

Parish Magazine

NUMBER 22

APRIL 2010

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Lest We Forget

ST MARGARET MARY'S RANDWICK NORTH

OUR LADY OF THE SACRED HEART RANDWICK

Reflection

DIANE GORDON

What makes Pentecost special to me, what makes it one of the key events of salvation history, is that the Holy Spirit, who once spoke impersonally through the prophets, is now given to us in such a way that we know the Spirit as the Spirit of Unity and Love. We know the Spirit - not just as an impersonal force guiding human history - but as one of the Holy Trinity. We know the Spirit and are open to it, we find our egoistical shell broken through and by the power of love. It is the Spirit which opens us up to the grace needed to unite us to Christ. In Christ we become one body, working together, capable of understanding each other – capable of transcending ourselves and speaking to others in a way in which they can truly hear us and understand.

Pentecost is the day of the Spirit, the day of love manifested on earth, the day which shows us the glorification of Christ. Why? Because it shows us the love which unites Christians one to another, a love to be shared with the world, a love which can and will transfigure all creation.

Spirit-filled people campaign for change, so that other people will be given a chance and given choices – Spirit-filled people write letters to local newspapers and get involved with local radio phone-ins, bringing Gospel values – not their own prejudices and fears – to bear on issues close to the hearts of their local communities.

Spirit-filled people have fun. They work to include migrants and those seeking asylum into their communities, and learn all sorts of things about food, language, humour, legal systems, and the ways people survive. Spirit-filled people love, are joyful, try to bring peace into all their relationships, are trustful, gentle and wise.

The feast day of Pentecost remembers a day not long after Jesus' resurrection when the energy of the Spirit was poured out in power upon the Church. It was a unifying Spirit that crossed the artificial boundaries of language, race and culture. People could speak and be understood; strangers heard one another; communion happened.

The Spirit breathes peace. ❖

PHOTO FRONT COVER:

Section of Memorial Window, south transept, OLSH Church Randwick

PHOTOS PAGES 8 & 9: The Memorial Windows, North and South Transept

The centre panel of the north window depicts Jesus at the Last Supper surrounded by his apostles (from a picture by Schleichner). The base from left to right shows the Church Militant on earth depicted by men, women and children; the middle shows the Church Triumphant with Our Lady surrounded by various saints including the Little Flower and St Margaret Mary; the right shows the Church Suffering depicted by souls in Purgatory. At the top Our Lady is shown with the child Jesus. Waratahs, wattle and flannel flowers are shown in the various panes.

The centre panel of the south window depicts the Resurrection of Jesus before the empty tomb (from a painting by Fra Angelico). The left panel depicts a Roman soldier and angel; the right panel a Roman soldier and the Holy Women. The base from left to right shows the Australian flag, service women, an airman and a sailor; the middle shows Christ crucified, angels and crosses representing war graves; the right shows the Papal flag, service women, a soldier and a Red Cross nurse. Our Lady appears in the top pane surrounded by angels. Waratahs, wattle and flannel flowers are also shown in the various panes.

Photography by Rebecca Lazenby

*Editors welcome feedback on the magazine and its contents.
Email to: olshmagazine@gmail.com or leave in an envelope
marked 'magazine' in the Parish Office.*

Starting Kindergarten: A MOTHER'S PERSPECTIVE

STEPHANIE BRUCE

Is Charlie ready for school? This was the question that so many people were asking me in the months leading up to my eldest son Charlie's first day at OLSH kindergarten. I was not quite sure how to respond. He had his uniform and schoolbag. We had attended the meetings of OLSH's comprehensive programme of kindergarten orientation but I was starting to wonder whether I had missed something.

Was there a special get-ready-for-school course to which I had overlooked taking Charlie? Perhaps a government-issued checklist that I should have completed? He seemed ready but the question was making me doubt it. Granted, he was not yet reciting pi to ten decimal places, but he was quite good at counting. He was not yet challenging the core philosophy of Marxism, but he was toilet trained!

The big day rolled
around

The big day rolled around. Charlie was excited but nervous. We managed to have a few giggles getting ready for the first day. The OLSH backpack was a good source of light relief given that it was nearly as big as Charlie and could provide a second home to his little brother, Will. The first day nerves were undoubtedly helped by our proximity to OLSH. Living on Milford Street had allowed us to get used to the daily routines of the students: the morning and afternoon procession of cars; the happy chatter at lunchtime; the teachers' megaphones; the sound of the bell.

Our whole family journeyed across the road on that first morning. We were all being very brave. Everything happened quickly. First, Charlie was lined up with the other

kindy kids. Then there was an assembly. After that, he was paired up with his buddy. We had a quick 'goodbye' before he was whisked off into the sunset (aka the middle classroom block). Was he ready for this? I couldn't see his face as he marched off. His buddy was patting him sympathetically on the shoulder – oh dear, probably not a good sign.

I felt a little tug of my heart strings. I noticed a few quivering lips amongst the kids (and a few more amongst the other parents). As they marched off, an eerie silence descended momentarily. Will broke the silence by shouting, 'Charlie! Come back, Charlie!' Will lay on the ground to assume his preferred tantrum position. The tears had come from an unexpected quarter. He was going to miss his brother. Nobody had ever asked whether Will was ready for today.

Once the kids were in their classroom, the mums & dads were left to be brave with each other over a cup of coffee. It was then that I realised that this day was also a big milestone for me. It was my first day at school as a parent. There were new routines to learn, new people to meet, new things to talk about and a new community to become a part of. That is not the sort of thing that I do everyday. Was I ready?

Was I ready?

Two months down the track and things are going well. Charlie is very happy with his teacher, Mrs White ('my teacher's name is a colour', he boasts). The days are long and tiring for him. His end-of-day mood provides an insight into how the day went. He loves the variety of topics that are taught, especially the music, reading and sport. The variety at school has meant that he can now



find being at home relatively dull. For the first few weeks, Charlie told us that he didn't play with anyone at lunchtime. This was a concern. Thankfully, a little cross-referencing with other parents found that he did have a group of friends (confirmed half-way through a recent family Mass when two boys relocated to our pew to sit with Charlie). He now seems settled and happy which is a great relief for us.

And for me? Looking back, the first few weeks were a bit of a blur. They were more challenging for me than I had expected. There were ups and downs as Charlie settled in but now we are in a happy routine. My daily schedule has been reconstructed around the regimented timing of a school day – drop-off, pick-up, homework, etc. Like Charlie, I have been lucky enough to make some lovely new friends and I look forward to meeting many more over the years.

Looking back, I ask myself 'was Charlie ready for school?' I think that he was but it has prompted me to wonder whether we are ever 100% ready for life's big events. ❖

An Interview with Kate Edmondson

Kate Edmondson is the Principal of Brigidine College Randwick, a girls secondary school with approximately 850 students this year. In this article she tells us about herself and the College.

YOUR SCHOOLING WAS IN QUEENSLAND?

Yes, with the Presentation Sisters at St Ursula's College in Yeppoon, near Rockhampton. I was a very ordinary country girl in a boarding school filled with similar girls. The oldest Sister was 40 years of age and we were very well educated in the Vatican II vision by young vital nuns. I also began my teacher training in Queensland and my Arts degree is from the University of Queensland.

TEACHING HAS BEEN YOUR CAREER?

I didn't know what I really wanted when I was young. I knew what I didn't want. My father was a school principal and I grew up in a home which had a very conservative view of life. Women became nurses or teachers. So I went into teaching without too much passion initially and then I found how exciting it is to be around young people, how much close care girls need and how much I enjoy setting things up so that they are learning. I think I was a 'pretty good' teacher. I still teach some classes occasionally and as I have a Graduate Diploma in Religious Education mostly these are Religion classes. I am a vocational teacher.

YOU HAVE BEEN AT BRIGIDINE SINCE JANUARY 2008. IMPRESSIONS?

I believe that young girls need to be cared for and guided to their potential and that belief I found being practised at Brigidine very strongly. Last year four of our students were placed in the top ten for Standard English results at the Higher School Certificate. Music Education and the opportunities for musical performance are an important feature of the school. In a real sense

Brigidine is a place where extraordinary and ordinary talents are nurtured. Everything about the College works for excellence rather than elitism.

ARE SCHOOLS IN GENERAL DOING ENOUGH TO EDUCATE THEIR STUDENTS?

Yes, but our society has a culture of complaint so the good work of school meets a fairly cavalier attitude. Schools could do more if resources were made available and teachers were consulted about what is necessary. Huge demands are placed on schools – we are often being asked to solve society's problems.

It has long been said that schools are now doing so much of the work that families and parishes and doctors used to provide for children. Education is so politicised now and resources are given to assist a government's political worldview rather than resourcing a school as a specific community caring for a specific group of young people.

SO, HOW IS BRIGIDINE COPING?

What is not said enough is that successful schools run on generosity. I have been in a couple of schools that would now be described as 'failing'; in each case there was an attitude in the staff of 'I'm not doing anything more'. Great teachers always see beyond the obvious need to create something more for themselves and everyone else. They set an example which encourages a similar creative generosity in their students and so the school grows to be a place where everyone thrives. Generosity is a very large part of the ethos of the Brigidine Sisters and it is in the staff in bucket loads as well.



AND YOUR ROLE?

My job is to ensure that the staff are supported and have the best working conditions that we can afford. I can demand very sternly of our parents and students that our work at Brigidine for girls be respected and valued. Our staff of just over 60 teachers and 16 ancillary staff is a committed team of professionals.

I believe that teaching is not a science but a craft and our approach is to teach students, not subjects. Students grow in all kinds of knowledge and at Brigidine they do so, with an emphasis on their pastoral care. Our aim is for them to be well-balanced, happy and self-confident and think independently and fair-mindedly. I don't have to spend a lot of money marketing the school; our girls are our best advertisement.

WHAT PLANS DO YOU HAVE FOR BRIGIDINE IN THE NEXT FEW YEARS?

The College has no room to expand so I am working on developing the grounds as more than just playground space. I believe that all schools should be in beautiful physical spaces as these create better learning environments. Providing high tech equipment is necessary but there also needs to be areas of quiet and relaxation.

continued

The recent landscaping of Cullen Lawn is an example of what I am trying to do for our community. We will continue to refurbish classrooms of course. Adults in our society do not like to work in grubby environments and I don't see why children should. Of course at Brigidine we have the same ongoing struggle that every school has today of getting students to clean up their own rubbish.

AND WHAT ABOUT CO-EDUCATIONAL SCHOOLS?

There are mixed views but my experiences teach me that girls grow in a supportive environment and best reach their potential in a single sex school. In our society it is a matter of choice for parents and their daughters.

THERE IS CURRENT DEBATE ABOUT A NATIONAL CURRICULUM. YOUR VIEW?

My Master's degree is in curriculum studies and we have been moving towards a National Curriculum for a long time. I am in favour of national curricula and standards but I wish they could be set by practising teachers. A National Curriculum would be great if we could be complying with only one Government's requirements instead of two. Skilled teachers make the curriculum work; a poorly thought

through program inhibits the work of the teacher and a great program won't assist tired and frustrated teachers who believe that their work is not valued by their community.

THE ROLE OF PARENTS AT BRIGIDINE?

I know that the correct thing to say is that I look towards having a great partnership with parents. I don't like that expression as it blurs the very different roles of teacher and parent and I have had experiences where parents have thrown the expression at me with contempt because I haven't done what they wanted. It is my job to be transparent and honest about the school, our resources, what Brigidine believes in and our processes, so that parents can decide if Brigidine is the school they want for their daughter.

I spend a good deal of time listening to parents talk about their daughter's special needs and figuring out if and how the school can respond for her well-being. When the partnership is authentic it is because the boundaries of the very different roles of teacher and parents are well defined and known.

We are not offering a perfect, problem free community at Brigidine. The school is not a democracy and I can be very autocratic if

I am protecting our values and our sacred beliefs, the work of the staff or the girls' reputation. Sometimes parents have to trust that I have the total view of the community and that there are community needs that are more pressing than those of individuals. I get particularly distressed by parents who are openly contemptuous of our catholicity once their daughter who is a baptised catholic is enrolled.

Having said that, we are fortunate at Brigidine to have parent involvement and assistance on two levels. The Parents Advisory Council advises me on details associated with the running of the school. The Parents and Friends Association is not in the traditional fund raising model but acts more as a social network for parents. The work of the P & F is gaining momentum in the school thanks again to generosity working in our parents who have a strong vision for doing that something more for the benefit of everyone.

THE FUTURE?

I am a very happy principal who considers herself to be very fortunate. I want to see Brigidine students grow into well adjusted, spiritual young women who know how to make a great life for themselves and all those who come into their circle. I get up every day, come to school and work at that. ❖

Easter and the RCIA Program

Before a very large congregation at the Easter Vigil Mass the nine people who have travelled during the past twelve months on the path of the Rite of Christian Initiation of Adults (RCIA) program were received into full membership of the Catholic faith. Fr Peter thanked Caresa Santos for her devoted work as the Co-ordinator of the Program since 2006. ❖



Remembering Years Past

SISTER ELAINE WHITTAKER *csb*

I was a student at OLSH Parish School Randwick (staffed by the Brigidine Sisters), as also were my three sisters and two brothers between the years 1933 and 1953. My youngest brother was much younger than the rest of us so he did not finish his years at OLSH until after my youngest sister had finished her schooling.

I hold many happy memories of OLSH from my first years of schooling held in the little timber building where the Infants and 1st classes were taught. That building is still there. The older primary school children were taught in the area under the church, now the Parish Centre and these classrooms were separated by partitions. The Secondary School began in 1940, and provided the opportunity for many girls to achieve the Intermediate Certificate (3rd year High School). Verna Irvin (nee McCann) and I created some sort of history by being the first two girls to commence at OLSH and go right through to the Intermediate Certificate. Mother Gerard Coady (dec'd 1968) taught all three classes in the room closest to the steps beside the church.

She was an amazing woman always

keenly interested in her students. She was assisted with the Needlework program by Miss Joan Coady (Mother Gerard's sister) who was a teacher in the primary department at that time. Sometime during 1941 Shirley Tanko, a third year student came from the country and sat for the Intermediate Certificate before moving to Brigidine College to complete the 4th and 5th Years for the Leaving Certificate.

Mother Dara Davin (dec'd 1983) at one stage came from the College to teach Business Principles, and later was replaced by Mother de Pazzi Tully (dec'd 2001). Typewriting lessons and shorthand were taught in what was known as the Billiard Room which was another building (demolished many years ago) running from just below the Church area down towards the little timber building.

Plans for the construction of the National Shrine in honour of Our Lady of the Sacred Heart commenced during Fr Matthew Smith's time as Parish Priest. (Fr J Power was responsible for amendments to the plans and the completion). Donations of £2 and over, a lot of money in those days, were inscribed in the 'Golden Book' as it

was called. Before the completion of the Shrine the students were invited to write an essay about Mary – this competition was won by Clare Ryan – Sr Julianne *csb*.

During the years of World War II the veranda around the middle section of the school was sand bagged from top to bottom; an air raid shelter was established under the church just at the top of the steps that led down to the school to prepare for a perceived bomb attack. This was where we would go when the siren sounded for practice.

Having returned to Sydney after many years spent interstate and in country Brigidine communities, I have been amazed at the many changes that have taken place in Randwick Parish over the years!

One beautiful comparatively unchanged place is the very prayerful church, which I still find a wonderful place to visit. The school has seen many changes and updates over the years. The alterations and additions in 2005 changed so much of what was familiar, (the old presbytery has been demolished) but now provide the students with many facilities that were totally unheard of in those years of long ago. ❖



A Kindergarten class in 1945

My Story

JOHN COGILL

If life can be said to resemble a novel more than novels resembling life, then John's true life story is full of characters fit for a best seller. This is his story.

Life began for me in South Africa. I had one sister, Jane. Hers was a sad life. Her first love, Hermann, a smoker, died of smoke inhalation when his bed caught alight and he burned to death. Afterwards Jane married Garth, a property owner and their pine plantation in the Transvaal was burnt down one night. Arson was suspected and the strain caused Garth to die of a heart attack. Jane began to breed horses and broke her collar bone more times than she could remember. By the time she was sixty, she was worn out and sadly took her own life.

In 1957 I married Lieske in South Africa after returning from England where I had been a post-graduate student. The marriage lasted for nineteen years. We had three daughters and a son but the marriage was not a very happy one. The break-up was acrimonious and the children went with Lieske. For my part the pressure from Lieske's family was a contributing cause. Lieske would say that it was my fault.

All four children chose widely different directions. Henry, the eldest child, felt neither Lieske nor I supported him. He is now an artist and has held exhibitions in various capitals. Jeanie completed a law degree at Sydney University, with various jobs in between and married a psychiatrist and moved to New York.

Dorothea was the adventurer, spent time in the Namib Desert in South Africa, wrote a thesis on communication between birds and at one stage expressed interest in being a contemplative nun. Katherine became a ballet dancer, married Manu, a musician, and they have one child.

Since the break up of my marriage I have lived happily in community since 1976, firstly in a room in a commune in Randwick. Next I lived in a rented unit near the University of New South Wales and after that for twenty five years in a house I bought in Randwick to provide short-term emergency shelter for marginalised people. It was

a four bedroom house which I extended to six bedrooms and there was an average of seven in the house for most of the time. We were mostly local Australians looking for company in an otherwise isolating form of city life. Writers would probably characterise the occupants as the rich tapestry of life.

Robin* and Amy* were the first to join me in the house to make it work as a drop-in centre. Both were social workers. Robin married the wrong man, Amy the right one. Louise* arrived unannounced. She was always ready for a talk or to listen, and was trying to support her daughter's school expenses, but began growing marijuana. When stopped, she left and some two years later I visited her when she was living with a blind man as his Seeing Eye dog.

Michael* was a problem. He created tension in the house and was asked to leave. Reluctantly he did, but not

I have lived happily in community since 1976

before ringing up a huge telephone bill. At the same time things disappeared. Then there was Amelia* from a kibbutz and Carol* an ex-stripper from Kings Cross. Around this time two Vietnamese refugee brothers moved in, and over time more of the Vietnamese family arrived and called the house their home.

Betty* a drop-in visitor endeavoured to introduce the Vietnamese to an Aussie life style, taking them to the local club. She later returned to her own community – one for the intellectually disabled. With such a collection of people the house was a happy one. However after years as a refuge household I sold the house as I had never intended it to be a permanent dwelling, more of a temporary half way house – it had served its purpose.

I have another life as well – as an academic – and first visited Cambridge in 1952 to complete my PhD studies. I



returned there around 1980 and lived in a commune at Minstead. A remarkable place as it was used as a basis for opening other houses, including one in Israel as a refuge for Palestinian people.

I returned to Cambridge in 2001 to continue my research relating to engineering aspects of airport runways. However my interest in refuges remained unabated and I bought a house in Grantchester to be used for the victims of broken marriages. I lived at a Youth Hostel while the house was being repaired and was able to cycle to work.

I find cycling a great relief from the stresses and frustration of my research and the Youth Hostel provided me with more opportunities to meet a variety of different people.

I am now living in a community at Randwick and trying to set up another refuge house similar to the one at Cambridge. My work load as an academic has been reduced since my retirement but my interest in improving air transport safety remains unabated. So too is my desire for community living.

And what, I sometimes ask myself, about family? Lieske has a property in northern NSW where the family gather occasionally but the hurts of all of us over the years are so deep that 'normal' is not a word to describe our family unit. I remain nonetheless optimistic. Isak Dinesen the Danish writer best captures my feelings '...difficult times have helped me to understand better than before, how infinitely rich and beautiful life is in every way, and that so many things that one goes worrying about are of no importance whatsoever'. ❖

* Not their real names

The Memorial Windows

In early 1947 Father James Power parish priest of OLSH wrote to Patrick Feeny of John Hardman's Studios, Stained Glass Makers, in Birmingham, requesting him to design and make two memorial windows for the north and south transept of the church - one to be dedicated to the memory of parishioners who gave their lives in the war and the other to be dedicated in gratitude and thanksgiving to God for having preserved us during the war. By late 1949 the windows were ready to be installed.

Fr Power, a man of elegant appearance and great gentleness of manner, claimed no artistic talent - 'practical work-a-day parish life does not educate in the ways of the arts' was how he described himself to Mother Prioress of the Benedictines in Subiaco in asking her for some ideas for the windows. The correspondence with Hardman's reflects otherwise. He was no acquiescent client and was ever ready to suggest changes to Mr Feeny's designs. 'We don't want a sad window' he said 'we want one that will inspire and proclaim hope, gladness, glory'.

His suggestions for change were cloaked in a genteel language prefaced frequently with 'may I suggest' but nonetheless ringingly clear. 'The figure of Our Lord is truly majestic and grand. We would, however, if you think it good, like a little more covering'. And, 'You could make Our Lady, I think, more graceful and beautiful and the Divine Child more babylike and sweet'.



North Transept

**MEMORIAL OF GRATITUDE TO GOD FOR HIS PROTECTION
IN THE WORLD WAR 1939-1945**



North and South Transept

More pointed was his response to the depiction of the soldier in the panel 'He seems to be falling out of the picture. Would he look better falling forward on one knee with shield held up to his blinded eyes – as in the suggestion'.

Fr Power was insistent that the windows be a true replica of Australia. The flowers had to be indigenous, hence the Waratah, the Golden Wattle and the Flannel Flower. And, while Mr Feeny had proposed headstones to mark the graves Fr Power was equally insistent that they be replaced by crosses since 'for most bereaved parents in Australia the crosses symbolise the war-graves of their dear ones. The stones would be without meaning for them. So we had better decide definitely upon the crosses'.

Freedom of the press was alive in the forties as all the correspondence was included in the monthly parish newsletter. The windows were funded by a 'Memorial Windows Appeal' which raised £1598 by December 1946.

It was suggested that there be memorial tablets on the wall beneath the windows to record the name and rank of those who had died. No record exists of the tablets if they were erected. However the scrolls at the base of the windows record their dedicatory nature. ❖

(A full description of the windows appears on page 2 of this magazine)



South Transept

MEMORIAL TO OUR LOVED PARISHIONERS FALLEN IN WORLD WAR 1939-1945



The Columban Calendar AS AUSSIE AS VEGEMITE

For Australian and New Zealand Catholics and some in other Christian denominations, the iconic Columban Calendar is as familiar abroad as it is at home. Each year 127,000 are distributed domestically from the Mission's Australian headquarters in Melbourne. The first calendar went out in 1923, the year Vegemite hit Victorian tastebuds. The Calendar is a religious, liturgical art Calendar. It follows the liturgical norms set down by the Australian and New Zealand Episcopal Conferences and it is a major fundraiser for the Columban Missions.



St Columban's was founded in Ireland in 1918 as a society of secular priests whose mission then was to spread the Catholic faith to the Chinese and other peoples of 'The Far East' (another monthly fundraiser is a magazine of that name). That mission statement has developed a bit since, and today's Columban missionaries are just as involved with broader social issues - tackling local poverty, injustice and ecology problems - as with nurturing the faith of peoples amongst whom they live.

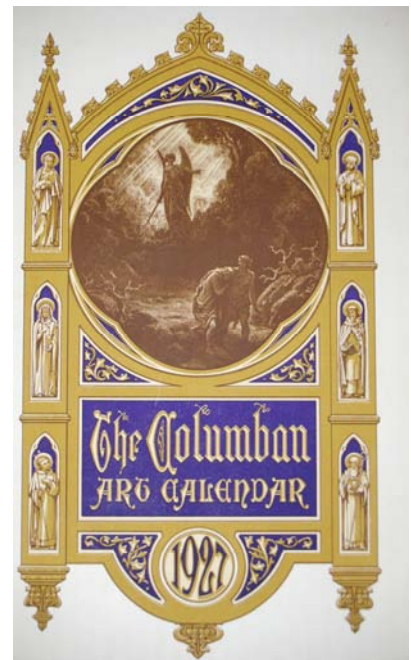
The Columban Calendar has become a feature of the Society's fundraising to generations of Australians and New Zealanders whose walls it

adorns throughout both countries. As much as their primary calling was mission work, the early Columbans seem to have been masters of direct marketing as well, even if they didn't realise it. The calendar was printed and delivered even during the war years when paper was in short supply. Early records from the 1920s show personalised direct mail and meticulously kept databases were integral to the fundraising effort.

Columban Fr Tony Cox selects the art for the Columban Calendar. He inherited this important task when he became Office Manager in 1996. The late Fr Eddie Sherry who had a long association with the Columban Calendar used a card index and a notebook to note down suitable paintings for the Columban Calendar. When he travelled to England on home leave he took the opportunity of visiting some of the best art galleries in the world, looking for appropriate art for the Calendar. Fr Tony kept his index cards and the notebook for future reference. In the past it was a laborious process of writing to curators of museums and art galleries asking for permission to use their paintings. Everything changed with the Internet. The Columban office is now registered with Photo Scala, Florence, which is a distributor for many of the museums and galleries throughout the world.

These days Fr Tony accesses a thumbnail reproduction of the painting over the Internet. He looks for clarity and colour in the paintings and the 'wow' factor that is hard to define. He tries to pick a painting that reflects an important feast day occurring during the month. It's hard to get it right. One person wrote to the office complaining about a painting that showed the baby Jesus as being 'fat' and thought the Calendar was promoting obesity. Another unhappy recipient sent the Calendar back shredded so Fr Tony was never sure which painting caused offence.

The Columban Calendar is a part of Catholic cultural history. When the TV series 'Brides of Christ' was filmed about young women from Catholic families joining the convent, the Columban Calendar was on the wall of the kitchen in a prominent place to illustrate the authentic Catholic home.



The Mission office received 7,000 responses to a survey sent out in the Calendar some years ago about changes to the calendar. The basic response was, 'Do not touch our Calendar, it is fine as it is'. One woman said it was impossible to change the size of the Calendar because it was a perfect fit on the wall beside the fridge. In 2002, the office held an art competition for Catholic schools. The response was 12,500 individual entries! Seventy paintings were finally selected and exhibited in the Australian Catholic University art gallery in Melbourne. Some of these exhibits were used in the Calendar the following year.

Good things have a way of spreading like the Columban Calendar, oh yes and Vegemite too. There's a kind of timeless taste to products so tried and true. ❖

Musicians Record New CD GOSPEL OF LOVE

A new double CD of songs by Br James Maher msc has been recorded by musicians from OLSH Randwick. The album *Gospel of Love* features Brett Adamson (bass, electric rhythm), Tony Amidharmo (piano), Martin Hoe (acoustic guitar) and Br James (synth), with other professional musicians and singers, supporting guest lead vocalists Julie Jenkins and Phil Simmons.



The journey of the album began in December 2007, when the group recorded five songs com-

missioned for the 2008 Wollongong Diocese Lenten program. These five songs, plus a sixth, were produced in 'first draft' form, one for each week of the 2008 Lenten program. The plan was to return to the studio during 2008 to record further songs but various events made it impossible, including World Youth Day, when the group was heavily involved in providing music at one of the catechesis venues. A song written for WYD pilgrims, *Spirit of Heaven*, is something of a feature track on the album, and has been well received at OLSH Randwick. Recording resumed in January last year, and continued during July – November. A long time in the making, but *Gospel of Love* has finally come to birth.

Many within the parish have supported and encouraged the band along the way, and it is good news indeed that the album has finally arrived.



One of the first things you notice about *Gospel of Love* is the richness of colour and imagery in the album artwork. Beginning with the cosmic flaming heart on the cover, you are led through photographically themed pages which offer a feast for the eyes and draws the viewer into the lyrics of the songs. The lyrics are in turn a feast for the soul – fresh, poetic and always expressing a spirituality of the heart. Set to beautiful melodies and captured in great vocal and musical performances, the songs come to life powerfully in these recordings. The musical production is excellent. A second CD containing instrumental versions of the songs is included. The sheet music for the songs is in preparation. A sample of each song can be heard online by clicking on the 'MSC Music' tab of the Chevalier Institute website.

www.chevalierinstitute.org.au

A formal launch is planned for later in the year, and the CD will be distributed both nationally and internationally. All proceeds from CD sales go to 'Missionaries of the Sacred Heart Music', which funds this and other similar projects. The CD can be purchased directly via the above website, or from the Piety Stall at the Church. For further information please contact Martin Hoe or Brett Adamson, or email mscmusic.jm@gmail.com ❖

Twilight Music at The Con

It was the Dean's Gala Concert, featuring the Australian Youth Orchestra and two solo artists. We were advised to arrive early and enjoy a glass of bubbly before the doors opened. A red carpet led from the courtyard to the vestibule. There was an atmospheric band making itself heard adjacent to the entrance. I half expected to meet Dr Who as I stepped through the door.

We found a seat and I began to observe the patrons. Some wore thongs, some silver high heels, there were two people with no shoes at all – bare feet! There were ladies in evening dress, others in cotton skirts. Some of the men were wearing evening suits and some feeling comfortable in jeans and T shirt. There was one imposing individual dressed in a black tailored suit moving among the people. I thought that he had to be someone important – maybe the Conductor, but no. I came to the conclusion that he was a security guard. Everyone was mingling happily, no doubt sharing other experiences of concerts at the Con.

There were ensembles playing on the stairs and in the atrium, keeping us entertained as the orchestral musicians hurried towards backstage with their instruments.

A MUSIC LOVER

The first performance was Wieniawski's 'Grande Polonaise in D' with violin and piano followed by 'Jesu Joy of Man's Desiring' featuring two visiting solo artists. Then came the Orchestra with Richard Mills 'Sequenzas Concertante Sequenza' and Beethoven's 'Symphony No 4 First Movement'.

The Orchestra had recently arrived back home from their European Tour. With background music from the Orchestra adding a little drama, we were treated to a slide show of those 'awesome' places they had visited and the famous concert halls in which they had performed. The music was for everyone, including those with bare feet.

Twilight was fading and the city lights appearing as the concert came to an end and everyone began moving towards their own destinations. Of course we don't have to go to the Con or any other music venue to experience great music. We have our own gifted musicians and singers to lift our minds and hearts above our earthly concerns for a spiritual experience of peace, joy and enthusiasm for life, right here at OLSH. ❖

St Brigid's Fire

MARK ZILICH

Brigidine College's Social Justice Group, St Brigid's Fire, had a focus in 2009 on the rights of children.

One major project was to promote Fair Trade products, particularly chocolate. Over 70% of the cocoa used to create chocolate in Australia is imported from West African countries such as the Ivory Coast and Ghana with much of this cocoa harvested and produced through the use of child labour and slavery. African children as young as six years of age are being sold into slave labour and work under extremely harsh conditions.

A group of students attended the Fair Trade Fiesta at Paddington Town Hall in May to learn more about the Fair Trade movement. They brought back a variety of Fair Trade products and information about Fair Trade programs around the world today.

St Brigid's Fire began producing and selling our own Fair Trade chocolate products. Each packet contained a petition form asking Cadbury Australia to ensure that their products became Fair Trade Certified. By the end of the first semester over 200 petitions had been collected from students and staff of Brigidine College. Our efforts, combined with those of many other concerned citizens around Australia, convinced Cadbury Australia to go Fair Trade with their Milk Chocolate products from Easter 2010.

Fair Trade Certification will guarantee that poor cocoa farmers receive a fair price for their products. It also ensures: investment in local community development - in the first year over \$500,000 will be provided to invest in local communities; improved working conditions; and environmentally sustainable farming method.

In September, a group of Brigidine girls went to Waverley College for a presentation about the Conflict Diamonds trade in Africa and how this relates to the issue of modern day slavery. We were joined by students from eastern suburbs Colleges, including Marcellin, St Catherine's, St Clare's, OLSH Kensington and St Vincent's. The students spoke passionately about the use of slaves to mine for diamonds in conflict zones around the African continent. Many of these slaves work long days for little or nothing and they are forced to live under harsh, oppressive conditions. The diamonds are then sold by slave owners onto the world market and proceeds from the sale fund various conflicts in Africa.

These conflicts lead to issues such as the rape of women, mutilation of fit young men and the use of children as soldiers in war zones. Students were asked about how they could contribute to fighting this injustice and many have come up with some great ideas which we hope will soon be put into action.

The St Vincent de Paul Night Patrol remains popular with Brigidine senior students. In 2009 forty girls, accompanied by teachers and parents, spent a Wednesday night on the streets of Sydney to provide food and company for our homeless friends in the city.

St Vincent de Paul Buddies Day was held during the first term school holidays. St Brigid's Fire members took fourteen disadvantaged children from St Vincent de Paul refuges to the Royal Easter Show.



St Brigid

Volunteers from Brigidine and Marcellin Colleges participated in a St Vincent de Paul Winter Sleep Out in July in the Cullen Centre and raised almost \$5000 for the St Vincent de Paul Winter Appeal. The aim of the night was to learn about homelessness and experience what it may be like to spend a night out of our comfort zone by sleeping on the cold, hard floor of the school hall and eating only soup and bread for dinner. St Vincent de Paul representatives gave a presentation about homelessness in Australia and indicated what essential services our fundraising efforts would assist.

As for the past three years, Thursday afternoons have been a special time of the week when St Brigid's Fire students have visited

the ladies at Brigidine House. There are mutual benefits in the interesting conversations that take part between the Brigidine girls and the wise ladies of the House. The students gain a greater knowledge and respect for those that preceded them and the ladies of the House catch up with what's trendy in the modern world these days!

In 2009 over \$4,000 was raised by some fifty Brigidine students who took part in World Vision 40 Hour Famine. This sponsorship fundraiser is organised by World Vision to raise money for various projects aimed at improving the quality of life for those who live in absolute poverty throughout the world.

Whenever a call for assistance is made at Brigidine there is never a shortage of volunteers to help those who are less fortunate. In this way the College Community is walking in the steps of St Brigid, its Patron and Model. ❖

Mark Zilich is the Social Justice Coordinator at Brigidine College.

Book Review: *Ted Kennedy – Priest of Redfern*

by Edmund Campion

M.M.

Father Ted Kennedy, who died in May 2005, was a passionate advocate for Aboriginal and Torres Strait Islander people, and during his ministry of close to thirty years, there were many who enthusiastically and generously supported him most faithfully. Father Ed Campion has identified Shirley Smith (Mum Shirl) as being pivotal to Ted Kennedy's understanding of what became his life work, and has given proper recognition to the women and men who became his devoted helpers.

There were many influences on Ted Kennedy. His own family emphasized the importance of social justice; when the young Ted once queried 'why are the rich not going to heaven?' his mother told him that she and his father had dedicated their lives to the poor. In fact his father, a doctor, did not charge the poor – this must have stirred a lifelong awareness in Ted of those in need.

In the early days of his time in the seminary at Manly, he and a few others were eager to hear about the new ideas of lay people, not just the clergy, being active in the church. Despite a fairly rigid lifestyle in the seminary, they heard also of what was seen as a startling experiment by the French church. This was known as the priest/worker movement which wanted to focus on the poor and dispossessed. They heard too of Cardinal Suhard, the French Archbishop who had given these courageous men their initial go-ahead. This knowledge would have reached out to the young Ted Kennedy and the other eager seminarians with hope.

Until his ordination in St. Mary's Cathedral in July 1953, with family and friends kneeling for his blessing his life was fairly unremarkable. A few months as a curate in Concord then a few years in St. Charles Borromeo Parish in Ryde leading the busy life of a curate. Campion includes one reference to a parish priest who didn't think much of the

new young priest and didn't speak to him for six months, which no doubt provided an early challenge to his vocation.

About this time an older priest, Roger Pryke, then the Catholic chaplain at Sydney University and full of ideas about the future direction of the church, became an important part of the lives of these younger priests particularly in the new emphasis being placed on the liturgy. Towards the end of the fifties Ted was recommended as a replacement for Pryke as Sydney University chaplain, where already many changes had come about. The legacy now handed to Ted Kennedy must have been incredibly challenging and there is much evidence in the comments of students, of his compassion and his generosity. 'Ted was always available for us' said more than one. An unfortunate misunderstanding by Bishop Muldoon resulted in Ted being moved on from the chaplain position. Only one year after the close of the 2nd Vatican Council Ted moved on to his next parish.

Ted had initially requested he be given a Catholic parish in King's Cross where he had envisioned a community being involved in the arts and culture. But this was not to be and so came the momentous move to Redfern. Ted and two others planned to change the emphasis from a comfortable conformity to a direction towards the poor and dispossessed. They wanted the focus to be on the residents of public housing and the encouragement of ecumenical and community aid groups. The words of Pope Pius VI were printed up in the church porch to show their intent:

*Every man is our brother
He must be treated as our brother.*

Of course they found it to be a profound but exhausting experience, and eventually Ted was to be on his own.

Campion's opinion is that about this time aborigines came into the full



theological picture, and it was the beginning of the lifelong love affair which Ted had with the Aboriginal people of Redfern, pretty well swamping all other interests. But he told Cardinal Freeman that despite the demands they were years of great hope. Ted touched the lives of many and his mark on the Redfern community was tremendous. He seemed to completely comprehend their sense of oppression and yearning for acknowledgement. Ted's total involvement led him to be identified with the Aboriginal Legal Service and the Aboriginal Medical Service.

Despite his significant achievements he is not depicted as a plaster saint; his comment was that Mum Shirl was the best theologian he had ever known. Incidentally Shirley Smith gained her affectionate name by telling prison warders 'I'm his Mum' when visiting jail for the many aborigines she cared for.

Campion's picture of Fr. Ted Kennedy shows us a man with a deep commitment to the less fortunate in our society. It is a very challenging though loving depiction of a very human man. It can leave one with a feeling that one has not done quite enough to be a 'real Catholic'. ❖

Sermons in Stones

CARMEL MAGUIRE

For the 5th Sunday in Ordinary Time, in our parish bulletin the entrance antiphon enjoined us to ‘Come, let us workshop the Lord’*. Since Shakespeare could point to ‘sermons in stones’ (*As You Like It* Act II Scene I, for the curious), why can’t a spell-check error provide the base for a meditation? Should we workshop the Lord? ‘Workshop’ as a verb I had only heard in relation to theatre productions, when producer and cast work through a script and try to decide what works dramatically and what has to be done to strengthen the drama, including of course the actor’s own performance.

Should we workshop
the Lord?

In the only session of this nature which I attended I was amazed at the depth of the analysis undertaken of the characters and plot, not to say the speculations which followed. I became aware of how superficial my reactions to theatrical reality must be, whether on stage or in cinema. Hamlet’s plight moves me but I have never thought to seek the origins in his indecision and cruelty to self and others in his childhood, let alone in some oedipal connection with his mother. But could a much deeper appreciation of our faith be gained if we attempted to ‘workshop’ the Scriptures?

In fact, is that what some Scripture scholars and theologians have long been trying to do? First to get to the best possible, most authentic text, and then use all their philosophical, historical and linguistic prowess to render to the words of Scripture the meaning which the Lord intended. In the theatrical analogy, the adumbra of previous productions may need to be stripped from classic texts. Traditions, allusions, assumptions, asides and commentaries, and the personalities who have presented them, may be obscuring the impact of the drama for today’s audience.

My sister has very much enjoyed a series of seminars on St Paul given by the Jesuits of Mount Street in London. She assures me that according to scholars while the road to Damascus remains pivotal in the Apostle’s life, there is no scriptural justification for his being on the back of any horse or any other four-footed beast before his conversion. This may be a minor detail in the grand scheme of things, but not all the misunderstandings, not to mention neglect of Scripture, are so devoid of serious consequences.

Hamlet’s plight moves me

My mind goes back to the outstanding address given by Dr Elizabeth Julian RSM at the WATAC (Women And The Australian Church) Conference in 2009

entitled ‘Futuring Now’. Elizabeth pointed to the neglect of passages from Paul in which he acknowledged the ten women and sixteen men who worked with him among the Romans. Apparently this passage Paul *Romans 16:1-16* has not yet found itself in any liturgy or encyclical. There is plenty of scope too for ‘workshopping’ what Elizabeth identified as ‘the remarkable vision set forth in *Galatians 3.27-28*’:

For all of you who were baptised into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female, for you are all one in Christ Jesus.

‘Women hold up half the
world’

That one-ness brings us mighty responsibilities towards all our fellow creatures but it arms us with the mighty conviction of our equality. Chairman Mao stated his belief in one of the principles of Jesus, when he said that ‘Women hold up half the world’. Mao’s belief can hardly have been sincere when ‘the great helmsman’ went on to inflict such suffering on his people of both genders in the Cultural Revolution. On the other hand, with Elizabeth Julian’s prompting, we may well put our trust in Paul’s sincerity and take him as a guide in our workshoping. There you are – sermons in spell-check errors as well as in stones. ❖

*THE ENTRANCE ANTIPHON FROM PSALM 96.5:

*Come let us bow down in worship,
let us kneel before the Lord our Maker;
for He is our God and we are the people of his pasture,
the flock under his care*

Come, let us worship
& bow down,
Let us kneel
before the Lord
our God, our maker.



The School Building Projects

Our two parish primary schools have received major funding grants under the Building the Education Revolution as well as funds under the federal government's Pride projects. Architects have been commissioned to design projects that reflect local needs. Designs feature innovation, sustainability, low maintenance and will display a Catholic ethos.

OLSH RANDWICK

This project will see the building of a new school hall and new classrooms. This building will provide a much needed assembly and multi-purpose space for the school and will also see the removal of demountable classrooms. The new building is designed to be energy efficient and low maintenance and will feature the latest audio visual facilities.

Design has been completed and tenders closed on 24 March. Work is expected to start on site mid 2010. The budget is just over \$3m. The school refurbished classrooms and toilets, installed new technology and undertook some minor landscaping with its Pride allocation.

ST MARGARET MARY'S RANDWICK NORTH

This multi-million dollar project involves the construction of a new library and a new classroom. This exciting new building is elevated and will link to the old parish centre which is being converted into a staff and administration area. This will greatly improve the management of visitors to the site as the front office will be much closer to the street entry.

A refurbished facility is also being provided for parishioners in the building. New student toilets are being provided and the school will now have an undercover assembly area that can be used after hours by parishioners.

The remainder of the main classroom block is also being refurbished.

Work has started and is expected to be completed by September 2010. Classrooms were refurbished with the Pride allocation. ❖

Our Schools



BRIGIDINE COLLEGE

Started	1901
First principal	Mother Alacoque Miller csb
Present principal	Ms Kate Edmondson
2009 enrolment	787

MARCELLIN COLLEGE

Started	1923 with 159 boys
First principal	Brother Walstan Curtin
Present principal	Br William Sullivan
2009 enrolment	926

OUR LADY OF THE SACRED HEART

Started	1881
First principal	Not Known
Present principal	Mrs Natius McAdam
2009 enrolment	420

ST MARGARET MARY'S

Started	1956
First principal	Mother Carmel McEwan csb
Present principal	Mrs Ann-Louise Walton
2009 enrolment	179

ST MARGARET MARY'S

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The Back Page WITH Fr PETER



This is written in the afterglow of the Easter Celebrations. The Holy Week Triduum is a truly special period: the Three High Holy Days of our faith. As a priest (or at least, this priest) in the midst of it all, one can tend to, not so much get lost, as to be so caught up with the 'doing' of it all that something of the religious experience seems diminished. There is so little time to really absorb the beauty and drama of the ceremonies – the music, the light and darkness, readings, movement, the reception of the RCIA candidates and so on – for the very next day is Sunday with its five Masses with their different 'feel'. Yet, this year, as every year, the Triduum ceremonies were deeply moving for me – how could it not be so? – the music especially, the candle light in the Church, the carefully crafted AV, those stunning red copes made by a parishioner for Good Friday, the readers and ceremonies drawing us into the drama of Jesus' passion and resurrection, the sense of community forged by so many co-operating to bring it all together. St Margaret Mary's too, enjoyed a full Triduum with Fr Tony O'Brien and the leaders there.

I was particularly pleased with the full church at OLSH for Holy Thursday and then the packed Church for the long Easter Vigil. What surprised was the Stations of the Cross ceremony developed by the fledgling Antioch Community. I noticed how many teary eyes there were in the very large congregation. Such a simple thing – yet so powerful, the freeze frames of the various stations and the different voices of the congregation responding to 'Jesus Speaks'. Before long Antioch will be welcoming new members to their weekly meetings – a great place to find a Catholic peer group.

Although they have already been thanked in the Parish Bulletin, THANKS once again to all who prepared and participated in the ceremonies at both Churches. May the Risen One shine ever more brightly in your lives.

A major focus for ministry in our parishes, indeed the entire Church, is youth/young adults. A wonderful activity of the Young Adults group (20s to thirty something) which numbers around seventeen is their visitation and befriending of elderly, often house-bound parishioners. Saturday mornings see them gather at the presbytery for this very practical community outreach. We are surveying a number of formation options: as Pope Paul VI said some decades ago, 'the Church exists to evangelise'; and St Peter said even further back, that we should be able to 'give an account of our hope'.

To offer spiritual and intellectual formation by young adults for young adults (especially as an outreach to those who have lost track of the Church), together with good prayer, liturgical, social and outreach experiences, is a huge need that is indispensable for our parish vitality. There are a couple of guest speakers in the pipe line: a Josephite Sister who works with women, mainly migrant women, who are exploited in the sex industry in Sydney; and a university professor, a convert to the faith who was an atheist – we are keen to hear his story.

The Bible Study goes from strength to strength building community along the way. They round off their studies with a banquet – very much in the meal tradition of the Lord. As announced, we are celebrating the 125 years of our parish this year. Hopefully that will be around the last weekend of October.

Finally, we say farewell and our thanks to Br Bill Sullivan who has been Principal of Marcellin for ten years. Bill leaves for a sabbatical before taking up the principal's role at St Augustine's, Cairns. In his place we welcome Br David Hall fresh from doctoral studies in the USA. Ms Kate Edmondson, principal of Brigidine also has a term's sabbatical as does Natus McAdam of OLSH. ✚