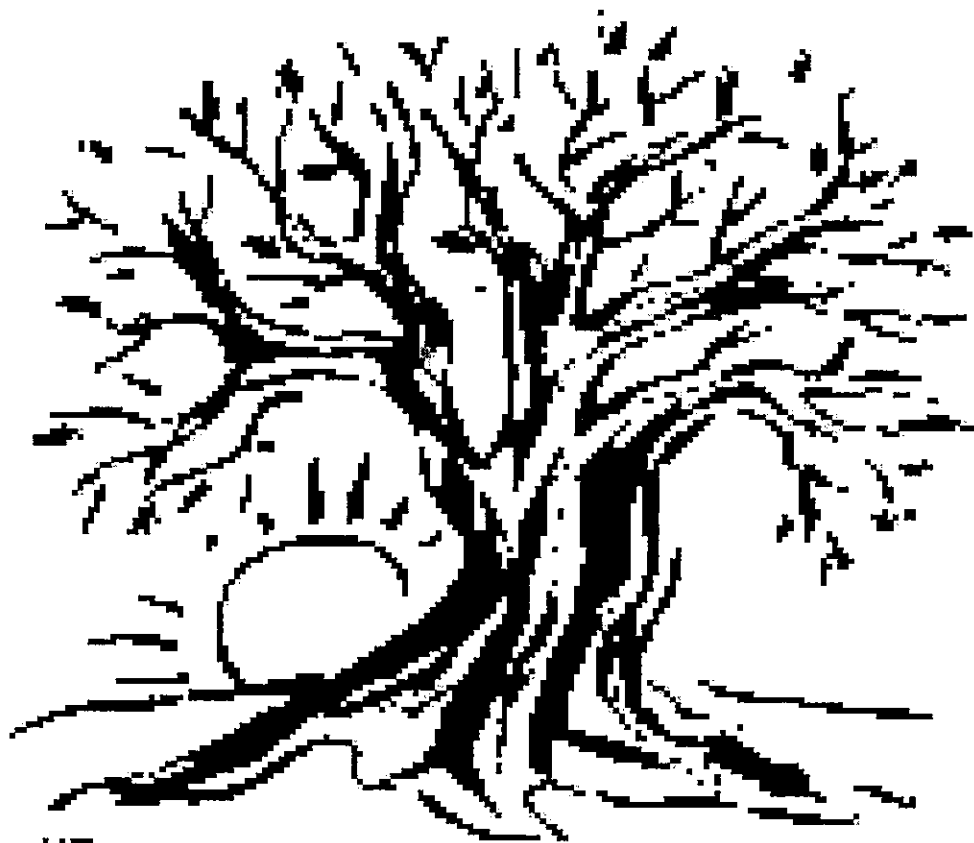


PARISH MAGAZINE

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Lent

**Our Lady of the Sacred Heart
Randwick**

**St Margaret Mary's
Randwick North**

EDITORIAL

I came across this article with regards to Lent and Easter and would like to share it with you:

Easter follows a lunar, rather than a solar, calendar and is celebrated on the Sunday that follows the first full moon after March 21. Therefore Easter cannot fall earlier than March 22 or later than April 25.

Most of the Eastern Churches follow the same basic principles but often celebrate Easter on a date different from Catholics and other Western Christians because they continue to follow the calendar of Julius Caesar. Julius Caesar's calendar calculated the year as 365 days and 6 hours and thus was about 11 minutes and 9 seconds more than the sun's actual course.

In 1581 Pope Gregory promulgated a widespread reform which, among other things, re-established the equinox on March 21 by eliminating 10 days from October 1582.

The error of Julius Caesar's calendar was corrected by deciding that the turn of the century - always a leap year in the Julian calendar - would be so only when the year could be divided by 400, that is 1600, 2000 2400 2800, etc., whereas there would be no leap year in the others.

Most Catholic countries, and even some Protestant ones, accepted the reform almost immediately. Some countries, such as England, held off accepting the papal reform until 1752 while Russia did not adopt it until after the Communist takeover in 1918.

The calculation is still not perfect as there is still a difference of 24 seconds between the legal and the solar calendar. However, 3,500 years will have to pass before another day is added.

Getting back to Lent. This season comprises 40 days before Easter without counting Sundays which, even though they are called "Sundays of Lent," are not days of penance. Church tradition has always excluded fasting and penance on a Sunday.

The tradition of a fast in preparation for Easter goes back to the late third century but it varied in duration. The tradition of a 40-day fast was established in Rome between 354 and 384, although it began after the first Sunday.

As this period was also deemed suitable for the final preparation of candidates for baptism, the baptismal scrutinies were incorporated with the rites of this season. Scrutinies are communal prayers celebrated around the elect to strengthen them to overcome the power of sin in their lives and to grow in virtue.

Later, at the start of the sixth century, the beginning of Lent was moved up to Ash Wednesday in order to guarantee 40 days of effective fasting.

Assembled at Our Lady of the Sacred Heart Parish Randwick.

Email: olshmagazine@gmail.com. Feedback and comments are welcome, to above email or in an envelope marked 'magazine' and left in Parish Office

Father John writes....on reading "The Tablet"

I wouldn't have known that Christmas eve last year (2007) saw the start of the worst anti-Christian violence in India since independence in 1947, unless I had read "The Tablet", the English independent Catholic weekly, of January 26, 2008. By Boxing Day *"the casualty list ran to four Christians killed, and 600 houses, 55 village churches, five convents, three presbyteries, six hostels, two seminaries and a medical dispensary destroyed"* (page 4). The New York-based Human Rights Watch blamed extremist Hindu groups within Orissa state for the violence.

Two pages later there was a fine portrait of the new Jesuit Superior General, Fr Adolfo Nicolas, written by Rome watcher, Robert Mickens. Among other things he writes: *"The Spanish-born priest, who will soon be 72, has spent more than 40 years in Japan where he is highly esteemed as a champion of inculturation, interreligious dialogue and a 'servant model' of the Church. His views in favour of more de-centralisation and de-clericalisation are also well known. And his belief that 'real theology' comes from 'life experiences' of the laity stands somewhat in contrast to the conservative clerical breezes currently blowing through the Eternal City"*.

There were also two articles which I found fascinating. The first was of Francisco Ayala's book "Darwin's Gift to Science and Religion". There's recently been a huge debate about the so-called "Intelligent Design" (ID) theory of creation, promoted by evangelicals in the USA, and even within the Catholic Church. Ayala, a Catholic theologian and evolutionary biologist, has studied the string of millions of nucleotides that constitute the DNA distinctive of the individual organism's past ancestry – a bit like how the speed of light has allowed us to explore the distant past of the universe. He argues strongly against the ID theory, and says that *"the first humans were necessarily the inheritors of animal instincts and urges that would have been morally innocent in their unreflecting predecessors but were now potentially transformed into human sin in the light of newly awakened moral sensibilities"*.

The second was by chief Rabbi Jonathan Sacks "The Home We Build Together: recreating society". Rather brilliantly the Rabbi, while fully recognizing that multiculturalism and political correctness began as attempts to instil a proper respect for others, they have now degenerated into assaults on the ancient goods and continuities of our way of life: *"The wider society is no longer congruent with our values ... We do not want our children taught by fashionable methods that leave them bereft of knowledge and skills. We do not want them to have self-esteem at the cost of self-respect, won by hard work and genuine achievement. We do not want them to be taught that every difference of behaviour reflects an equally valid lifestyle. We do not want them to be moral relativists, tourists in all cultures and at home in none"*. I enjoyed this issue of "The Tablet".

PARISH FINANCES.

A report from the Finance Committee is not available for this edition but details of parish finances are expected to appear in the next edition.

FROM THE MANAGER'S DESK

What a busy time it has been! Over the past 3 months our Church has undergone some major transformations with the whole of the Transept being covered in scaffolding, allowing a team of busy bees to remove paint, clean sandstone, clean stained glass windows, render walls and then repaint! And this is only the beginning. Being well overdue, the last repaint was for the Centenary in 1985 and after much discussion, consultation and decision making our church will be given a new lease of life.

It is most exciting to report that, after 4 years, plans are underway to commence works on the Narthex, giving our church even more splendour and a truly inviting entry. We also plan to have new carpet, to polish the timber floorboards, to clean and paint all statues, to create a baptistery and to install a statue of Blessed Mary Mackillop in her Shrine.

Works undertaken by the "Garden Group" last year are already paying off, we should really see our hard work come to fruition next spring, so keep watching.

Did you know?.....

Number of weddings last year = 20

Number of funerals last year = 51

Number of Baptisms last year = 196

Number of new Catholics last year = 7 adults and 3 children

Financial year funds raised for Charitable Works = \$40,000.00 approx.

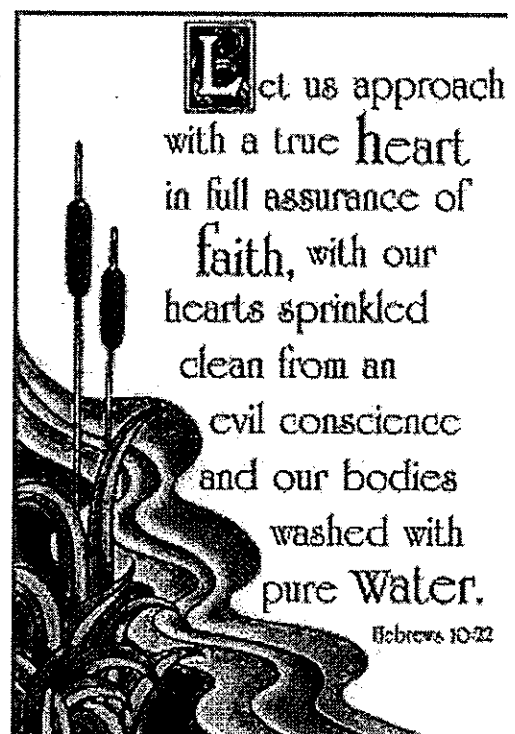
This week we say farewell to our organ which has resided in the Choir Loft for decades. The organ has not been used in generations at least, is unplayable and is in a dilapidated state, starting to collapse in on itself.

Rather than seeing this organ be lost forever, the Historical Organ Trust was engaged to dismantle and remove the organ. They will carefully study and record their findings in the interest of documentation for our church history.

This is not a heritage organ and we were advised that unless we had funds to cover the restoration (\$200,000 plus), it would be better to dismantle it and the parts used elsewhere. After seeking further advice we decided to let it go.

Till next time

Jacqueline Wallington
Parish Manager



THE MARCELLIN SINGERS

(Una Smith writes about a Randwick institution, the Marcellin Singers)

In 1972 the Marcellin College Parents and Friends Association was extremely active and worked hard for the School's needs. This meant there were many activities to be organised and money to be raised to help the Brothers and other teachers with a wide variety of needs. Carlie Rohanna and I discussed having a Mass for mothers. If we wanted this project to succeed we also wanted the "Mums who prayed together to stay and work together."

The Mass was followed by a "getting to know you" evening. During the Mass we inducted mothers into a Class Mothers' system. Each class had a designated mother who was responsible for keeping in touch by letter with the other mothers. We called for women interested in singing and used our families to help with music. Six hundred mothers and grandmothers came to the first Mass and so began our musical journey.

In the beginning the choir was named the Marcellin Mothers. A few years later Marcellin Fathers came out of the woodwork and joined us, so we changed the name to the Marcellin Singers. We now have thirty-two on our list with ages ranging from around forty to over eighty. We spend a good deal of time in preparation; we are now rehearsing for Easter.

The Singers feel it a privilege to sing in the Church and particularly at funerals. Our singing takes us to other parishes as well as Randwick. In March we will be singing at South Coogee for the Womens' World Day of Prayer and women of all denominations are invited to that ceremony.

Over the years we have sung at the Coogee beach Christmas Carols, nursing homes, the Kensington Monastery, Jubilee Celebrations for Priests and Bishops in various parishes, St. Michael's Golf club every Founders Day, surrounding schools, Sydney Town Hall at the Beethoven Society yearly festival, and Catholic Television on Channel Nine.

The causes are many and one time a Randwick parishioner was organising a fellowship for sufferers of Schizophrenia, and arranged for us to sing at their family function at the Town Hall.

Having a group like the Marcellin Singers is unique in many ways. Many of us have spent almost 35 years with the choir and we have had laughter and tears, and lots of fun. We have recorded an audio tape, a CD, and recently a DVD of the singing at Midnight Mass.

Genuine care permeates our family of singers, as we all have had times of trouble, and our faith has kept us together just like any family. Whether it is singing with one another or with invited singers and musicians like Midnight Mass at Christmas time, we are all sharing our talents and our love for Jesus. The music ministry members who have joined us for various celebrations, have given us heart that Music at OLSH in Randwick is here to stay.

FROM CHINA WITH LOVE

(Father Greg McEnnally, born in Randwick, educated at Marcellin College, and an MSC priest since 1970, has spent most of the last eight years overseas, principally in China. He tells of his experiences in the interview below)

Before going to China you spent some time in Indonesia. What prompted your going there?

It was certainly not my idea. I was asked by our Provincial if I would take up a temporary appointment teaching English to seminary students in Indonesia. Our Congregation takes the view that we need to be serving the wider community, so I accepted the invitation. I was there from August to December 2001 and then again for the same period in the following year.

Why did you go to China?

Again this was at the prompting of the Provincial. The idea was to allow Bro. Greg McCann MSC some respite time here in Australia. I would take his job for only one semester, from March to July 2002. This I did, before returning to Indonesia for the remainder of the year. The prospect of a long term commitment to teaching English prompted me to undertake a formal course in Teaching English to Speakers of Other Languages (TESOL) in the first part of 2003. Subsequently I returned to China teaching there until July 2007.

A Catholic priest teaching in China does seem unusual.

Not just unusual, but impossible! – i.e. to work as priest, but I was working as a teacher, which is what I am. I was trained as a teacher and spent many years teaching Maths and Science. I was Mr. McEnnally, incidentally, living and teaching in a private college, but in doing so I was still able to impart Christian values. Indeed it is not so much what we say that is important but how much we love. One of my colleagues was a Christian Brother and he too was there as a “Mr.” I would say Mass in my room, often with a small group of people, but there was always a sense of being under surveillance. Our phones were known to be tapped and our e-mails scanned and as well conversation had to be somewhat circumspect.

Tell me about the college and what a normal teaching week would be.

The college is very small, with fewer than 1,000 students, though they do have more than that now. In class, English was the medium of communication and around the campus as well, as we were employed to teach English, not to learn Mandarin. I will never master the language. I know that, as it is just too difficult and I am too old, but I intend to keep trying. About 90% of students are girls, aged between 18 and 23.

Was it a paid position?

Oh yes. Being a private college it charged fees and paid the teachers. My salary met my airfares and daily living costs. I had enough left over for some travel, and could still save something.

Did you have any sense of loneliness?

No. There was a great feeling of camaraderie among the teachers, and the students were always friendly. Indeed, some of my students are coming to World Youth Day. Although a foreigner I never had a feeling of discrimination. In addition e-mail was a great way of

keeping in touch with friends. More fundamental, however, was the presence of God. We are there on the Lord's work, so it is essential to communicate with the Lord through prayer each day.

Did you adjust readily to Chinese life?

I do not know about "readily". There is much that is strange to our own culture, including some things that do not sit well with us at all. You just have to be accepting and "go with the flow". I would eat Western food, as well as Chinese. Like many Chinese, my bike provided both a ready means of transport and a form of exercise. I had plenty of exercise through walking and swimming as well, but no tennis! All the while one is conscious of the need to be imparting Christian values. Then there are the enormous numbers of people everywhere. We simply do not have their density of population. Travelling during any of the "Golden Weeks" is unbelievable. Witnessing the mass of people at a railway station at these times is a real sight.

What surprised you about China?

Lots and lots – it is a chaotic society but it works. China is a 'can do' nation and things get done despite the apparent chaos. And, even with its political rigour, it is no where near as regulated a society as Australia. In China for instance one can go fishing without a licence, build something without a multitude of regulations, start a small business without been strangled by red tape etc. You just do it. You can't do these things in Australia. By far the biggest surprise is the strength of their nationalism. I have seen nothing like it anywhere. There are only two countries in the world: China and Foreignland, and only one of these matters. Just wait for the Olympics. It will be "China, China, China". People are either Chinese or Foreigners.

Is there more to China than chaos and lack of regulation?

Of course. It is a very complex society, with layer upon layer. Loss of face, for instance, is just so important, cropping up again and again in many guises. Wait for my book – well, maybe. I did send out more than 200 emails to friends, comprising in total some 400,000 words, so perhaps I will publish these sometime, if I can find a publisher.

So, would you return to China?

I would like to. It is not hard to develop deep affection for my students and others. There is much to be done in expanding the Christian message in China and the young are the best generation to embrace that message. Also, in the light of what I said earlier about China's extreme nationalism, there is a need to develop a more inclusive, broader attitude. For the moment though my mother is in frail health and she is my first priority.

Regrets?

Well, I wish my Chinese language skills were better. Chinese is a complex language best learnt when young!



GROW...."You alone can do it but you can't do it alone"

One in five adults in Australia experience a mental disorder in any one year . Changing thinking and behaviour patterns while sharing thoughts and feelings with understanding people is considered a very effective way to treat mental and emotional distress. This is the approach taken by GROW, a community of persons working towards mental health through mutual help and a 12 step program of recovery.

A voluntary, community-based organisation, GROW began in Hurstville, Sydney in 1957. Grow is funded for its activities by every State and Territory Government in Australia. and it now has spread throughout Australia and overseas. Groups of people who have experienced depression, anxiety or other mental or emotional distress, come together on a weekly basis to help each other deal with the challenges of life. Some people come to GROW while struggling with the loss of a job, a loved one or a relationship. It can be extraordinarily liberating and affirming to share problems with others who are encouraging and accepting, and facing similar issues.

How effective is GROW?

GROW's Group Method, 12 Step Program, and its Caring and Sharing Community, benefit its members in many ways. International research shows that over a period of time they need significantly less professional help and have less chance of relapse. They are significantly more likely to be in employment and will have wider support networks. They are also more likely to reduce, or dispense with, medication.

How does GROW work?

GROW members attend a weekly meeting lasting about two hours during which a specific Group Method is followed which enables them to learn a practical psychology of mental health, known as the GROW Program. Members provide mutual support in undertaking certain tasks that encourage a healthy change in thinking, behaviour and/or relationships.

GROW Group meetings are chaired by ordinary members but each Group has an Organiser and a Recorder, or less often, a Sponsor (e.g. a nurse using GROW to support a group of Day-care clients) whose primary role is to ensure that the meeting is run appropriately. Each Group is supported by a Fieldworker, many of whom have experienced GROW first hand. A Fieldworker monitors the group's authenticity in using the GROW Program.

Is GROW Confidential?

GROW is anonymous and confidential. It is a non-denominational organisation, open to all, irrespective of beliefs. Members are encouraged to live up to their own faith, if they have one. GROW, nonetheless, is profoundly spiritual. It believes in the unique dignity and mystery of each human person. It recognises that hope, love and compassion, for oneself and for one another, are essential ingredients in all healthy human beings.

GROW meetings are held each Monday night at 6.30pm in Ventnor. For further information please ring Trish on 93493508 or Anthony 0419435071

FRIENDS OF VENTNOR HOUSE REPORT

This report begins with heartfelt thanks to several benefactors who have shown great generosity towards the renovation of the House.

Carol and Joe SantaMaria (Randwick parishioners) very generously donated the tiles, cement and grout for the kitchen walls. Their assistance in obtaining a great tiler and giving much needed advice to us is keenly appreciated. Their tile shop is situated directly opposite the church in Avoca Street, and it is a veritable Aladdin's treasure cave for all kinds of tiles and good advice.

The Brigidine Sisters have donated \$1000 from their Provincial Fund towards the National Trust Appeal for Ventnor. Sr Theresa Boyle CSB conducts a Meditation group on Wednesday mornings in the building, and so is well aware of the need for improvement.

Another \$1000 has been donated by Mr Frank Travers, who attends the midday Mass daily, and is also a regular at the First Friday Mission luncheons. Frank is actually a parishioner of St Anthony's, Clovelly, but has been taken into the hearts of many in Randwick because of his good humour and friendliness. He recently celebrated his 90th birthday and shared lunch with a group of friends at the Coach and Horses Hotel.

The family of the late Merle Pillars has very kindly made available some pieces of clothing, including lace collars and neckwear from the early 1900's, which originally belonged to Annie Kiss, the last surviving member of the Kiss family. Annie was still living in Ventnor at the time of her death in 1962 aged 90. Merle purchased these items at the auction of Ventnor House goods in 1962. (Merle was the daughter-in-law of Nell Pillars a former owner of Nugal Hall who founded the Randwick Historical Society). We are awaiting advice from the Powerhouse Museum on how best to preserve and display them.

At present the house is in a bit of turmoil as Fr John Rate has organised to have the main front entrance and hallways painted. The woodwork has been stripped of all the old paint, revealing the beautiful Australian cedar skirting boards, door frames and doors. The painter, Michael Concannon, is working very dedicatedly to bring this area back to its original appearance. Also some new lights have been donated for the hallway and are a great improvement on the stark fluorescent tubes. Fr Rate's decision to have the stripping and painting work done is greatly appreciated by the Committee.

Parishioners will begin to see the simplicity and beauty of the building, and how fortunate we are as a parish to have such a treasure. It will be an ideal venue for small celebrations after baptisms, funerals or weddings, now that there is a modern working kitchen. For example, Fr Tony O'Brien organised a Christmas Celebration for the Bible Study Group in the main rooms which were decorated by Liz McIvor of D & H Edibles (caterers), and they looked stunning.

Remember: tax deductible donations over \$2 may be made to "National Trust Ventnor House Appeal" to PO Box 182 Randwick 2031, or left at the Parish Office.

ON BECOMING A CATHOLIC

(Professor Cyndi Shannon Weickert is the Macquarie Bank Foundation Chair of Schizophrenia Research and Head of the Laboratory at the University of NSW. At Easter 2007 Cyndi was received into full Communion with the Catholic Church, having followed the RCIA Process Path. In this article Cyndi shares her story)

I started my faith journey as a young girl. My twin brother and I were born in Texas but were not baptized as babies. I grew up in Upstate New York in a small village called Shortsville in the Finger Lakes region and I attended Church in a little stone building. I remember having a hard time getting up on Sunday mornings, but having my Grandmother, Alice, encouraging me to get up and to bundle up in sweaters (jumpers) and coats to travel in the ice and snow to go to Sunday school and to Church.

I lived with my Grandmother and it was her faith that influenced my faith the most. Together with my twin brother, we would read the Bible and discuss Christian stories that were provided in the Upper Room daily devotionals. I had a lot of questions about my faith and my grandmother helped to support me. I felt especially able to communicate with Jesus when I looked up at the stained glass windows of the Church and especially close to God when we had the candle light service and sang "Silent Night" on Christmas Eve. I was baptized with my twin brother when we were about twelve and I remember it well.

One thing that really impressed me as a young adult was attending the weekly Bible study sessions that my Grandmother had in our living room. I learned from the conversational sharing of the other people in the Bible study the true meaning of being a Christian. The main lesson that I remember is to let go of your will for your life and trust that God will lead your life in a direction of his choice. I remember praying very hard, as letting go of the control of my life did not come naturally for me. It was through this process that I came to realize that I was to devote my life to trying to "cure" schizophrenia not as a medical doctor but as a research doctor.

My quest was started by watching my twin brother suffer from schizophrenia and my quest took the form of my life's call. I obtained a Bachelors degree in Biology and Psychology, I left for New York City, where I obtained my Ph.D in Biomedical Science and I found my husband, Tom Weickert, a Catholic. Tom went to a Catholic grammar school and also had a very religious home life, regularly attending church and learning religion from the Catholic Nuns. Together we went to church on Park Avenue in New York, where we married. We moved to Washington DC and attended Church and the Disciple Bible study course together where we read and discussed much of the Bible.

We were growing in our faith together and took on a project to help a woman living in a shelter with four small children. As part of our Bible study group, Tom and I helped her to get a car and a driver's licence so that she could get a job. During this time, I also had the opportunity to travel to Russia on missionary work with the Church. We were helping to build new churches in Russia and I was so touched by the warmth of the Russian Christians and at how much they wanted to hear the stories of Jesus. They were also interested in how the members of our team became called to be Christians. I was able to share the story about my brother for one of the first times in public, but it was so emotional for me I had tears streaming down my face. The Russian Christians cried too when they heard my story.

Most recently, I travelled to Australia, to become the Chair of Schizophrenia Research at POWMRI. I continue my commitment to my call and I am so lucky to do it in this beautiful city that provides the best opportunity for me to do my research. When I first moved here, Tom and I lived on High Street in University Housing and I opened the yellow pages to find a Methodist Church, after all I was a Methodist. I did not find one. Instead, I found Our Lady of the Sacred Heart and started to attend. I was impressed by the passion of the priests and the awesome sanctuary by the sea and wanted to become a Catholic. The RCIA meetings helped me to make some friends and to answer some of the basic questions I had about the differences between being a Catholic and a Protestant. It was a relaxing atmosphere, but an informative one.

Father John Rate met with me several times to go over extra readings on what the Catholic Faith was about and I found him to be a warm and wise teacher. It was such an uplifting feeling at the Easter vigil to light my communion candle and to be surrounded by my new family and enveloped in the light and the love of this community of God. Thanks so much to my brothers and sisters at Our Lady of the Sacred Heart.

LAY MSC ASSOCIATION

When I wrote a short tribute to the late Patricia Maguire (in the last edition of the magazine), I mentioned that Trish was a member of the *LAY MSC ASSOCIATION*. People might be interested to know what this Association is and what is its aim.

It seems to have been the wish of the Founder (Fr. Jules Chevalier) of the Missionaries of the Sacred Heart (MSC) that there should be two distinct associations attached to the Congregation: one for diocesan priests and another for lay people. It is this second association that we are dealing with here.

The Lay MSC Association is open to any person who wishes to share in the mission and spirituality of the Missionaries of the Sacred Heart. This Association is well established in Australia and is found in many MSC parishes, colleges and among relatives and friends of MSC brothers and priests.

The group that meets in Randwick was established some years ago by Fr. Tony O'Brien MSC and at present has about twelve members. Edith Follows, who was baptised by Fr. Treand MSC, was a foundation member of this group. Our group meets in "VENTNOR" on the first Sunday of each month, except January, at 3.00p.m. for prayer and sharing together in the spirit of Sacred Heart Spirituality. At present Fr. Patrick Sharpe MSC is the professed MSC presence in the group.

We invite any interested parishioners to come along to a few meetings of our group and they might feel drawn to become members of the Lay MSC Association.

PATRICK SHARPE MSC

LOOKING FOR ENTERTAINMENT?

- * How about the offerings of the Conservatorium of Music? Sunday Concerts, Cocktail Hour Recitals, Conductor Series. All performances are reasonably priced with first class musicians. For Information and tickets telephone 8256 2222
- * Interested in live theatre? Try the plays at the Genesisian Theatre at 420 Kent Street Sydney. (St Genesius, is the Patron Saint of Actors). For information log onto www.genesiantheatre.com.au
- * Something closer to home? Well, there's the Lugar Brae Players. Their next big production is "Annie Get Your Gun" in May at the Coleman Auditorium in the Church in the Market Place at Bondi Junction. For Information and tickets telephone 9389 5361



THE DIVING BELL AND THE BUTTERFLY a **** film

An engaging though rather sobering film which follows the true story of the massive stroke suffered by Jean-Dominique Bauby (Jean-Do), a successful magazine editor in France, and the amazing aftermath.

At only 40 years of age Jean-Do was found to be paralyzed, with only one eye to reach out to his world, a condition which is termed "locked-in syndrome", hence the analogy of the submersion of the diving bell. Although he is trapped in his body, he finds that his concentration on memory, and more importantly, his imagination, releases him to escape like the butterfly. The method used by his therapists of his blinking eye to the recitation of the alphabet is quite hypnotic, and extraordinary when one considers that he dictated the whole book this way on which this film is based .

The direction by Julian Schnabel gives a grave and dignified respect to the torment Jean-Do experiences, but allows the panorama of his life, loves and mistakes to unfold. He finally acknowledges his good fortune in the love he has had from those he loves but has not always appreciated. Do see it.

MM

HOME HOSPICE

(Carmel Maguire tells of how a wonderful idea has become reality)

Timing is recognized as an important factor in deciding whether new ideas will be put into practice. Home Hospice may well have been an idea before its time in 1980 when Gerard and Helen-Anne Manion 'invented' a way in which virtually everyone at the end of life may have the option to die at home. Gerard has long experience as a counsellor, and Helen-Anne is a doctor with postgraduate qualifications in palliative care. Both have experience in counselling and caring for cancer patients in the United States and in Australia which convinced them that death at home was not only very much wanted by many dying people but was eminently feasible with mobilization of community resources.

Like all new ideas, Home Hospice had to fit into an existing social system. To die at home seemed to many people an unwelcome return to the old days where medical services were primitive by modern standards. And in practical terms who could be spared from the work force to care for the dying person? The care of the dying had long since passed from the family and neighbourhood circle to medical professionals, often in institutions designated for the express purpose.

No wonder then that the Home Hospice idea was not warmly welcomed. Inevitably stake holders in the existing system felt threatened. On the other hand, dying patients and their carers found great solace in the gifts of time and effort from relatives, friends and neighbours who felt privileged to help effectively with the structure, the advice and the support of the Home Hospice program. Mentors were a feature of the Home Hospice program from the beginning. Their role is to help carers identify and bring together the human resources available and indicate the ways to allocate the many tasks from which carers can be relieved. The Manions gave courses in which mentors were trained on the Queensland Gold Coast and in suburbs of Sydney and on the far South Coast of New South Wales.

The favourable testimony of bereaved loved ones about the experience of Home Hospice was loud, but not loud enough to overcome the reluctance of governments and most other funding bodies to be associated with death. Honourable exceptions were Rotary Clubs, in Sydney and in the Republic of South Africa and the Rotary Foundation supported a visit to Southern Africa in 2003 to assess needs for carers and families of people dying of AIDS. Out of this came the African Project based in the Diocese of Tzaneen, Limpopo, at the invitation of Bishop Hugh Slattery and Sister Sally Duigan.

Randwick parishioners may be interested to learn that the Bishop is an Irish MSC and Sister Sally is an OLSH missionary from Adelaide. The Home Hospice visitors also met Bishop Des Moore, MSC, who had spent a working lifetime in New Guinea and who in retirement was spending three months as a volunteer to work as a priest in one of the orphanages in the diocese. The Manions and Kathy Dansie ran a training program for 100 African volunteers to take Home Hospice to rural villages. Three years later a refresher training program was given, funded by private donors and by Caritas, Australia.

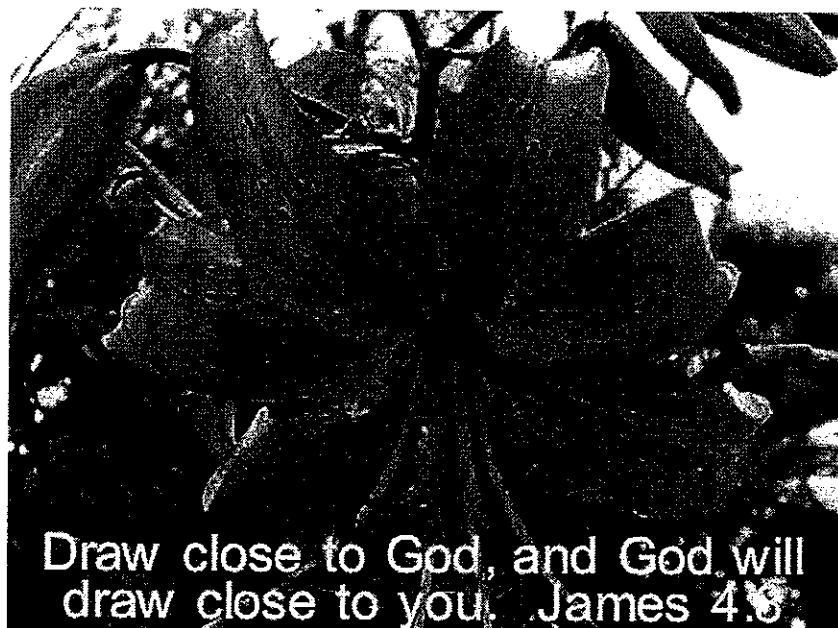
Home Hospice was incorporated as a non-profit organization and registered charity in 1993. The Manions have long been determined to see the organization on to a secure path independently of them. With generous help from many individuals and organizations,

Hospice Inc now has an admirable board of directors with Deb Wilcox as chair, and less than two years ago, Melanie Greblo was appointed Chief Executive Officer. Since then Home Hospice has entered into two partnership agreements, one with Social Ventures Australia and the other with the Cancer Council New South Wales. Program Managers have been employed under the Cancer Council partnership agreement, and the achievements in less than a year are remarkable.

The Council's support has allowed a totally healthy epidemic of Home Hospice influence to spread rapidly through New South Wales. There were six active mentors in the Sydney Region in July 2007. There are now 40 of them covering Sydney (Inner West, Eastern Suburbs, North Shore) Sutherland, Western Sydney (Penrith, Blacktown, lower Blue Mountains, Glenfield, Campbelltown), Central Coast, Wollongong and South Coast, and Dubbo. An 1800 number has been established and this part of an effective publicity campaign has attracted many inquiries from potential mentors as well as families where there is terminal illness and who would like Home Hospice support. Residential orientation programs for mentors are held over three days and the presentation and updating of programs for initial education and continuing support impose serious obligations on both partners in this excellent initiative.

Home Hospice has expressed its vision as 'a world in which family and community take on their important role in caring for their own dying, and death is experienced as a natural event, creating great potential to strengthen society'. Obviously the work begun by the founding Manions has still a great way to go.

If you would like to find out more about Home Hospice, and perhaps to make a donation, go to the website www.homehospice.com.au and there is also a YouTube site. The postal address is Home Hospice, PO Box 89, Avalon, NSW 2107.



SAME CHURCH, WITH DIFFERENCES

In 2006 there was a National Church Life Survey (NCLS) of the various religious denominations (OLSH completed its survey in September 2006). The survey was undertaken to assess a church's qualities and strength to enable it to make plans for the future. Individual results for each church are available and the NCLS has recently issued the results of some of the differences between age groups of those who attend church.

Older generations are more likely to:

- attend worship services weekly
- prefer traditional styles of music in worship services
- spend regular time in private devotional activity
- have a strong sense of belonging to their denomination
- be involved in church-based community service, justice or welfare activities
- be involved in community-based service, care or welfare activities

Younger generations are more likely to:

- be involved in small groups
- prefer contemporary styles of music in worship services
- Feel that their gifts and skills are encouraged
- Have helped others in a range of informal ways
- Be involved in evangelistic activities and actually invite others to church
- Be newcomers to church life, have switched denominations or transferred congregations in the previous five years

While the above result is a summary of responses from all churches, readers might like to reflect on whether it applies to OLSH.

WHAT PARISHIONERS SAY

Am I the only one who has noticed that the two lamps outside the front of the church throw different coloured shades of light onto the building. Pourquoi?

I was in Ventnor recently and noticed what I assume is a display room. It's wonderful but the outside back entrance is what my children call 'daggy'. How about a coat of paint on the woodwork. It would make Ventnor look more inviting from the back.

Now that there is talk of a Pre-School, the term 'from womb to tomb' has some meaning for Randwick. Perhaps the presbytery could be converted into a retirement home for parishioners. The priests might be happy to live off-site.

I'm not struck on the idea of WYD, but having the church painted for it is great

Seeing the small numbers at some Masses, I don't think we need more priests, we need more people.

It's so nice to see some young people participating in church activities – singing, taking up the collection and reading.

CARPENTARIA....a book review

In 2007 Alexis Wright won the Miles Franklin Award for her second novel *Carpentaria*, and she is regarded as one of Australia's important Aboriginal writers. She is a member of the Waanyi nation of the southern highlands of the Gulf of Carpentaria.

Carpentaria is a big book in every way. At 500 pages it is pretty challenging, at times overwhelming, but it takes one into a vast other world of surreal humour, myth, biblical references and a cast of amazing characters. Inevitably, it is quite political and confronting, and the speech patterns often quite biblical and inventive. The storytelling is remarkable in being equally sad and hilarious. There are tribal tensions, selfish obsessed white officials and overall a magical sense of finding Hope amongst devastation. The township is called Desperance, and seems to relate to all those far north tropical townships one reads of, an area subject to cyclones, floods and a river with strange tides.

The Pricklebush people who live at a respectable distance from the whites in Uptown, have their own ideas, especially about the nearby Gurfurrit mine, and the endless squabbling over erecting a "big thing" in town. The powerful Phantom family, led by Norm, a famous storyteller and fish-embalmer, are mostly preoccupied with stories of the past, talking with the old people, and regaining their memories.

The "little stories" are marvellous: Elias Smith, who was coughed up from the sea and had lost his memory somewhere back in the Dreamtime, was initially seen as a Saviour, but then rejected and sent away. To the Pricklebush people the magical stories are real stories which define their past and give the idea of Hope to them. There is an extraordinary tale of Norm Phantom's wife, the explosive Angel Day, who, desperately searching the town tip, finds a statue of the Virgin Mary and sees it as a talisman of the white people thus signifying a "lucky break" for her people.

The fairly eccentric characters in this novel start to become quite familiar as one moves further into this remarkable book, and when the violence and the resistance always lurking nearby actually happens, it becomes an empowering force which the author handles and moulds with elegance, energy and ironic humour.

The youths taken into custody inevitably symbolise the hundreds of indigenous people in custody in so many cells worldwide. There is a distinct feeling that the Phantom family indeed represent a phantom people, and Bruiser, the vindictive town mayor, shows the uncomprehending brutality of some in power. The land itself becomes a character in the novel. One feels that there is no summary that can do justice to this powerful novel.

Do read it.

MM

On Reading Richard Wright,
..."I concluded the book with the conviction that I had somehow overlooked something terribly important in life. I had once tried to write, had once revealed in feeling, had let my crude imagination roam, but the impulse to dream had been slowly beaten out of me by experience. Now it surged up again and I hungered for books, new ways of looking and seeing."

Letter to the Editor

The incalculable cost of crime.

One of the unfathomable issues in the realm of Criminology is the real cost of crime upon society. Such estimates may account for only the value of property stolen or damaged by criminals and perhaps a few others factors. But there are far more considerations that must be included if anything like a 'real cost' to society is to be arrived at.

For example: How much production/profit is lost when victims of crime can't attend their work? How much is paid to employees on 'sick leave' due to criminal injury? How much is expended through hospitals treating victims of crime? How many families draw welfare because of criminal acts? What's the actual cost of maintaining a Police Force? How much does it cost to run courts, prisons and parole agencies? How many insurance company 'pay outs' result from crime? These are just a few of the factors that should be taken into consideration in calculating the cost of crime.

What is the cost of crime? Some criminologists declare that the problem is impossible to calculate but agree the cost to our society runs into very many millions of dollars, if not billions.

A world wide anomaly now exists in that alcohol affected persons are involved in as much as 75% of the criminal acts contributing to this incalculable cost. Add that to the costs incurred by alcohol affected persons suffering physical and psychological illnesses/injuries, who are not criminally liable, and we have a nation wide cost that is beyond calculation. Most of which is directly attributable to alcohol consumption.

Alcohol in moderation is one thing. But what about the financial, social standards and health costs to our society. This phenomenon has to be reversed now. Think about it!

Ronald G McDonald.

DIARY DATES

March 16	WYDO8 Concert. St Mary's Cathedral forecourt. 3pm
April 4	First Friday Mission Lunch. Ventnor. After noon Mass
April 5	Craft classes. Parish Centre. 3pm
May 2	First Friday Mission Lunch. Ventnor. After noon Mass
May 3	Craft classes. Parish Centre. 3pm
Mondays & Wednesdays	Gentle Exercises classes. Parish centre. 1pm

