



**THE Catholic Weekly**

**VOCATIONS**

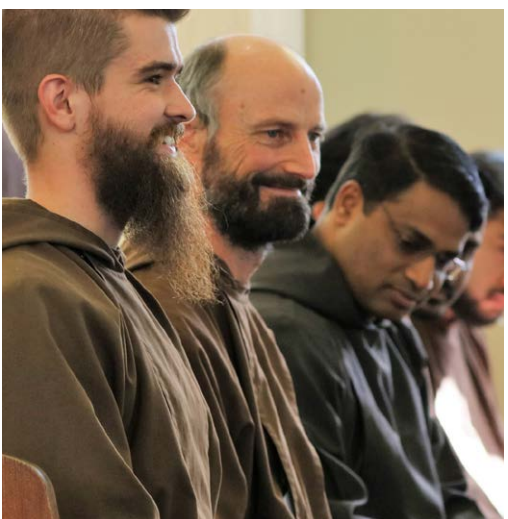
**WE ARE ALL CALLED TO SERVE**



## PRIESTHOOD



## RELIGIOUS SISTERS



## MISSIONARY

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## CALLED TO THE DIACONATE

## CATHOLIC VOCATIONS 2024

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# The Secular Institute of the Schoenstatt Sisters of Mary

## Our Mission

"We call ourselves Mary... What we outwardly show, we also want to inwardly be." Fr Joseph Kentenich, founder.

Like Mary we want to live, pray and work in intimate union with Christ, in order to win over many people for God.

"To be Mary today, this moves me. To live in covenant with Mary, that gives each day a special touch. She allows me to be a part of her life, she confirms my belief in the unconditional love of God. She gives me courage to meet the challenges of everyday life and the knowledge of why I exist for God and for others." (47 years)

We serve the Schoenstatt work and are active in a variety of professions. We work in the pedagogical and humanistic sector, in healthcare, in spiritual accompaniment, but also in the contemplative life, in administrative and household tasks as well as in many other fields of work.

"I got to know Schoenstatt and the Sisters of Mary during my studies as a lawyer. On my first visit to the Shrine the special atmosphere deeply touched me and from then on it never let me go." (31 years)

## Our Way of Life

We are apostolic and everything we do is apostolic. We live a life of prayer so that our apostolate can bear much fruit. We are a family-like community and being a family gives us strength, a home and is a source of joy for us.

"Here I experience family. I can be completely myself and grow as a personality. To become a Schoenstatt Sister of Mary was the best decision I ever made." (26 years)



## The Journey

The way from candidacy to the final incorporation into the Institute takes almost nine years. Our formation takes place in small groups or 'courses' which are an essential element of our community.

"I am now 97 years old and there has been no moment in my life where I doubted my vocation."

## About the Schoenstatt Sisters of Mary

The Secular Institute of the Schoenstatt Sisters of Mary was founded by Father Joseph Kentenich on the 1st October 1926 in Schoenstatt, Germany. The first members arrived in Australia in 1951. Today we are in all continents in more than 30 countries.

### Australia

230 Fairlight Road Mulgoa NSW 2745  
9 Talus Drive Mt Richon WA 6112  
www.schoenstatt.org.au  
www.s-ms.org

### Philippines

Lawaan III Talisay City Cebu 6045

## UPCOMING EVENTS

Single Young Women 20-40 years

Advent Journey  
Sunday 1 December



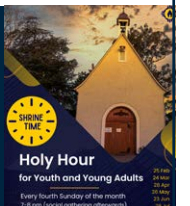
Grace & Silence  
A Silent Retreat Day for young women at a Place of Grace  
2025 Series

Young Adults



Shrine Time Monthly Holy Hour  
Every fourth Sunday of the month 7-8pm

Next one: 25 August 2024



Schoenstatt Shrine - Opening Hours 7.30am to 7.30pm  
Holy Mass Times - 7am Mondays-Wednesdays, Fridays-Saturdays  
in Retreat Centre and 11am Thursdays and Sundays in the Family Hall



Mount Schoenstatt Retreat Centre

The Schoenstatt Shrine at Mount Schoenstatt is nestled among 50 acres of natural bushland and tranquil gardens, just over an hour west of Sydney. The Retreat Centre is an ideal place for individuals or group retreats, conferences, daily only conferences and reflection days.

WWW.SCHOENSTATT.ORG.AU



Catholic Institute of Sydney  
Australia's Ecclesiastical Faculty for Theology and Ministry



## JOIN THOSE CHOOSING TO STUDY THEOLOGY

A course in theology at the Catholic Institute of Sydney will allow you to delve deeply into the Church's rich philosophical and theological tradition and equip you to live your vocation in today's world.



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99 Albert Road  
Strathfield NSW 2135

For more information contact us: t: 9752 9500  
e: registrar@cis.catholic.edu.au  
or visit our website www.cis.catholic.edu.au

CIS is a Partner Institution of the University of Notre Dame, Australia

## Providing sound theological education



The fundamental Christian vocation is the one that comes with baptism. Living the baptismal vocation today comes with increasing challenges. Society does not foster or support Christian faith in the way it did in previous generations. The baptised need support in living their faith and many people are looking for ways to deepen their faith and expand their religious and theological literacy.

Theological education helps the baptised gain clarity about what they believe, and how to speak about those beliefs. It also gives confidence in the face of challenges to the faith.

The Catholic Institute of Sydney (CIS) has been involved in theological education for around 130 years, first at St Patrick's College, Manly, and since 1995 at Strathfield. Since 1954 it has offered ecclesiastical awards approved by the Holy See (the Dicastery of Culture and Education in Rome); and since 2022 it has offered civilly accredited awards as a Partner Institution of The University of Notre Dame Australia. The ecclesiastical awards offered by the Institute include the five-year

STB (Baccalaureate of Sacred Theology), the STL (Licentiate in Sacred Theology), and the STD (Doctorate in Sacred Theology).

Those looking to deepen their faith or to expand their theological literacy have a number of study options. They may choose individual courses outside the context of an undergraduate or postgraduate degree program. They can also choose to specialise by choosing courses in Sacred Scripture, Theology, Philosophy, Church History or Pastoral Studies.

CIS is the place of study for those with a vocation to the priesthood who are at a diocesan seminary or in a religious order. Those with a vocation to the permanent diaconate also study here. Other students come from all walks of life and professions. Some are looking for professional qualifications, others are pursuing studies primarily for personal enrichment. CIS cares for the vocation of all the baptised. Students study in a supportive environment where faith is nurtured, and theological literacy is learnt alongside others.

## Reaching out to those in need wherever they may be



The Daughters of Charity of St Vincent de Paul is an international Roman Catholic Religious Congregation of Women who have dedicated their lives to God, in community, for the corporal and spiritual service of those in need and experiencing poverty. It was founded in Paris, France where it has its headquarters. The world-wide Company is divided into a number of distinct Provinces across 96 countries.

The congregation was founded by St Vincent de Paul and St Louise de Marillac in 1633 in France. They worked together for 35 years to help improve the lives of all who suffered from poverty and rejection. Their work grew and continued to spread throughout the world.

The Sisters are called to live their Christian vocation in a spirit of humility, simplicity and charity. As women of faith and members of

a values-driven Religious Community, their life of service aims to be non-judgemental and inclusive of all people and is underpinned by Gospel values which include: Respect for each person's dignity and rights; kindness and compassion; empathy, holistic care; empowerment and solidarity for justice. Daughters of Charity see the face of Christ revealed to them in the faces of the people they encounter, especially those most in need.

In 1926, the Daughters of Charity established their mission in Australia, with the first foundation being in Orange. The sisters have responded to various needs of people as the arose and have ministered in many different places from Western Australia to Queensland. They are currently on mission in Sydney, Melbourne and Adelaide, where they are involved in health care, pastoral care, disabilities, homelessness and refugees.



**Daughters of Charity**  
of St Vincent de Paul

**ROSALIE RENDU PROVINCE**



Reaching out to those in need,  
wherever they may be

Daughters of Charity are women given to God in community for people living in poverty. As Daughters of Charity we are committed to sharing the Good News of the Gospel with those around us who are carrying the poverties of this Third Millennium. We try to do this by our presence and through loving, practical Vincentian service.



*The Charity of  
Christ Crucified  
Urges Us*

*Let us abandon ourselves to the Providence of God and be very careful not to run ahead of it. - St Vincent de Paul*

176 Balaclava Road, Marsfield NSW 2122

Ph: (02) 9886 8900

E: [info@daughtersofcharity.org.au](mailto:info@daughtersofcharity.org.au)

[www.daughtersofcharityrosalierendu.org](http://www.daughtersofcharityrosalierendu.org)

**SOCIETY OF THE  
DIVINE WORD**  
*Divine Word Missionaries*  
Australia Province

[www.divineword.org.au](http://www.divineword.org.au)  
+61 2 9868 2666

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LET  
YOUR  
LIGHT  
SHINE

## Cuong gives thanks for missionary vocation

Cuong Quoc Dang SVD's profession of final vows as a Divine Word Missionary in March, followed by his ordination as a deacon, were pivotal moments in a winding, but grace-filled vocational journey.

Accompanied by his mother and parish priest, who travelled to Australia from Vietnam to share in the joy of the occasion, Cuong was also surrounded by fellow Divine Word Missionaries and other religious and lay people connected to the SVDs.

Cuong's journey to religious life began in Vietnam, then led him to Thailand, where he experienced a spiritual awakening amidst the bustling streets of Bangkok.

Notable to Cuong's vocational discernment was his encounter with Fr Anthony Le Duc SVD, a Divine Word Missionary priest dedicated to serving Vietnamese Catholic migrants in Bangkok. Witnessing Fr Anthony's commitment to accompanying and empowering the marginalised, broadened Cuong's understanding of priestly ministry, transcending traditional pastoral roles to encompass advocacy and social justice.

"Under the influence of globalisation, migration is happening forcefully in many countries around the world. The wave of migration has contributed to the formation of a new Church model. It is the Church on the move, where hurried steps set out with hope for a brighter future. I found myself immersed into the stream of migrants and became a member of the Church on the move, where I found the calling that God wanted me to follow," Cuong reflected.

In 2016, Cuong entered the SVD Australia Province as a postulant, becoming the first Vietnamese migrant worker in Thailand to be accepted. Cuong spent the following year learn-



Cuong Quoc Dang SVD with his mother and Bishop Terry Curtin after his ordination.

ing English and then completed his Novitiate in the Philippines where he took his first vows. He then undertook theology studies in Australia and professed his final vows at Box Hill in Melbourne.

"I could not be here today without the help and support of many people," Cuong said at the end of the Perpetual Vows celebration. "From my parents, mentors, and fellow Divine Word Missionaries to the wider community, each has played a significant role in my vocation journey. It has been a winding and complicated journey filled with challenges but also opportunities for me to learn, grow, and transform."

The following day, Cuong was ordained to the diaconate by Melbourne Auxiliary Bishop Terence Curtin. He was clothed in his deacon's vestments by his mother and Fr Anthony, who travelled from Thailand to attend the celebrations. Cuong's first mission assignment will be to Angola after ordination to the priesthood later this year. "I am profoundly grateful to God for giving me this winding journey of faith to prepare myself for the missionary task ahead," he said.

# Responding to the call of religious life



*The consecrated life is at the very heart of the Church as a decisive element for her mission, since it manifests the inner nature of the Christian calling and the striving of the whole Church as Bride towards union with her one Spouse (Vita Consecrata 3).*

In 1860, four Dominican Sisters arrived in Nashville, TN from Somerset, Ohio at the request of the diocesan bishop to begin a boarding school for girls that emphasised music and fine arts. From these humble beginnings, the Congregation developed, attracting young women to join them in a life of prayer, study, and preaching for the salvation of souls. The Sisters today serve in 7 countries and 31 dioceses around the world. The charism of the Congregation is defined by a contemplative focus with an active apostolate, a strong community life and a deep love for the Church.

As Dominican Sisters of Saint Cecilia in Australia, the sisters serve in Sydney and Melbourne. In the Archdiocese of Sydney, the sisters serve at Trinity Catholic College and St. Peter Chanel Catholic Primary School. They

also serve on the chaplaincy team at the University of Sydney, at the Sydney Centre for Evangelisation, and at the Seminary of the Good Shepherd. In the Archdiocese of Melbourne, the sisters serve at St. Bernard Parish Primary School. In addition to the apostolate of Catholic education, the sisters are involved in retreat work, giving talks, and witnessing to the beauty of religious life throughout Australia.

Since the community began its mission in Australia in 2008, numerous young women from Australia have given their 'yes' to the Lord in responding to His call to religious life as a Dominican Sister of Saint Cecilia.

*To you, young people, I say: if you hear the Lord's call, do not reject it! Dare to become part of the great movements of holiness which renowned saints have launched in their following of Christ. Cultivate the ideals proper to your age, but readily accept God's plan for you if he invites you to seek holiness in the consecrated life. Admire all God's works in the world, but be ready to fix your eyes on the things destined never to pass away (Vita Consecrata 106).*



DOMINICAN SISTERS OF ST CECILIA

*To contemplate and to give to others the fruits of our contemplation*

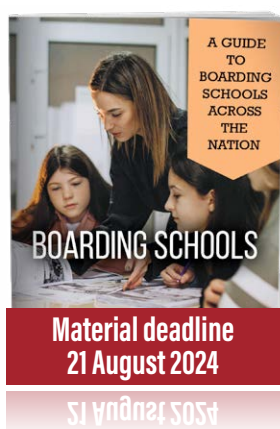


To learn more, visit [nashvilledominican.org](http://nashvilledominican.org), find us on Facebook @dominicansistersaustralia, or contact the sisters at [sydney@op-tn.org](mailto:sydney@op-tn.org) or [melbourne@op-tn.org](mailto:melbourne@op-tn.org)



## THE Catholic Weekly

Make sure your school or organisation gets the exposure it deserves



## Your upcoming features for 2024

For details contact Steve (02) 9390 5404 or Katie (02) 9390 5402

# Does the life and spirituality of St Francis inspire you?

**T**raditionally the church prays for more vocations to the priesthood and consecrated life. Nowadays we realise that everyone has a unique vocation – every Christian is called to be the light and salt of Christ in the world.

Giovanni di Pietro di Bernardone, known as St Francis of Assisi, was born in Assisi, Italy c.1181-1182 the son of a prosperous merchant.

After a carefree youth, he converted and the Order of Friars Minor, commonly known as the Franciscans, originated from him. After hearing St Francis preaching, a young noblewoman Clare of Assisi wanted to follow his way of life. She went on to establish the Second Franciscan Order, later known as the Poor Clares.

Francis also inspired the birth of the Franciscan Third Order, now called the Secular Franciscan Order.

Anyone, married or single, lay or clergy, can become a Secular Franciscan.

St Francis was a man of simplicity, who loved and protected all creation and people, giving us the spirit of peace, asking us to build peace in ourselves and others.

The Franciscan vocation is open to everyone. Friars, Poor Clares and Secular Franciscans are all part of the Franciscan family. We share a deep devotion to the values of St Francis of Assisi and seek to follow his example.



## “ St Francis Vocation Prayer

Most High, Glorious God,  
enlighten the darkness of my heart.  
Give me a right faith, a firm hope and a perfect  
charity, so that I may always and in all things act  
according to Your Holy Will. **Amen**

## My Vocation Story

I was born to a large family in Hong Kong, consisting of my parents, three brothers and four sisters.

I am the fifth generation of Catholics on my father's side. My father was deeply religious – he prayed the rosary every day; while my mother converted to Catholicism before she was married.

Ever since we were young, we would go to Mass every Sunday morning. We also participated in different church activities, choir, youth group, prayer meetings. All these helped me to grow in my Christian faith and inspired me to search for my vocation.

When I was 23, I told my mum that I wanted to be a priest, her first response was, “What? Harry, are you serious? Everyday priests say the same thing during Mass, ‘the Lord be with you.’ It is so boring!”

I joined the Franciscan Order in 2005, now I would say to my mum that being a friar and a priest “is not boring at all”. I love community life – I enjoy living, praying and working with the friars. It is truly a privilege and blessing to serve God and His people. My religious vocation allows me to get involved in people's lives. I journey with them in their happy and sad moments, successes and disappointments, even sometimes in life and death situations.

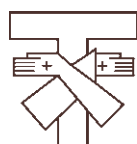
I love St Francis and his spirituality. One of my favourite stories about Francis was his encounter with a leper. One day on the road to Assisi, Francis saw a leper coming towards him. Initially he turned away out of fear. Later, he returned, embraced and kissed the leper – in the leper, he saw Christ.

I want to be like Francis embracing the lepers and everyone in our society. In this same spirit of St Francis, we Franciscans are dedicated to sharing the Gospel of Christ by living a life of prayer and simple brotherhood; serving the poor and marginalised; promoting justice, peace, and caring for creation. Bring your gifts, talents and life experiences and join a movement that has been rebuilding and renewing the church for more than 800 years.

This is my greeting and blessing of St Francis to you all: Peace and all good!

- Friar Harry Chan OFM

To learn more about Franciscan vocations or for more information, please contact Vocation Director, Friar Harry Chan OFM [hchan@franciscans.org.au](mailto:hchan@franciscans.org.au)



FRANCISCAN FRIARS  
PROVINCE OF THE HOLY SPIRIT  
Australia & New Zealand



# Discernment leads Joshua to vocation as a Jesuit

**JESUIT STUDENT,** Joshua Choong, SJ, was happily working as an engineer for almost five years when he first considered being a Jesuit. As he approaches his ordination as a deacon on September 14 in Boston, he shares something of his journey.

**The spark in my heart**

Before I joined the Jesuits, I worked as an engineer. I knew the Jesuits from my Melbourne University student days. Having grown up in Malaysia, I was part of the Catholic overseas students group. Some Jesuits accompanied us on occasion, but I felt no desire to join them. That only happened right before Sydney's World Youth Day in 2008.

I was a leader of one of the small pilgrim groups for Magis, the Jesuits' pre-World Youth Day program. There were two young US Jesuit scholastics in my group. They were outgoing, vibrant characters; I was struck by their dynamism. At the same time, I was very moved by the gentle pastoral accompaniment of the older Jesuits.

I began to wonder what it would be like to be a Jesuit. Could I be a Jesuit? Is this what God was calling me to? The spark was ignited within my heart, and I decided

that becoming a Jesuit was what I desired. It was a long discernment process - it took me about six and a half years before entering the novitiate. I was glad that I took that time; it enabled me to know more about myself which has helped me immensely in my Jesuit life.

**My advice to young inquirers**

One thing really helped me in my discernment - having someone to accompany me. I was very fortunate to have the late Fr John Reilly, SJ. He always encouraged me along the way, affirming that I would be a good Jesuit if I did join. I would urge any young men who are considering a religious life in the Society of Jesus to find a Jesuit to accompany them in their discernment.

**What makes me feel truly alive**

I have always loved hiking. I hiked around Montserrat in Spain and, more recently, in the US Pacific Northwest. In both places, I was struck by the natural wonders. It is as if God has blessed me with God's beauty, drawing me into communion with God, who brings me tremendous joy.

I also feel truly alive in accompanying people. I have accompanied young adults in retreats in the US and Australia, listening to them



Joshua Choong SJ looking forward to his ordination.

PHOTO: DAVID McMAHON

share their joys and sorrows. I am always profoundly moved by how God is shaping and moving their lives.

One of the most remarkable experiences of my Jesuit life was my time teaching at St Aloysius' College. I found so much life interacting

with the students, whether in playground or classroom. I was a mathematics teacher there, and the boys assumed that as a Jesuit, I would be teaching religion. It only dawned on them in my final year there that I could be both a Jesuit and a mathematics teacher after they had listened to me talking about being a Jesuit, giving reflections during Masses, or speaking at retreats.

**Confirmed in vocation**

My involvement in the lives of the students helped me to love my Jesuit life. Other experiences also confirmed me in my vocation, such as spending time in Timor-Leste which sparked the Jesuit missionary desire within me. I have also been extremely fortunate to have lived in vibrant Jesuit communities, and my brothers have been great examples of prayerful, hard-working Jesuits who want to touch the lives of people.

**Diaconate Year**

Being a deacon will allow me to continue to love and give of myself generously in service in a particular way. I am excited by this new chapter in my life. My main diaconal ministry will be in a parish in Boston where I hope to plunge my whole self into the lives of the people.



## Jesuits: Contemplatives in action



**Journeying with Youth**


**Caring for our Common Home**

**Showing the way to God**

**Walking with the Excluded**

**Jesuits** are called to follow God wherever the need is greatest. **Will you join us?**

For more visit: [vocations@sjasl.org.au](mailto:vocations@sjasl.org.au) [www.jesuit.org.au/vocations](http://www.jesuit.org.au/vocations)

 [facebook.com/JesuitVocationsAustralia](https://facebook.com/JesuitVocationsAustralia)

## Offering the neediest elderly of every race and religion a home



**Our Mission** - to offer the neediest elderly of every race and religion a home where they will be welcomed as Christ, cared for as family and accompanied with dignity until God calls them to Himself.

Saint Jeanne Jugan surrendered her entire life to Christ. In a heroic gesture of compassion she discovered Christ in a dying old woman and she gave her a home, a bed, love and the deepest respect.

This one selfless act in 1839 blossomed into an international religious community, the Little Sisters of the Poor. Today 185 years later, the Little Sisters serve more than

13,000 elderly poor in 31 countries around the world.

In Australia, our first Home opened in Melbourne in 1884, Sydney's followed in 1886, and Perth's in 1920.

If you are discerning and feel that the Holy Spirit is moving in the depths of your heart, calling you to encounter Christ in prayer, and in fraternal life to serve Him in the poor with love; why not come and see?

To discover more about our vocation and mission in the Church and the world, please feel free to visit:

[www.littlesistersofthepoor.org.au](http://www.littlesistersofthepoor.org.au)


## Little Sisters of the Poor




*"To be a good Little Sister of the Poor, one must love God and the poor a great deal, and forget oneself."*

*(St. Jeanne Jugan)*

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### Order of St Paul the First Hermit



# SOLUS CUM DEO SOLO

**You did not choose me, but I chose you!**  
John 15:16

The Order of St. Paul the First Hermit is a monastic order founded in the 13th century. The Order arrived in Australia in the 1980's and has established two monasteries and taken on the care of several parishes.

**Our life and mission is focused on:**

- The contemplation of God in solitude
- Love of the Divine Liturgy
- Living the Evangelical Counsels
- Spreading Devotion to the Blessed Virgin Mary
- Apostolic activity through the pastoral guardianship of both Shrines and Parishes

[vocations@paulinefathers.org.au](mailto:vocations@paulinefathers.org.au)  
[www.paulinefathers.org.au/vocations](http://www.paulinefathers.org.au/vocations)  
[www.facebook.com/paulinesaustralia](https://www.facebook.com/paulinesaustralia)

Vocations Director  
PO Box 226  
Moss Vale NSW 2577

## The Order of St Paul the First Hermit

*White monks following St Augustine, serving Our Lady and Our Lord in Shrines and Parishes.*

Fear not; we are not hermits! St. Paul is the Hermit, whilst we are monks. In fact, we are one of the youngest Orders of monks, which is still relatively old. We were founded in the 13th Century in Hungary by Blessed Eusebius. St. Thomas

Aquinas gave a good word for Eusebius and his monks when the Holy See approved us. We wear a white habit that many people mistake for a Dominican one - it was all the rage in the 13th century. We are one of the few monastic Orders in the Latin Church that does not follow the Rule of St. Benedict. We follow the Rule of St. Augustine. Throughout the centuries, the Order mainly stayed in Central Europe, in Hungary, Poland, Croatia and Germany. Our main monastery is Jasna Gora in Czestochowa, Poland, where hangs the Black Madonna. We are her custodians. It is also a fortress with walls and canons. It is the heart of Polish pilgrimages, a centre of liturgy and a place of frequent confessions.

In 1981 we came to Australia. Fr. Augustine Lazur was the founder of our Australian Province. He set up the Shrine at Penrose Park



(Berrima). We also founded the Shrine of Our Lady Help of Christians, "Marian Valley", in Canungra in the Gold Coast Hinterland. The Archdiocesan Shrine to St. Benedict in Smithfield has also been entrusted to our care. We serve in Moss Vale, Smithfield, Merry-

lands, and Nerang Parishes. Bishop Columba of Wilcannia Forbes is also a member of our Order. There are twenty of us, one seminarian, four brothers, 14 Priests and 1 Bishop. Although many of the first Paulines in Australia were from Poland, many Australian men have joined our Order, and not only! We have members from PNG and New Zealand.

So, what do we do? As sons of St. Paul the First Hermit, we spend time alone with God in Prayer. As monks, we pray liturgically and live a poor and industrious life. As the custodians of Shrines, we spread devotion to Our Lady. As priests, we serve the Church in parishes, preaching and hearing confessions. If you hear the Lord's or our Lady's call to serve, knock on the Monastery Door. Be a priest, be a brother, do it for the Lord and the Salvation of your Soul!



# New Norcia Monastery: A spiritual oasis in the Benedictine tradition

The Abbey of the Most Holy Trinity, New Norcia, is Australia's oldest monastic community. Founded by Spanish Benedictine monks in 1846 as mission to the indigenous people of Western Australia, New Norcia is Australia's only monastic village. Although our missionary work has ceased, we continue with the primary vocation of the Order of St. Benedict, namely the contemplation of God and the praying of the Divine Office.



Today, the monks of the monastery live a life of quiet contemplative prayer, in accordance to the ancient Rule of St. Benedict. Our daily timetable comprises vigils at 5:00am, lauds at 6:30am, Mass at 7:30am, midday prayer, afternoon prayer at 2:30pm, vespers at 6:30pm, and compline at 8:15pm. We are faithful to traditional monastic observances, such as the great silence, silence during meals, enclosure, and simplicity of life. Our liturgy is done in a prayerful and reflective way, and preserves elements of the Church's heritage of Gregorian chant.

A part of the Benedictine charism is the love of learning, and our monastery library comprises over 80,000 volumes, the oldest dating back to the 1500s. Each day, time is set aside for sacred reading and studies.

The ministry of hospitality plays a large part in the life of the community. The monastery has a guesthouse, and conducts regular spiritual retreats. For many people, spending a few days at New Norcia is a way to escape from the busyness and distractions of the world, and to connect with God in an environment of peace and tranquility. One of

the important ministries of monks is to be on hand to provide a welcome and a listening ear to guests.

A person interested in a vocation as a monk is normally invited for an initial visit. Following this, they become a novice. The novitiates last for one year, and is followed by a period of temporary vows (generally for three years), and then solemn profession, which is a life-long commitment. Some monks are ordained as priests whereas others are not, depending upon God's particular call to them and the needs of the community.

Anyone who feels interested in learning more about New Norcia, either as a vocational possibility or for a visit or retreat, can visit our website at: [www.newnorcia.com.au](http://www.newnorcia.com.au)

Further enquiries may be sent to the Vocations Director, Fr. Robert Nixon, OSB, at [robert.nixon@newnorcia.com.au](mailto:robert.nixon@newnorcia.com.au).

## ABBHEY OF THE MOST HOLY TRINITY, BENEDICTINE COMMUNITY OF NEW NORCIA



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# Sharing God's mercy with others



Our new novices after receiving their religious habits and religious names.

PHOTO: SUPPLIED

The Religious Sisters of Mercy of Alma, Michigan were originally founded in Ireland by Venerable Mother Catherine McAuley in 1831. The religious community spread quickly throughout the world, including Australia. In 1973, the Religious Sisters of Mercy were founded in Alma, Michigan as an independent Religious Institute of Pontifical Rite. At the request of Cardinal Pell to begin a foundation in the Archdiocese of Sydney, the Superior General began a foundation in 2008, after World Youth Day, to serve the poor, sick and ignorant in Australia through the spiritual and corporal works of mercy. We have been blessed to serve Christ and His Church in this Archdiocese over these past years in areas of education, healthcare, seminary formation and religious vocation promotion.

Each Sister brings her own unique response to the Lord, living our vows of poverty, chastity, obedience and service with joyful docility, wherever they are sent. As Sisters of Mercy, we are called to praise the Triune God for His boundless mercy, offering our lives as an act of praise and worship in a holocaust of love. We seek to give God's mercy by first receiving His mercy and then sharing it with others, through the practice of Mother Catherine's Little Virtues.

Several Sisters, either from Australia or who were introduced to the community through our local convent, will be entering the Novitiate, renewing vows, or professing final vows this July and August. Please keep them in your prayers! Thanks be to God, we have been blessed with a steady stream of vocations. In fact we are starting a major building project at the Motherhouse to build a larger chapel, a larger formation house, an infirmary, and additional rooms to accommodate our growing needs. Please visit our website for updates and further information ([www.almamercy.org/building-project](http://www.almamercy.org/building-project)).

It has been a privilege for us to be here in Sydney, and we pray that you will be inspired to seek the Will of God in the vocation of religious life and to pray for an increase of vocations in religious life. **Please visit our website ([www.almamercy.org/sydney](http://www.almamercy.org/sydney)) or contact us at [sydney@almamercy.org](mailto:sydney@almamercy.org). We look forward to seeing you at one of our events in the coming year!**

*"In every age consecrated men and women must continue to be images of Christ the Lord, fostering through prayer a profound communion of mind with him (cf. Phil 2:5-11), so that their whole lives may be penetrated by an apostolic spirit and their apostolic work with contemplation."*  
- Vita Consecrata, 9

## The Order of Norbertine Canons Regular of Prémontré



The Order of Canons Regular of Prémontré is a devoted community of men (priests and brothers) committed to embodying the essence of the Church living in community enriched by the vision and charism of St. Norbert, the Rule of St. Augustine, the Order's Constitution—The Day of Pentecost—and our local customs and cultures. Nine centuries of Norbertine tradition and practice have shaped our understanding of this calling.

Our spiritual journey is expressed through the sacred celebration of the Eucharist, common prayer (Divine Office), and various pastoral works that bear witness to the Resurrection of Christ.

Our spiritual formation is a lifelong journey, encompassing the human, cultural, spiritual, theological, and pastoral dimensions of our lives.

From this rich spiritual treasury, we derive 10 guiding principles for developing our Norbertine spirituality. 1. Love God. 2. Love People. 3. Live in Community. 4. Embrace Poverty.

5. Honour Obedience. 6. Cherish Celibacy. 7. Praise God. 8. Pray Always. 9. Serve the Church. 10. Love Mary.

The Order of Canons Regular of Prémontré began on Christmas night, 1120, when St. Norbert and his companions gathered to profess their common life in Prémontré, France. Inspired by communal charity and nourished by the Choral Office and the Eucharist, we have shared this light throughout the world by living, praying, and working together as a witness to the Resurrection of Christ now for over 900 years.

Since May 1959, we have been extending this mission in Western Australia, serving the Parish York from 1959 till 2022, the local Parish of Queens Park – East Cannington since 1977 and St. Norbert College since 1965.

We warmly invite you to join us—to be of *One Heart and One Mind on the way to God. Come visit us, and immerse yourself in our way of life. With guidance and prayer, discern if this path is the one for you.*

## The Order of Norbertine Canons Regular of Prémontré

For more information or a chat with us, please contact  
Rt Rev Peter Joseph Stiglich O Praem. Tel: (08) 9458 2729  
Email: [priory@norbertines.org.au](mailto:priory@norbertines.org.au) | [www.norbertines.org.au](http://www.norbertines.org.au)

## Spreading God's love with a special focus on family

The Congregation of the Sisters of the Holy Family of Nazareth, founded in 1875 by Blessed Frances Siedliska, is an international apostolic congregation. Based in Rome, Italy, we serve in 140 communities across 14 countries, including Ghana and Spain. We extend the Kingdom of God's love by living the spirit of Jesus, Mary, and Joseph, with a special focus on the family, the cornerstone of a healthy society.

### Who We Are

We are a community of vowed women religious, committed to a deep prayer life that informs our engagement with the Church and society. Inspired by our Foundress, we strive to embody the values of the Holy Family, centering all our actions on God. We respect diverse cultures and life experiences encountered in our ministries.

### Our Mission

Our mission is to witness God's love through dedicated service to the Church, especially in ministries that strengthen family life. We provide education, healthcare, social services, spiritual guidance, and pastoral ministry, inspired by the Holy Family of Nazareth, who reveal God in ordinary life.

### Spirituality

Our spirituality, rooted in the Gospel message of love, is nurtured by attentive listening to God's voice. The Holy Family inspires us to live ordinary lives with deep faith and intimacy with Jesus. Our spiritual lives are nourished by personal prayer, the Eucharist, and the Church's liturgical life. We pray daily for all families, the Holy Father, and the Church's mission.

### Ministries

Our ministries are diverse and adapted to community needs. In Australia, our Holy

Spirit Province includes Holy Family Services in Marayong, providing aged care, a retirement village, and an early learning centre. Additionally, our Sisters minister in hospitals, pastoral care, education, parishes, and community support.

### Sisters' Stories

**Sr. Rita Marie Apura:** "Being part of this congregation has blessed me profoundly, allowing spiritual growth and meaningful impact on others' lives. My journey began over two decades ago, drawn by the community and prayer. Their commitment to serving families captivated me. I've served in various ministries, including 20 years in Australia as a hospital chaplain, leadership team member, and Holy Family Associate Director." Sr. Rita celebrated her 25th Jubilee in Religious Life on 18 May 2024.

**Sr. Maureen Joseph Stempko:** "My connection began fifty years ago with the Sisters

as my primary school teachers. Their gentleness and simplicity brought me closer to God. As a Sister, I've ministered in four countries, helping others find God in ordinary events. It is a privilege to offer prayers and service in the name of the Holy Family."

**Sr. Mary Jeremiah Mendoza:** "Wherever I am assigned, I love it because Nazareth is home. It is where one's heart always rests." Sr. Mary Jeremiah is the newest member of the Holy Spirit Province.

We, the Sisters of the Holy Family of Nazareth, are united in our mission to spread the Kingdom of God's love. We invite you to join us, experience our community life, and discover how God might be calling you to serve.

**For more information or to discuss your vocation, please contact Sr. Christine Ramada at [vocationscsfn@gmail.com](mailto:vocationscsfn@gmail.com) or call 0426 092 699. Together, let us build communities of love and hope, celebrating the oneness of the human family.**

### UPCOMING EVENTS

**31 August 2024:** Sisters in Faith: Connecting Young Women and Sisters - 116-132 Quakers Road, Marayong, NSW. This retreat provides women aged 18-35 a chance to meet Sisters from different religious congregations and get answers to their questions.

**14 September 2024:** Bush Walk with the Sisters - Blue Mountains

**29 November - 1 December 2024:** Semi-Silent Weekend Retreat - Benedictine Abbey, 695 Jamberoo Mountain Rd, Jamberoo, NSW.

### Contact Us!

[www.csfn.org.au](http://www.csfn.org.au)  
[vocationscsfn@gmail.com](mailto:vocationscsfn@gmail.com)  
[instagram.com/csfnaustralia](https://www.instagram.com/csfnaustralia)  
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## Our Augustinian story



The Augustinians (The Order of Saint Augustine) takes its name from our spiritual patron (or father) Saint Augustine of Hippo. As a young man, Saint Augustine was a spiritual searcher with an enquiring mind. He followed a (non-Christian) religious movement called Manichaeism, before discovering that Jesus was a real and alive presence at the centre of his life.

Saint Augustine is not our founder. In fact, his life (354-430 CE) was over 800 years before the formation of the Order in two stages in 1244 and 1256 CE. Nevertheless, the teaching of Saint Augustine has been an inspiration for our Order. A key document for us is The Rule of Saint Augustine which the Saint wrote as a guide for people living in a religious community.

Like the Franciscans, Dominicans, and Carmelites we are one of the mendicants (meaning 'begging') religious orders that emerged in 13th century Europe where commercial urban centres were growing at that time.

Though the church had been well served by the large monastic communities, there was now the need of a newer form of religious life that would preach and serve in the urban centres. These apostolic fraternities would live among the people they served in communi-

ties. They would depend on the people for their livelihood, hence the title 'mendicant'.

The Augustinians first were first formed by decree of the Pope from a group of hermits in Tuscany in 1244. There was a joining with other groups in 1256, again by decree of the Pope.

The new Order quickly spread throughout Europe. In the 16th century missionary expansion beyond Europe began. Today Augustinian friars (both brothers and priests) serve in almost 50 nations in every continental region.

The Gospel values that are highlighted in Augustinian religious life are: commitment to being a supportive and loving community of brothers living in a spirit of friendship; searching for God with a restless heart in response to God's longing for each of one of us; and loving service of the Christ's Body, the Church. The Augustinians serve in pastoral ministry, education and studies, missionary service, and a range of specific ministries here in Australia and in mission areas like South Korea, Vietnam, and Thailand. Come and discern your calling to religious life with us.

*Join us and be part of our Augustinian story. Want to hear from us? Contact Vocations Director Fr Saldie Resolado, osa via email [saldie.resolado@osa.org.au](mailto:saldie.resolado@osa.org.au) Visit [osa.org.au](http://osa.org.au) to explore the story of the Order of Saint Augustine.*

## THE AUGUSTINIANS



### Is God calling you?

Ever thought about becoming an Augustinian brother or priest?

Contact Fr Saldie Resolado OSA on 0407 686 069 or email [saldie.resolado@osa.org.au](mailto:saldie.resolado@osa.org.au)



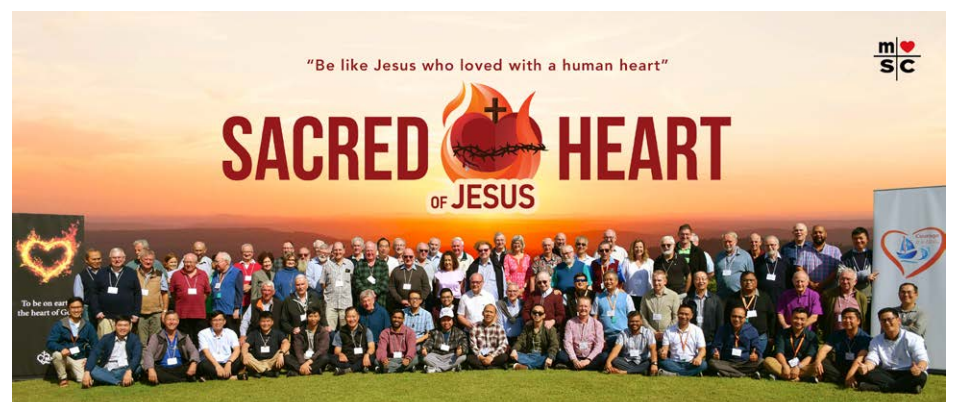
## Missionaries of the Sacred Heart



*For Jesus is our inspiration and driving force!*

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## To be on earth the heart of God



We, the Missionaries of the Sacred Heart of Jesus (MSC), are called to be a presence that manifests God's tenderness, closeness and compassion for each person and the world. We do not live out this calling as a fleeting emotion or feeling but as a commitment based on and strengthened by our common humanity and the pierced and self-emptying heart of Jesus on Calvary.

We are brothers and priests called to be and to provide variety of services in our communities and in our mission to the world (MSC Constitutions, #29). We are engaged in parishes, schools, Aboriginal ministry, hospitals, prisons, nursing homes, youth ministry, migrant communities, film reviews, retreat ministry, spiritual and pastoral accompaniment, tertiary education ministry, on the street with the homeless and the sick, and more.

### One MSC shares his pastoral experience:

*I was chaplain to the Randwick Campus of hospitals for ten years and there were many such occasions in that very privileged ministry.*

*Bill was a young man and a patient who*

*suffered from multiple psychiatric pathologies. He asked me to bring him Communion, so I would go there every Sunday afternoon after I had said Mass there. The first time I went there, we sat out in a corner of the little courtyard.*

*When I opened the pyx I saw that the top host had cracked when I had closed the lid. I placed this host in his hand, and before placed it in his mouth looked up at me and said: "Look. He's broken, just like me!"*

*This was one moment in my ministry when I felt an overwhelming awe of God's presence and I was moved to tears as I realised that this young man had captured in a few words all the theology of this Sacrament.*

We have heard the call to the broken and wounded places of the world and people's lives, not with our perfectionism or pre-conceived salvation ideas, but with the openness that is our own wounds and brokenness, our open and pierced heart, our most genuine humanity, mindful of our experience of the compassionate heart of Jesus in our lives.

Where is God in your life? What is God urging you to be and to do with your life? What is your life all about? May the Sacred Heart of Jesus be loved everywhere.

# Responding to the call of God

*The Lord is always calling young men and women to join him in the work of sanctifying the world, some of them as priests or religious sisters or brothers.*



By Marilyn Rodrigues

IT HAS the power to change the world for generations but is gentle enough to be stifled. A “still, small voice” (1 Kings 19:12) that can be ignored, but not denied forever.

The Lord is always calling young men and women to join him in the work of sanctifying the world, some of them as priests or religious sisters or brothers.

That’s even, or perhaps especially, in countries like Australia where vocations have plummeted over the last several decades.

Research being undertaken by Dr Peter Wilkinson for the Australian Catholic Bishops Conference for instance, indicates that the number of seminarians across the country peaked at just over 1400 in 1961, but by the 1980s there were no more than around 400 men in seminary formation each year.

This year, the Australian Catholic Directory recorded 199 diocesan seminarians and 72 candidates for religious life in Australia, a drop overall from the 2023-24 year when there were 192 diocesan and 102 religious candidates recorded.

Other western countries have seen similar trends, and while the Holy See’s Statistical Year Book of the Church reported that while the number of baptised Catholics rose from 1.376 billion in 2021 to 1.390 billion globally in 2022, the number of priests, religious sisters and brothers and seminarians decreased.

In Sydney at least there is heartening evidence of people responding to God’s invitation to be spiritual mothers or fathers, with seminary numbers steadily increasing and a variety of religious congregations serving the church.

The Seminary of the Good Shepherd in Homebush last year saw 17 first-year seminarians and around 20 young men are currently being accompanied by the archdiocesan vocations centre, as they consider whether to enter in 2025.

“Vocations are real. God is real. The spiritual life is real,” says longtime spiritual director Fr Edmond Travers MSC.

“Out there in the community there will be people who God is touching, usually very gently, and so it’s received in a very embryonic way, at first, the invitation to consider the priesthood or religious life.

“It’s almost a shy kind of invitation on God’s part. The older I get, the more I marvel at how God respects human freedom.

“He doesn’t twist anyone’s arm. It’s often a very light suggestion that you could be this if you choose to be.”

Fr Travers has assisted the Good



**Fr Daniele Russo, Archdiocesan Vocations Director, above. PHOTO: ALPHONSUS FOK. Fr Edmond Travers MSC, main. PHOTO: CATHERINE SHEEHAN/ ARCHDIOCESE OF HOBART**

Shepherd Seminary for more than 20 years, running two retreats for first year seminarians.

The seminarians’ first year concludes with the Spiritual Exercises of St Ignatius Loyola—30 days of silence and prayer—during which each man elects whether to continue his formation or to pursue God’s call elsewhere.

When asked what signs he would look for if asked to meet a young woman or man who felt called to live wholly for God, he said he would only expect a conversation he had “never had before.”

“That’s because each vocation is unique,” he said.

“There’s been a real increase in vocations in the Sydney seminary in the years I’ve been involved with them, and when other priests ask me, ‘What’s the pattern?’ I tell them there isn’t one.

“Except that I personally am impressed that those young men who do come forward are aware of, and in touch with, what God is doing in their life.”

The Archdiocese of Sydney’s vicar for consecrated life, Sr Elizabeth Delaney SCSG, said her vocation was “God’s surprise” for her.

She loved St Benedict’s rule but didn’t know the Good Samaritans were a Benedictine order until after she had entered.

While times have changed and there is an increasing emphasis on the baptismal call of all the baptised, and a higher proportion of so-called “late vocations” of people in their 30s then when she entered at age 18, she’s convinced the Lord will always

call people to religious life.

“A vocation to a religious life is a gift of God, it’s not my gift, it’s God’s gift to me,” Sr Delaney says.

“To anyone who feels they are being drawn in this direction, I would say listen to the call and don’t be afraid to try. If this is not the right way, God will let you know, if you listen to God through the events and the people you meet.”

Archdiocesan vocations director Fr Daniele Russo says his is a “privileged” role as it brings him into contact with many inspiring cases of men encountering God’s love in an intense way.

Though it usually begins gently, and in parallel with other desires for love, career, or family life, a call to the priesthood often grows insistent enough to be impossible to ignore.

“It’s not something unique about a vocation that’s different to other decisions in life, that it’s not an imposed obligation, but it’s an invitation to love. It’s 100 per cent God’s will, but he wants it to also be 100 per cent our will.”

“Bishop Gregory Homeming OCD once said that you don’t really know you have a vocation until you’ve attempted to resist it and notice that it still persists,” Fr Russo said.

“Try and run away from it and see if it follows you.”

Fr Russo says the biggest obstacle he observes for young men considering the priesthood is neither celibacy nor the burden of the church’s sexual abuse crises, but the idea of having to commit to it for life.

At the recent ordinations of Fr Adrian Suyanto, Fr Likisone Tominiko and Fr Charbel Boustany FFI at St Mary’s Cathedral, Archbishop Anthony Fisher OP said that while “you choose a career, a vocation chooses you” but that it still requires sincere seeking on the part of

the candidate.

“You discern a vocation in a dialogue with God, responding to his promptings and submitting to the judgement of the church,” the archbishop said.

Fr Russo agrees, adding that, “God leads us in but gives some obscurity to leave us room to make a free decision of our own.”

“It’s not something unique about a vocation that’s different to other decisions in life, that it’s not an imposed obligation, but it’s an invitation to love.

“It’s 100 per cent God’s will, but he wants it to also be 100 per cent our will.”

He said a recent study commissioned by the archdiocese showed that a family background of Catholic practice, and a “normalisation” of vocations to priesthood and religious life, were strong predictors of a future vocation.

In other words, for more young men and women to be courageous enough to give their lives over to the Lord, more parents need to be brave enough—especially given the relatively smaller family sizes today—to ask him to call them.



Archdiocesan vicar for consecrated life, Sister Elizabeth Delaney SGS receiving her papal award in 2022. PHOTOS: GIOVANNI PORTELLI

# Promising rise in future priests for regional Australia



Archbishop Anthony Fisher OP at the opening Mass for the first year students at the Seminary of the Good Shepherd 31 January 2024. PHOTOS: GIOVANNI PORTELLI



Sr Mary Grace, Sister of Life, speaks with a young adult. PHOTOS: ALPHONSUS FOK

By Marilyn Rodrigues

A growing proportion of men entering the Seminary of the Good Shepherd are coming from regional Australian dioceses, a sign of hope for its rector, Fr Michael de Stoop.

This year eight young men are devoting a year to listening deeply to God's voice at the seminary in Homebush.

Aged from their mid-20s to early 30s, they come from a range of careers and university programs. Three hail from overseas.

All are committed to discerning if they are being called to serve the church as one of her priests.

A smaller intake than last year's record-breaking "super 17" is no problem for seminary rector Fr de Stoop, who is delighted to see more of them coming from the state's regions.

That includes Bathurst, which until the 2010s had a 30-year drought in priestly vocations.

Now at the halfway point of the first crucial year, three of the new group for 2024 are from the Archdiocese of Sydney, one from Archdiocese of Canberra and Goulburn, one from the Maronite Eparchy, and one each from the Dioceses of Bathurst, Armidale and Wollongong.

"There are always peaks and troughs in vocations ministry, and it's been very encouraging to see that there has been a steady intake of seminarians from some of the regional dioceses such as Bathurst and Armidale," he said.

"Generally we're noticing the numbers of rural seminarians are currently going up, while those from urban areas such as Sydney and Broken Bay are going down.

"For me that raises the question, could this be something which is a consequence of COVID?

"Because at the time of the COVID lockdowns people in the rural areas still managed to maintain connection, whereas those who were under lockdowns in the urban areas may consequently had some lingering disconnection and lack of a sense of community."

Fr de Stoop said with a "good

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At the end of the day, the Holy Spirit is the chief agent and guide of seminary formation, because the ultimate dimension of priestly formation is for the seminarian's heart to be configured to Christ."

number" of possible seminary candidates already in the pipeline for next year, the focus for the current group is on their spiritual and human formation with input from the seminary team of vice rector Fr Paul Durkin, first year director Fr Dominic Nguyen, director of spiritual formation Fr John Armstrong, dean of studies Sr Susanna Edmunds OP, and coordinator of human formation Anthony Kendrick.

In the second year the other two pillars of formation, academic and pastoral formation, will become more important.

Fr de Stoop takes pride in the fact that the recently mandated "propaedeutic" (non-academic) introductory year for Catholic seminaries was put in place in Sydney by then-rector Fr Tony Percy more than 20 years ago.

"In developing our formation program we don't simply have the needs of the seminarians in mind, because at the end of the day, we also need to consider the pastoral needs of the people of God and how they are going to be assisted by our future priests," Fr de Stoop said.

"We have given very careful thought to making sure the seminary faculty have the qualifications and experience that's needed to make sure they can accompany the seminarians well—the ability to accompany them is essential to our core function as formators.

"At the end of the day, the Holy Spirit is the chief agent and guide of seminary formation, because the ultimate dimension of priestly formation is for the seminarian's heart to be configured to Christ."

"If we want more priests, I think the church needs to express their desire for priests, and that takes place in terms of the laity," Fr Russo said.

"But every priest is also called to lend Christ his voice and encourage young men to consider the vocation to priesthood.

"A priest who encourages someone else to consider the life that he's living is a sign that he's in love with his vocation and he'd like others to have it because it brings him joy.

Fr Travers says that former seminarians who decide the priesthood is not for them, often go on to live "exemplary lives" in other vocations.

"I think some of them will be important leadership material in the church for which they were the better equipped for having spent a year or two in the seminary," he said.

Often of course, God's call is ignored, and sometimes a person comes to regret that their possible vocation was never allowed to grow to maturity.

In that case, Fr Travers counsels forgiveness for those who may have impeded or not known how to sup-



Listen to the call and don't be afraid. If this is not the right way, God will let you know. PHOTO: GIOVANNI PORTELLI

port a man or woman's vocation to priesthood or religious life, and trust in God who never fails us to bring our lives to fulfillment despite our missteps.

"That sort of thing happens, people can make all sorts of decisions based on what they did or did not

receive," he says.

"I usually quote a witty friend of mine who says he believes God is a golfer. That is, he plays the ball from where it lies."

With thanks to Dr Peter Wilkinson for information on Australian seminarians.

# A witness to Christ at the centre should be everyone's vocation in this world

Thousands of pilgrims join the final Eucharistic procession of the National Eucharistic Congress in downtown Indianapolis 20 July 2024.

PHOTO: OSV NEWS/BOB ROLLER



By Gretchen R. Crowe  
Editor-in-chief of OSV News

There has not been an OSV News without the 10th National Eucharistic Congress. From our inception in 2022, we knew that this event would be a hallmark for the Catholic Church in the United States and for our coverage in July 2024. We planned, we wrote, we interviewed. We spoke to young people who sacrificed months of their lives to walk thousands of miles — and we walked ourselves, as did many of you, in the pilgrimages where monstrances were carried across 27 states and 65 dioceses.

But we never imagined, or at least I never imagined, what would happen here in Indianapolis from 17-21 July, 2024. The 10th National Eucharistic Congress was an utter success, and the church in the United States is already stronger for it.

And that's not to say that there weren't problems. Registrants had to wait in long lines on Wednesday to check in. Congress merchandise probably shouldn't have been hawked in the months before the event, and at such high prices. Behind-the-scenes logistics have generous room for improvement. And it most assuredly was a costly event — both to put on and to attend.

But, at the end of a long, tiring, exhilarating, life-changing week, those challenges seem like a vague footnote. Organisers made sure that Jesus Christ in the Eucharist — Body, Blood, Soul and Divinity — stood firmly at the centre of these days. And when that happens, everything else is white noise.

The first revival night set the tone. Before any speakers took the stage, Bishop Andrew Cozzens of Crookston, the tireless champion of the congress for the past three years, carried the Eucharist into Indianapolis' Lucas Oil Stadium in an enormous golden monstrance. Hundreds of spotlights trained on it, and, for at least 10 full minutes, tens of thousands of people knelt in adoration of our God and king in the cavernous venue.

"Lord, we wanted to give you the first words of our National Eucharistic Congress," Bishop Cozzens prayed.

And it paid off, big time. Because when Christ is at the centre, grace abounds. So much grace.

The National Eucharistic Congress headlined a lot of speakers and talent — including some pretty big names like Bishop Robert Barron, Gloria Purvis, Father Mike Schmitz and Matt Maher. But, when we asked participants what they will remember most from the week, the answer unanimously was time spent with the Eucharist, specifically in quiet adoration.

Opportunities for quiet prayer

were ample, not just in the nightly revival sessions, but also perpetually at the beautiful St. John the Evangelist Church right across the street from the Indiana Convention Centre. Perpetual adoration was also happening, it turns out, behind the scenes in the stadium with that big monstrance. There, women religious prayed nonstop throughout the event in the presence of Jesus for the congress and its attendees. Multiple daily Masses in the mornings and the afternoons also offered opportunities for worship and prayer, with the capstone being the triumphant Sunday morning Mass. So many priests and bishops celebrated the Mass that the opening procession lasted 25 minutes. My 2-year-old was not impressed, but I was, and I wasn't alone. Video cameras held aloft throughout the stadium denoted the event's unique nature.

There was so much more. The enormous expo hall was the place for All Things Catholic, including a showcase of the mural that is being created to hang in St. John the Evangelist to commemorate the congress; games for kids; a stage for musicians; booths for vocations; and ministries and apostolates of all shapes and sizes. I met the creators behind the Lego Mass kit my kids love, touched a rock from the Lourdes grotto in France and danced like a goofball to a Josh Blakesley cover of "I Thank God." The Eucharistic Village outside St.

John's offered a big white tent for respite from the July sun (though the weather all week was undeniably stunning), and it became a place where people could gather for food, drink and conversation. Daily impact sessions and themes offered segments of congress participants — from families to people working in ministry to priests — a consistent journey from beginning to end, when they were sent forth into the Year of Mission, which has now officially begun.

But perhaps the most moving event took place on Saturday afternoon, as thousands upon thousands of Catholics poured into the streets of downtown Indianapolis for a public profession of faith in the form of a final congress-related Eucharistic procession of 2024. Singing, dancing and prayer accompanied the Blessed Sacrament as it — as He — travelled on a float covered in flowers, and pulled by a white pick-up truck, in the company of Bishop Cozzens and Arch-

bishop Charles C. Thompson of Indianapolis.

These have been long days — long days for congress attendees, long days for the organisers, long days for the media members, long days for the security officers keeping us safe, long days for staff of the big event venues.

Yet as the Catholic takeover — for there is really no other word for it — of downtown Indianapolis concludes, I can't help but wish the long days might go on longer.

But this longing isn't for the big banners proclaiming revival that hung outside the Indiana Convention Centre, or for the crowds of fellow smiling, joyful Catholics, or for more inspiring talks. It is a longing for Christ himself, present in the Eucharist — what the church teaches is a foretaste of heaven. This truth was evident in Indianapolis in July 2024 — and I'd wager its fruits will be evident in the Catholic Church in the United States and around the world for many years to come.



Bishop Andrew Cozzens leads adoration at the US National Eucharistic Congress. PHOTOS: OSV



## Sydney's Seminarians - the road to priesthood

The Australian Catholic Bishops' Conference dedicates the first week of August each year to promoting vocations to the priesthood and consecrated life and to renewing our prayers and support for those who are discerning one of these vocations. National Vocations Awareness Week is a good time to focus on the long period of formation that inevitably follows an initial call to a consecrated vocation. Once a young man, for example, has responded to a call to the priesthood he must undertake a long journey of formation. During this time he must rely on the Church's prayers and support more than ever.

The Archdiocese of Sydney is blessed with a group of young men who have sensed a calling to the priesthood and responded by entering a place of discernment and formation called a seminary. The word seminary is derived from the Latin word *seminarium*, meaning "seed-plot". As the name suggests, a seminary is a place where priestly vocations are planted and nurtured. Here men gather for an extended period to learn from the Jesus the Good Shepherd, who formed his first apostles through a common and fraternal presence. Few may know that Sydney's seminarians are currently formed across three different seminaries; the Seminary of the Good Shepherd, Redemptoris Mater Seminary, and the Pontifical North American College.

The Seminary of the Good Shepherd was established in 1996 in the Sydney suburb of Homebush. Since 1999, it has produced 119 priests for 12 different Australian



**LUKASZ GOLEB**

dioceses, 2 Eastern Eparchies, 2 religious orders, and 3 overseas dioceses. Good Shepherd continues to provide priestly formation for a diverse range of ecclesial contexts. The current seminary body includes 42 seminarians training for service across 8 different dioceses and 2 eastern Eparchies. The Seminary of the Good Shepherd aims to form "other Christs" and "so prolong in the Church and in history the saving presence of Jesus Christ, the good shepherd." (*Pastores Dabo Vobis*, 60)

Graduates from Redemptoris Mater Seminary are ordained for the Archdiocese of Sydney to serve locally and beyond as priests with a missionary heart. This seminary, named after the Mother of the Redeemer, was founded in 2001 under the late George Cardinal Pell. Its purpose is to provide priestly formation to men who felt called to the priesthood within the ecclesial movement known as the Neocatechumenal Way; a post-baptismal catechumenate sponsored by the Church to lead people to an adult faith, and to the discovery of their vocation. The Redemptoris Mater



**JAMES TOMELTY**

Seminary is located in Sydney's West and is one of over 100 Neocatechumenal Way seminaries in the world. Since its inception, it has produced 16 priests and currently sponsors 11 seminarians from 7 different countries.

The Pontifical North American College is a major seminary of pontifical status based in Rome, Italy. It was founded in 1859 by Blessed Pope Pius IX and takes Our Lady of the Immaculate Conception as its patroness. The seminary is currently located in extraterritorial Vatican property on the Janiculum Hill and has capacity to house as many as 250 seminarians. Though governed by the United States Conference of Catholic Bishops it has also occasionally opened its doors to seminarians from Australia. There are currently three Sydney seminarians in formation at the Pontifical North American College.

On July 11, Archbishop Fisher ordained two new priests for the Archdiocese of Sydney (and one priest for the Franciscan Friars of the Immaculate). Ordinations are a moment of great joy for the entire Church. For the 25 seminarians in



**STEPHEN HOWARD**

formation for the Archdiocese of Sydney it was of particular inspiration - a 'light at the end of the tunnel' - where they witnessed their brothers raised to the order of the presbyterate.

Wherever our seminarians may receive their formation, they share one thing in common; they all live on the generosity of the faithful. The greatest way the Church supports her vocations is with the gift of prayer. The Sydney Vocation Centre invites the faithful of Sydney to 40-hours for Vocations. Support your seminarians, priests, religious and all those discerning a vocation with an hour of prayer before the Lord.

### TESTIMONIALS

#### Lukasz Goleb

*I am a senior seminarian at the Good Shepherd Seminary, where I have spent almost five years of discernment. In our fraternal community, where everyone is oriented towards God, we find support and joy in trying to understand God's plan for each of us in the context of for-*

*mal preparation for the priesthood. In the formation process we encounter God in prayer, learn about Him while studying, and experience His presence in those we live with and those we serve in various pastoral activities.*

#### James Tomelty

*Here in the Redemptoris Mater seminary our life revolves around praying and singing the Liturgy of the Hours and receiving the Eucharist every day. These allow us to be nourished daily both by the Word of God, the Psalms in a meditative way, and by the Body and Blood of Christ. An important aspect of our formation is also the fact that we have our Neocatechumenal communities that we all walk in. It is there that we also meet with the lives of the people in the communities which helps me to see how God is working in my own life but also in the lives of all his faithful.*

#### Stephen Howard

*I'm a sixth-year Sydney seminarian completing formation at the Pontifical North American College in Rome. God-willing, I will be ordained a deacon in St Peter's Basilica in 2025 (having visited there as a lapsed Catholic in 2016!). It is a life of abundant Providence in the Eternal City, surrounded by the saints and martyrs, and being so near to the Blessed Sacrament on every winding street. I also give regular tours of the necropolis buried under Vatican Hill, leading pilgrims to the bones of the Fisherman: it is a truly incredible privilege for which I am so grateful to God.*





# 40 HOURS

## *FOR VOCATIONS*

he called to himself those whom  
*he desired*; and they came to him.

- *Mark 3:13*

AUGUST 9<sup>TH</sup> - 11<sup>TH</sup>

ST. JOACHIM'S, LIDCOMBE

PRAY THE LORD RAISE UP PRIESTS AFTER HIS  
OWN HEART. **OFFER A HOLY HOUR FOR  
VOCATIONS AT ANY TIME DURING THE 40 HOURS.**

"All members of the Church, without exception, have the  
grace and responsibility to look after vocations"

- *St John Paul II*



### MASS TIMES

Friday, 9 <sup>th</sup> August	7:00pm
Saturday (Vigil), 10 <sup>th</sup> August	5:00pm
Sunday, 11 <sup>th</sup> August	8:00am

# Speak, for your servant is listening - the call to the Diaconate

BY DEACON CHRISTOPHER R. ROEHRIG

Being raised in the United States, in the 1970s and 80s, enabled me to realise what it meant to be a Deacon through a very close friend of my father's, Deacon George Newton. Deacon George was ordained a Deacon in 1975, and still serves today; an amazing 49 years of service to the Catholic community, of Defiance Ohio, USA. Deacon George has inspired other men in the community to become a Deacon, including me.

After serving in the US military, and raising a family in Australia, it was a promise to myself, that when free time ever came about, that I wanted to learn more about our Christian Spirituality, how to pray more deeply, and learn more about the life and teachings of our Saviour Jesus Christ.

It was not by chance that I was called by, Fr Andrew Feng, an underground Catholic priest from China, and then parish administrator at St. Francis Xavier in Ashbury, to help as an Altar server. I agreed and joined in. The first year of serving with Fr. Andrew, was a sharp learning curve as I was not trained as an Altar server but was inspired by the love that he emulated for Jesus and the Church, as well as the closeness to his community.

The second year passed by with Fr. Andrew still asking me to



Deacon Christopher with his son Peter and grandson Laurent at a baptism for his granddaughter.

PHOTO: SUPPLIED

consider the Diaconate, however, I was too busy raising a family and working hard at a new job. It was not until the third year, when Fr. Andrew asked me again, that I agreed to investigate the diaconate with the support of my wife Kristen. Three times Fr. Andrew called out, reminding me of the three times the Lord called out to Samuel.

I now reflect that often; we don't hear the call of the Lord in the busyness of our lives.

The ever-changing face of the Church in the 21st century, and some 57 years since the Diaconate was restored in the Church, a Deacon's place can be understood as residing with family, in the community, workspace, market place,

hospitals and anywhere help is needed, preaching the Gospel at all times, using words if necessary as attributed to St. Francis of Assisi, Friar and Deacon.

A Deacon is called to all these places, but also to service in the Word in the Liturgy. It is in the Word; where God speaks to his people, so it is a great honour to be

“

Three times Fr. Andrew called out to me to consider the Diaconate, reminding me of the three times the Lord called out to Samuel. I now reflect that often; we don't hear the call of the Lord in the busyness of our lives.”

- Deacon Christopher

able to proclaim His Word, in the Parish, at retreats, and in the beautiful setting of St. Mary's Cathedral.

The Diaconate has enriched and change my life, as well as my wife's life for the better. Through God's Word we both find moments for deep discussion which strengthens and builds a relationship with Jesus the Son of God. This allows for spiritual growth, together as a couple in marriage, enabling us to realise what is best for each other and then sharing this newfound knowledge of God with the communities that we work and socialise in.

If you hear the calling of our Lord, the Diaconate could be for you, reach out with the ear of your heart and say to the Lord 'speak, for your servant is listening' (1 Samuel, 3:10).

## A humble servant of Christ

If you are a man of mature Catholic faith, actively involved in your parish and feel called to serve, consider becoming a Deacon.



DIRECTORATE OF THE  
Permanent Diaconate

Catholic Archdiocese of Sydney

# The Capuchin Friars: Fostering simplicity, humility and joy in a restless world

In a busy world where people are struggling to find peace and joy, the life of St. Francis of Assisi continues to shine forth. As the son of a wealthy Italian cloth merchant, Francis enjoyed his younger years, expressing his charismatic personality and finding popularity amongst his friends. However, Francis would experience true joy and fulfillment in living the Gospel of our Lord Jesus Christ and sharing the Lord's love with those whom he encountered, particularly those who experienced poverty and suffering. Francis named his order the Order of Friars Minor, since the brothers were to be "lesser," in imitation of the Son of God who emptied Himself, took on the form of a servant, and laid down His life for His brothers and sisters.

This year, on 17 September, the Franciscan family will celebrate 800 years since St. Francis of Assisi received the gift of the stigmata, the marks of Christ's wounds on his own body at Mount La Verna. The reception of the stigmata was fitting for a man who so conformed his life to Christ crucified. St. Francis had such an impact on the Church in his time that before his death two years later, the friars already numbered in the thousands.

The Capuchin friars are a reform of the Franciscan movement, whose way of life was approved in 1528. The essence of the reform was to recapture the simplicity of



PHOTO: SUPPLIED

the charism of St. Francis of Assisi, with a focus on contemplative prayer, penance and living in smaller fraternities of between 3-12 friars. In the modern world, as many societies become more secular, the Capuchin habit is a sign of the friar's consecration to the Lord

and provides a witness to the world that the Church is visible, alive and active. The habit is brown in colour and when a friar puts on his hood and stretches out his arms, the habit forms the shape of a cross. The name 'Capuchin' comes from the long hood (capuche) of the

habit, a nickname which has stuck throughout the centuries.

The Capuchin province of Australia consists of priests and lay-brothers who are engaged in different ministries. Outreach includes an Open House in South Melbourne, where people are wel-

“

The Capuchin friars are a reform of the Franciscan movement, approved in 1528. The essence of the reform was to recapture the simplicity of the charism of St. Francis of Assisi, with a focus on contemplative prayer, penance and living in smaller fraternities of between 3-12 friars.”

come to share food, hot drinks and table fellowship, and the friars' van in Sydney, where hot drinks and sweets are offered to those experiencing different forms of poverty, hardship and homelessness. The focus of the friars is the welcome given to the people, which is supported by our prayer life and life in fraternity.

*If you are interested in learning more about the Capuchin way of life, please visit the Capuchin website, social media page or contact Fr Christopher Maher OFM Cap, the Vocations Director for the Australian Province.*



CAPUCHIN FRANCISCAN FRIARS AUSTRALIA



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capuchin.org.au | facebook.com/capuchinfriarsaustralia | vocations@capuchinfriars.org.au

# Faith in the home—Swaying to the rhythm

## FAMILY VOCATION

By Laura Kelly Fanucci

Watch what parents do when they pick up a baby. Whether a swaddled newborn, a smiling infant or a squirmy toddler, parents start to sway when they hold their child.

Swaying is our primal rhythm, the instinct to move in order to calm and comfort. Slow, steady rocking can soothe a baby, relax their body, soften their cries and even lull them to sleep.

Watch what happens when parents add another child to the family. You'll see both parents swaying, sometimes bumping into each other. The metaphor is made plain before your eyes: Jostling up against each other is part of change.

To sway is to move to meet the needs of others. Isn't this the heart of family life?

But we don't just sway with the wee ones. Teenagers and young adults ask us to move in different ways: to loosen our grip, to contract and then relax, much as we did to



bring them into the world. Growing together requires that everyone in the family lean on each other as we lean into the arms of God, the back and forth of love's rhythms.

Look around church the next time you are in Mass. See how people sway even when they stand alone? Scientists call this movement "postural sway" -- part of the body's unconscious efforts to stay balanced. These micro-movements that adjust

our posture are rhythmic and regulating for our nervous systems. The simple motion reminds our bodies of the months we spent in our mother's womb, gently jostled by her every movement.

Our first rhythms stay with us.

This year I got to visit my own mother on Mother's Day. While my kids ran circles around us, she and I hugged and held each other. Then as if by instinct, we both started to sway.

**"Swaying is our primal rhythm, the instinct to move in order to calm and comfort. To sway is to move to meet the needs of others. Isn't this the heart of family life?"**

I thought of how she had once held me within her, how she must still long to hold me the way I long to hold my own growing children.

We learn this rhythm from God. The book of Deuteronomy reminds us how God has carried us throughout our entire lives like a loving parent: "... the Lord, your God, carried you, as one carries his own child, all along your journey until you arrived at this place" (Dt 1:31). Even when we struggle or turn away, God is always waiting to take us back and lift us up again.

A friend shared a poignant story after attending a funeral for a baby who had died shortly after birth. When she looked around the church during the funeral Mass, she saw so many adults swaying gently as they stood and prayed, as if rocking in solidarity with the grieving parents, working through their own waves of sorrow.

Swaying, like prayer, is one of our core movements, our way of being in the world.

Relationships call us to move and change at every age. We learn the flexibility and compromise required

for marriage. We develop the adaptability called forth from growing children or aging parents. Whenever we find ourselves becoming stiff and rigid in our interactions with family, this may bring a nudge to pray for greater agility, to ask God for the wisdom to adapt to each other's needs.

Summer is a time of transition for families, with weddings, graduations, reunions and the shift from one school year to the next. This is a season for swaying; a time to return to simpler rhythms of family life or to adjust our ways of being with each other.

Children will not always be small enough to pick up and sway, but the adults in their lives will always carry them as they grow. Whenever we pick each other up, physically or emotionally, we can pray for the strength to sway and change together.

How might God be calling you to sway in new ways, to soften your rhythms or change how you carry the ones you love?

*Laura Kelly Fanucci is an author, speaker, and founder of Mothering Spirit, an online gathering place on parenting and spirituality. - OSV*

## SCHOLARSHIPS FOR SEMINARIANS

### The heart and future of the Catholic Church in Sydney.

The journey of a seminarian begins at the family home, where they are lovingly fed, clothed, educated and formed spiritually. After receiving and accepting God's call to the Priesthood, it is then up to the broader family, the Church, to continue feeding, clothing and forming our seminarians as they journey to become our future Priests.

Part of this journey includes:

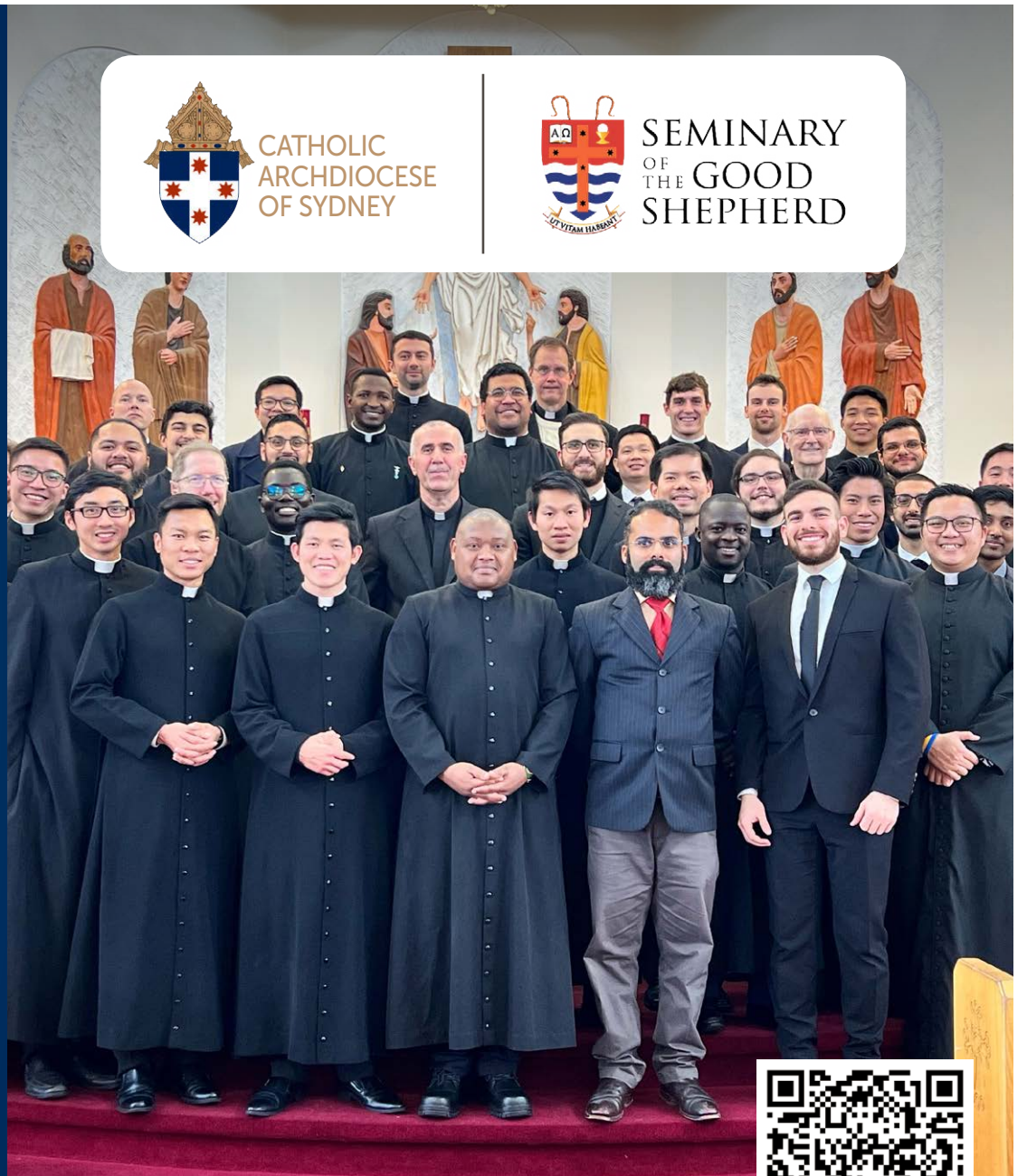
- Rigorous study: which is a double degree in Theology and Philosophy, over seven years, before any further study - either a postgraduate or studies in Rome.
- Living in a well-suited environment for prayer, study and formation which is provided at the Good Shepherd Seminary, Sydney.
- Sporting and recreational facilities - to aid in the personal development and to create an atmosphere of friendship.

To meet some of these expenses of education, accommodation and recreational activity, Catholics in Sydney are invited to consider supporting our seminarians by providing a scholarship of \$24,000 per annum.

Your gift will help provide the financial support our seminarians need to complete their studies in Theology and Philosophy so they can be good instruments in serving the people of God.

By sponsoring a seminarian, you ensure that future generations across Australia continue to receive our Catholic Faith, sound doctrine and pastoral ministry. Please consider providing one of our seminarians a scholarship today, and help provide a Priest for Australia tomorrow.

For more information and a confidential discussion please call Richard Allcock, Relationship Manager, Catholic Archdiocese of Sydney on 02 9307 8443 or [richard.allcock@sydneycatholic.org](mailto:richard.allcock@sydneycatholic.org)



Give now at [ourfaithourworks.org/seminary-of-the-good-shepherd](http://ourfaithourworks.org/seminary-of-the-good-shepherd)

# A fatherly example leads David from shooting hoops to saying Holy Mass

By Fr David Romero CRS

Becoming a priest is not the trajectory that I considered my life to be headed.

Although I was born and raised in a culturally Catholic small town in El Salvador and had received all the Sacraments up until Confirmation by age 9, I was just a cradle Catholic.

I was one who preferred to shoot hoops at the local basketball court rather than altar serve at a daily 6am Mass.

I have always believed in God and had a deep respect and appreciation for the Catholic faith, but despite this, by the age of 17 I was no longer attending Mass.

I had just enrolled in a High School in the US and had to take English as a second language class.

Provisionally, the teacher for this class was a practising Catholic, who, in my eyes, was evangelising through the way that she treated all those within her class regardless of their cultural or religious background.

When I found myself surrounded by classmates of different ethnicities in a big state, rather than those small homogenous classes back home, I started questioning my identity.

After graduating, I joined the workforce and started to sell automotive paint.

My general manager, who was born and raised in the same small town as me, held a deep faith and would constantly bring the faith up in conversation.

With the continuous questions about my identity, and the types of values that I would like to uphold in my life, I decided to go to a Sunday mass at the age of 20.

It was there that I found an outgoing diocesan priest named Fr Mario, who's homilies deeply resonated with me.

These homilies provided a balance between Latin American Catholicism and the Catholicism manifested in the United States.

I needed more profound answers than what he was giving, so I decided to go to confession with Fr Mario.

It was then that he encouraged me to come to Wednesday nights, which was a young adult gathering that encouraged intellectually motivated conversations for college students.

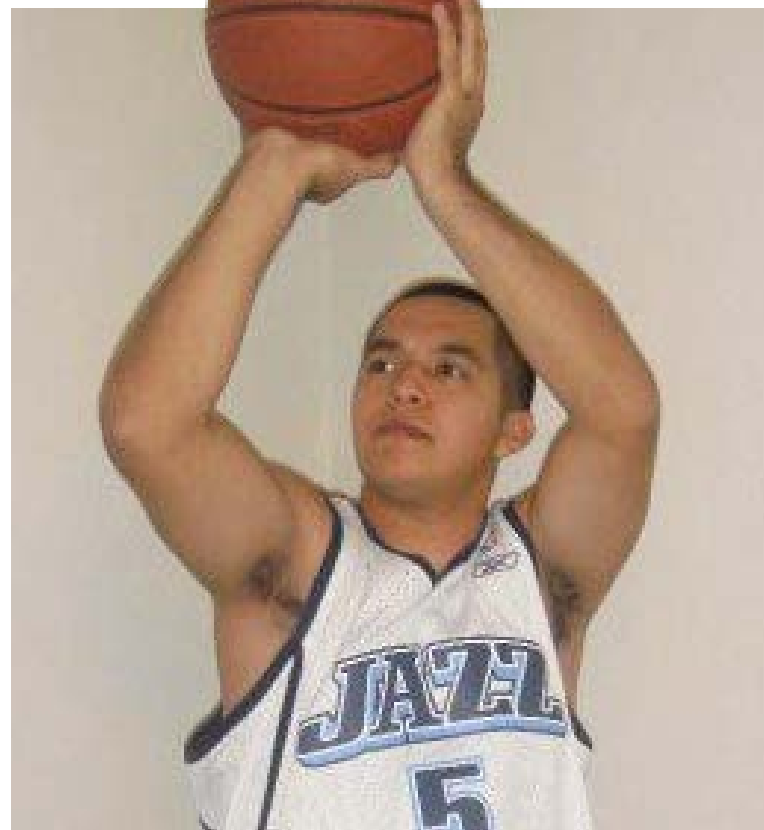
Under this advice, I started attending these weekly theology/philosophy lessons, and eventually attended weekly Sunday mass.

At age 22, I considered going to university to study teaching with a Spanish major and minoring in philosophy and theology.

It was then that I realised that I was striving to be like Fr Mario and, at the age of 23, I recognised that I may have a calling to priesthood and actively started discerning.

I got into contact with the archdiocese of Galveston- Houston and began attending regular discernment meetings.

There was a sense of peace as I looked around and saw the num-



preferring basketball over Mass in his teenage years, Fr David found his vocation through the paternal love given to him by his parish priest and those religious in the Somascan community. PHOTOS: SUPPLIED

ber of young men going through this discernment.

The priest giving this talk suggested attending daily mass, confiding in a spiritual director and building up a prayer routine.

I was afraid, and I made these fears known to my parish priest, who then became my spiritual di-

rector, to which his response was "God is calling you to a service in the church, don't be afraid it could be priesthood, or it could be something else".

This put me at ease, and I vowed to do everything in my power to determine whether I truly have a call.

This included attending a voca-

tional retreat in Dallas Texas, which is where I first encountered the Somascan Fathers.

As I lost my father when I was young and my mother was always working, I felt a sense of connection to the Somascan Fathers and noticed that I was deeply drawn to this charisma and mission of taking care of orphans and abandoned youth.

Following this retreat, I came to know that the Somascans had parishes in Houston - where I was living - and I attended a Come and See.

It was through this that I came to learn of the heavy pastoral involvement of the Fathers within the Hispanic community, and it brought me great joy that I was able to assist them during my first step of formation and through my discernment.

Despite my best efforts at trying

to avoid my calling to the priesthood, and through the constant paternal affirmation of the Somascan Fathers' in Houston, I flew to Italy to continue my formation as a novice at age 26.

I continued to build deep and meaningful relationships with the Somascans responsible for our formation as well as my fellow novices which further encouraged my decision to pursue this calling.

Throughout my studies, I was constantly exposed to numerous mission and outreach experiences that involved helping the abandoned or outcast members of society.

It was through these constant experiences that I grew more at peace and was affirmed of my vocational calling to be a Somascan Father.

For more information: [admin@stjosephmoorebank.org.au](mailto:admin@stjosephmoorebank.org.au)



# Serving the sick with compassion even at the risk of one's life



Camillians in Parramatta & Sydney. Top L-R. Fr Michael Gimena, MI, Fr Domingo Barawid, MI, Fr Renante Sentillas, MI, Fr Remegio Jamorabon, MI, Fr Marcelo Pamintuan Jr, MI. Bottom L-R Fr Ruben Mandin, MI, Fr Diosdado Haber, MI

An order dedicated to preach the Gospel and heal the sick - that is the Order of the Ministers of the Infirm (MI), also widely known as the Camillians. The Camillian Order was founded in 1582 by a man named Camillus de Lellis, now Patron of the Sick, Hospitals and Healthcare workers, who dedicated his life to serving the sick despite suffering from an incurable leg wound himself.

### *The Order of the Ministers of the Infirm (MI), a.k.a. Camillians*

The Order of the Ministers of the Infirm (MI) is a religious order of men dedicated to the apostolate to the sick. Our order was founded by St Camillus de Lellis in 1582, hence we carry with us the title "Camillians". The typical Camillian religious can be identified with a black or white habit adorned with a big red cross.

Our mission is to preach the Gospel and heal the sick. As Camillians, we are uniquely committed to the health care world by spreading the Gospel values in the health care system through the expression of our fourth vow: serving the sick with compassion and serving them even at the risk of one's life. Currently, we are present in 42 countries all over the world, working in hospitals, clinics, HIV-AIDS centres, parishes, hospices, and slums.

Our Camillian spirituality has two tracks: firstly we identify ourselves with Christ as He gave his love and compassion to the sick, and secondly we identify the sick with Christ Himself, serving Christ as we serve our sick brothers and sisters.

*"We, the consecrated men of the Ministers of the Infirm, attentive to*



### *Our Lady Health of the Sick*

*the signs of the time, commit ourselves to proclaim the Gospel of the Merciful Christ by serving the sick in the totality of their needs and in communion with the Church."*

### *Our Patron, St Camillus de Lellis*

St Camillus was born in 1550 in Italy. In the early years of his life, he was known to have a bad temper and as a man of violence. He also suffered from a gambling addiction that eventually impoverished him. At the age of 25 and on the Feast of the Presentation of the Lord and the Purification of the Virgin Mary, he was converted and decided to live only for God.

In his conversion, he sobbed. Beating his chest violently, he cried out to God and said, *"Lord I have sinned! Forgive this sinner! O miserable and unhappy me who for so long a time did not know you, my God, and I did not love you! Give me time to do penance and to weep for my sins for a long time, until I have worked*



Camillians in Brisbane. L-R. Fr Ignasius Sibar, MI, Fr Jose Eloja, MI, Fr Rodel Enriquez, MI.

*away every mark left by them with my tears...no more world...no more world!"*

St Camillus consecrated his life to the care of the sick and the reform of healthcare. He is now the Patron of the Sick, Hospitals, and Healthcare Workers. He passed on a great legacy founding a "new school of charity" in the humanisation of the healthcare system.

We also hold Our Lady Health of the Sick as the patroness of our order, who St Camillus venerated.

### *Camillian Presence in Australia*

The first Camillian presence in Australia was established in 2002 at the Sacred Heart Parish in Westmead, New South Wales. Since then, we have grown in our pastoral and parish ministries, serving across 13

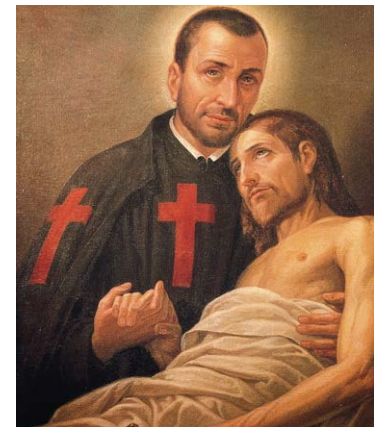
hospitals and parishes within New South Wales and Queensland territories.

### *New South Wales*

- Westmead Hospital
- Westmead Children's Hospital
- Blacktown Hospital
- Mount Druitt Hospital
- Royal Prince Alfred Hospital
- St Joseph's Parish Camperdown

### *Queensland*

- Mater Hospital
- Royal Brisbane and Women's Hospital
- St Andrew's War Memorial Hospital
- St Vincent Private Hospital
- St Vincent Aged Care
- Prince Charles Hospital



St Camillus de Lellis (Feast: 14 July)

Within Australia, we also have lay organisations whose members are those who dedicate themselves to extend Christ's love and compassion to serving the sick and the poor in collaboration with the Camillian religious brothers, sisters, priests, and nuns.

These lay organisations include the Lay Camillian Family and the Camillian Disaster Services. Currently, the Lay Camillian Family has grown to three chapters: Sydney, Parramatta, and Brisbane.

Their service to the poor and the sick includes the visitation of the sick, ministering of the Eucharist, facilitating fundraiser activities for disaster-stricken communities, and more.

Altogether, the Camillian community, both religious and lay, work hand-in-hand to serve in the spiritual, medical, pastoral, and humanitarian needs of people, witnessing to the merciful love of Christ for the poor and the sick in word, deed, and sacrament.

# DARE TO *Care* BE A CAMILLIAN



**Contact our Vocation Director**  
Fr Renante Sentillas, MI



**Email**  
[camillianvocationaustralia@gmail.com](mailto:camillianvocationaustralia@gmail.com)



**Phone**  
(02) 9557 1181



**Address**  
St Joseph's Catholic Church - Camperdown  
2 Missenden Rd, Camperdown NSW 2050



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invites you to support the  
work of the Church in

*Mongolia*



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