

# The M.U.S.E.U.M.

A magazine of the Society of Christian Doctrine, founded by Saint George Preca



Issue 8, September 2010

**MARY MACKILLOP STATUE**

By Judith Rolevink in Mary MacKillop Plaza, Victoria Square, Adelaide

The

# M.U.S.E.U.M.

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*The spirit and vision of George Preca*

*The M.U.S.E.U.M. is issued biannually for friends and associates of the Society of Christian Doctrine in the Australian Region. M.U.S.E.U.M. represents the first letter of a prayer in Latin, Magister Untinam Sequatur Evangelium Universus Mundus translating Divine teacher, may the whole world follow the Gospel.*

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# Road to Sainthood

## CANONISATION OF MARY MACKILLOP

The preparations for the celebrations in Rome, are well under way with the canonisation to occur within the next few weeks. There is a high level of excitement in Australia and in Rome as so many prepare for the recognition of Australia's first canonised saint.

The Church does not make saints – it recognises a saint. Canonisation is the act by which the Holy Father declares in a definitive and solemn way that a Catholic Christian is actually in the glory of God, intercedes for us before the Lord and may be publicly venerated. Canonisation is a double statement – about the life of the person and also about the faith of the people who associate themselves. They are as much a part of the canonisation as the person who is being recognised.

In Rome, there are three main celebratory events:

On **Saturday, 16 October**, there will be a celebration of Mary's life in Drama, Song and Dance prepared by the Australian Catholic University, followed by a vigil of prayer and reflection prepared by the Canonisation Liturgy Committee.

On **Sunday, 17 October**, there will be the solemn ceremony in St Peter's Square beginning at 10.00am but preceded by a formal introduction to each of the six blessed to be canonised.

On **Monday 18 October**, at 10.30am, there will be a Mass of Thanksgiving for all pilgrims who have travelled for Mary MacKillop at the Church of St Paul Outside the Walls.

Pope John Paul II said of Mary MacKillop at the beatification ceremony in the Sydney Domain, January 1995, "*Because the love of God which inflamed her heart, she*



*tenaciously defended the weak, the poor, the suffering and all those on the margins of society."*

This year we reflect on the hundredth foundation of the women's movement in the SDC, established in 1910. The motivation in their foundation being for the education of the whole person. There is a challenge here to those who are in need of the gospel daily in their lives. The same challenge is open to us; to remove the veil of ignorance and educate in the gospel values. Mary MacKillop is an exemplar of this. It is this vision that we acknowledge in canonisation.

We share this joy on the occasion of the canonisation of Mary MacKillop with the Sisters of St Joseph and the Australian Church.

*We greet you Mary MacKillop  
You were filled with faith and zeal  
You trusted providence in good and bad times  
Intercede for us, our Australian saint*

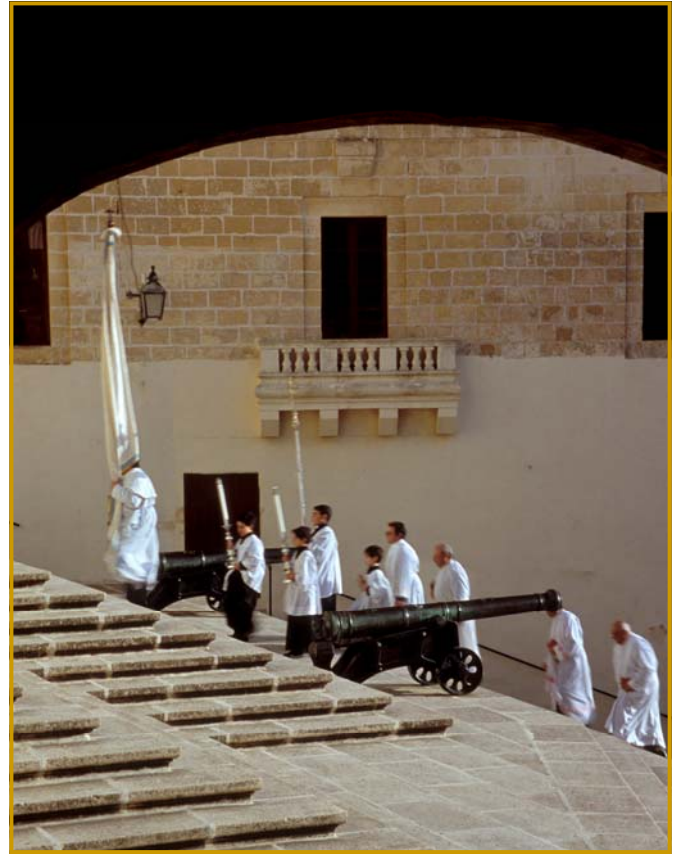
# Reinvigoration of Malta's Catholic Mission

A recent survey which showed that attendance of Sunday Mass had dropped to fifty-three percent of the population, an eleven percent drop in ten years. The trend is more pronounced among the growing generation – only thirty-seven percent of 15–24 year olds attend Sunday Mass.

But in recent times the outlook for Malta's catholic Church has suddenly brightened. Two significant events have buoyed the Church. First, the new archbishop appointed in 2007, Archbishop Paul Cremona. Cremona blazed into the public spotlight with genuine warmth, a youthful bounce, and wide smiles. Cremona engages journalists in reasoned debate; he presents himself as a listener; and he uses his lucid intellect and vivaciousness to mesmerise participants and journalists in live TV debates, as well as hooking viewers at home.

The second boost is the canonisation of Malta's first saint. St George Preca has long been revered in Malta for conceiving and establishing the Society of Christian Doctrine – an outreach organisation that teaches the practicalities of living according to the Gospel in catechism classes in centres found in all towns in Malta. The classes are led by trained lay people and the vast majority of young students in the Maltese Islands attends these teachings several times a week, and also partake in outings organised by their tutors. The organisation has now even centres in Australia, England, Kenya, Peru, Albania and more recently negotiations are well under way for new establishments in Poland in 2011 and Cuba in 2012.

Fr Preca, died in 1962, and his announcement of canonisation made front-page news in Malta, as befits a country that is probably the most devout Catholic country in the world. An event of this magnitude has deep impact in Malta; it makes the Maltese proud. This is because Malta, a tiny and young country (the country



*A street procession of a Catholic event outside the Gozo cathedral, symbolically protected by the knights-era cannons.*

has only been independent since 1964 in its whole history), has to struggle to gain respect and recognition – and hence, when a Maltese gains international fame, in any area whatsoever, all Maltese feel a well of pride in their heart.

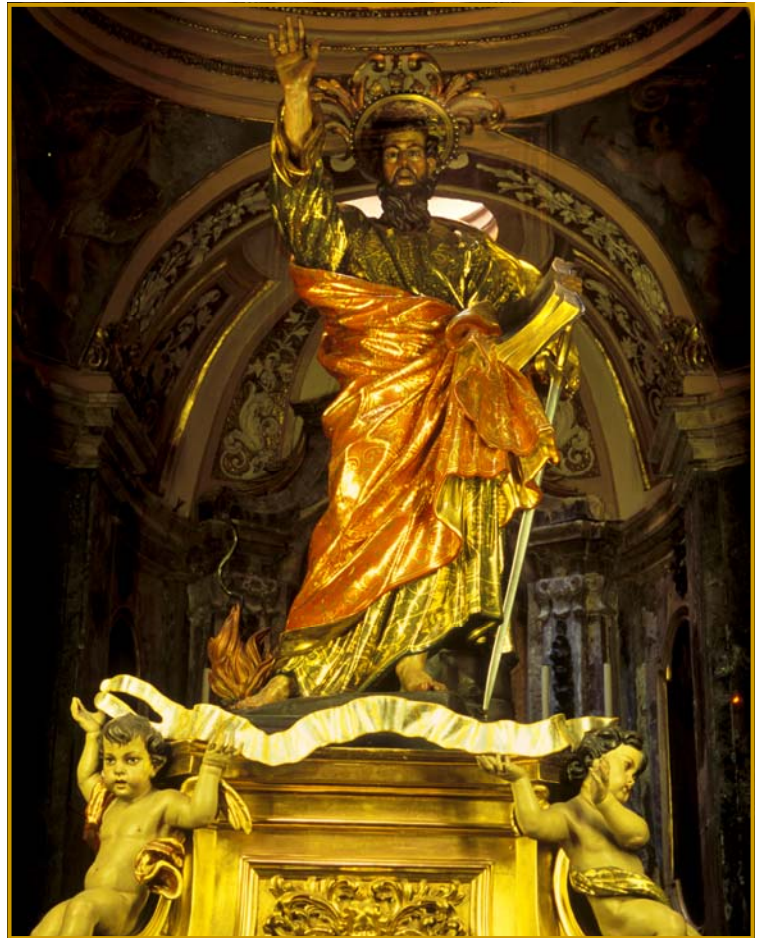
So these two events have renewed the image of Malta's Church. For many years the Church had been under assault by liberal journalists seeking to undermine the political and cultural power of the Church. So the media at large has been setting the perception that the Church is out of touch with the time, an anachronism in Malta's rapid economic and social liberalism of the past two decades. However, these events which occurred in 2007 have countered the perception of irreversible malaise. That makes a big difference, for the Maltese Church can easily recover its traction given the Church's deep historical roots. The



*The Ta'Pinu Basilica, Gozo*

survey on Sunday Mass attendance just gives us a 'snapshot figure', but it doesn't show the larger picture.

For the larger picture one has to consider the history of the Church, and how it gained its historical legitimacy. Maltese Catholicism is as old as St Paul, who sowed the seeds of Christianity by his teachings in 60AD when he was shipwrecked in Malta (on his way to Rome, where he was eventually martyred). But the extent of Christianity in Malta in the subsequent centuries is unclear from the historical record, and if we have to find one point when Malta's catholicism raised its tempo it would have to be 1530 when the Knights of St John (now called the Knights of Malta) took possession of the islands. These religious warriors came to Malta in retreat after the Ottomans beat them out of Rhodes, and the frontline in the then Muslim-Catholic struggle shifted to Malta.



*Titular statue of St Paul in St Paul's Shipwreck Church*

The Knights felt the need to radicalise the Maltese so that, when Malta would be attacked, the Maltese would be willing to fight the Ottomans. One has to remember that the Knights numbered just several hundred individuals, and they had to rely on the manpower of a poorly-trained Maltese militia in a major war, so they had to do two things: train the Maltese in fighting capabilities, and instill in them a willingness to fight the militarily-superior Ottoman army. To achieve the latter, the Knights and the clergy engaged in subtle indoctrination designed to bolster the Maltese' courage in the face of the powerful of the Ottoman Empire. The Knights and clergy did this by parallel propaganda: on the one hand the Muslim fighters were depicted as brutal savages, and on the other hand the beleaguered Maltese peasants were over and over again saved from the Muslims by the intervention of God, whether direct or indirect. There are hundreds of legends that served these purposes. In one famous legend, for example, a young peasant girl was working in

the fields when Muslim corsairs overran her village. She fled towards a chapel, and hid in a nearby cave with the raiders in hot pursuit; but as the girl ducked into the cave the Madonna caused a spider to weave a web spanning the narrow opening of the cave, and when the marauders saw the intact web they did not check inside the cave. Many of these legends mentioned Dragut as the chief pirate, and this Dragut wasn't an imaginary figure: he was one of the leading generals in the Ottoman army. (When the Ottoman invasion did arrive, in the Great Siege of 1565, the Maltese repelled the invaders after six months of fighting thanks to sheer courage, luck, and good strategy.)

The Church continued to garner more legitimacy in subsequent centuries, especially in the eighteenth century, this time at the expense of the Knights. By that time Malta had been completely fortified, and was considered militarily impenetrable, and Knights became increasingly debauch. This led



*Damask, the golden altar, and silverware decks out the chancel of the parish church in Xaghra, Gozo*



*Good Friday pageantry and processions recreate the biblical events in many towns*

to estrangement between the Knights and the clergy, and the Maltese too became increasingly hostile towards the Knights' arrogance. The Church at the time had extra-legal powers, like a state within a state, and it undermined the Knights' rule by encouraging people to place their property under its jurisdiction, and in so doing the people were automatically exempt from military service, tax payments, and the civil courts. This situation led to a protracted power struggle between the Knights and Church authorities that, at times, led to open violence (once, for example, some Knights tried to assassinate the Inquisitor, and in 1775 a group of priests launched an uprising, which failed, and the Knights brutally beheaded the ringleaders, who were all popular priests).

In this way, throughout much of Malta's history, the Church became synonymous with the pains and hopes of the proletariat.

(To mention St Preca again, for example, he wrote and preached in Maltese, a fresh contrast to the Maltese oligarchy and their imperial masters, the British, who squabbled in English or Italian about whether English or Italian should be the national language.) Fr Joe Bezzina, a priest and an eminent historian, told me once, "Without doubt, the Church in Malta is so powerful because it always took the side of the populace in the troubled history of this nation." This has given the Church a solid historical legitimacy, and recent history has to be analysed in this larger context. That there is more criticism of the Church, especially in personal issues, in fact proves that people still feel part of the body of the Church – it means that people are engaging the Church in this criticism, and not ignoring the Church. There are other indicators that the Church's eminence isn't shaken; the annual Catholic town feasts that commemorate parish saints – that serve to reaffirm the centrality of the Church in

community affairs and identity – continue to grow and the funds raised at the community level for the feasts continues to increase.

On the other hand, the decline in Mass attendance is also a worrying indicator as eventually, in a generation or two, the lack of regular catechism-teachings that Mass offers will lead to a disconnect. And, in a society that is more pluralistic and more aware of civil liberties, the Church is losing the argument in certain issues such as divorce. For now, no mainstream Maltese politician dares come out in unequivocal favour of introducing divorce in Malta, but this situation might change as more people accept the civil-liberties side of the argument. So the Church needs to re-engage a section of the population, especially young people, in more reasoned debate, and Archbishop Cremona has made an excellent start in doing so.

Victor Paul Borg



*Sunset, Xewkija, Gozo*



*Elaborate tombstones, statues and baroque Catholic motifs fill Addolarata Cemetery, Malta's largest cemetery*

# The Mission of St George Preca Continues in Kingston, Canada

During his lifetime Fr George Preca wished that the work of evangelisation extend beyond the shores of Malta. Some initiatives did begin in Canada following the wave of Maltese immigration to this country in the 1950 and 60s, but with no definite outcomes.

Following the canonisation of Fr George Preca on 3 June 2007, a series of spiritual initiatives were undertaken in the parish of St Paul the Apostle, Kingston, Ontario, Canada. These have been promoted by a relative of St George Preca, Tony Vella with the blessing of the pastor of the church, Fr Leo Byrne.

The congregation in this parish is diverse with very few Maltese. Many parishioners are from Ireland, Philippines, Portugal and Scotland to name a few.

Following the canonisation, a permanent portrait of St George Preca was erected in the sanctuary, together with the other great saints of the Church, the Virgin Mary and St Joseph.

Special initiatives were instituted for a five year period where a theme is developed and are held on the Sunday following the liturgical feast of St George Preca, which is 9 May. During the 9.00 am Mass, the theme for the year is commissioned and put into action.

In 2008, the initiative was dedicated to the honour of the men and women serving with the Canadian Armed Forces and deployed to Afghanistan. Laminated commemorative prayer cards and Verbum Dei medallions were donated to the deploying chaplain from Canadian Forces Base, Petawawa, Ontario.



*Tony Vella pictured with current and veteran members of the Canadian Armed Forces*



*St Paul the Apostle, Kingston, Ontario, Canada*

These were distributed to combat and support personnel that were deployed.

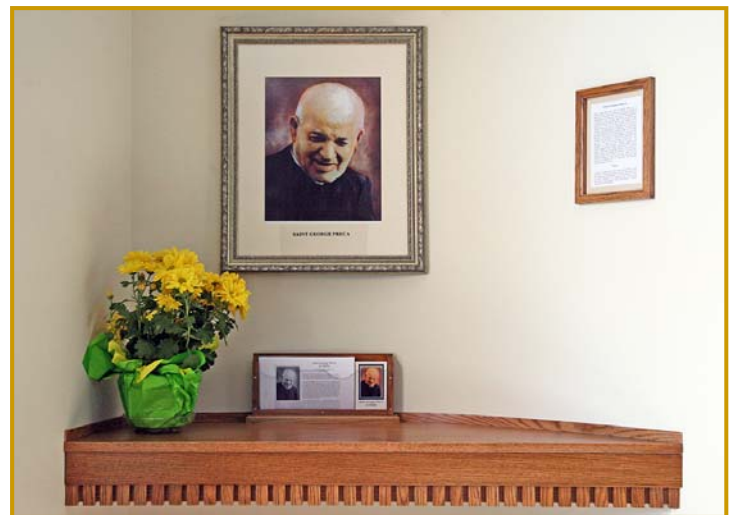
The Mass included an invitation to current and veteran members of the Armed Forces in uniform, singing the Canadian National Anthem in the church and brief information on St George Preca by Fr Byrne. A presentation of the portrait of St George Preca was presented to the Chaplain of St Francis of Assisi Chapel at Canadian Forces Base, Petawawa.

In 2009, the emphasis was on the laity, which included an article written on the role of the lay people in the Church. This article appeared in the church bulletin and distributed after all weekend Masses along with St George Preca prayer cards.

And in 2010 the spiritual initiative was dedicated to religious life and in particular the priesthood.

The plan for 2011 is for the sick and 2012 will be specific to children.

Other activities outside of the feast are currently being worked on. They include presentations on the Life and Mission of St George Preca to the, Algonquin and Lakeshore Catholic District School Board in Kingston and neighbouring municipalities, the introduction of keepsake Nativity Scene for



*Shrine to St George Preca at St Paul the Apostle parish church*

school children, handcrafted nativity scenes in churches for Christmas Eve Masses, the Procession with Baby Jesus at St Paul the Apostle Parish, the design and printing of Holy Week colouring book for children *et cetera*.

The options are endless and due to Tony Vella's commitment to task, we can be assured that the spirit of St George Preca is alive and well in the parish of St Paul the Apostle, Kingston, Ontario, Canada and beyond.

# Under the Grill

## with Rev. Kevin Dance cp

### A VOICE FOR THE VOICELESS

**Rev. Kevin Dance** is the representative for Passionists International at the United Nations. Rev. Kevin was the first Passionist appointed to this position, a great recognition of his talents and capacity.

Passionists International has been present at the United Nations as a Non Government Organisation (NGO) since 2002. The Passionist charism centres on God's inclusive love, reconciliation and a passion for life. As Jesus tore down walls and offered a new place for all of us to stand together, Rev. Kevin and Passionists International are committed to be agents of change, inspiring people to new levels of public service. Their aim is to bridge the chasms of ignorance, fear and misunderstanding that plague our world; to be an example of interfaith dialogue, cooperation and respect.



*Rev. Kevin Dance on a panel on Migration*



1. During your time as Provincial of the Passionists in Australia from 1991 to 1999, what was your particular focus for the Congregation ?

We engaged in a period of reflection to set our strategic priorities for the immediate years ahead. It was a great time of communal discernment. From our strategic plan I quote:

*“As we prepare to refocus our lives and mission as Passionists we do it within a church and a society in the grip of deep change. The church is experiencing rapid change and traditional parish structures seem close to collapse. ....Many traditional structures of society are at breaking point. Many people feel their lives are out of control as they struggle to make sense of the changes. Society risks becoming polarised and there are increasing signs of racism.*

*....We, Passionists, were founded in a time of chaos...founded for the work of the renewal of the Church. Our founder identified as “the poor” those who had lost their story and who did not know of God’s love for them....At this time the call to us in evangelising efforts seems to be to offer formation in spirituality, prayer and leadership, so that people might find a new way of being church”.*



**2. How did the Passionists' involvement with the United Nations emerge and what led you to be part of that?**

Passionists made the decision to engage with the United Nations at our 2000 General Chapter in Brazil. The Chapter theme: **“Passion of Jesus, Passion for Life”** unfolded against the backdrop of the rapidly growing phenomenon of globalisation. This, along with John Paul II’s constant call to find other *areopagi* within which to announce the new evangelisation, encouraged us to look at alternative places of influence. The UN - the place where international policy is forged - caught our attention. The chapter called us to work for justice as an integral part of our charism as Passionists.

I was asked by our central leadership if I would pioneer the work of building a relationship between the Passionist Family and the UN. We wanted to bring our particular world-wide experience of ministering among people, many of whom are forced to live in poverty and without justice, into the policy-making processes of the UN. Today, Jesus would likely be found, not only among the doctors of the law in the Temple, but also among the representatives of nations as they try to hammer out policies to address the most urgent challenges facing our people and our earth.

My involvement in leadership in Australia and my enduring concern that justice be done to our indigenous sisters and brothers, led me to look to global possibilities for justice.



**3. What is the particular spirituality of the Passionist congregation which gives purpose to being there?**

The Brazil General Chapter says: *“Life, born from the cross, was the key for understanding all of the Chapter’s work under the dual aspect of ‘memory’ and ‘prophecy’. As memory, it drew our eyes to the cross from which new life flow; as prophecy it asked us to look at the tasks of the new millennium with the eyes of Jesus Crucified”*

To be a Passionist today requires that we are passionate about life in every one of its stages and in all of its dimensions. This includes a passionate commitment to care for, to promote and protect life from the womb to the tomb and every part of the biosphere.



**4. What kinds of efforts has Passionist International been engaged in at the United Nations?**

I arrived at the UN in time for two world Conferences – sustainable development (environment) and the other on financing for development. I followed both these processes. The international community must find the finance to address the dream of removing crippling poverty and to build a just and fair development. It is useless to have grand plans or healthy people on a sick planet.

We have also focused on areas that our Chapter described as being crucified by unjust structures: Indigenous peoples, people in the occupied Palestinian territories, people who are forced to live in poverty, women and migrants or refugees.



*Rev. Kevin Dance participating in a UN assembly.*



5. **Pope Paul VI statement in New York in October 1965 - speaking in French, he said: "*Jamais plus la guerre !*" (Never again war). While the world has not fully appreciated this statement, can the United Nations really make this difference in our time?**

It is important to remember that, like a chain, the UN is as strong as its weakest link. It relies on the free cooperation of its 192 member states and works on consensus. So the pace of change will be inevitably slow. It is hampered by some historical decisions such as the power of veto that the permanent members (P5) of the Security Council, granted to themselves. Because of this, strategic decisions that should protect or enforce peace and security, are too often based on the commercial interests of one of the Permanent Members in the country that is experiencing conflict.

There is a serious effort to reform and make the UN machinery more streamlined and efficient. One recent improvement has been the creation of the Peace-Building Commission - charged with providing a country emerging from conflict with the help needed to build or rebuild the infrastructure and institutions to help prevent it falling back into conflict. Research shows that a country will fall back into conflict within 5-10 years if it does not receive help to rebuild and address the causes of conflict. So it is money well spent. The help is tailored to the specific needs of the country.

*Question 5 (cont)*

At present the UN is negotiating a legally binding Arms Trade Treaty to stop irresponsible transfers of arms and ammunition that fuel conflict, poverty and serious human rights abuses. Small arms and light weapons cause the majority of deaths in the world. But there are some green shoots of hope. In the midst of the madness of the "war on terror", of the mutual stereotyping, Islamophobia etc., the Presidents of the USA and of Russia are making tentative steps to cut back their nuclear stockpiles.



6. **There has been some negativity concerning the role of the United Nations on the world stage; given global complexities; any thoughts?**

There is no institution (this is highlighted by the current crises arising from within the church itself) that is above scrutiny. The UN is no exception. It is subject to the same power struggles, ambition, liability to act without integrity, corruption etc.

Hence our NGO presence as carriers of the voices of the poor, of the people, into the halls of power is necessary to keep calling the government representatives to recall the founding vision of the UN – peace and security, through development and respect for the human rights of every person.

As Cardinal Sodano said, "If the UN did not exist, we would have to invent it." That does not in any way deny its shortcomings or its need for constant reform and strengthening.



*Rev. Ray Sanchez, Mary Ann Strain and Rev. Kevin Dance at the UN General Assembly Hall*



Rev. Kevin Dance with Rev. Gilbert Otieno CP from Kenya



**7. How has the work you do with the United Nations affected your life?**

I think I am beginning to understand what is meant by the expression "Think globally; act locally". I am coming to see that the Holy Spirit of God is the boundary breaker who works within and through the most unlikely alliances. I appreciate more the wonder-full variety and complexity of culture. I see more clearly how religion and faith can be instruments of reconciliation, or agents of division. We must do our bit so our different faith paths converge to create a world of peace and mutual trust.

As UN Secretary General Annan said: "Men and women of faith are crucial to the United Nations... You can help bridge the chasms of ignorance, fear and misunderstanding that plague our world. You can set an example of interfaith dialogue, cooperation and respect". Faith has something precious to add to the mix of the UN.

*Thank you Rev. Kevin for  
sharing these thoughts  
with us.*

*We appreciate your time.*

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# ‘God Does Not Make Rubbish’

## Rev. Robert Galea

Hundreds of thousands of young people gathered and millions more watched on television, as the deeply devotional Stations of the Cross were enacted through the streets of Sydney during World Youth Day 2008.

Beginning in the afternoon, the event concluded as darkness fell with the scenes of Jesus’ Crucifixion and his body placed in the arms of his heart-broken and afflicted mother, Mary, who witnessed after 33 years the prophecy of Simeon when Jesus was presented in the Temple as an infant, that *‘a sword of sorrow would pierce her soul’* (Luke 2:35).

The vast crowds were brought to silence, the lights of Sydney formed a dramatic backdrop as a young man sang the song *‘Above All’*, composed by Paul Baloche and Lenny Le Blanc. The young singer was Robert Galea, a world renowned performer and composer, and a seminarian from Melbourne. God had performed great miracles of conversion in Robert’s soul and life to bring him to this heart-stopping performance.

Robert Galea’s teenage years were years of rebellion and loss of faith in God, culminating in a startling conversion which brought him most dramatically to discover the God of Love for whom he had been searching and to place this God at the pinnacle of his life.

Robert, the eldest of the three children, grew up in the family home in the town of St Andrews, in Malta. He was born on 14 November, 1981 and attended St Edward’s College in Bormla. When he left school he studied at university where he graduated in commerce in 2002.

Despite this seemingly successful and happy story of achievement, these years were full of deep personal conflict for Robert.



At the age of 14 he began a gradual process of failure to accept himself. He led a life of rebellion, bitterness and hatred, abandoning his family and staying with people who he thought accepted him but who in fact laughed and ridiculed him. These so-called friends introduced him to a life of physical and unlawful violence.

By the time Robert was 16 his condition had worsened dramatically, brought about by his refusal to accept himself for what he was, and this led to a life of lies, cheating and further violence. His family relations were almost non-existent and his lying became worse until he had nowhere to go but hide in the family home to keep him away from his so-called friends. From this point he entered into deep despair, further violence and

hopelessness. But there is an old saying that God writes straight with crooked lines. For Robert Galea, the very crooked twisted and troubled lines of his 16 years were about to be made straight, understandable and of great benefit to himself and the thousands of people whom he would begin to touch.

One day, one of his better friends invited him to a prayer meeting. His first inclination was to say 'no'. Then he concluded that by attending he might gain something and he felt there was nothing further he could lose. The main speaker at the prayer meeting described God as a friend, something Robert had never even thought of. Yet the message hit home, because at this muddled and troubled point of his life he was desperately in need of sincere friendship.

He went home deep in thought. He needed someone to talk to; and who better than this God who was supposed to be his friend? He went to his room, sat on a chair, pulled up another chair, invited God to 'sit down' and began to talk to him.

As he talked, he felt God's warm presence reaching out and holding him. At that moment a miracle of conversion took place and his bloodthirsty attitude towards the world began to change. Sitting there conversing with God he began to feel just how loved and accepted he really was, contrary to his violent self hatred over the past 16 years. His attitude to the world and his fellow human beings also began to change.

Up to this point in his life, Robert had always had a consuming love of music and the composition of songs. Now he started to follow God, to attend prayer meetings and had a strong desire to fully serve his Creator, particularly by using his musical gifts.

Robert's music and his new-found love of God directed him to Italy. While there, he met a priest whose life had a deep impact on him. This priest's ministry, together with the fact that he had been called to become 'another Christ', led young Robert, gently at first, then more insistently to take notice of Christ's call

for him to become a priest. For the first time in his life he found he was secure and did not feel worried about giving up such things as his music and his work among young people so as to respond to the loving call of Christ and the priesthood.

Experiencing a very powerful force working within him and deepening his faith, he returned to Malta, applied to enter the seminary, and was accepted.

At the same time many opportunities presented themselves to spread his love for God through his music. Robert recorded his first CD of music and lyrics which he composed. To his own surprise and that of many of his friends, his music proved very popular in Malta and influenced many young people to change their lives and turn to God. While still in Malta he recorded his second CD, which again was met with great acclaim.

After a year at the seminary, as a part of his studies, he was directed to travel overseas for pastoral experience, particularly with young people who were deeply attracted by his practical love of God and his outstanding musical talent — a far cry from the rebelliousness of his younger years.

When he came to Australia he experienced a different type of priesthood. Just as God had directed him over the years to give up his rebellious and self-destructive ways of life, in Australia he experienced another radical change of heart. His heart was on fire with love of God to do whatever God asked.

The answer came loud and clear when he was attracted by the great spiritual ignorance of Australians who knew little if anything about God, particularly young Australians who were experiencing the same lack of direction and self doubt which almost ended in spiritual and material disaster for him. He saw his God-given gift of music as the fruit of his prayer and decided, if God wanted him, he would continue his studies for the priesthood in Australia.



*Robert Galea with Most Reverend Joseph Grech at Robert's elevation to the Diaconate in Bendigo*

While settling down and prayerfully choosing his future life direction, he became firm friends with another Maltese man who had made his home here. This dynamic man was Most Reverend Joseph Grech, who had been ordained a priest and been made an auxiliary bishop in Melbourne. He was now the Bishop of the Diocese of Sandhurst (Bendigo). As spiritual leader of this diocese, Bishop Grech, had given new life to his charge and happily saw the number of young men offering their lives to study for the priesthood increase dramatically.

Bishop Grech accepted Robert as a student for the priesthood in his diocese. Robert continued his studies at the Victorian regional seminary in Melbourne and was ordained a deacon by Bishop Grech in Bendigo in November, 2009. He will be ordained a priest at St Julian's Church, Malta on 5 November 2010.

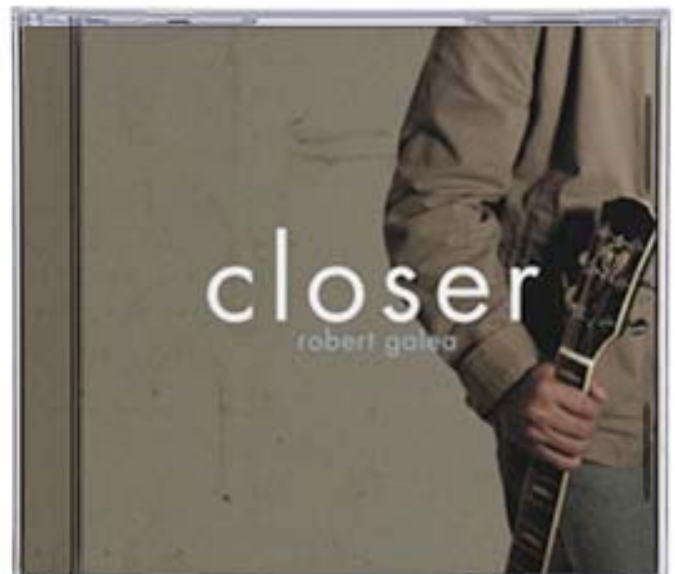
Robert has a great capacity for giving his life and talents to his God of Love. Besides a heavy schedule of study, he maintains his work of outreach among young people as well as to those in prison. This is extended by his musical compositions, singing and the production of a third CD due to be released later this year.

After many years without God in his life, this young man is consumed with the desire to influence thousands of young people worldwide to wake up, acknowledge God's great love for them and return that love by using their talents to the full.

For his first album, 'Closer', which consists of 10 spiritual songs, he had the intention of using his many talents to make others realise that Christian music has so much to offer, particularly when others are confronted by the secular world's negative and atheistic messages.

The enthusiastic welcome given to this work encouraged him to produce another album, 'What a Day', which echoes his strong belief, as held by that person in the prayer group in Malta and the priest who influenced him so deeply in Rome, that changed Robert's life and made him a strong and devoted follower of Jesus Christ.

In addition to his albums, Robert has now also toured many countries, including Australia, spreading God's message of love and his determination to be the hands, feet and voice of Jesus. His fame as a singer, composer and musician influenced the World



*Robert Galea's first album - Closer*



*Robert Galea's second album – What a Day*

Youth Day organisers to invite him to join Guy Sebastian, Amelia Farrugia, Paulini and others to sing the international version of the official theme song, 'Receive the Power'.

Even his Bishop and fellow countryman, Bishop Grech, has not escaped this young man's God-inspired enthusiasm. Together they composed the song, 'God Does Not Make Rubbish' which Robert sings and Bishop Grech preaches on a simple youth theme. This song and homily is not on an album but is available on the internet from iTunes.

Jesus changed the lives of such great saints as Francis of Assisi and Ignatius of Loyola, and thousands of others over the centuries. For many who had been indifferent or unbelieving of God, he converted them to be strong heralds of the faith through his love for them, which in turn went out to others. As such Robert continues to look to the saints as models in living the gospel truth. In 2007, his home country of Malta received its first saint, Saint George Preca to whom Robert has a devotion. Robert was an altar server at the Canonisation Mass of Saint George Preca in St Patrick's Cathedral, Melbourne. He also included Saint George Preca in the litany at the celebration of his elevation to the diaconate.

Robert Galea remains on fire for his God in a passionate way and God in turn is using his faith, his vibrant and engaging personality and his creative musical ability to help change the lives of thousands.

We make it our prayer that this young man, as he grows closer to God as a priest of Jesus Christ, will enable many young men and women who are searching for peace and fulfilment to throw off the weight of materialism and put on the armour of Christ, knowing, accepting and believing that 'God does not make rubbish'.

Br Michael McMurray CCS



*Robert Galea performing in Malta*

*This article has been reprinted with permission of Br Michael McMurray, CCS, editor of 'Contact' magazine, published by the Confraternity of Christ the Priest, an Australian-founded, home missionary Society of Priests and Brothers.*

*This article is also reproduced with the permission of Robert Galea. Robert Galea's CDs are available at [www.ThatsWorship.com](http://www.ThatsWorship.com)*

# Rosemary Goldie

## In step with the Church

The Australian Catholic Church pays tribute to the extraordinary life and achievements of Rosemary Goldie, the first woman to hold an official post of authority in the Roman Curia.

Rosemary Goldie, a first, as a lay woman observer during Vatican II who took on a special place in Church history with her appointment in 1966 as Under-Secretary of the Council for the Laity.

She is remembered in her commitment to the lay apostolate, which became a life-long passion and her achievements helped pave the way for current generations. Rosemary was once described as "the Roman Curia's human microchip memory on the development of the lay apostolate".

One of four children of Sydney journalists, Rosemary was raised by her maternal grandmother and graduated from Sydney University in 1936. For the next two years she continued her studies at the Sorbonne in Paris.

Rosemary was invited to join the Permanent Committee for International Congresses of the Lay Apostolate set up in Rome by Pius XII in 1952. In 1959 she became Executive Secretary of the Committee. This body was the nucleus of the Council for the Laity, created by Paul VI as a result of Vatican II.

In her publication, 'From a Roman Window', she refers to *Gaudium et Spes* - Pastoral Constitution on the Church in the Modern World, the document where the laity are given special emphasis. This is one place that was meant to be a true area in which a great reform would occur and would present a real turn around for the Church, with the movement of the laity.



*Rosemary in her later years in Randwick*

As a women auditor, from the beginning, she and her companion from France were viewed as a spectacle. In time, normality prevailed<sup>1</sup>. She saw their presence among a male-dominated Council as symbolical of what was to come. The laity's involvement in the Church would grow and a fuller understanding of the 'People of God' would emerge.

And even more significant, Goldie reflects on the position of women in the Church following the Council. She reflects that there was no distinction between man and women auditors at the Council<sup>2</sup>. At the end of the Council, the presence of women became part of the norm, the spectacle over. Goldie saw this as a real test of what the Church should become, inclusive and accommodating.

1. Rosemary Goldie. *From a Roman Window*. (Blackburn, Victoria: Harper Collins, 1998). 67.

2. Goldie. 71.

Following the Decree on the Apostolate of the Laity, lay apostolic movements grew from Vatican II. And this is perhaps the beginning of the new lay movements in the Church which are flourishing today especially following the encouragement of John Paul II. They play a particular role especially in the areas of catechesis and evangelisation.

Rosemary died in the care of the Little Sisters of the Poor in Randwick in Sydney's east, on Saturday 27 February 2010, aged 94.

*Photos Courtesy of Little Sisters of the Poor*

## **REFLECTIONS ON ROSEMARY GOLDIE**

*At a time when lay people and particularly lay women might have struggled to find a voice in Church affairs, Rosemary Goldie was making history by being the first woman appointed as a Vatican curial official. Her commitment to the lay apostolate was a life-long passion and her achievements helped pave the way for current generations*

**Archbishop Philip Wilson**

*Australian Catholic Bishops Conference President*

*As a distinguished Australian Catholic woman, Rosemary Goldie occupies a place in our nation's Catholic story alongside the likes of Caroline Chisholm and the soon to be canonised Mary MacKillop.*

**Michael Costigan**

*National Office for the Participation of Women*



*Pope Paul VI and Rosemary*

# SDC Around the World

## A new apostolate in Poland

If you have seen the film *Amadeus*, recall the scene when Salieri asks Mozart if he had finished working on the Requiem which Salieri commissioned. Mozart nodded and Salieri asked Mozart to hand him the libretto. Mozart gently touches his forehead and tells Salieri that it is already in his mind; he only now needs to put it on paper.

Artists are like Mozart – they see the work of art first in their minds before completing their piece.

The SDC's establishment in Poland can similarly be described as being in the artist's mind for many years. It developed from a friendship of a young SDC Member and a group of Polish youths that started 20 years ago at a Taize gathering. The interest these young Poles had towards the ministry of the SDC led to a meeting some years later with the SDC's leadership team. The outcome of this meeting was a fact-finding visit to Poland to identify ministry possibilities

The visit included meetings with several parish priests and the Metropolitan Bishop of Poznań, Most Reverend Stanislas Gadechi. Bishop Gadechi showed much interest in the work of the SDC and provided those visiting with a blessing and an assurance of being welcomed should the SDC commit to a ministry in Poland.

A second visit followed to formalise the diocese's expectations from the SDC and where would SDC Members set anchor were ministry to begin. On this visit, the visiting party met an important contact - Dr Marlena – a very dynamic and resourceful woman who put the SDC in touch with many useful contacts while also making clear what the Church in Poland stood for and what would be the SDC's contribution to this.

The information gained enabled the leadership of the SDC to formalise and present a proposal to the General Chapter for the commencement of ministry in Poland.



*Crafts workshop on the making of statues for Christmas Cribs - Poznań, Poland*

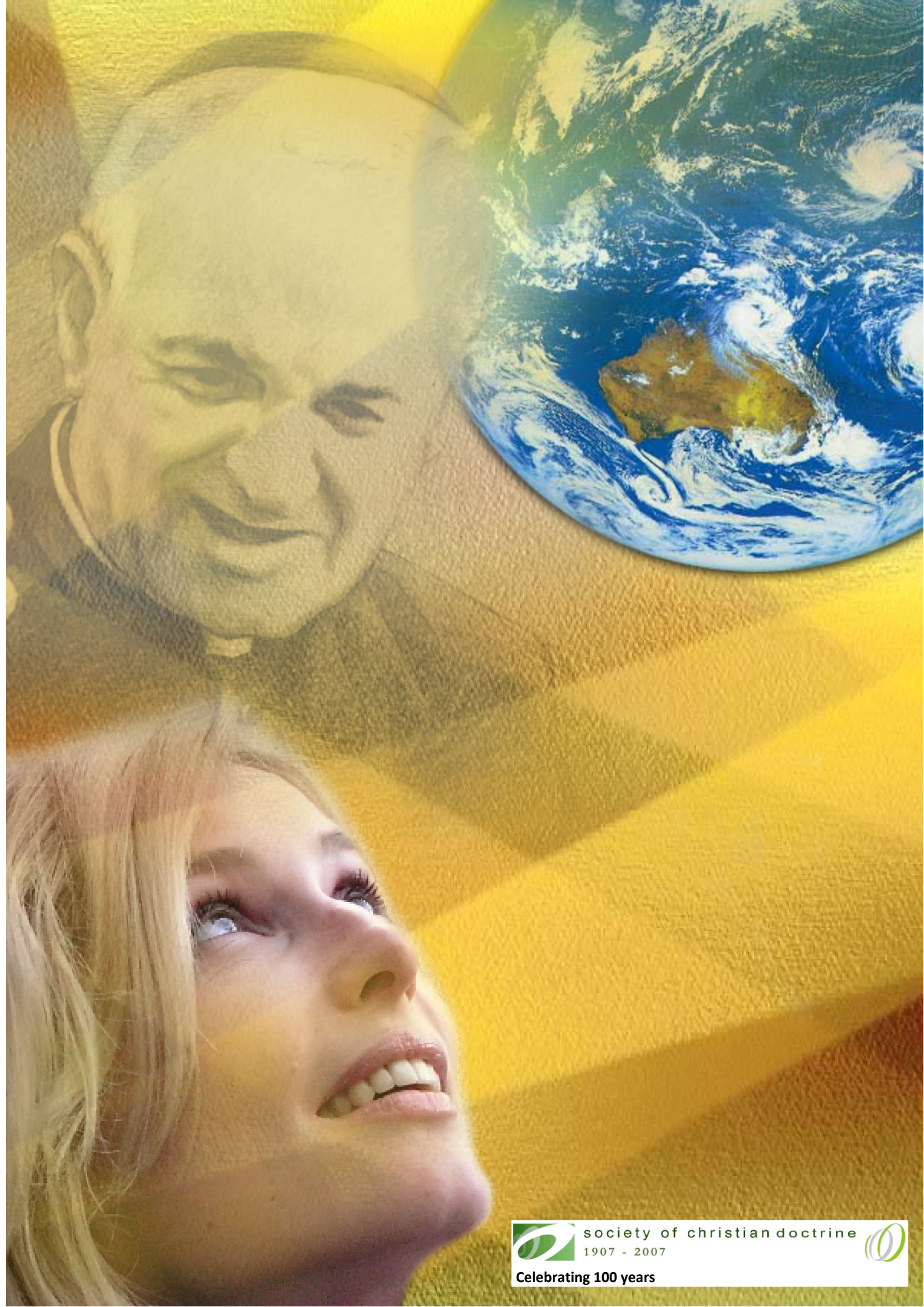
The proposal was approved and efforts towards implementation began in earnest.

A third visit which included a meeting with the Auxiliary Bishop of Poznań, Most Reverend Grzegorz Balcerek revealed that a key factor for success would be for the SDC to acquaint itself with the local community through several events. This led to a further three visits throughout 2009 to participate in feasts organised by Caritas, distribute literature about the Society in local parishes, organise catechetical activities and to participate in a Taize Youth Meeting at Poznań.

These series of visits enabled the SDC to decide that St Luke's Parish in Poznań would be the most suitable for the SDC to establish itself. The SDC Members to commence formal activities were finalised - Anton Grima and Ivan Grixti. These two Members will now travel to Poland in mid November. They will formally study the Polish language in early 2011 before establishing regular SDC activities in the Diocese.

Tonio Caruana, sdc





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