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18 October 2001

Bishops Call for Prayer as Australian Force is Deployed

Archbishop John Bathersby, Vice-President of the Australian Catholic Bishops' Conference, today asked Australians to pray for those Australian service personnel being sent to Afghanistan. Archbishop Bathersby said: "No one welcomes armed conflict with its accompanying risk of death and suffering. Nevertheless, when a decision is made that Australian armed-service personnel are to be sent to a theatre of war, they and their loved ones should be pastorally supported and should go with our good wishes.

"At the same time I urge all Australians to join with the Holy Father who, since 11 September, has repeatedly asked us all to pray for peace: 'May our constant invocation for peace rise in the Church with the praying of the Rosary, either individually or in community, keeping our gaze fixed on Jesus Christ, our peace.'

"No reasonable person ever wants war and the tragic consequence of war is often the suffering and death of the innocent, already beginning to take place in the present conflict.

"As Archbishop Renato Martino, the Vatican's permanent observer at the UN, said this week (October 16) to the General Assembly: 'First, those responsible must be apprehended and brought to justice through due process. This must be done in a way that does not expose even more innocent civilians to death and destruction. Violence on top of violence will only lead to more violence'.

"I call on all Catholics to pray for a swift, just and peaceful end to the military campaign. In these troubled times let us also pray for wisdom for our leaders so that they will respond in a wise and principled way to the terrorism that threatens all of us".

To arrange an interview with Archbishop Bathersby please call tel. 07-3224 3364

12 October 2001

Apostolic Exhortation "Ecclesia in Oceania" will be promulgated in Rome

A Statement from the General Secretary of the Australian Catholic Bishops' Conference, Father Brian V. Finnigan:

"The Australian Catholic Bishops' Conference welcomes the announcement that the Apostolic Exhortation "Ecclesia in Oceania" will be promulgated by the Holy Father in the Vatican, during a private audience to take place on Thursday, November 22 this year.

"This announcement was made at the beginning of the Fifteenth General Congregation of the Synod of Bishops, currently being held in the Vatican, by Secretary General of the Synod of Bishops, Cardinal Jan Pieter Schotte, CICM on behalf of the Holy Father."

"We are expecting that further details concerning the promulgation of "Ecclesia in Oceania" will be made known in the next few days."

For further information please contact Jackie Brady on 02 6201 9859 or 0418 214 752

10 October 2001

Catholic Bishops ask all Australians to Pray for Peace on 11th October

The Vice-President of the Australian Catholic Bishops' Conference, Archbishop John Bathersby, calls on all Australians to observe the 11th of October, tomorrow, as a day of prayer for the victims of recent terrorism in America and for peace, as the Pope requested at the Synod of Bishops meeting in Rome.

"In the past 48 hours we have been witnessing the events unfolding in Afghanistan as United States and other military forces begin their campaign to bring to justice those people responsible for the terrorist activities on 11th September," said Archbishop Bathersby. "This call to prayer on the 11th of October provides us with an opportunity to pray, once again, in our Masses and Liturgies or wherever we are for those who suffered on that tragic day, one month ago, as well as to pray for world peace, lest more innocent lives are lost in the search for justice."

"We do not want to live a life filled with paranoia, fear, racial hate and vilification - we want justice, peace and freedom for all," he said. "Australians are renowned throughout the world for their love of life and it is our passion for life that drives us to pray for world peace."

"Around two hundred and fifty Bishops from all corners of the globe, including four Australian Bishops, are currently meeting in Rome to discuss the role of Bishops in the modern world," said Archbishop Bathersby. "The events of the 11th of September have had a significant impact on discussions at the Synod and we join in spirit with our brother Bishops in Rome to pray for justice and peace in our world as they will be doing on that day at the invitation of the Holy Father."

"We especially pray that the hand of God will guide our world leaders in their decision making and that their search for justice will be tempered always with respect for human life, especially innocent human life," said the Vice-President.

"Please God, we pray that out of this human tragedy we find a similar spirit of co-operation that will enable us to address some of the other evils of the world such as poverty, injustice, and inequality," said Archbishop Bathersby.

To arrange an interview please contact Jan McGrath on 07 3224 3325 or 0419 027 769

26 July 2001

Catholic Bishops of Oceania will meet in PNG in 2002

The Catholic Bishops of Oceania will gather for their four yearly meeting in Vunapope on the Island of Rabaul in Papua New Guinea from 29-31 May 2002.

The decision was made at last week's meeting of the Executive of the Federation of Catholic Bishops' Conferences of Oceania held in Papua New Guinea. Bishops Peter Connors and John Gerry are the ACBC elected representatives on the FCBCO Executive.

The theme of discussions will be based on the Holy Father's recent Apostolic Letter "Novo Millennio Inuente" which was released earlier this year. Details of speakers and topics are yet to be finalised.

The Bishops from Oceania gather together following the Second Vatican Council in which recommendations were made for neighbouring Bishops' Conferences to meet at least every four years for pastoral interaction, collaboration and discussion. The Bishops last met during the Synod of Oceania held in Rome in 1998 and prior to that in New Zealand in 1994.

The region of Oceania encompasses the following Bishops' Conferences: Australian Catholic Bishops' Conference (ACBC); Episcopal Conference of the Pacific (CEPAC); Catholic Bishops' Conference of Papua New Guinea and Solomon Islands; and the New Zealand Catholic Bishops' Conference (NZCBC). The General Secretary of the Bishops' Conference of PNG, Mr Lawrence Stephens, has been charged with the task of organising the meeting in collaboration with other General Secretaries in the region.

On Friday, 31st May the Bishops will visit the Shrine of Blessed Peter To Rot.

Further information can be obtained by contacting Mr Lawrence Stephens via email at cbc@dg.com.pg

For media interviews please contact Bishop Peter Connors on 03 5337 7121

23 May 2001

Catholic Bishops assure priests of their support and collaboration

The Catholic Bishops of Australia have written to priests, both diocesan and religious, around the country to reaffirm the unique relationship they share and the vital role they hold as their closest collaborators.

The Letter to the Priests of Australia was finalised during the recent Plenary Meeting of the Australian Catholic Bishops' Conference which ended on Wednesday, 9 May 2001.

"We decided to write to the Priests of Australia because we believe they needed to hear from us," said President of the Australian Catholic Bishops' Conference, Archbishop Carroll. "There are a lot of pressures on priests, from many sources, and as their brothers in Christ we, the Bishops, wished to affirm them in their priesthood and to let them know that they are never taken for granted or unappreciated."

Click [here](#) to view a copy of the Letter.

To arrange an interview with Archbishop Carroll please call Mrs Margie Doyle on 02 6248 6411

23 May 2001

Prayer Entrusting Australia to Mary Help of Christians

Woman, behold your Son! (Jn 19:26).

Leader:

We have celebrated the great jubilee of the birth of Christ.
We rejoice that the Virgin Mary has offered us Jesus anew,
the blessed fruit of her womb most pure,
the Word made flesh, the world's redeemer.
We now hear more clearly his words on the cross
entrusting the apostle John and all of us to Mary,
making her the mother and help of all Christians.

All:

**Mary, our Mother and our Help,
through you, there shines the fullness of grace;
you are the splendour which does not dim the light of Christ,
for you exist in him and through him.
Christ our saviour entrusted the apostle John to you,
and, with him, the family of the Church and all people.
Here, then, are your children, gathered before you
at the dawn of the new millennium.
The Church today seeks refuge in your motherly help
and trustingly begs your intercession
as we face the challenges which lie hidden in the future.**

Leader:

We recall, in this centenary year of Australian federation,
the dedication of our nation to Mary Help of Christians
by the first Australian provincial synod in 1844.
Now we entrust to Mary the future that awaits us.
Today's Australia is exhilarating, yet full of contradictions.
Humanity has instruments of unprecedented power:
we can turn our country into a garden,
or reduce it to a pile of rubble.
Humanity has the astounding capacity
to intervene in the very well-springs of life:
we can use this power with respect for every human being
or succumb to the pride of a science without limits.
As never before in the past,
Australia stands at a crossroads.

All:

**Therefore, O Mother, like the apostle John,
we wish to take you into our home,
that we may learn from you to become like your Son.
We stand before you to entrust to your maternal care
ourselves, the Church, and the Australian nation.
Plead for us with Jesus your dear Son
that he may give us in abundance the Holy Spirit,
the Spirit of truth which is the fountain of life.
May the Spirit open our hearts to justice and love,
and guide the people of Australia to mutual understanding
and a firm desire for peace and reconciliation.**

Leader:

The Virgin Mary knows the sufferings
and hopes of the Church and the world:
she comes to the aid of all her children
in the daily trials which life brings to each one,
interceding on their behalf that
the darkness will not prevail over the light.

All:

**Mary, Help of Christians, we entrust to you
all people, beginning with the weakest:
the babies yet unborn,
and those born into poverty and suffering,
the young in search of meaning,
the unemployed,
and those suffering hunger and disease.
We entrust to you all troubled families,
the elderly with no one to help them,
and all who are alone and without hope.
To you, Dawn of Salvation, we commit
our journey through the new millennium
and the new century of our history in Australia,
so that, with your help, all people may know Christ,
the light of the world and its only saviour,
who reigns with the Father and the Holy Spirit
for ever and ever. AMEN.**

Leader: Mary Help of Christians,

All: pray for us.

Based on the text used by Pope John Paul II in October of the Year of Great Jubilee 2000

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Nihil obstat: Rev Dr David Pascoe

Imprimatur: . J A Bathersby, Archbishop of Brisbane, 26 January 2001

Futher Information:

- Click [here](#) to view information on the Background of Celebrating MARY HELP OF CHRISTIANS, Australia's patronal feast, in the centenary year of Federation 2001.
- Click [here](#) to view further information on Liturgy Resources.
- Click [here](#) to view Archbishop Carroll's Homily from the Mass Renewing Australia's Devotion to Mary Help of Christians.

18 May 2001

Catholic Bishops affirm and acknowledge the crucial role of volunteers in the life of the Church

In the International Year of Volunteers, the Australian Catholic Bishops Conference wishes to formally acknowledge and thank volunteers for their vital contribution to the life of the Church and the wider Australian Community.

The Bishops have expressed their thoughts in a Statement approved at the Conference Plenary Meeting held last week.

In the Statement the Bishops say:

"At this time it is right that we should draw attention to the massive contribution made to the life of the Church by Volunteers. This applies to the Church's activities at every level - national, diocesan, parochial and within the multitude of our religious institutes and Catholic organizations."

"As in the case of the community at large, much voluntary work in the Church is carried out by both men and women without fanfare and out of sight. Those involved may not be asking to be praised but everyone benefiting from their tireless contributions, including ourselves, should express their gratitude...."

The Bishops suggest that parishes, other Church groups and organizations find ways of celebrating and publicly acknowledging the volunteers in their midst.

"The public become aware of the indispensable role of volunteers when emergencies like bushfires, floods, major accidents and other calamities occur..... it is important to recognise the many other less public but constant forms of volunteering... They do not look for publicity or praise but we should be aware of and appreciate their efforts."

Click [here](#) for a copy of the Statement.

For an interview please call Jackie Brady on 0418 214 752

17 May 2001

World Communications Day

To be celebrated in Australia on
Sunday, 20th May 2001
6th Sunday of Easter

Prepared by the Bishops' Committee for the Media

[Holy Father's Message](#)
[Liturgical suggestions for the parish](#)
[Liturgical suggestions for schools](#)

17 May 2001

Liturgy Resources for

World Communications Day
To be celebrated in Australia on
Sunday, 20th May 2001
6th Sunday of Easter

Prepared by the Bishops' Committee for the Media

Art and Environment - "Setting the scene"

Attention can be drawn to World Communications Sunday through a variety of visual and aural resources:

- Have in a prominent place in the foyer of the Church or in the Church and artistic arrangement of the visual reminders of the media and our commission to preach the Word. Elements in this display could be a Lectionary, a large map of the world or a globe, ask the local newsagent for old 'newstand' sheets (the A3 sheets used to promote newspaper headlines and magazine covers), a film projector or a film monitor. Plants and flowers could be placed within the display as well.
- Appropriate banners, "Go out and proclaim the Good News to all the Earth" could be placed in a prominent place within the Church or the foyer of the Church
- Approach the local cinema and borrow large posters of several films that have positive values. Place them on the notice boards or other suitable locations in the Church.
- Have a television and video machine in the foyer of the Church or in the Church before Mass playing films like: Franco Zeffirelli's "Jesus of Nazareth" (1976); Cecil B De Mille's, "King of Kings" (1927); Pier Palo Pasolini's, "The Gospel according to Matthew" (1964); David Greene's "Godspell" (1973); Norman Jewison's "Jesus Christ Superstar" (1973); Denys Arcand's "Jesus of Montreal" (1989).
- Have the soundtrack from "The Mission" playing in the foyer of the Church or in the Church.

The Liturgy

Gathering Hymn

Sing a new song (McAuleyConnolly) AHB 102 (especially verses 1, 5 & 6)

Be Thou My Vision (Trad.) AOV 9

Praise to You O Christ Our Saviour (Farrell) 28 AOV, 407 GA

God has Chosen Me (Farrell) 497 GA

Praise God from whom all blessings flow (Trad) 10 AOV, 384 GA

Out of Darkness (Walker) 134 AOV 504 GA

Presiders Introductory Remarks:

On this the Sixth Sunday of Easter we celebrate World Communications Day. We recall that the Easter commission of the Lord was never intended to be for a select few, but through every means He gives us, we are sent to proclaim His Easter gifts of love, life and peace.

Penitential Rite

Lord Jesus, you are the message of our salvation, Lord Have Mercy
Lord Jesus, you send us out to proclaim your truth and love, Christ Have Mercy
Lord Jesus, you are our light and our lamp, Lord Have Mercy

Opening Prayer

(Adapted from the first option for Propers for the Sixth Sunday of Easter in accordance with Section 32 of the General Instruction of the Roman Missal: "This (prayer) expresses the theme of the celebration and by words of the priest a petition is addressed to God....")

Ever living God,
Help us to celebrate our joy
In the resurrection of the Lord
And to express by what we communicate in word and deed
The love we celebrate

Grant this, though our Lord Jesus Christ
Your Son, who lives and reigns with you and the Holy Spirit
One God, for ever and ever, Amen.

First Reading: Acts 15:1-2; 22-30

Psalm:

Let all the peoples praise you O Lord, Ps 60 (Willcock) GA60, PFS
All people that on earth do dwell, Ps 100 (Trad.) 25 AOV, 353 GA
This is the day, Ps 118 (Willcock) GA 70, PFS
Let all the earth, Ps 66 (Willcock) PFS
The Lord is my light, Ps 27 (Willcock) GA 27, PFS

Second Reading: Revelations, 21:10-14, 22-23

Gospel Acclamation

Gospel: John 14:23-29

Homily (755 words)

(These words are given as a guide to how the Homilist may tie together the Gospel of the 6th Sunday of Easter with World Communications Sunday.)

It is not possible to be a private believer in Christ. From the first Easter until now, those who have been baptised have entered the tomb and been raised to new life in Christ and commissioned by Him to proclaim our faith to the world. This charge is not an optional extra. In season and out of season, each one of us is sent to publicly profess Jesus Christ as the Way, the Truth and the Life.

Our primary and most important proclamation is how we live. The quality and generosity of our life at home, at work and in society is the benchmark on which our words will rise and fall. For those Christians still persecuted for their faith, the goodness of their life, in the face of suffering, remains a powerful proclamation.

For us, however, fortunate enough to live in freedom, much has been given and much is required.

Like the earliest Church the commission to proclaim Christ to our world can be daunting. We can be overwhelmed by the demands, beset by the problems and put off by the costs. In our fear, however, the Risen Lord comes and with gifts of peace and reassurance. "Do not let your hearts be troubled, do not be afraid". We would not be here today if the disciples of Jesus, like Paul, Barnabas, Silas and Barsabbas, had not overcome their fears, relied upon the Holy Spirit for courage and went out to announce the truth they received from Lord.

We are heirs to their witness. We are sent to live and proclaim the Easter Gospel to all people who, through grace, have

ears to listen.

As Pope John Paul II has constantly reminded us "the impact of the media in today's world can hardly be exaggerated". He says that we are living through a "cultural revolution where facts and values are constantly being exchanged", where, for many people, "the experience of living is to a great extent an experience of the media". The Pope teaches us that, "the proclamation of Christ must be part of this experience"

None of us live outside our media saturated Australian culture. And it is to this culture that the Risen Lord sends us.

We should not be overwhelmed by the demands of our mission. To be an intelligent and constructively critical consumer of the media is a significant contribution to our task. By attending to what we listen to on the radio, watch on TV, see at the cinema, browse on the internet or read in print entails that we exercise the Spirit's gifts for discernment and right judgment. Parents, especially, have obligations to oversee the media their children consume. We cannot complain about our Australian media culture and continue to listen to the same commentators, buy the same newspapers and magazines, watch the offending television programmes and visit the same websites. We will effect a change in the behaviour of our media if we threaten their commercial interests by our patterns of consumption.

We should not be beset by the problems in our mission. The Australian media culture is very secular. The Pope reminds us, however, that whenever the media "calls attention to authentic human needs, especially those of the weak, the vulnerable, and the marginalised" these can be "an implicit proclamation of Christ." So while we eagerly look for opportunities to explicitly proclaim Christ, we can endorse any media which tells stories that promotes the Cardinal Virtues, the Christian Values or even explores the consequences of sin.

We should not be put off by the costs of our mission. Increasingly, our faith and values put us at odds with the majority of our society. To be a witness to the Risen Christ has always carried a personal cost. On our behalf there are many agencies sponsored by the Church who continue to work in all areas of the media, to influence it for good. In the future, the Church will need to be even more creative in finding ways to speak with those who are yet to hear of God's love in Jesus Christ.

"To proclaim Christ, however, is not only a duty, but a privilege". For this same Christ loves us so dearly He has come and made his home with us. On this Communications Sunday let us recommit ourselves to proclaiming, in word and deed, His saving love. And at this Eucharist let us pray that the Church's mission in the media may create a world free of fear and full of peace.

Prayers of the Faithful

God our creator, your message goes out to all the earth, until the end of time. Give us wisdom to discern how best to proclaim your love in our modern world and Eater courage to fulfil our commission.

1. That all baptised people may announce by how they live the saving love of the Gospel. Lord hear us.
2. That Christians employed in the media industry may bring to bear on their work the values of their faith. Lord hear us.
3. That children may learn from their families how to make good choices in their use of all media. Lord heard us.
4. That legislators may enact laws which publicly protect human dignity and build up our culture. Lord hear us
5. That investors and owners of media companies may understand the great responsibility they have for promoting the common good and that al of us may be vigilant consumers of their products. Lord hear us.
6. That we may support all those people who work for the Church in print, radio, television, film and the internet and they may be rewarded for their labours in reaching out to those drawn to hear God's word. Lord hear us.

God of all Revelation, listen to these prayers. Bless our work to bring your kingdoms here on earth so that all people will know your saving deeds through Jesus Christ who is Lord for ever and ever. Amen.

Hymn for the Preparation of the Gifts

Remain in my love (Willcock) 159 AOV
I have seen the Lord (Hurd) 98 AOV
Be Not Afraid (Dufford) 114 AOV, 449 GA
Open My Eyes Lord (Manibusan) AOV 166

Preface and Eucharistic Prayer

Eucharistic Prayers for Masses for various needs and occasions

Option C: "Jesus the Way to the Father" is an appropriate prayer for today

Communion Hymn

Lord you give the great commission (Tread.) 313GA
By your priestly power O risen Lord (McAuley/Connolly) GA 386

O God our help in ages past (Trad.) AOV 175
O Christ the Great Foundation (Trad.) GA 483
I heard the voice of Jesus say (Trad.) GA 468

Recessional Hymn

Who will speak if you don't (Haugen) GA 509
City of God (Schutte) 57 AOV, GA 498
Take Christ to the World (Walker) GA 396
We have no other boast (Willcock) GA 91
Take the Work of God with you (Harrison) GA 494

Key for hymn references:

AOV As One Voice
AHB The Australian Hymn Book
GA Gather Australia
PFS Psalms for Feasts and Seasons

OTHER ACTION

- Organise a parish family film night at the local cinema
- Have a trivial pursuit night on entertainment and trivia
- Hold a great debate on the topic, "There is nothing worth watching on TV these days!"
 Hold a competition for the best design of a parish web-site
- Convene a parish jury to judge the local print journalist that promotes the best human values
- Convene a parish jury to judge the local radio commentator that promotes the best human values
- Convene a parish jury to judge the local TV presenter that promotes the best human values
- Present the awards after the main Sunday Mass on World Communications Day
- Invite all the people involved in the local media to the Mass for World Communications Day.

This resource has been prepared by Father Richard Leonard, SJ, Director of the Australian Catholic Film Office, an Office of the Bishops' Committee for the Media. ACBC

17 May 2001

School Liturgy Resources for

World Communications Day
To be celebrated in Australia on
Sunday, 20th May 2001
6th Sunday of Easter

Prepared by the Bishops' Committee for the Media

Art and Environment - "Setting the scene"

Attention can be drawn to World Communications Sunday through a variety of visual and aural resources:

- Have in a prominent place in the foyer of the School an artistic arrangement of the visual reminders of the media and our commission to preach the Word. Elements in this display could be a Lectionary, a large map of the world or a globe, ask the local newsagent for old 'newstand' sheets (the A3 sheets used to promote newspaper headlines and magazine covers), a film projector or a film monitor. Plants and flowers could be placed within the display as well.
- Appropriate banners in the classrooms could read, "Go out and proclaim the Good News to all the Earth" or could be placed in a prominent place in the school foyer .
- Approach the local cinema and borrow large posters of several films that have positive values. Place them on the notice boards or other suitable locations around the school.
- Have a television and video machine in the foyer of the school or in the school library playing films like: Franco Zefferilli's "Jesus of Nazareth" (1976); Cecil B De Mille's, "King of Kings" (1927); Pier Palo Pasolini's, "The Gospel according to Matthew" (1964); David Greene's "Godspell" (1973); Norman Jewison's "Jesus Christ Superstar" (1973); Denys Arcand's "Jesus of Montreal" (1989).
- Have the soundtrack from "The Mission" playing in the school foyer or library.

Liturgy for School or classroom assembly

Gathering Hymn

Sing a new song (McAuley/Connolly) AHB 102 (especially verses 1, 5 & 6)

Be Thou My Vision (Trad.) AOV 9

Praise to You O Christ Our Saviour (Farrell) 28 AOV, 407 GA

God has Chosen Me (Farrell) 497 GA

Praise God from whom all blessings flow (Trad) 10 AOV, 384 GA

Out of Darkness (Walker) 134 AOV 504 GA

Presider's introductory remarks

This week the Church celebrates World Communications. Jesus commanded us to go out and proclaim his Good News. We are not sent by Jesus to just a few chosen people but, through every means He gives us, we are sent to proclaim His Easter gifts of love, life and peace to all people, everywhere.

Let us pray,

Ever living God,
help us to celebrate our joy
in the resurrection of the Lord
and to express by what we communicate in word and deed
the love we celebrate.

Grant this through our Lord Jesus Christ,
your Son, who lives and reigns with you and the Holy Spirit
One God, forever and ever. Amen.

Liturgy of the Word

Introduction

Presider So much of the modern media is about making choices about what we see and hear. In this dramatic presentation, based on the story in the Gospel of Mark, Jesus meets Bartimeaus, the blind beggar, and presents him with choices similar to the ones we have to make as well.

Reader A reading from the Holy Gospel according to Mark

Reader And they came to Jericho; and as he was leaving Jericho with his disciples and a great multitude, Bartimeaus, a blind beggar, the son of Timeaus, was sitting by the roadside. And when he heard it was Jesus of Nazareth, he began to cry out and say,

Bartimeaus Jesus, son of David, have mercy on me!

Leader And many in the crowd rebuked him, telling him to be silent; but he cried out all the more,

Bartimeaus Son of David, have pity on me!

Leader Jesus stopped and said,

Jesus Call him.

Leader And they called the blind man, saying to him, "Get up, he is calling you." And throwing off his cloak he sprang up and came to Jesus. And Jesus said to him,

Jesus What you want me to do for you? (Jesus, the other disciples and the crowd freeze)

Bartimeaus What do I want? What on earth do I want? (Bartimeaus is fixed for a moment and then his face begins to light up.) I think I want to see.

Poor So you think you want to see, do you? Once you could see, and much of what you saw disgusted you. You prayed then you would not have to see all those things in this world that disturbed and unsettled you. Your prayer was answered. You know now our darkness and pain.

Bartimeaus But who are you?

Poor We other voices of the poor and helpless.

Hungry We are the voices of those who hunger and thirst for food and shelter.

Captive We the desperate voices of all those unjustly bound and oppressed.

Elderly We are the cries of the lost, all those pushed aside and put away because we remind you of the frailty of life.

All Do you really want see us, Bartimeaus?

Bartimeaus I don't know. I'm confused. I think I want to see. I really do!

Poor Are you sure you want to see the stranger who is poor in many ways?

Bartimeaus Yes, I do want see you! (The poor person makes a healing gesture over Bartimeaus' face and goes to a position in front of Jesus.)

Hungry Once before you turned away from me, Bartimeaus Will you listen to the pleas of the starving all around you?

Bartimeaus Yes, I want a see you too! (The hungry person makes a healing gesture over Bartimeaus' face and goes to a position in front of the poor person.)

Captive You turned away from me, Bartimeaus. Will you forget me when your sight returns?

Bartimeaus Who are you?

Captive I am all that is captive within you, the voice of all those bound because of fear and ignorance. You say you want to see me?

Bartimeaus Yes, I do want to see not part, but all of life. (The captive person makes a healing gesture over Bartimeaus' face and goes to a position in front the hungry person.)

Elderly Do you want to see all of us who are not born, or who have not died yet and are put away from public view?

Bartimeaus	Yes, I do what I see all of this, all of you! (The elderly person makes a healing gesture over Bartimeaus' face and goes to a position in front of the hungry person. Jesus and the disciples unfreeze.)
Jesus	What do you want me to do for you?
Bartimeaus	Teacher, I want to see again.
Jesus	Be on your way, your faith has healed you. (At this point each of the symbolic figures has been standing with their hands in front of an covering their faces. After Jesus says this each one goes down on his/her knees into a squatting position and the uncovers his/her face. Bartimeaus reaches out for Jesus. In turn each of the symbolic figures stand aside as they help Bartimeaus to get closer and closer to Jesus. When Bartimeaus reaches Jesus, Jesus embraces him. Everyone walks off together.)
Reader	This is the Gospel of the Lord
All	Praise to you Lord Jesus Christ
Cast	Reader; Bartimeaus, Jesus, Captive, Elderly, Poor, Hungry, Disciples, Crowd.

(Adapted from Michael Moynahan SJ, "Bartimeaus", Once Upon A Miracle: drama for worship and religious education, New York: Paulist Press, 1993. Used with permission.)

Prayers of the Faithful

God our Creator, your message goes out to all the earth, until the end of time. Give us wisdom to discern how best to proclaim your love in our modern world and Easter courage to fulfil our commission.

1. That Christians employed in the media industry may bring to bear on their work the values of our faith. Lord hear us.
2. That we may learn from one another, our teachers and our families how to be make good choices in what we see and hear in the media. Lord hear us.
3. That what we see and hear in the papers, TV, on radio and at the cinema move us to create a more just world for all God's people. Lord hear us.
4. That we may support all those people who work for the Church in print, radio, television, film and the internet and they be rewarded for their labours in reaching out to those drawn to hear God's word. Lord hear us.

Loving God, listen to these prayers. Bless our work to bring your kingdom here on earth so that we all people will know your saving deeds through Jesus Christ who is Lord forever and ever. Amen.

Recessional Hymn

Who will speak if you don't? (Haugen) 509 GA
 City of God (Schutte) 57 AOV, 498 GA
 Take Christ to the world (Walker) 396 GA
 We have no other boast (Willcock) GA 91
 Take the Word of God with you (Harrison) 494 GA

Key

AOV: As One Voice
GA: Gather Australia

Action

- Organise a school film outing to the local cinema.
- Have a family trivial pursuit night on entertainment and media trivia.
- Hold a great debate on the topic, "There is nothing worth watching on TV these days!"
- Hold a competition for the best design of a school web site.
- Conduct a competition for the school's entries into the Young Catholic
- Journalist of the Year.
- Have a mock Academy Awards for the song, TV programme, film and website which promotes the best human values.

- Invite any parents who may be involved in the media or local media personalities disposed to the Church to speak to classes and/or a School assembly.

Notes for inclusion with the School Newsletter:

This week the Church marks World Communications Sunday.

We all know how powerful the media is. As Pope John Paul II has constantly reminded us "the impact of the media in today's world can hardly be exaggerated". He says that we are living through a "cultural revolution, where facts and values are constantly being exchanged", where, for many people, "the experience of living is to a great extent an experience of the media". The Pope teaches us that, "the proclamation of Christ must be part of this experience"

None of us live outside our media saturated Australian culture. And it is to this culture that the Risen Lord sends us.

Our primary and most important proclamation is how we live. The quality and generosity of our life at home, at work and in society is the benchmark on which our words will rise and fall.

We should not be overwhelmed by the demands of our mission to the media world. To be an intelligent and constructively critical consumer of the media is a significant contribution to our task. By attending to what listen to on the radio, watch on TV, see at the cinema, browse on the internet or read in print entails that we exercise the Spirit's gifts for discernment and right judgment. Parents, especially, have obligations to oversee the media their children consume.

We cannot complain about our Australian media culture and continue to listen to the same commentators, buy the same newspapers and magazines, watch the offending television programmes and visit the same websites. We will effect a change in the behaviour of our media if we threaten their commercial interests by our patterns of consumption.

On our behalf there are many agencies sponsored by the Church who continue to work in all areas of the media, to influence it for good. In the future, the Church will need to be even more creative in finding ways to speak with those who are yet to hear of God's love in Jesus Christ.

"To proclaim Christ, however, is not only a duty, but a privilege". For this same Christ loves us so dearly He has come and made his home with us. On this Communications Sunday let us recommit ourselves to proclaiming, in word and deed, His saving love. And at this Eucharist let us pray that the Church's mission in the media may create a world free of fear and full of peace.

This resource has been prepared by Fr Richard Leonard SJ, Director of the Australian Catholic Film Office for the Bishop's Committee for the Media.

11 May 2001

Federation: A time to reflect on the past and plan for the future

The Australian Catholic Bishops' Conference believes there is plenty to celebrate about in this Year of Federation but they also call on all Australians to boldly embrace the challenge to confront and combat many social issues that currently face the nation.

The Bishops Statement, "The Catholic Church and the Centenary of Federation" is being released at the end of a ten day meeting for which the Bishops have been gathered in Sydney.

The Statement reflects on the role of the Catholic Church in the lead up to Federation and comments on the Church's wish to share in the growth of a nation moulded on high ideals. As the then Archbishop of Sydney, Cardinal Moran said, "May our Commonwealth be a great nation not in name only but in reality and truth, encircling in its wide domain a happy, brave, loyal and generous people....and may this be the crowning mission of Australia's Commonwealth: to pull down the barriers that irreligious discord and racial strife would raise, and to erect on their ruins a glorious temple of abiding concord and long-enduring peace."

Whilst acknowledging the achievements over the last one hundred years, the Bishops do see this year of Federation as an ideal time to analyse whether in fact the nation has lived up to expectations - particularly in relation to social issues. The bishops describe their view of modern day Australia as one in which issues reflecting inequality and injustice are prevalent, especially in relation to the treatment of the marginalised in our society, such as Aboriginal people, unborn children, those struggling with addiction and so on.

Most importantly, the Bishops ask the people of Australia to embrace a need for change in these areas. "While this panoramic view of Australia today includes many problems, we are not forgetful of the rich blessings showered on our free and beautiful land. While we have named some areas where change is needed, we are confident that, under God, Australians, who have so many fine qualities, will address these issues successfully in our second century as a nation."

Click [here](#) for full text of the statement

For an interview please call:
Archbishop John Bathersby
Chairman of the Bishops' Committee for Justice, Development and Peace
Ph: 07 3224 3364

4 May 2001

Homily by Archbishop Francis P. Carroll, President of the Australian Catholic Bishops' Conference, delivered during the Mass of Devotion to Our Lady, Mary Help of Christians on Thursday, 3 May at 7:30pm.

We meet tonight in this, the Mother Church of Australia, dedicated to Mary the Immaculate Help of Christians and in the year of our Nation's Centenary of Federation.

The centenary recalls with pride, the birth of one united nation and a hundred years of unbroken democracy under the rule of law. In a spirit of thanksgiving, we celebrate the strong national life we enjoy today. With humble confidence, we renew commitment to act in the future with the responsibility of a nation mature in our relationships with the land, our fellow citizens and the rest of the world.

With the words of the Constitution "**humbly relying on the blessing of almighty God**", the founders of federation made a bold proclamation that the new Nation was born under the sovereignty of God and would grow and prosper within God's providence. On the day the delegates finalised the work of writing the constitution, Alfred Deakin wrote the words in his prayer book "**A Christlike citizenship**".

Well before Federation, Christian faith came to Australia and the Churches were an important part of its history and development. Following humble beginnings in the less than auspicious environment of penal servitude and convict culture, the Catholic Church played a major and distinctive role in the several colonies.

After the difficult pioneering years, the Holy See, in 1842, approved the setting up of Dioceses in Hobart and Adelaide to form an ecclesiastical province under the metropolitan Archbishop of Sydney. The British Government acquiesced in this foundation of the Australian Catholic Hierarchy, the first to be erected in a British possession since the Reformation.

Archbishop Polding moved quickly to call the first Provincial Council and Synod of Australasia. There was need to promote Catholic unity and solidarity in the face of severe sectarian attacks and to deal with many matters of organization and regulation internal to the Church. The Council consisted of Archbishop Polding, Bishops Robert Wilson and Francis Murphy, together with fifteen of the thirty five clergy then present in the Colony.

It was then, in September 1844 that Australia was placed under the patronage of the Virgin Mary under the title of Help of Christians. This decision was confirmed by Rome in 1852.

While the Marian title **Help of Christians** had a long history in Catholic tradition and devotion, its observance as a feast in the Roman calendar, was only introduced on 24 May 1814. This marked the release from prison of Pope Pius VII after five years of exile, and the restoration of Rome following Napoleon's annexation of the Papal States.

When the redoubtable Father Therry blessed the foundation stone of the first Catholic Chapel in the land, he invoked the patronage of Mary. He had been ordained in Ireland as the Irish Church was quickly adopting devotion to Mary Help of Christians as a further enrichment of its long tradition of love for the Mother of God. Father Therry knew well how many in the oppressive environment of the new colony kept their Catholic faith alive by praying the Rosary.

In 1844, Archbishop Polding and his little band of provincial councillors, sought to lay solid foundations for the Church in Australia and to meet the challenges of their time. They confidently placed themselves under the patronage of **Mary Help of Christians**.

In 1988, Australia recalled the achievements and the ambiguities of two hundred years of white settlement. In that bicentennial year, the Catholic Bishops gathered here in St Mary's and renewed the dedication of the Church and the Nation to **Mary Help of Christians**.

This year of 2001, marks the centenary of Australian Federation. Australia again celebrates, but is very conscious of the formidable challenges to be met in another century and new millennium.

The Church too faces enormous challenges. Purified and renewed by the Jubilee Year, we are called afresh to live and witness to the Gospel of Jesus Christ. The task of evangelising within contemporary Australian culture, is a daunting one but that is our privileged mission. Conscious of the magnitude of the task, we turn to our patron **Mary Help of Christians** and once again entrust Australia to her prayerful protection.

We have total confidence that Mary the Mother of Jesus will be with us to pray for us and to lead us to her Son. Overshadowed and empowered by the Holy Spirit, Mary conceived and gave birth to Jesus, nurtured him as a child, sought him when lost, elicited his first miracle and stood to the end by his Cross of shame and suffering. She was with the Apostles and Disciples when the Holy Spirit came with Pentecostal power to give birth to the Church.

As she accompanied her Son in all of the significant events of his life, who could doubt that she accompanies the Church as it continues to live and grow as the Body of Christ. Not only does Mary accompany and support the Church as the first disciple of her Son, but she is also its Mother.

What kind of Church are we called to be in Australia today so as to help bring about God's reign of truth, justice, freedom and love and to proclaim Jesus Christ as Lord. In a country still needing reconciliation of many kinds, how is God's purpose for the Church to be fulfilled so as to unite all things in Christ.

We must be a holy people united in love. Pope John Paul reminds us that the Church's structure is totally ordered to the holiness of Christ's members and holiness is measured according to the great mystery in which the bride responds with the gift of love to the gift of the bridegroom. Mary goes before us all in the holiness that is the Church's mystery. She goes before, as "a model of the Church in the matter of faith, charity and perfect union with Christ. The Holy Father writes: *"She (Mary of Nazareth) precedes everyone on the path of holiness; in her person the Church has already reached that perfection whereby she exists "without spot or wrinkle". In this sense one can say that the Church is both Marian and Apostolic-Petrine"*.

As Catholics we have a clear understanding of the Church of Peter and the Apostles. That dimension is clearly demonstrated tonight in the presence and leadership of the Bishops gathered in Conference, together with the personal representative of the Holy Father as a visible sign of our unity with the successor of Peter. But are we as conscious of the Marian dimension of being Church? Pope John Paul not only tells us that the Church is both Marian and Apostolic Petrine but goes on *"this Marian profile is also, even perhaps more so, fundamental and characteristic for the Church, as is the apostolic and Petrine profile to which it is profoundly united"*. Thus the Marian dimension of the Church precedes the Petrine, although the two are always complementary.

To realize the fullness of our calling and be effective in our mission for Christ in the Australia of the new millennium, we need to know and live our identity in both its Marian and Petrine dimensions. As the Apostolic Petrine Church, we know our identity in the Holy Spirit as an hierarchical communion, founded on Peter and the Apostles and faithfully handing on the apostolic traditions. The people of God with all its members called equally to holiness in the communion of faith and love, finds the institutional form that reflects the visible reality of the Incarnation. The continuity of tradition is guaranteed in the apostolic succession clearly recognizable in the College of Bishops united under the leadership of the successor of St Peter.

We rejoice in the ministry of Word and Sacrament. The living authority of teaching and governance ensures the visible unity of the Church, the orthodoxy of truth and the good order of community life.

There are great opportunities for the Church to present the Gospel message to an Australian society showing many signs of a thirst for spirituality and a hunger for meaning. Today's culture also poses immense challenges with its exaggerated individualism, subjective truth, moral relativism and materialistic consumerism.

The Christian message must be presented by a Church confident in its self-identity, strong in its sense of belonging, clear in its teaching of truth and firm in its moral guidance. A Church strong in its Apostolic-Petrine dimension is well equipped for this task.

The strengths of the Petrine dimension however, require the balance of the Marian. Without it an almost monarchic, clericalist and even legalistic spirit can enter in. The Holy Father has consistently appealed to those accorded priestly authority to temper the drive towards power by contemplating the Marian dimension of the Church and its service. Hans Urs von Balthasar, claimed that if *"if the mystery of the Marian character is obscured or abandoned ... there Christianity must become unisexual, that is all male"*. He also wrote that if the Marian dimension is denied or abandoned, *"the Church becomes functionalistic, soulless, a hectic enterprise without any point of rest, estranged from its true nature by the planners. And because, in this manly masculine world, all that we have is one ideology replacing another, everything becomes polemical, critical, bitter, humourless and ultimately boring, and people in their masses run away from such a Church"*. Strong words, but also disquieting if one looks honestly at many aspects of the Church today and its experience of diminishment.

The Marian characteristics of the Church provide the remedy and balance required. If Peter is united visibly with Christ through his divine commissioning, Mary is united invisibly through her divine maternity. The Marian dimension is associated with motherhood, which looks to the inner life of the people of God. Learning from Mary, the emphasis is on giving birth, and nurturing the Christ life of the baptized so as to lead to a maturity of faith.

Mary pondered all these things in her heart. The Church must first be contemplative, prayerful and discerning before speaking or acting.

A Marian Church glorifies the Lord and is filled with wonder at God's overpowering love poured out upon humankind. It marvels at the faithfulness of God's love and its totally free gift of forgiveness. It seeks to live that love and be a channel of that forgiveness.

Maternal love brings an ethic of care and is shaped by compassion. Mary never speaks of her own needs but looks to those of others. Just as the mother of Jesus nursed, cleansed, fed and cared for her son, and just as Jesus nursed, fed and cared for his own, humble service is the sign of love in the reign of God. Mary's only advice is to do whatever Jesus tells us. And Jesus washed the feet of his disciples.

A mother knows her children and includes all in her love. The Marian Church also knows her children and continues to love, respect and acknowledge them even when they do not acknowledge her. She will display the maternal tenderness of God, even towards her rebellious sons and daughters.

The loving mother always has time to listen to her children. The Church must be ready to listen to her own, to other Christians and to the voice of humanity. She must especially listen to the cry of the poor and the pain of the world.

To witness to Christ and serve in his name, to bring about the reign of God in Australia, we as Church need both Marian and Apostolic-Petrine qualities and strengths. Under the power of the Holy Spirit, we need the visible leadership of Peter and the Twelve, together with the loving heart of Mary.

As Australia celebrates the Centenary of Federation and a new millennium begins to unfold, we're challenged to put out into the deep once again with the enthusiasm of the very first Christians. The same Holy Spirit poured out at Pentecost, empowers us to start again on our mission of evangelization. Mary is the radiant dawn and sure guide for our steps. With confident and loving hearts, let us invoke her prayer and patronage for our Church and our Nation as ***Help of Christians***.

23 April 2001

Solemnity of Mary Help of Christians

PARISH RESOURCES

24 May 2001

**Celebrating MARY HELP OF CHRISTIANS
Australia's patronal feast, in the centenary year of Federation 2001**

What

The Australian bishops decided that the centenary of Federation and the beginning of the new millennium provided a good occasion to renew the patronage of the Virgin Mary under the title of Mary Help of Christians. It is one of the main official Church events for the centenary of Federation.



This will involve celebrating the Solemnity of Mary Help of Christians on 24 May 2001 in a special way. It is an opportunity to promote both devotion to the Virgin Mary and awareness of our patronal feast. To assist, the National Liturgical Commission was asked to produce resources which can be used in parish churches and schools. They are published by The Liturgical Commission of the Archdiocese of Brisbane.

How

This PARISH RESOURCE BOOKLET offers suggestions for the liturgy of the day and some background to the feast.

The central part of the celebrations will be the PRAYER ENTRUSTING AUSTRALIA TO MARY HELP OF CHRISTIANS. So that people may take part fully in this prayer, a participation sheet has been produced in colour and is for sale in quantities.

As a memento of the occasion, a COMMEMORATIVE HOLY CARD has been produced for parishes and schools to distribute. It contains a prayer for Australia composed for the feast of Mary Help of Christians.

Finally a POSTER has been prepared. It is printed on a special plastic sheet to avoid tearing and crumpling.

All these resources have been published for the National Liturgical Commission by The Liturgical Commission in Brisbane and are available for purchase from them (see page 4 for order form).

When

The best day to use these resources and to take part in the national act of entrusting Australia to Mary Help of Christians is the feast day itself, Thursday 24 May 2001. This should certainly be possible in schools and many other communities.

In order to involve more people, however, parishes may wish to use the Prayer of Entrustment on a Sunday. Because Sunday 20 May is the Sixth Sunday of Easter and Sunday 27 May is the Ascension, the Solemnity of Mary Help of Christians itself cannot be transferred to either of these days. But it would be possible to use the Prayer of Entrustment during the Sunday Masses and to distribute the commemorative holy cards at Sunday Mass.

Image

The traditional image of Mary Help of Christians has frequently been adapted to emphasise her patronal link with Australia. The image being used in this resource is no exception. While following the traditional form, the artwork has tried to give the image a more contemporary appearance.

As has become customary, the map of Australia is introduced at Mary's feet and the Southern Cross shines in the night sky behind her. The colours have been chosen partly to echo the Australian Green and Gold, and partly to use the image of the Australian sun: *A great sign appeared in heaven: a woman robed with the sun...* (Rev 12:1). Finally, for the first time, the royal sceptre of power in Mary's right hand has been replaced by an open hand reaching out to help her children. This, it was felt, might have a greater resonance with contemporary Australia without destroying the beauty of the traditional image. The significance of Mary as Queen of Heaven is adequately expressed in the crown she wears.

History of the Feast

The first provincial synod of the Church in Australia took place in September 1844. It was a relatively small affair: Archbishop Polding of Sydney and the new bishops of Adelaide and Hobart met with about half the three-dozen pioneer priests in the country. Among their decisions, the Church in Australia was placed under the patronage of the Virgin Mary invoked by the title Help of Christians. This was confirmed by the Holy See in 1852.

The choice of Mary Help of Christians may well derive from the first Catholic chaplain in Sydney, Fr J.J. Therry, who dedicated his church to St Mary in November 1821. At this time the feast of Mary Help of Christians was new and generated considerable interest.

The title Help of Christians was first introduced into the Litany of Loretto by Pope Pius V after a Christian victory in the Battle of Lepanto in 1571. Early in the 19th century, Napoleon occupied Rome, annexed the papal states and imprisoned Pope Pius VII. In thanksgiving for the pope's release and restoration in Rome on 24 May 1814, the feast of Mary Help of Christians was introduced to the Roman calendar on that day.

Fr Therry was ordained in Ireland in 1815 at a time when the Irish Church was quickly adopting devotions to Mary Help of Christians. Our celebration of Mary Help of Christians as our patronal feast therefore symbolises the Roman and Irish heritage which is the foundation of the Catholic Church in Australia.

Mary Help of Christians was adopted as patron of the new Church of Australia at a significant time in our history. British settlement was just over fifty years old, the transportation of convicts was coming to an end, and the first elections in Australian history had been held in 1843. Issues of land, immigration and education had begun to surface and the Church was involved in these social problems. In 1843 Archbishop Polding inaugurated the first Catholic apostolic meeting with aboriginal people in Moreton Bay.

In 2001, the centenary year of Australian Federation, we confront many of the same social problems and the Church has the same need to witness to the values of the gospel. The task of evangelising the Australian culture is more urgent and daunting than ever. Today recourse to our national patron, Mary Help of Christians, is as relevant and necessary as it ever has been.

Click here to view [Parish Liturgy Resources](#)

Prepared by
National Liturgical Commission
at the request of the Australian Catholic Bishops Conference
and published by The Liturgical Commission, Brisbane
26 January 2001

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18 April 2001

National Church Life Survey

NCLS Media Centre Press Releases:

(Click on either header to go to the Press Release)

[Millions worldwide invited to take part in church life surveys](#)
[NCLS 2001: focussing on resources to assist congregations](#)



Millions worldwide invited to take part in church life surveys

Some 2.3 million church attenders across four countries are being invited to have their say about church life. During April and May 2001, 17 300 congregations in Australia, Aotearoa New Zealand, England, and the USA will take time to complete a written survey covering attitudes, beliefs and practices.

The 2001 survey provides a unique moment to take a 'snapshot' of the churches at the start of the new millennium. Common questions have been designed across the four nations to assist church leaders and congregations to reflect on church life, gain insights and plan future directions. Other questions will focus on the needs of particular groups. Working together makes it possible to achieve far more than each country could on its own.

"This project is unprecedented in its size and scope," said Rev Dr Dean Drayton, chair of the international steering committee. "For the first time we will be able to compare four countries in detail, and be wiser in how we read and apply what comes from overseas sources."

The 2001 National Church Life Survey (NCLS) will be the third for Australian Protestant denominations. However, a new development is that a cross-section of Catholic parishes will also be represented in the NCLS. Overall, some 850 000 survey forms will be distributed to 10 000 congregations in 18 denominations across Australia.

In Aotearoa New Zealand, the Christian Research Association has joined with NCLS Research in 1996 and again in 2001 to provide a mirror to the churches.

The first church life survey of its kind in these countries, the project will be coordinated by Churches Information for Mission (CIM) in England and the Presbyterian Church (USA).

"The survey teams are motivated by a shared desire to help congregations in their mission", commented Dr Peter Kaldor, coordinator of the international dimension of the project. "This allows us to move beyond our differences and find constructive ways forward".

The National Church Life Survey (NCLS) is a major collaborative project that seeks to assist in equipping the churches for mission. In Australia, it is a partnership between the Uniting Church Board of Mission, ANGLICARE (NSW), and the Australian Catholic Bishops Conference.

For more information or to arrange an interview contact:

Dr Ruth Powell, Communications Manager

NCLS Research, info@ncls.org.au

Ph: (02) 8267 4394

Fax: (02) 9267 7316

www.ncls.org.au



NCLS 2001: focussing on resources to assist congregations

Australian congregations and parishes across 18 denominations are being given the opportunity to reflect on their life and mission, leadership and connection with the community through the National Church Life Survey (NCLS).

The NCLS is a huge co-operative venture which will chart the views of church attenders at the turn of the millennium. In Australia alone, some 850 000 survey forms will be distributed to 10 000 congregations during May 2001.

This year the survey will also include congregations in the United States, England and New Zealand. Globally, some 2.3 million survey forms will be distributed to 17 300 congregations across these four countries. The primary objective of this whole project is to help congregations be more effective in mission.

"While we will be able to provide 'snapshots for the family album' to every congregation early in 2002, we hope to serve and equip congregations in an ongoing way", said Dr Ruth Powell, NCLS researcher and author. "The team is working hard to develop tools to help people reflect on the vitality of their congregations, to discern priorities and to plan effectively".

NCLS Research is gathering a diversity of resources from which congregational leaders can draw to help them in key areas such as: inviting newcomers to church; empowering lay leaders; building Christian community; discovering a vision for mission; looking after the young and encouraging growth in faith.

Resources of the future need not necessarily be 'one size fits all'. While hard copy resources will continue to be available, NCLS Research will bring together the ideas and experience of practitioners from across denominations in a variety of forms. "We will be offering a range of resources from which people can choose and customise to suit their needs", commented Dr Powell.

The internet has opened up new possibilities. For internet users, the NCLS website (www.ncls.org.au) will aim to provide answers to many of the questions congregations may be interested in. It offers immediate access to information and resources, whether your congregation is in a city, town, rural or remote setting.

The NCLS website (www.ncls.org.au) will also allow secure online access to each congregation's information. "The website for 2001 will provide new data, and more specific resources for a range of different congregations who want to learn from the experience of others. What a database for information and help." said Rev Dr Dean Drayton, chair of the NCLS Steering Committee.

The National Church Life Survey (NCLS) is a major collaborative project that seeks to assist in equipping the churches for mission. In Australia, it is a partnership between the Uniting Church Board of Mission (NSW), ANGLICARE (NSW), and the Australian Catholic Bishops Conference.

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Fax: (02) 9267 7316

www.ncls.org.au

2 March 2001

Tax Office Ruling on intra-Church transactions

Transactions between members of the Catholic GST Religious Group are not subject to GST according to a ruling received from the Australian Taxation Office dated 26 February 2001.

This ruling was received in response to a request submitted to the Australian Taxation Office by the Business Manager of the Australian Catholic Bishops' Conference, Mr John Andrew, seeking clarification on the matter.

"The Federal legislation allowed for the creation of the Catholic GST Religious Group to eliminate the need for members of this group to first charge GST and then claim a GST credit on Intra-Church transactions," said Mr John Andrew. "This ruling simply clarifies there is no discretion on this issue."

Australian Taxation Office

91 Waymouth St Adelaide SA 5000

P0 Box 9935, Adelaide SA 5000

garry.roberts@ato.gov.au

Telephone: (08) 8208 1111

Facsimile: (08) 8228 4396

26 February 2001

Our Reference: CST/WAY/CRS46536/CWMS 185066

Contact Officer: Garry ROBERTS

Contact Phone: 08 8228 4330

Your Reference:

Australian Catholic Bishops Conference

Attention: John Andrew

GPO Box 368

Canberra ACT 2601

Dear Mr Andrew

I refer to your letter of 21 December 2000 and apologise for the delay in responding to your query regarding supplies between members of the Catholic GST religious group.

You have provided the following facts:

The Australian Catholic Bishops Conference is the principal member of the Catholic GST religious group.

Computer software problems have led to a number of supplies made by one member of the Catholic GST religious group to another member of the Catholic GST religious group being treated as taxable supplies. You have stated that the computer software "cannot be modified in a cost effective manner at this time..." You have further stated that the members making taxable supplies and those making creditable acquisitions have been accounting for these transactions in accordance with the general rules of GST law.

You have contended, using the Explanatory Memorandum to the *Indirect Tax Legislation Amendment Bill 2000* in support, that the GST Act does not require all transactions between members of the Catholic GST religious group to be treated as not subject to GST.

In a telephone conversation of 22 February 2001 between yourself and Garry Roberts of the ATO you stated that you believed the software problem mentioned above will be resolved by 19 March 2001.

You have asked the following question:

Does the GST Act require that all supplies between members of the Catholic GST religious group be treated as not subject to GST?

GST religious groups

Subsection 49-30(1) of the *A New Tax System (Goods and Services Tax) Act 1999* ("GST Act") states that "a supply that a member of a GST religious group makes to another member of the same GST religious group is treated as if it were not a taxable supply." Conversely, subsection 49-35(1) of the GST Act states that "an acquisition that a member of a GST religious group makes from another member of the same GST religious group is treated as if it were not a creditable acquisition."

The two provisions discussed above act together to prevent transactions between members of the same GST religious group being subject to GST. Consequently, all transactions between members of the Catholic GST religious group will not be subject to GST.

You have contended that the Explanatory Memorandum of *Indirect Tax Legislation Amendment Bill 2000* does not support this interpretation of the relevant provisions of the GST Act.

The meaning and consequent effect of subsections 49-30(1) and 49-35(1) of the GST Act is stated clearly and without ambiguity in the provisions themselves. Under the legislation concerning interpretation of Acts, recourse to extrinsic materials such as explanatory memoranda is allowed to confirm the ordinary meaning of a provision as provided by its text, to determine the meaning of a provision when the provision is ambiguous or obscure or to determine the meaning of a provision when the ordinary meaning of a provision as provided by its text when placed into the context of the Act leads to an absurd or unreasonable result.

Given the meaning of subsections 49-30(1) and 49-35(1) of the GST Act is clear and remains so in the context of the GST Act, recourse to the Explanatory Memorandum of *Indirect Tax Legislation Amendment Bill 2000* is not warranted nor is it permitted.

Compulsion or discretion?

You have asked whether all transactions between members of the Catholic GST group **must** be treated as not subject to GST or whether members of the Catholic GST religious group **may** treat transactions as subject to GST.

A reading of the relevant provisions discussed above allows for no discretion when dealing with supplies made by one member of the Catholic GST religious group to another member of the Catholic GST religious group. All supplies by members of the Catholic GST religious group to other members of the Catholic GST religious group **must** be treated as if they were not taxable supplies.

Members of the Catholic GST religious group involved in transactions with other members of the Catholic GST religious group are compelled to treat those transactions as not being subject to GST. No discretion exists for members of the Catholic GST religious group to treat particular transactions as subject to GST.

In conclusion, all transactions made by members of the Catholic GST religious group to other members of the Catholic GST religious group are not subject to GST and must in no circumstances be treated as subject to GST.

Period of Grace

It is understood the software problem that led to supplies being treated as taxable supplies will be resolved by the 19 March 2001. Accordingly, after 19 March 2001 the Catholic GST religious group must cease to treat some supplies between members of the Catholic GST religious group as taxable supplies.

This advice is a private ruling. I have attached explanatory notes on the date of effect, duration of this advice and your review rights.

If you have any further queries regarding this matter please contact Garry ROBERTS on 08 8228 4330.

Yours faithfully

(Garry ROBERTS)
for Rick Matthews
DEPUTY COMMISSIONER OF TAXATION
Goods and Services Tax
Encl.

EXPLANATORY NOTES

Effect

This advice is a private ruling for the purposes of section 37 of the *Taxation Administration Act 1953*. You (the entity to which this advice relates) can rely on this ruling unless you have misstated or suppressed a material fact.

Should a public ruling subsequently issue that conflicts with this advice, the public ruling will prevail. However, if you have relied on this advice, you will be protected in respect of what you have done up to the date of the change. This means that if you have underpaid an amount of GST, you will not be liable for the shortfall prior to the later ruling. Similarly, you will not be liable to repay an amount overpaid by the Commissioner as a refund.

Duration

You may rely on this advice until it is withdrawn by a public ruling or there is a change in the legislation affecting the treatment of the subject matter of this ruling for GST purposes.

Review Rights

You have a right to have this advice informally reviewed under the Taxpayers' Charter. If you want to do this, you should contact the person handling your case or the Tax Office where the decision was made. The review is normally conducted by a tax officer who was not involved in making the original decision.

This advice cannot, however, be reviewed under the *Taxation Administration Act 1953* (TAA), as it is not a reviewable decision under subsection 62(2). Nor can it be reviewed under the *Administrative Decisions (Judicial Review) Act 1977*.

However, should you undertake your proposed transaction and it results in a net amount for a tax period, you can, under section 23 of the TAA, request us to make an assessment under section 22 of that Act of your net amount for that tax period. Under section 62 of the TAA, you may then object to the making of that assessment in the manner set out in Part IVC of that Act.

Freedom of Information

The *Freedom of Information Act 1982* provides right of access to certain documents relating to this decision held by the Australian Taxation Office. Requests for access under this Act must be in writing and, if possible, made on a *Request under the Freedom of Information Act 1982* form, available at any Taxation Office. Charges apply for this service. In certain circumstances, access may be denied, however, there are rights of review should you disagree with this decision. Please do not hesitate to contact the Australian Taxation Office with regard to any matters concerning Freedom of Information.

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Lent 2001

Papal Lenten Message

"Love is not resentful" (Cor 13:5)

1. "Behold, we are going up to Jerusalem" (Mk 10:33). With these words, the Lord invites the disciples to journey with him along the road that leads from Galilee to the place where he will complete his redemptive mission. The road towards Jerusalem, which the Evangelists present as the crowning point of Jesus' earthly journey, is the model for the Christian who is committed to following the Teacher on the Way of the Cross. Also the men and women of today are asked by Christ to "go up to Jerusalem". He insists on this, particularly in Lent, a propitious time for self-conversion and for finding full communion with Him, intimately taking part in the mystery of his death and resurrection.

Lent, therefore, represents for believers the opportune occasion for a profound re-examination of life. In the contemporary world, alongside the generous testimonies of the Gospel, there are baptised who, in the face of the demanding appeal to set out "up to Jerusalem", offer indifferent resistance and sometimes even open rebellion. There are situations in which the experience of prayer is lived in a somewhat superficial way, in a way that the word of God does not penetrate into life. Even the Sacrament of Penance itself is thought by many to be insignificant and the celebration of Sunday Liturgy only as a duty to be fulfilled.

How is one to accept the invitation to conversion that Jesus addresses to us also in this Lenten Season? How can a serious change in life come to be realised? It is necessary first of all to open the heart to the touching messages of the liturgy. The period that leads to Easter represents a providential gift of the Lord and a precious opportunity to draw closer to him, turning inward and listening to his voice within us.

2. Some Christians think they are able to do without such a constant spiritual effort because they do not heed the urgency of confronting themselves with the truth of the Gospel. So as not to disturb their way of living, they attempt to empty and make innocuous words such as: "Love your enemies, do good to those who hate you" (Lk 6:27). For these persons such words sound so difficult to accept and translate into a coherent conduct of life. In fact, they are words that, if taken seriously, demand a radical conversion. Instead, when one is offended or hurt, one is tempted to give in to the psychological mechanisms of self-pity and revenge, ignoring the invitation of Jesus to love one's enemy. Nevertheless, daily human events clearly evidence how much forgiveness and reconciliation are undeniably needed for bringing about a real personal and social renewal. This is valid in interpersonal relations but also among communities as well as nations.

3. The numerous and tragic conflicts which tear at humanity, sometimes also arising from misunderstood religious motives, have left marks of hatred and violence among peoples. Occasionally, this occurs also among groups and factions within a nation itself. In fact, with a sad sense of helplessness, we assist at times to the return of skirmishes, which were believed definitively settled. This gives the impression that some people are involved in a spiral of unstoppable violence that will continue to reap victims upon victims, without a concrete solution envisioned. The desires for peace that arise from every part of the world are thus ineffective: the necessary commitment to move toward the desired agreement does not appear to take root.

In the face of this alarming scenario, Christians cannot remain indifferent. It is for this reason that, in the Jubilee Year just concluded I spoke out asking God's pardon for the Church and for the sins of Her children. We are well aware that the guilt of Christians somewhat darkened the spotless face. However, trusting in God's merciful love, which does not take into account evil in the face of repentance, we are also able to continually return with confidence to the path. The love of God finds its highest expressions precisely when man, sinful and thankless, is brought back to full communion with him. In this perspective, the "purification of the memory" is above all the renewed confession of Divine mercy, a confession that the Church, at the various levels, is called each time to acknowledge as Her own with renewed conviction.

4. The only way to peace is forgiveness. To accept and give forgiveness makes possible a new quality of rapport between men, interrupting the spiral of hatred and revenge and breaks the chains of evil which bind the heart of rivals. For nations in search of reconciliation and for those hoping for peaceful coexistence among individuals and peoples, there is no other way than forgiveness received and offered. How rich are the beneficial teachings which

resonate in the words of the Lord: "Love your enemies and pray for those who persecute you so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good and sends rain on the just and on the unjust (Mt 5:44-45)! To love the one who offends you disarms the adversary and is able to transform a battlefield into a place of supportive co-operation.

This is a challenge that concerns individuals but also communities, peoples and all humanity. It concerns families in a special way. It is not easy to convert one's self to forgiveness and reconciliation. To reconcile can already seem problematic when at the origin there is self-guilt. If then the other is guilty, to reconcile one's self can be seen even as an unreasonable humiliation. To take this path, it is necessary to experience interior conversion; the courage of humble obedience to the command of Jesus is necessary. His word leaves no doubt: not only the one who provokes the estranged, but also the one who suffers must find reconciliation (cf. Mt 5:23-24). The Christian must make peace even when feeling as the victim of one who has unjustly offended and struck. The Lord himself acted in this manner. He waits for the disciples to follow him, co-operating in this way in the brotherly redemption.

In our times, forgiveness appears more and more as a necessary dimension for an authentic social renewal and for the strengthening of peace in the world. The Church, announcing forgiveness and love of enemies, is conscious to inspire in the spiritual patrimony of all humanity a new way of relating to each other; a somewhat difficult way but rich in hope. In this the Church knows to rely on the help of the Lord, who never abandons one who turns to him in difficulty.

5. "Love is not resentful" (1 Cor 13:5). In this expression from the First Letter to the Corinthians, the Apostle Paul recalls that forgiveness is one of the highest forms of practising charity. Lent represents a propitious time to further deepen the significance of this virtue. Through the Sacrament of Reconciliation, the Father gives to us in Christ his forgiveness and this encourages us to live in love, considering the other not as an enemy but as a brother.

May this time of penance and reconciliation encourage believers to think and act in the sign of authentic charity, open to all the human dimensions. This inner attitude will lead them to carry the fruits of the Spirit (cf. Gal 5:22) and to offer with a new heart material help to those who are in need.

A heart reconciled with God and with neighbour is a generous heart. In the holy days of Lent the "offering" assumes a deeper meaning, because it is not just giving something from the surplus to relieve one's conscience, but to truly take upon one's self the misery present in the world. To look at the suffering face and the conditions of misery of many brothers and sisters forces us to share at least part of our own goods with those in difficulty. The Lenten offering brings about an added richness of meaning if the one making the offering is freed from resentment and indifference, obstacles which keep us far from communion with God and with our brothers and sisters.

The world expects from Christians a consistent witness of communion and solidarity. In this context the words of the Apostle John are very enlightening: "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (1 Jn 3:17).

Brothers and Sisters! Saint John Chrysostom, commenting on the teaching of Our Lord on the way to Jerusalem, recalls that Christ does not leave the disciples ignorant of the struggles and sacrifices that awaited them. He underscores that to renounce the "I" is difficult. However it is not impossible when one is able to count on the help of God granted us "through the communion with the person of Christ" (PG 58, 619 s).

That is why, in this Lenten Season, I want to invite all believers to an ardent and confident prayer to the Lord, because it allows each person to experience anew his mercy. Only this gift will help us to welcome and live the love of Christ in an ever more joyful and generous way, a love which "does not insist on its own way; it is not resentful; it does not rejoice at wrong, but rejoices in the right" (1 Cor 13:5-6).

With these sentiments I invoke the protection of the Mother of Mercy on the Lenten journey of the entire Community of believers and impart my heartfelt Apostolic Blessing on each of you.

From the Vatican, 7 January 2001

'Launch out into the deep and expect great things'

This Lenten pastoral letter written by Archbishop Francis Carroll.

Dear Sisters and Brothers in Christ,

Launch out into the deep. I am sure that Jesus is saying these words to the Church of our time, just as he did to Simon Peter after he and his mates had spent all night fishing and caught absolutely nothing. I am in good company in thinking that way as Pope John Paul II is also convinced of it.

You remember the Gospel story - Peter and Andrew and the brothers James and John are washing and mending their nets after a fruitless night fishing. Jesus asks Peter to let him speak from his boat to the crowds pressing around him to hear his words. When he has finished, Jesus tells Peter to put out into deep water and let down your nets for a catch. Peter must have been really discouraged by the failure to catch anything. He was deadly tired after being out in the boat all night and he'd already washed the nets and packed them away for another day. Added to that, he was the expert and experienced fisherman and now was being told by a landlubber to go out again at an obviously wrong time.

But Peter had heard and seen enough of Jesus to take him seriously and somehow to trust him against the odds.

We don't know what he had expected; perhaps he was just being nice and expected nothing. One of that mattered; he did what Jesus told him to do and did it precisely because Jesus said so. The results were amazing, nets full to breaking point. He calls his partners to help out and all the nets are filled with a catch the like of which they had never seen.

Why is this story so relevant today. Why does John Paul use it in writing to the whole Church after the renewing experience of the Jubilee Year, and in his call to meet the challenges of a new millennium of Christianity? Why do I say that our local Church must take it to heart, do what Peter did and launch out into the deep?

The Church, and so many in it, are like Peter and his fellow fishermen. Weariness and discouragement bow many shoulders. So much effort and so little to show for it. Experience and expertise, hard work and well planned programs, and still nothing in the nets.

I see priests looking like Peter and his friends. So many have laboured long and hard, and the churches continue to empty. The young do not appear. There are few priestly fellow workers coming to help. The promise of powerful lay participation does not seem to materialise. So they clean their nets, maintain the boat and don't really believe anything is going to change, but will probably get worse.

I see parents and grandparents who are saddened by the fact their children no longer come to church with them and disregard so many aspects of the faith and morals their parents value and have tried all their lives to impart. Younger parents are burdened in a different way. They wish to give spiritual sustenance to their children but their own faith understanding is vague and they do not know what to say.

Teachers in Catholic schools and catechists in State schools and parishes see the wholesale exodus from the visible Communion of the Church. They too have laboured all night long and the fish have become invisible.

Religious Brothers and Sisters gather, too, around their nets of consecrated life which are empty of vocations and point to the likelihood of dissolution of a whole way of life. Who will continue their mission, who even will look after them in their old age?

Lay parishioners, promised a new springtime flowering of their baptismal call and mission, are wearied by frustration because of unhelpful attitudes and structures. Women particularly are not allowed even to go out in the boat.

Many young people are weary in spirit at an age when they should be bursting with hope. There is a lack of meaning, the emptiness of self-indulgent ways and the darkness of addiction and even suicide. Their nets too are empty of purpose and hope.

The whole Church community knows the weariness of living under the constant pressure of a secularised society and the loss of sleep because of division within, and opposition without, the Body of Christ.

There we are, all standing on the shore contemplating the fruitless labour, cleaning and mending nets that suddenly seem out of date and inadequate. Is it worth going out again to seek the illusive fish?

Then Jesus comes. He asks the simple courtesy of sitting in Peter's boat, of being welcomed into our lives. He speaks the word of God to the crowd, and to all of us today. He looks with compassion and understanding at Peter, and at us. He understands the weariness and discouragement of those who have no earthly reason to hope. And yet he says, put out into the deep.

Peter listens to Jesus' word, puts trust in him and follows his direction. The result is beyond all expectations.

Will we listen to God's word, put our trust in Jesus and be humble and wise enough to follow his direction? If we do, the result will be beyond all our expectations also.

For the Jubilee year, and at the beginning of the third millennium of Christianity, Pope John Paul has written a letter to the Catholic people of the world. He begins and ends with the encouraging words of Jesus to Peter, to convey a message of hope.

"Now is the time," he writes, "for each local Church to assess its fervour and find fresh enthusiasm for its spiritual and pastoral responsibilities ..."

This is the task facing us in our local Church in Canberra and Goulburn.

For the next few years, our prayerful reflection and pastoral planning will be in the context of preparation for a Diocesan Synod in 2003. In our last Synod in 1989, we considered the whole mission of the Church. This time we will concentrate on just some of its key aspects and our approach will draw from the experience of Jubilee.

We experienced, as did the Universal Church, the Jubilee as a time for the purification of memory. In other words, we repented of past sins against God, God's people and God's creation. We asked forgiveness and we readily granted forgiveness to others, even our enemies.

We recalled afresh that our primary call is to holiness of life based on a personal relationship with Christ. The Jubilee centred on Jesus Christ as revealed in the Gospels and we gave priority time to prayer. We must remain firmly anchored in the sacred scriptures and re-commit ourselves to the primacy of prayer.

In the Jubilee Year, we contemplated the face of Christ and sought to depth his compassionate heart. Now we must show the face of Christ and reflect his compassion to those around us, in the Church, and in the world.

If we have truly seen the face of Christ and felt the beat of his heart, our prayer and pastoral planning will be inspired by the new commandment Love one another as I have loved you. While that love must be all inclusive, it gives first place to the poor and marginalised.

John Paul II was deeply impressed by the young people who came in their millions as pilgrims to Rome. In our local Church, we will begin our new millennium with young people, both to support them and to draw vitality from them in the life of the Church. A group of enthusiastic young women and men, are already meeting to pray and plan their part. I ask that the place of young people in the Church and in the world, will become the number one priority for this year of 2001 in every Catholic parish, school, local community, movement and agency of the Church.

As we continue on our journey towards the Synod, we will gradually broaden our horizons. Within the Christian calling of all the baptised, we will give particular attention to the role of lay persons in the life and mission of the Church, including many issues raised in the report Woman and Man; One in Christ Jesus.

Right now, we are about to enter the season of Lent and begin our journey with Christ to the Cross of Good Friday and the Resurrection of Easter Sunday. Surely this is the time really to launch out into the deep. Let us put out into the deep waters of intense prayer and contemplation of Jesus, seeking to meet him, especially in Sacred Scripture and in the Eucharist. Let us plumb the depths of repentance and forgiveness, climaxing in a sincere celebration of the Sacrament of Reconciliation. Let us put out into the depths of compassionate love that takes seriously the needs of the poor and inspires a truly sacrificial support of Project Compassion.

St Paul reminds us that we should never give in to a sense of weariness or a spirit of pessimism. "So let us thank God for giving us the victory through our Lord Jesus Christ". Never give in then my dear brothers and sisters, never admit defeat. Keep on working at the Lord's work always, knowing that in the Lord, you cannot be labouring in vain".

In other words, "Launch out into the deep" and expect great things.

Yours sincerely in Christ,
+ Francis P Carroll
Archbishop of Canberra and Goulburn.

29 January 2001

Archbishop Bathersby Joint Chairman of new Anglican-Catholic working group established by the Anglican-Communion and the Catholic Church

Catholic Archbishop of Brisbane, Archbishop John Bathersby, will jointly Chair the newly established *Anglican-Roman Catholic Working Group* with Anglican Bishop of Highveld, South Africa, Bishop David Beetge.

The Working Group has been set-up as a direct result of a special international meeting of Anglican and Roman Catholic Bishops held in Mississauga, Canada, in May 2000.

"I am certainly honoured by the appointment but I must admit I am also very conscious of the challenges this Working Group will be facing," said Archbishop Bathersby.

"Ecumenism is an issue which is very close to my heart," said Archbishop Bathersby. "What gives me great hope about this new group was the marvellous spirit evident at the meeting of Anglican and Catholic Bishops held in Mississauga last year, a spirit which makes me optimistic about what this working group may achieve in the future."

Last year's meeting, chaired by the Archbishop of Canterbury, Dr George Carey, and Cardinal Edward Cassidy, President of the Vatican's Pontifical Council for Promoting Christian Unity, spent a week in prayer, worship and discussion, and surveying relationships in different parts of the world. In a concluding Statement, *Communion in Mission*, the bishops spoke of their belief that Anglicans and Catholics share a degree of common faith "such that greater cooperation and mission is possible than is currently the case." They called for a new commission to be put in place to help bring this about, suggesting that the preparation of a joint declaration of agreement be its top priority.

"Through last year's meeting we realised how much Catholics and Anglicans actually shared in common and this is an excellent foundation to build on," said Archbishop Bathersby.

"I am also extremely confident of the competence and good will of its Episcopal membership as well as its team of specialists assembled to tackle the task ahead," said His Grace. "I am delighted by the presence in the Working Group of Archbishop Peter Carnley, the Anglican Primate of Australia, and also Father Peter Cross, a world recognised Catholic Ecumenist from Melbourne."

The Membership of the Anglican-Roman Catholic Working Group is as follows:

Anglicans	Catholics
Bishop David Beetge, Anglican Bishop of Highveld, South Africa, Co-Chairman; Archbishop Peter Carnley of Perth, Primate of the Anglican Church in Australia;	Archbishop John Bathersby, Archbishop of Brisbane, Australia, Co-Chairman; Archbishop Alexander Brunett of Seattle, USA;
Bishop Edwin Gulick of Kentucky, USA;	Bishop Anthony Farquhar from Down and Connor Diocese, Ireland;
Archbishop Peter Kwong, Primate of Hong Kong;	Bishop Crispian Hollis of Portsmouth, England;
Bishop Michael Nazir-Ali of Rochester, England;	Bishop Lucius Ugorji from Umuahia, Nigeria
Dr Mary Tanner from England;	Fr Peter Cross, Melbourne, Australia;
Canon David Hamid from the Anglican Communion Office, London, Co-Secretary.	Monsignor Timothy Galligan, Pontifical Council for Promoting Christian Unity, Co-Secretary.

The Working Group is expected to hold its first meeting later in the year.

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