is now a magistrate in the New South Wales legal jurisdiction.

In "The Priests Factory" Chris presents his recollections of life as it was lived in the senior seminary on the hill overlooking Manly. He has amazing recall and an easy literary style interspersed with humour and colorful descriptions relating to those five years. Strangely the only two Pallottines mentioned by name in the book are Father Silvester and Father John Jobst neither of whom went to St Patrick's. The Pallottines who studied at Manly would find this book a very nostalgic journey back to the past and would recall many students and lecturers who are referred to in the book. For others it will give some insight into

the kind of seminary training that was focused on a very narrow philosophy of conformity to the ecclesiastical discipline and development of a clerical culture to the almost total exclusion of the human relationship training that is essential for the pastoral life. For the Pallottines it was different as they lived outside the college but participated in the academic, liturgical and recreational activities within the college. Chris levels criticism at the college authorities for their non-academic approach to teaching of theology.

Some may find the comments and observations of the author to be confronting and negative but they nevertheless give us a perspective on the Church in Australia in the fifties and sixties. As Chris has stated in the Preface he has attempted to be "*honest, accurate, colorful, humorous and critical.*"

Ken Haddock

VOLUNTEER OPPORTUNITIES IN INDIA

Having now worked in Australia for the past 4½ years I have encountered several people who have queried the possibility of doing voluntary work in India.

As 70 percent of it's population live in villages the Indian Church considers that the development of that country will not be comprehensive or complete unless there is an emphasis in the rural areas. A major focus of our Pallottine efforts therefore is on bringing about a visible and tangible difference in the quality of life of the rural population, especially the rural poor.

The Church has put in place a framework of policies and programmes which seek to bring about a holistic development of rural areas. Pallottine parish ministry involves bringing to the lives of the rural population better medical care, better access to education and better availability of public services. Therefore most of our parishes in India have a school, a dispensary, an orphanage, or a hostel in their care. Many volunteers from Europe and the United States already serve alongside Pallottines in ministries such as ...[child care, social welfare, health care, education, etc???

If you feel God calling you to become engaged in this type of community development for the less privileged in India you are most welcome to enquire with either Fr Paul (0893540713, frpaulmanickathan@ozemail.com.au) or myself.

Fr. Jude D'Rozario sac 08 9354 0712
frjudesac@ozemail.com.au

Are there aspects of the life of the Pallottine family that you would like to know about?

There are many ways of making the connection. For example:

My phone: (03) 9 497 1691 E mail:
merle.gilbo@blaze.net.au
UAC Secretariat (Pat Heywood)
(03) 9855 0211

by the same divine love".

It is not possible without tapping into the God within, to keep our minds and hearts open to the mystery of our Baptism and to an awareness of the continual breathing us into the life of the Spirit, living fully alive.

Am I fully alive? Are mind, heart, emotions, soul really wide open to the breath of the Spirit of love to nourish the life deep within?

"The Holy Spirit whom the Father will send in my name will teach you everything". (Jn 14:26)

Am I open to be taught everything? Am I prepared, from what I have experienced and learnt so far along my earthly journey, to share and radiate such learning, such wisdom, in community? Am I open to shared life and wisdom from my brothers and sisters in community?

John O'Donohue, the Irish writer and poet once wrote that "*to describe the human body as the temple of the Holy Spirit recognizes that the body is "suffused with wild and vital divinity".* What a wonderful description. What difference would it make if we thought of ourselves as "suffused with wild and vital divinity"? If we thought of the community, the local church, the wider church as "suffused with wild and vital divinity"? Our calling, our vocation, our mission, our charism for that matter, is to let the "wild and vital" Spirit of the Risen Christ sweep away our fears and our self absorption and renew us and the face of the earth.

To do so, I believe, it is necessary to start at home, within the community, as occurred in the Cenacle. To allow ourselves to be invaded and "suffused with wild and vital divinity" as Mary was. Such is the role of the Spirit, to touch our deepest selves with the fire of love, deep within and to radiate outwards to all we meet. The fifty days of Easter Season brought us to the Feast of Mary, Queen of Apostles and to Pentecost. Daily as we've waited and prepared, we've heard from the gospel of John of the first century believers inner attitudes of heart, shaped by the Spirit – praying, listening, seeing, trusting and loving. And so it is with us as we live in and build community, waiting for the Spirit, open to the Spirit.

In a similar way, I wonder when they weren't praying continuously in the Cenacle, what were they doing? Picture a sort of Retreat period or setting and lives not dissimilar to ours; shopping to be attended to, meals prepared and eaten together, formal prayer, shared prayer, discussion. Can we picture ourselves there waiting for the Spirit, together with Mary? Did they serve lovingly? How do I serve today in community? Would I have been loving, loyal and generous? Am I loving, loyal and generous today? Every day? In the ups and downs of community life am I the peace maker? Am I the community member who always has a kind word, who always apologises for the irritating habits of my brother or sister? Rather than adding another example of negativity? In the words of John O'Donohue, do I live today:

*"Compassionate of heart,
Gentle in word,
Gracious in awareness
Courageous in thought,
Generous in love"*? (Eternal Echoes)

They prayed continuously with Mary the Mother of Jesus. Surely that is the answer for us. By praying continuously,

with Mary as model and teacher, I open my entire being to the Spirit of Love. As it was in the Cenacle, so it is in our time. Jesus prepared them himself as he prepares us. (*Jn 16:7, 13*)

Our desire is also to take some time out, to find some space to be led to the complete truth as Mary and the group in the Cenacle were through prayer, through listening, through witness and service in community under the influence of the spirit of truth and love. Then we also will become "suffused with wild and vital divinity" as we prepare to celebrate both the Feast of Mary Queen of Apostles and the great feast of Pentecost.

By Kath Curtain

Lay Missionary Reunion

On Sunday 20th April 2008 the Western Australian Lay Missionaries of the 1980's held a reunion at Kew. As an interloper I was welcomed warmly and affectionately by the group and had the privilege of being part of a very special day.

The day commenced with Eucharist celebrated by Father Kel. A very special tribute was paid to four members who have gone to the Lord. Candles with their names tied to them were lit and placed at the base of the altar in St Vincent's shrine. The candles burned brightly and allowed all present to reflect on their friends.



Following on from Mass a BBQ began and people were able to reminisce with each other and share their stories. I was very touched by the experiences shared with me and very grateful to those who shared their experiences with the video camera to enable a video to be produced for the Vocations Exposition in Sydney during the World Youth Celebrations this year. It was quite amazing to hear some of the stories and also to get to know an amazing and diverse group of people who came together for a common cause. It was also very pleasing to note that some of the people were so committed to the relationships that they had made that they travelled from interstate and from all points of Victoria to attend this reunion.

From a personal point of view the day enabled me to renew old acquaintances and to further understand the work of St Vincent and how he empowers us. Thanks for the many laughs and a wonderful insight into the work done in St Vincent's name.

By Patrick Caruana

STOP PRESS

While Bishop Seamus Freemas is in Australia in July, we are hoping for an opportunity to meet him.

No details yet but if you're interested contact Cheryl Sullivan at:

cherylsullivan@optusnet.com.au 94167138

We'd love to hear from YOU!!!!

As you read this, has something come into your mind?

Perhaps you were a lay missionary in La Grange or at Tardun or elsewhere and would like to 'remember' or 'make contact with someone' Have you visited Taize—as many tourists now do?

THREE GOLDEN JUBILARIANS.

Yes, it's true!: 20th July is a wonderful milestone for three of our Pallottine priests...

Congratulations to



Fr. Joe Butcher, Fr. Benno Rausch, Fr. Wendolin Lorenz

Thank you for your long years of service here 'down under'--- in the land of the Holy Spirit.

PALLOTTINE SPIRITUALITY VERSUS CHRISTIAN SPIRITUALITY. (Cont.)

Fr. J. Butscher SAC

In his article in our March issue, Fr. Joe remarked: "I'm not so sure whether we can ask if there is any difference between Pallottine and Christian Spirituality" and he proceeded to guide us to look at Christian Spirituality, with its many facets. It has grown up over more than two thousand years. Its basis is the Gospels---in fact the whole of Scripture: the Faith of the Church: her tradition: her liturgy. He went on to define the principles of Spirituality and to discuss the theological criteria for spirituality and spiritualities.

He continues with the question: What is special about Pallottine Spirituality?

Pallottine Spirituality since the days of St. Vincent has always endeavoured to be in the service of the Church. St. Vincent lived and worked at a time when the Church was attacked quite savagely from many sides. He realised that more resources were needed to combat active and aggressive Atheism. St. Vincent recognised that there was a huge potential for the Apostolate in all the baptised members of the Church. He argued: 'How can we love our neighbour without caring for his soul, his spiritual welfare?' The commandment of Love demands of us to be active in the apostolate. Vatican II accepted his basic idea, but based the call of everyone in the Church to spread the Good News more on each one's baptism. This tenet of Pallottine Spirituality is so well expressed in the Prayer Manual for the Union of the Catholic Apostolate page 32. It runs: "*St. Vincent, our Holy Founder, you were chosen by God to revive and promote in the Church the Universal Apostolate.*"

There is, of course, much more to Pallottine Spirituality. Patroness of the 'Union of the Catholic Apostolate' is 'Mary, Queen of Apostles'. Mary was not a priest, but a lay-person who fulfilled a task given by God which was and is greater than that of all the apostles. Pallottine Spirituality sees Jesus especially as *The Apostle of the Father* emphasising His overriding consciousness that He was sent by the Father and that He was always doing the Will of the Father, nothing else. Another essential tenet of Pallottine Spirituality is the desire to unite all in the Apostolate. Therefore the name: "Union of the Catholic Apostolate".

CELEBRATING ST. VINCENT'S BIRTHDAY AT ROSSMOYNE



SOME BACKGROUND TO THE ABORIGINAL SCHOLARSHIP SCHEME .

The article in the March newsletter on the present status of the scholarship scheme has prompted Fr. John Luebben to send some background from his own experience. Fr. John writes:

In 1951, as a young priest, I was appointed to look after 40 aboriginal boys at the Pallottine Mission school in Tardun. I found that, after primary school, nothing further was available for them. In 1955, Fr. Girke built the Pallottine Mission Centre---in the Riverton area, now called Rossmoyne---with a small wing where 'smart' boys from Tardun could board. I was transferred to Riverton to help Fr. Omasmeier in the parish and look after the boys. The first boy was Harold Little who made a success of his studies and later became a well known footballer of the Perth Football Club. About this time also, Bishop Raible began to send boys from the Kimberleys to Rossmoyne. In 1961, a large house, Villa Maria Lodge, was built so that promising aboriginal girls would have a place to board while attending secondary schools. From the humble start of one boy, we finished up with more than 100 students, boys and girls, attending secondary schools.

By the 1990's, the Pallottines could no longer staff the hostels and the need for them was no longer pressing. Some of the land and the buildings were therefore sold to the Knights of the Southern Cross who have put them to good use in caring for aged members of the community. The substantial amount of money that resulted has become the basis of the Aboriginal scholarship scheme, a realistic way of continuing to offer educational opportunities to members of the aboriginal community.

A weekend with Megan McKenna – Preliminary notice.

Mariana Community is very excited to be sponsoring a weekend with internationally know author, retreat leader, theologian, lecturer and storyteller, **Megan McKenna**. (<http://www.meganmckenna.org/>)

Megan, who resides in Albuquerque, New Mexico, will lead us through the weekend in story, anecdotes, and scripture as she *encourages us to 'be not afraid' to take courage and grace in living life to it fullest, and calls humanity to wake up and renew our covenant with God in how we live with earth, air, water, fire and one another.*

She is the author of over 30 books including Scriptures of the Resurrection, Harm not the Earth, and recently released, The Hour of the Tiger – Facing our Fears.

Further information will be available late June.

Where: Pallotti College, Millgrove. Victoria

When: 7:30 Friday September 5th – 3pm Sunday September 7th

Cost: \$150 – includes meals and accommodation

Booking in for the weekend: Bookings for the weekend will **only be taken via the Registration Form**, which will be available in mid June. Places are limited for this weekend so register your interest early!

If you wish to receive a registration form or require further information please don't hesitate to email Jennifer Callanan jencall@bigbutton.com.au or phone 08 8357 8967

Registration forms for the Megan McKenna weekend will be available around mid June on the following site:

Go to Australian Pallottine site www.pallottine.org.au/

Enter the site and follow the links.

<http://www.meganmckenna.org/>

Megan McKenna, a native of New York City has lived, visited and gypsied through North and South America (especially Bolivia/Peru), Europe and a collection of islands: Celtic, Japanese, the Philippines, Singapore, Haiti and the Hawaiian Islands and through Malaysia, India, Marshall Islands, Thailand, Australia and China. She works with Indigenous groups, in base Christian Communities and with justice and peace groups as well as parishes, dioceses and religious communities. She has been on the United States National Board of Pax Christi and in 2002 was appointed an Ambassador of Peace for Pax Christi.

An internationally known author, theologian, storyteller and lecturer, she teaches at several colleges and universities and does retreats, workshops and parish missions. She has graduate degrees in Scripture, Adult Education and Literacy from the Graduate Theological Union and the University of California, Berkeley, and a Masters in Systematic Theology from Catholic University, Washington, DC But foremost she is a lover of words: the Scriptures, stories and tales, poetry, images and phrases spoken aloud, written down and spun to make meaning and how these both convert and transform us and bring meaning and hope to the world.

Rest in Peace and Joy, Veronica.

It is with much sadness that we write this contribution for the newsletter. Pallotti College is in mourning for one of its own. Veronica Smith, a much loved and appreciated member of the Pallottine family for many years, died recently after a long and valiant battle with illness.

A teacher by profession, Veronica first came to Pallotti College, Millgrove, to participate in a retreat for teachers. This experience was so supportive and affirming that Veronica felt called to be part of this for others. It would be remiss not to say that she was also invited, enthused and supported in this by Walter Silvester and Barb Shea. She was lead to see the 'bigger' picture, to understand what Pallotti College offered to all and then to come to know and love the vision of St Vincent Pallotti. It is true to say that she found a home in this vision and that it fitted her faith and understandings and that it nourished her to wholeness. *Lord, that we may grow to be that for which you have destined us.*

For that reason, she became a 'weekender' and later a team member, not only helping with the domestic chores that are an essential part of offering hospitality but using her wonderful creativity in all kinds of ways: posters /photographs/ flower arrangements/liturgy/making our house a home in so many ways. All the while, Veronica was learning more about the vision of St. Vincent Pallotti and she wanted to help to make its simple message better known. An outpouring of this urging to spread the word (be an apostle and inspire other apostles) was expressed in Veronica becoming a member of the Local Co-ordination Council, the body which has the task as its name suggests, of co-coordinating and animating, local expressions of the vision of St. Vincent. Her faithfulness to this task, along with her questioning, inspiring, challenging and participating in her inimitable way was an expression of her way of living out her call. She was faithful and determined to the end. We shall miss her terribly, certainly for the gifts she so generously shared but more for the person she had become in our lives and in the lives of so many people she served. Few will know the hours she spent meticulously cleaning and arranging and checking rooms so those who came would be as comfortable and welcomed as she could make it. Nothing was too hard or no hours too long if it meant the rooms were that little bit nicer. The laughs, the discussions, the working together, the prayer, the creativity, the cups of coffee will be no more but we have her legacy and her memory and a sure hope that she is with her loving God. *You know the way for her, you know the time, into your hands we trustingly place hers. Your plan is perfect, born of perfect love, you know the way, your way is love.*

Mary Anne