The Disputation Over the Most Holy Sacrament by Raphael depicts a scene with witnesses in both heaven and earth. The painting shows the Trinity and the Eucharist with people both in heaven and on earth, for together we make up the Church.
On Easter Monday, Henry Ergas wrote a column in the “The Australian” stating that the terrorist attacks in Brussels were originally planned for Easter Monday. He suggests that the intention was to surround Christians with death as we celebrated the gift of the new life of the resurrection following the crucifixion of Our Lord.

Ergas quotes several Islamic terrorists who repeat the mantra that both Jews and Christians hold life to be sacred, whereas for Islamic terrorists, sacredness lies in death, for it is their belief that through martyrdom they enter paradise.

Western secular culture rightly condemns all acts of mass slaughter, especially those of innocent bystanders. While expressing outrage in the aftermath of barbarism, secular society promotes abortion as a woman’s right and treads lightly with euthanasia, euphemistically describing it as ‘self-deliverance.’ These practices are condemned in Catholic teaching by Pope John Paul II in his exhortation “Evangelium Vitae.”

In 1998, Cardinal Roger Mahoney wrote that, “any society, any nation, is judged on the basis of how it treats its weakest members – the last, the least, the littlest.”

Creating a Culture of Life). A flaw in the culture of death is its propensity to determine when human life begins and legislate when humans cease to be human because they no longer have value because they are no longer deemed to be contributors to society.

Ergas argues that those with faith in life will inevitably clash with those with faith in the glorification of death. This truth compromises anyone, especially those political leaders who refuse to recognise this increasing conflict because it is easier for them to deny its existence than admit that they have no solution.

For Christians, Easter is the central tenet of our faith. The resurrection of Jesus is the victory of life over death, so Christians cannot be anything other than pro-life. Jesus also lived on earth at a time when the life of ‘outsiders’ was dispensable and he knew that the implications of the message of the resurrection would be difficult for his disciples to proclaim. He promised them the gift of the Holy Spirit who would be their guiding light in a world that embraces a culture of death.

The secular world cannot accept the Holy Spirit as its guiding light because its own standards are individualistic. The ‘me’ culture means that what is right is what I decide it to be and anyone who disagrees with what my conscience dictates is the enemy. [Continued next page]
From our Ordinary: Continued

The Gospel of life revealed to us by Jesus is that God’s way is that of self-offering. This is the thrust of creation which is to create new life and order out of chaos. The culture of death may believe it is creating order by removing what it sees as disorder, but the outcome is greater chaos.

Let us continue to thank God for the Resurrection of Our Lord and pray for the gift of the Holy Spirit welcoming him as our guide and comforter as we courageously proclaim the Gospel of new life.

[Article by Monsignor Entwistle: May 2016.]

RECEPTION INTO THE ORDINARIATE. APRIL 2016.

On 11th April at St Columban’s Catholic Church, Mayfield, Diocese Maitland-Newcastle, I received Jarryd Mayers into the full communion of the Catholic Church via the Ordinariate. I also confirmed Jarryd and gave him his first Holy Communion.

Jarryd’s sponsor was Bailey McBride who is standing beside him. The altar server is James Turner.

[Article: Fr Stephen Hill]

CONFIRMATION IN ROCKHAMPTON

Monsignor Harry Entwistle, the Ordinary of the Ordinariate of Our Lady of the Southern Cross celebrated the Sacrament of Confirmation in Rockhampton on April 17th 2016.

Photo: Monsignor Entwistle with the candidates and Altar Servers. After the Mass, parents and friends, the clergy and the Ordinary, enjoyed a barbecue and Confirmation cake in the Botanical Gardens. Congratulations to all for such a wonderful occasion.

THE MONTH OF MAY IS MARY’S MONTH

OUR LADY HELP OF CHRISTIANS: (Solemnity) 24th May

Hail, Holy Queen, Mother of Mercy, our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears! Turn, then, O most gracious Advocate, thine eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Let us Pray. O God, whose only-begotten Son, by His life, death and resurrection, has purchased for us the rewards of eternal life, grant, we beseech Thee, that meditating on these mysteries of the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ our Lord. Amen.
The Ordinariate parish of St Edmund Campion has been meeting at St Patrick and the Holy Angels Catholic Church, Mentone, for some several years, and has grown to be part of the active Catholic Church in the region under the Rector: Fr Ramsay Williams, and his Associate Priest: Fr Neil Fryer.

To have an Ordinariate parish in the southern bay-side suburbs based at Mentone provides a central place for the Ordinariate to gather, taking in the Mornington Peninsula to the south along the Nepean Highway, and reaching out to the South Eastern suburbs along Warrigal Road, towards Dandenong and Box Hill.

In more recent times the local Parish Priest has offered the two Ordinariate Priests the responsibility to care for the people who attend the Mass Centre of St John Vianney, in Warren Road, Parkdale. This is a wonderful opportunity for the Ordinariate Priests to maintain and care for the pastoral needs of the people who attend this Catholic Church. The liturgical rites at St John Vianney’s will not change but will remain the same as in the past, with one or two extra Masses during weekdays. There is also the care of the local Parish School.

The Ordinariate Parish and the Masses of the Ordinariate-rite will continue to be celebrated only at St Patrick’s Mentone.

Anyone who would like to be prepared for baptism, Reception and confirmation in the Catholic Church should contact the clergy. If you are not a Catholic, at Communion time you are welcome to come for a blessing. Please indicate this by folding your arms across your chest.

The Ordinariate Parish has no financial support other than from the faithful. Loose change in the collection goes to St Patrick’s Parish, Mentone. Offerings placed in the specially marked envelopes support the running expenses of the Ordinariate.

Copies of the Ordinariate Mass Book are available at the Parish Bookstall for $10.00 each, and the Mass Card for $4. Your purchase helps offset the cost of printing.

SUNDAY MASS TIMES:
9am, St John Vianney, Parkdale;
9-30am Ordinariate-rite at St Patrick’s Mentone. Sacrament of Reconciliation at 9am, prior to the Ordinariate Mass.

WEEKDAY MASSES:
St John Vianney, Parkdale:
Wednesdays: 10-15am, Friday: 5-15pm, Sacrament of Reconciliation following Mass.
St Patrick’s, Mentone: Thursdays: 10-30am, Ordinariate-rite Mass.      [Photos: Above: St John Vianney Catholic Church, Parkdale, with Fr Ramsay Williams, OLSC; Photos below: Left and Right: Fr Neil Fryer, OLSC; Centre: Congregation before Mass]
The descriptions of the coming of the Holy Spirit to the Church given to us by St Luke and St John are full of imagery. They differ in detail about when and how the gift was given, but beyond their differing imagery, both authors tell us very important things about the work of the Holy Spirit within the Church.

St Luke wrote his Gospel as well as the Acts of the Apostles. His Gospel begins with accounts of the Holy Spirit at work in the birth of Jesus. The Spirit fills John the Baptist (Lk 1:15); overshadows the Blessed Virgin Mary (1:35); fills Elizabeth (1:41) and inspires Zacharias (1:67). The Spirit comes to Jesus at his baptism, strengthens him in the wilderness, and the Holy Spirit’s power is demonstrated in Jesus’ healings, miracles and teaching.

The Acts of the Apostles begins with the coming of the Holy Spirit. Luke describes this event as taking place in Jerusalem during the Jewish feast of Pentecost, a feast that celebrates the bountiful gifts of God in the harvest. The Spirit is gifted to the post-resurrection Church in a way that is a reminder of John the Baptist’s prophecy that Jesus would baptise with the Holy Spirit and with fire. The result of this infusion of the Spirit is that a timid group of people were empowered to become labourers who fearlessly engaged in the work of gathering in the harvest of the Kingdom of God.

St John’s account is set in the evening of Easter Day when the disciples were locked into the Upper Room because they were afraid of the Jewish leaders. Jesus came to them and calmed their fears by giving them the gift of peace. “Peace be with you,” he said (Jn 20:19). This was not to make them feel good, but to strengthen them to become agents of Jesus. “As the Father has sent me, even so I send you” (Jn 20:21). They were to become agents of Jesus who himself is the agent of the Father.

Jesus then breathed on them, and the same Hebrew word is translated into the English words, spirit, breath and wind. Despite their differences, Luke and John agree that the gift of the Holy Spirit was bestowed on the Church as a guarantee that the life that flows through the Church is the life of God himself.

So what do St Luke and St John tell us about the Church from their accounts found in Scripture? Both tell us that the Holy Spirit was given to a community that prayed together, was united, and at whose centre were the Apostles and the Blessed Virgin Mary (Acts 1:14).

It should be remembered that the Spirit was given to the Church as a whole, and only to individuals in so far as they were members of the Church. Individualism was not part of the Church’s way in the beginning, and whenever it emerges it brings division and disunity.

The Church is apostolic because the disciples devoted themselves to the teaching of the apostles. They were the link between Jesus and the emerging churches, and it is their successors, the bishops, acting in unity and faithful to the Gospel truth, that still hold the Church together. Bishops are not just a nice thing to have in the Church, they are essential.

The Church is holy if as a community it keeps its eyes on God. St Luke tells us the early Church devoted themselves to the breaking of the bread and to prayer (Acts 2:42) assenting to the teaching of the apostles, and being as obedient to God’s will as the Blessed Virgin was, are all signs that the Church is one.
SERMON: PENTECOST SUNDAY: Continued.

Church unity is not simply a matter of receiving communion from each other. As the early Church made it clear, there has to be a common faith, belief and obedience to the teaching of the Apostles. The sharing of communion between believers is a sign that true unity already exists. Pretend unity is false. This means that from the very beginning the Eucharist and Prayer have been at the centre of the Church’s worship. Sharing in the breaking of the bread, unity.

St Luke also tells us that the Church is *catholic* because the Holy Spirit enabled the apostles to preach the good news of Jesus and the resurrection to all the peoples in their own languages. The story of the Tower of Babel tells why differing languages prevented human communication. Pentecost reverses this confusion. The Holy Spirit enables the Church to be universal, that is, to be catholic, through its ability to overcome the barrier of language.

Both St Luke and St John tell us that the Church is a partner in the continuing mission of Jesus. The Church is a community that is sent – “As the Father has sent me, so I send you” (Jn 20:21). Yet Jesus also told the Church that they have the authority to set the limits of what Christian belief and behaviour should be. “Whosoever sins you forgive, they are forgiven. Whosoever sins that are retained, they are retained.” (Jn 20:23) The standards and limits of faith, morals and ethics in the Church are to be set by the Apostles and their successors who are the Bishops of the Church in communion with the successor of Peter.

In their Pentecost stories, St Luke and St John tell us that the Church is One, Holy, Catholic and Apostolic and as the agent of God’s agent, it is a missionary Church. It is St Paul who describes this community as a body. He tells us that the Church is not simply a body of people like any other group of humans might be. It is the body of a particular person. It is the Body of Christ. We are born into this body at our baptism, and through the Spirit we are commissioned at that time to be agents of the agent of the one to whom we belong. In baptism we are given gifts of the Holy Spirit that we must use for the mission of the Church and for the good of the whole body of Christ. No one person is given all the gifts of the spirit, and you can read what these are in 1Cor 12, and no one person has no gifts. Discover what your gifts are and use them. Everyone is important because our gift is to be shared for the good of all.

Pentecost is not the birthday of the Church, it is the launch of the Mission of the Church. Let today be the day when we too take our mission to evangelise seriously. God knows the world needs it as much now as ever. It’s us who are slow on the uptake. [Homily by Monsignor Harry Entwistle, May 2016]

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Devotion to the Sacred Heart: (Solemnity) Friday 3rd June

In modern times it was Pope Pius IX who, in 1856, established the Feast of the Sacred Heart and encouraged the efforts of the Apostleship of Prayer——a confraternity of faithful Catholics who encourage groups, families, and communities to consecrate themselves to the Sacred Heart of Jesus.

In 1928 Pope Pius XI issued his encyclical *Miserentissimus Redemptor* on reparation to the Sacred Heart. In 1956 Pope Pius XII published his encyclical *Haurietis aquas* on the nature of devotion to the Sacred Heart.

The devotion is usually practiced in preparation for the Feast of the Sacred Heart following the Second Sunday after Pentecost. It is also practiced in conjunction with the monthly First Friday observance that is traditional in most parishes.

Mass on the First Friday of the month should be offered by all who adore the Sacred Heart with the intention of offering one’s life to Jesus as we receive the Most Holy Sacrament of his body and blood. [Article: Edited by Heather Hill]
VOCATIONS REQUIRES A VOCATIONS CULTURE

By Fr. Stephen Hill: Vocations Director

If you asked your average Catholic what they thought about vocations, I am sure that they would all say that we need more of them.

This question begs a follow up question – “What are you doing about vocations in your parish.”

I would suspect that most parishes would give an answer along the lines of “Oh, we pray for vocations.”

This answer, whilst not wrong in itself, shows forth a mind-set that is perhaps at least part of the reason for what could be called a vocations crisis in the west.

When we have talked about vocations, what we have really meant is priesthood and religious life. When people pray for vocations, this is what they are praying for. And yes, these are vital – we do need them. However to couch vocation only in terms of priesthood and the religious life is to fundamentally forget what vocation truly is.

Priests and religious do not just magically appear. No-one is born a priest or a religious. They are ordinary men and women who discern God’s call in their lives. This discernment takes place as a part of their faith journey, in the context of the faith community to which they belong. Vocation never develops in a vacuum, and to a very real extent, the discernment of vocation takes place in a communal way – that is, the community assists in the discernment of God’s will in one’s life.

BUT – priests and religious are not the only ones who are called to follow God’s will in their lives. EVERYONE has a vocation. Everyone has a particular calling, a particular mission from God that they and they alone can carry out.

It is interesting that the greatest example that we have of vocation is the Blessed Virgin Mary, who was neither a priest nor a religious. She carried out her vocation through the call to the married life.

Everyone’s vocation is unique, however we can identify particular “windows” of vocation through which everyone exercises his or her vocation. These are the single life, the married life, the priesthood and the religious life. Every single human being is called to carry out his or her vocation through one or more of these vocations.

You will note that it is impossible to carry out the vocation to the priesthood or religious life without also carrying out one’s vocation through the window of the single life or the married life.

What does this mean for us in the Ordinariate?

Of course we wish to have vocations to the priesthood and religious life.

The reality is that at present all of our clergy have previously been Anglican priests. We need to ask ourselves where the next generation of priests is going to come from. Praying about it is wonderful, but it isn’t enough.

Vocations need to be nurtured. They need fertile soil in which to develop.

This is where a vocations culture is essential.

If parishes are not places with a vocations culture, then how can we expect them to be a place of fertile soil? How can men and women be affirmed and built up in their vocations? Because if men and women are not affirmed in their vocations to the single life or married state, then it becomes impossible to affirm the embryonic vocations of those who God may be calling to the religious life or priesthood.

I would encourage each of you in your own parish, to be looking for deeper meaning and discernment when you consider the windows through which you look in carrying out your own vocation, whether single, married, ordained, or religious.

To assist you, the Vocations Office has published four beautiful prayer cards, each focussing on one window of vocation, as well as a bookmark which lists the charism of the Ordinariate – our particular vocation as members of the Catholic Church within the Ordinariate. These are available from your priest. [Photo Top: Chapel and entrance to Corpus Christi Seminary, Carlton, Melbourne]
THE MOST HOLY TRINITY (Solemnity) 22nd May 2016

All hail, adored Trinity;
All hail, eternal Unity;
O God the Father, God the Son,
And God the Spirit, ever One.

Three Persons praise we evermore,
One only God our hearts adore;
In thy sweet mercy ever kind
May we our sure protection find.

O Trinity, O Unity,
Be present as we worship thee;
And with the songs that angels sing
Unite the hymns of praise we bring.

[The Hymn: Latin c 10th century.
Tr. John Chambers 1805-1893]

Artist: Andrei Rublev “The Old Testament Trinity”
The State Tretyakov Gallery, Moscow, Russia.

THE SOLEMNITY OF CORPUS CHRISTI

The Feast of Corpus Christi (Latin for Body of Christ), is a Latin Rite liturgical solemnity celebrating the tradition and belief in the body and blood of Jesus Christ and his Real Presence in the Eucharist. It emphasizes the joy of the institution of the Eucharist, which was observed on Maundy Thursday in the sombre atmosphere of the Passion of Good Friday.

The feast is liturgically celebrated on the Thursday after Trinity Sunday or, "where the Solemnity is not a holy day of obligation, it is assigned to the Sunday after the Most Holy Trinity as its proper day." In Australia, where possible, the Ordinariate keeps the festival on the traditional Thursday after Trinity Sunday, but it may be celebrated on the Sunday after Trinity as prescribed on Pages 552 to 555 of the Divine Worship: The Missal.

At the end of Holy Mass, there should be a procession of the Blessed Sacrament, generally displayed in a monstrance. The procession is followed by Benediction of the Blessed Sacrament. The celebration of the feast was suppressed in protestant churches at the Reformation.

The celebration of Corpus Christi was abolished in England in 1548. The Anglican Communion does not officially include Corpus Christi in their calendars. However, where Corpus Christi is kept in the Church of England, and the world wide Anglican Communion, it is found in the High Church Anglo-Catholic tradition and is often known as The Day of Thanksgiving for the Institution of Holy Communion (Corpus Christi) and has the status of a Festival, with much pomp and ceremony.

[This Article has been adapted from Wikipedia] [Photo From the website of Corpus Christi Seminary: Procession of the Blessed Sacrament through the streets of Carlton, Melbourne]
To Place an Order:

To place an order to purchase framed copies of the Icon of Our Lady of the Southern Cross, please print off and cut out the whole of page 10 and complete the Order Form and mail to the address on the Order Form. For further information contact the Ordinariate Office at the address below.

Personal Ordinariate of Our Lady of the Southern Cross,
40A Mary Street, Highgate, 6003. W A.
Telephone: 08-9422-7988. Mobile Phone: 0417 180 145
Fax: 08-9328-2833

MICHAEL GALOVIC: The Artist, from his biography.

Born and schooled in Belgrade, Yugoslavia, Michael Galovic is a graduate from the Belgrade Academy of Arts in 1974.

[Michael Galovic’s website: www.michaelgalovic.com]

“Michael Galovic offers a unique contribution to contemporary Australian Art having trained both in modern art and traditional painting in Europe.

Since his arrival in Australia he has developed an impressive body of work that includes commissions for churches and private collections as well as work that seeks to bring together the Australian landscape and religious and personal identity.

Michael Galovic is a careful student of tradition while exhibiting the capacity for artistic innovation and excellence.

A considered craftsman and dynamic originator, his vision offers new possibilities for figuring the transcendent contemporary multicultural Australia”.

[For further information see Michael Galovic’s website: www.michaelgalovic.com]  (Photo from Michael’s Website)
Personal Ordinariate of Our Lady of the Southern Cross

40A Mary Street, HIGHGATE WA 6003
Phone 08 9422 7988 Fax 08 9328 2833
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THE INSIDE BACK PAGE.  ORDINARIATE LINKS
A selection of Websites and Blogs

ORDINARIATE IN AUSTRALIA: WEBSITES
Personal Ordinariate of Our Lady of the Southern Cross (Australia) – www.ordinariate.org.au  [Website being re-built]
Ordinariate e-magazine: “Australia Wide”
OLSC Face Book address: https://www.facebook.com/ordinariateolsc/
OLSC: Ordinariate: Japan: website: www.ordinariatejapan.org/

ORDINARIATE IN THE UNITED KINGDOM: WEBSITES
Personal Ordinariate of Our Lady of Walsingham – website. www.ordinariate.org.uk
The Portal Magazine: – <www.portalmag.co.uk/read.html>  E-Magazine for news of the Ordinariate of OLW.
Marylebone Ordinariate Group at St James’s Spanish Place: https://www.facebook.com/MaryleboneOrdinariateGroup

ORDINARIATE IN THE USA AND CANADA: WEBSITES
Personal Ordinariate of the Chair of Saint Peter (USA & CANADA) – office@ordinariate.net
website: www.ordinariateus.net
St. John the Evangelist (Calgary, Alberta) www.calgaryordinariate.com/
St. Thomas More Catholic Church (Personal Ordinariate CSP) www.thomasmorechurch.ca/ [Toronto]
Fellowship of Blessed John Henry Newman: www.blessedjohnhenrynewmanfellowship.ca/
Annunciation of the Blessed Virgin Mary: annunciationofthebvm.org/  [Ottawa]
St Edmunds stedmund.ca/ [Ontario]
The Church of the Good Shepherd: A Sodality of the goodshepherdoshawa.blogspot.com/  [Oshawa, Ontario]
St Gregory the Great Church, Boston, USA: Ordinariate: Chair of St Peter: www.saintgregoryordinariate.org
The Fellowship of Saint Alban: www.stalbanfellowship.org/  [New York, USA]

BLOGS
Ordinariate News (from Ordinariate Expats) - http://ordinariateexpats.wordpress.com
The Anglican Use of the Roman Rite – one-stop blog for the Anglican Use (Personal Ordinariates and Pastoral Provision) by Steve Cavanaugh, Boston, MA.
Fr. Stephen Smuts’ blog – with lots of Ordinariate news.
Father Ed’s Blog | A Catholic priest reflects….www.tunbridgewells-ordinariate.com/blog/
Antique Richborough Blogger mgredwins.blogspot.com/
South West Ordinariate: www.swordinariate.com
Father Scott Anderson’s blog

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THE BACK PAGE
AUSTRALIA WIDE
OLSC: MASS TIMES

WESTERN AUSTRALIA


BRISBANE: Parish of St Thomas a’ Becket, meets at St Benedict’s Church, Mowbray Tree, East Brisbane. Sundays: 9-30 am Mass. 6-30 pm Evensong and Benediction. Contact: Fr Tony Itall: Ph:07-38412352. E-Mail: < brisbane@ordinariate.org.au >

GOLD COAST: UPPER COOMERA meets at St Stephen’s College Chapel, Reserve Road, Upper Coomera. 4209. Q’d. Sunday’s: 9am Mass. Other Times as announced. Contact: Fr A. Kinmont Ph: 07-55560361 Mobile: 0417 711 699. E-Mail: coomera@ordinariate.org.au

ROCKHAMPTON PARISH: Our Lady of Walsingham: Meets at St Vincent’s Church, 4 Herbert St Wandal, Rockham. 4700. Sunday Mass Times and weekday Mass Times and other parish activities Contact the clergy. Parish Clery: Ph 07-49284193 E-Mail: < rockhampton@ordinariate.org.au >

NEW SOUTH WALES

DIOCESE OF LISMORE: St John’s Mullumbimby: Contact: Fr Lyall Cowell. E-Mail: mullumbimby@ordinariate.org.au Mobile: 0423 086 984. Local Ph: 02-66842106.

SYDNEY: Holy Cross Parish. Contact: The Ordinary: Mobile Ph: 0417180145. E-Mail: The Ordinary: ordinary@ordinariate.org.au

DIocese of Maitland-Newcastle: St Columban’s Catholic Church : 58 Church Street, Mayfield. 2304. Contact: Fr Stephen Hill: Phone: 02-4968-2428. E-mail: hunter@ordinariate.org.au

VICTORIA

MELBOURNE: St Benedict’s Parish, meet at Holy Cross Church, 707 Glenhuntly Road, South Caulfield. Sundays: 11am Mass (Ordinariate Rite) 7pm Evensong and Benediction. Weekday Mass: 7pm Mondays. Contact Parish Priest: Ph 98228489. E-Mail: Caulfield@ordinariate.org.au

MELBOURNE: St Edmund Campion Parish, located at St Patrick’s Catholic Church, Childers Street, Mentone. Sundays: 9-30 am Mass (Ordinariate-rite) Reconciliation:9am. Thursday: 10-30 am Mass (Ordinariate-rite) St John Vianney’s Church, Warren Rd, Parkdale Mass: Sundays: 9am. Wednesdays: 10-15am. and Fridays: 25-15pm. Reconciliation after Mass. Contact: Ph: 03-95801032; 03-97706700. E-mail: mentone@ordinariate.org.au

GIPPSLAND, VICTORIA. Parish: The Most Holy family. Maffra. Meet at the Catholic Church in the following towns: HEYFIELD: Sundays: Mass 10am. 4pm Evensong and Benediction 4th Sunday. COWWARR: Wednesday 10am Mass & Holy Hour. MIRBOO NORTH: Mass 11am 2nd Saturday. CONTACT: E-Mail < gippsland@ordinariate.org.au >

SOUTH AUSTRALIA

ADELAIDE and SOUTH AUSTRALIA: The Ordinariate community of Blessed John Henry Newman meet at St Mary’s Catholic Church, 179 Stanley Street, North Adelaide. Mass: Sundays 11am, except on First Sunday of month at 12 noon. Contact: Fr Ian Wilson: Parish Priest of the Ordinariate in South Australia. Mobile Ph: 0427 851 030 E-Mail: wilsonir@internode.on.net

JAPAN

ORDINARIATE CONGREGATIONS: JAPAN: OLSC Community of Saint Augustine of Canterbury (Japanese speaking) For information about activities of this community please contact:: Father R Kajiwara, | Tel +8142 439 4634 | raphaelkaji@yahoo.co.jp Website: www.ordinariatejapan.org/