

Parish Magazine

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ST MARGARET MARY'S RANDWICK NORTH

OUR LADY OF THE SACRED HEART RANDWICK

Reflection - The 125th Year

In 1885 five Missionaries of the Sacred Heart travelled from the other side of the world to Randwick and established Our Lady of the Sacred Heart parish. 2011 marks 125 years of their continuous service to our community. What would those pioneers make of us now?

That small church built by them, has become a large and beautiful one with Masses attended not just by a little band of parishioners but also from visitors both far and wide.

That little school, then part of the original church and supported entirely by its parishioners has now expanded to three schools - the Parish school, Brigidine College and Marcellin College - with funds from government as well, a development unimaginable those years ago.

And our community, once predominately Irish Catholic is now increasingly a multicultural congregation. But that community is different in other ways too and not necessarily one that would have been anticipated.

There is a noticeable absence of the young and middle aged generations and a question mark hangs over how to redress the decline in vocations to the priesthood and religious orders.

One can wonder whether we really are a genuine community. Where once there were a small number of large parish groups with the opportunity that offered for extended friendships, now we have a large number of small groups with little in common.

And what view would those pioneers make of lay involvement, a term unknown then, but one now often pressed as an essential element for parish life, yet our Parish Pastoral Council election attracted only one nomination.

They would certainly be pleased with other developments. A revival of the Novena to Our Lady of the Sacred Heart, absent for many years, now attracts increasing numbers to its Thursday devotion.

There is also interest in the study of the Bible, once the preserve of other Christian denominations more than Catholics, and our Study Group is arguably one of the largest in Australia.

The Rite of Christian Initiation of Adults is a vibrant aspect of our parish. The program is dedicated to encouraging others to become Catholics – an endeavour that brings to the Church people with traditions different to our own and enriches our understanding of other religions.

But for some the joy of OLSH is now in its music. For some years music and the Mass were occasional strangers. No more. There are combined choirs for the big feasts, smaller musical groups for other occasions, with music both traditional and modern. What better sound can there be than our congregation, in full voice singing what has become its adopted signature hymn, 'Woman of the Sacred Heart', a hymn written by a Missionary of the Sacred Heart.

Those pioneers should be happy. ❖

Front Cover Photo:
Daughters of Our Lady of the Sacred Heart Convent Chapel, Kensington
See story page 5

Centenary of St Brigid's Church Coogee 1911-2011

The original St Brigid's Church Coogee was a small church-school with a congregation of about 100 Catholic families. It was built on the corner of Mount St and Berwick St in 1911. Mondays to Fridays it was a school and a church on weekends. It was part of Our Lady of the Sacred Heart parish Randwick until 1914.

By 1919 the congregation had expanded to 1500, and the small school-church could no longer cope with the growth. The noise of the tram going past the door of the building was a distraction to the students on week days and the congregation on weekends. A larger church was needed. On 30 November 1919 Frs James Gilbert and Arthur Perkins, the first two parish priests, purchased a property at Brook Street Coogee for £8,387 for a church and school. The existing home would be used as a presbytery for the parish priest. The site is where St Brigid's is now located.

Albert Bates was engaged as the architect to design the church to Fr Gilbert's specifications. The builder was Albert Travis and this project would be the biggest project of his career. Bates and Travis had worked together on many other projects for the Catholic Church.

During his war service as chaplain, Fr Gilbert visited London and was impressed by Westminster Cathedral and he asked Mr Bates to reproduce a smaller version of Westminster Cathedral for St Brigid's. The church is in the Byzantine style featuring polychromatic (light and dark bands) brickwork and a curved vaulted ceiling under a traditional cruciform roof. Fr Gilbert specified that the interior be vast and spacious. Six main pillars on each side support the roof.

The first altar was made of wood

in a light oak colour as were the pews, choir loft and main doors. The stained glass window of the Sacred Heart directly above the main altar is a fitting reminder that the parish is under the care of the Missionaries of the Sacred Heart. Outside, the impressive tower dominates the landscape for kilometres and is a landmark for pilots landing at Sydney Airport. The church was opened in 1922 and consecrated by Archbishop Michael Kelly.

With the church completed, Fr Gilbert began the school project, the main portion being completed in 1923, followed by the new presbytery in 1924. During this period the statue of St Brigid on the



north-west exterior corner of the church was added. It was considered as one of the finest statues in Sydney of the 1920s, the classical features being used as a model for art students. The parish hall was the final building erected and was completed in 1935.

In 1945, Fr Perkins, then parish priest, decided to replace the timber altar, pulpit, altar rails and

wall surrounds with marble. Marble from Queanbeyan was used and is of a rich cream colour, veined with ochre tints. Melocco Bros, the builders, fortunately were able to utilise the services of Italian POWs who were skilled marble workers. The finished altar is a tribute to their skills.



The church was included in the National Trust Register in 1987. That citation highlighted the impressive Byzantine style, the outstanding tower and the beautiful marble altar. Items of significance include the face brickwork and cement render, stained glass, internal plaster work and polished timber joinery. The brickwork, in particular, was a bold design statement by the original architect and is unique in New South Wales.

In 1992, *The Shrine of Our Lady of the Sacred Heart*, a glass engraving by Anna Dybka, was commissioned. It is now positioned in the north-west alcove of the church. *The Holographic Shrine of the Sacred Heart*, created by the artist Paula Dawson and blessed in 1997 is the world's first example of a laser driven holographic shrine.

In December 2000 conservation works commenced consisting of re-pointing brickwork mortar joints, repairs to deteriorating internal plaster, ceilings, cement rendering, copper domes, roof flashings, windows and lighting. These repairs have extended the fabric of the building by another 50 years. ❖

Missionaries of the Sacred Heart - Things to Know

- ◆ The Head of the Missionaries of the Sacred Heart Order, based in Rome, is the Superior General and is elected for six years. At the General Chapter in Spain in September this year, Fr Mark McDonald the present Superior General was re-elected. There are 18 MSC provinces throughout the world. Australia is one with about 160 members who elect a Provincial (at present Fr John Mulrooney) and members of larger MSC Houses (for example the Kensington Monastery) select their Local Superior.
- ◆ The motto of the MSCs is 'Ametur ubique terrarum Cor Jesu Sacratissimum' (May the most Sacred Heart of Jesus be loved everywhere).
- ◆ MSC parishes in Australia are: *NSW* - Coogee, Erskineville, Kensington, Randwick, Randwick North, Willoughby; *ACT* - Kippax; *Northern Territory* - Cathedral, Nightcliff; *Queensland* - Camp Hill, Thursday Island; *South Australia* - Hindmarsh, Henley Beach. The MSC founded Aboriginal parishes in Northern Territory - Bathurst Island, Melville Island, Port Keats, Daly River, and Santa Teresa near Alice Springs.
- ◆ The MSC order conducts four secondary education colleges; Downlands in Queensland, Chevalier in NSW, Monivae College in Victoria, and Daramalan in ACT. They are now all co-educational.
- ◆ There have been 17 parish priests at OLSH. Fr Peter Treand was the first in 1885; Fr Peter Hearn has been parish priest since 2009.
- ◆ Fr Wilfred Dew was an assistant priest at OLSH from 1946-1950. His father was Leonard Dew, an active OLSH parishioner, being the first President of the St Vincent de Paul Society, and of the Literary and Debating Society and the second OLSH Church Secretary. When his wife, Bridget, died, he began studies to become a priest and was ordained in 1929 as a Melbourne diocesan priest, with his son Wilfred assisting him at his first Mass.
- ◆ Fr Ferdinand Hartzler, one of the first MSC priests at OLSH Randwick was one of two priest brothers whose mother was Marie Louise Hartzler. Married at 21, widowed at 32, she later joined the Daughters of the Sacred Heart Order and was its first Superior General.
- ◆ Fr Hubert Linckens founded the Congregation of the Missionary Sisters of the Sacred Heart in Germany. The Franco-Prussian War precluded French Sisters entering Germany to establish the Daughters of Our Lady of the Sacred Heart. As the German MSCs were rapidly developing their mission at Rabaul, they needed sisters to assist them and hence the MSC Sisters were begun in Germany. Their first mission was in 1902 in Papua New Guinea. They came to Australia following the Second World War and established three hospitals, two nursing homes and two primary schools in Victoria and Tasmania. ❖



Sister Ruth Paton 1927 - 2011

To help foster communications within the parish the 2001 Parish Assembly recommended the reintroduction of a parish magazine which had ceased in 1990. Never one to be daunted by a challenge Sister Ruth Paton became the first editor of this revised magazine in June 2002. For six years until March 2008 she actively sought out articles, wrote some herself and oversaw its publication from start to distribution at Sunday Masses.

Her contributions were many – to the Daughters of Our Lady of the Sacred Heart from her profession in January 1952 and to our parish until her death on 3 September. Her first assignments as an OLSH nun were in the Darwin Diocese including Alice Springs, Thursday Island, and the leprosarium at East Arms near Darwin.

For some years she ran Christian Living Camps for children of government schools to give the children an experience of 'everyday' Christian living. She studied theology 'a most rewarding experience for me'.

In our parish her contributions included being a member of the Hospital Pastoral Team and a much loved member of the RCIA. She was a loving friend to many and was farewelled at a Requiem Mass at the Convent Chapel of the Daughters of Our Lady of the Sacred Heart Kensington on 9 September. ❖





The story of the Australian Province of the Daughters of Our Lady of the Sacred Heart is one of mystery, of God's presence in this ordinary, yet extraordinary segment of Salvation History. Sr Mary Ruth Baynard FDNCS tells the story.

On 17th October 1884, ten years after the founding of their congregation by Fr Jules Chevalier, five Daughters of Our Lady of the Sacred Heart, left Issoudun in France bound for New Guinea, to join the Missionaries of the Sacred Heart at their two mission areas in New Britain and Yule Island in the southern part of Papua. They were never to see their homeland again. Incredibly, as the five religious set off, the Congregation numbered only seven Professed Sisters and twelve Novices and Postulants, but in boundless faith, Mother Marie Louise Hartzer, the first Superior General, was sending these five to the ends of the earth.

On 31st January 1885, they arrived in Sydney, where the MSCs had accepted Cardinal Moran's offer of the Parish of Botany. The Sisters had to defer their missionary ambitions for the time being and opened a small school beside the Botany Church. In so doing, they were unwittingly laying the foundations of what would become the Australian Province

In 1886, Margaret Mary Sweeney, a young Sydney woman joined the small community at Botany, the first in a long line of Australian women within whose hearts the charism of Jules Chevalier would find a strong echo. Sr Margaret later travelled to Yule Island where she died and was buried in 1895. Sr M Aloysius Dew went to New Britain and died there in 1901 and was buried in Vunapope.

The second group of Sisters arrived from France during 1886, among whom was Sr Teresa Jean. She be-

came the Superior of Botany and Novice Mistress. After several years, seeing the growing accommodation needs for returning and ill missionaries, she rented a house on Todman Avenue, Kensington in 1894, where the Novitiate was transferred. Land was purchased



adjacent to the MSC monastery at Kensington and in 1897 the Sisters took up residence in their new Convent.

As the number of Sisters increased, and with their strong missionary spirit, they joined the Sisters from Europe in Papua New Guinea in 1894. Locally they first expanded to Randwick (1901), then Berrima and Bowral (in 1903) and Bowraville (in 1905). Soon three communities were established in Tasmania.

In 1908 the First Chapter of the Order was held in Belgium with the aim of further expansion, noting that 'the Congregation has been constantly growing in Australia and establishing new works there'. The Chapter resolved to make Australia a Province but it was not until 8 September 1911 that the Province was formally established and Mother Chanel Bergin became the first Provincial of the new Province which at that time comprised 69 Professed Sisters.

Involvement of the Daughters at Bathurst Island with the Indigenous people began in 1912 and has continued unbroken to this day. Further expansion of their work has continued both inside and outside Australia and foundations were established in 1995 in Nagoya, Japan & Sudan.

With the limited resources available to them and using their creativity and ingenuity, the Sisters founded schools, opened hospitals and health-care clinics, began bakeries, sewing factories and other self-help projects, taught music, visited the sick, the lonely and the bereaved, tended lepers, assisted in parishes, instructed others in the faith, and cared for their convent homes. On the Missions they had a special regard for the welfare of the Priests and Brothers with whom they worked so closely.

As different needs presented themselves over the years, they became involved with the care of refugees in Australia and in Sudan. Orphans and others suffering from HIV/Aids became the focus of help in South Africa and PNG. The education of women and self-help projects were initiated.

So often works were begun when humanly speaking they seemed to have no chance of succeeding.

(Continued on page 6)

Impressions of WYD 2011 Madrid

CHERYL FERNANDEZ

Two million people were gathered together, some after travelling all the way round the world to hear one man. Listening quietly and waiting in anticipation as the man began to speak. The crowds went wild as the man greeted everyone in their own language. Who is this man? The story sounds like Jesus talking to the crowds about the Beatitudes but no, this story took place last month in the busy city of Madrid.

On the 3rd of August I boarded a plane to Egypt via Dubai. I was very excited as this was going to be my first time to Africa. I was travelling with the Sydney Archdiocese on a trip called 'Exodus', led by Cardinal George Pell and accompanied by 110 young people.

The highlight of the Egypt part of my pilgrimage was travelling on a camel to the top of Mt Sinai and seeing the most amazing view and knowing this is where Moses came to receive the ten commandments.

We then continued our journey towards Madrid via the Holy Land. Floating in the Dead Sea, celebrating Mass on the Sea of Galilee, travelling to the town of

Jesus' childhood, Nazareth, relaxing on the Jordan River, visiting the Wailing Wall in Jerusalem, visiting the place of Jesus' birth, Bethlehem, and finally walking in the footsteps of Jesus retracing the Stations of the Cross.

So you can imagine by the time we arrived in Madrid we were exhausted. But energy kicked in when I spotted Fr Peter, Fr Joshua and Sarah Beer (from OLSH Primary School) at the Australian gathering in Madrid.

In Madrid we attended catechesis, breaking down the theme for World Youth Day 2011 'Planted and built up in Jesus Christ, firm in the faith'. We participated in daily Mass and the Sacrament of



Reconciliation, music and dance performances building up to the main event sleeping under the stars and waking up to hear the Pope speak.

A hush fell over the crowd as the gentle man announced '*the next World Youth Day will be in Rio De Janeiro*' and the crowd responded and cheered '*we love you Papa, we love you Pope Benedict*'. ❖

(Continued from page 5)

Centenary of the Australian Province

Sisters trudged back and forth from their convent to the place of their apostolate in all kinds of weather. They worked long hours and knew what it was to be hungry or to live in cramped conditions. They sought no public acclaim. The counsel of Jules Chevalier resonated in the depths of their beings: 'Let your piety be solid and serious; foster in yourselves the spirit of prayer, of recollection, of devotedness and zeal.'

As the decades have unfolded, these qualities continue to characterise the Sisters. They acknowledge with deep gratitude and appreciation, the support and inspiration received from the

Missionaries of the Sacred Heart, with whom they share the same Founder, charism, spirituality and mission.

They are mindful too that their families are their greatest benefactors, in giving their daughters and sisters to the Congregation. They remember also, the wonderful band of friends, benefactors, Associates and co-workers, who have been part of this story and have supported and worked alongside them over the years. Upon all they ask the abundant blessings of God. ❖

Number of Australian Sisters that have been missioned to 14 overseas countries including PNG: 187
Kiribati: 50+

Present number of sisters: 166

Deceased sisters: 356

References: Provincial Archives, Kensington

A celebratory Mass commemorating the Centenary of the Australian Province was held at Our Lady of the Sacred Heart Church on 8 September. Cardinal George Pell and two MSC Bishops, Ted Collins and Des Moore were the celebrants. In attendance were 25 priests, approximately 60 OLSH nuns, including three from Kiribati and two from the Philippines. There were Sisters and Brothers from various congregations, representatives of surrounding parishes and some 450 OLSH parishioners. ❖

The Outreach Program

THE OUTREACH TEAM

Outreach was established approximately two years ago and is an initiative of the Young Adults Group at OLSH. Very early on we recognised that it was a 'must' for a parish-based group gathering in the name of Christ to have its own 'mission'. In consultation with a member of the Parish with extensive community support experience Mrs Lyn McDonagh, and Fr Joshua msc, it was determined that there was (and still is) a great need in our society to care for the elderly. Thus Outreach was born and it became our way of actioning our spirituality. If someone is too old or too ill to come to Mass, should they be forgotten by the Church community? We say NO! So each Saturday morning members of the Young Adults take the spirit of our wonderful Parish to our very special friends.

A LITTLE ON OUR SPIRITUALITY...

There is a 'secret' to our spirituality, but more on this later.

It is said that human beings learn the most when they're outside their comfort zone; this is so true with Outreach. It is not common for people in their 20s and 30s to visit elderly people in their homes, let alone strangers.

There must be a purpose to it all, a reason for us to give up our precious 'sleep-in' time. Initially it comes across as volunteer work, an opportunity to give a little back to the community. This is our very motivation, thinking that we should be grateful for all we have and by giving a little in return it would tick one of the boxes to a full and wholesome existence.

But there is more to it than meets the eye... Outreach is very much an appreciation and awareness exercise. How lucky we are to be able to do what we want, when we

want. To eat the foods we choose, to drink and to indulge our palate. To be able to dance. To have access to anything we want, when we want. To be able to cook our own meals. To go wherever we want, when we want. To stroll the beach on a midsummer's afternoon. To walk the park, to fly a kite. To jump into the ocean, to climb a tree. To ride a bike or a game of tennis.

Most of the people we visit are almost completely deprived of these joys that life presents. They often sit in silence for lengthy periods of time; days without human contact. Yet they carry on. They smile and laugh and tell us jokes to make sure that we are happy too. Seeing what is important to a person in the twilight of their life gives great insight into how we should be living our lives today; it helps us to sort out our priorities and to re-evaluate our very existence.

There is also a darker side to Outreach. It bothers us to see some of the living conditions, the lack of cleaning the 'agency' provides. We worry about nutrition and the lack of balance in some of the foods they're eating. The mountain of pills they're required to consume to keep their bodies functional. The lack of exercise, the lack of fresh air and sunlight.

Perhaps the most painful is the absence of regular contact with their families. The damage loneliness and neglect do to a human psyche and soul cannot be imagined. How can you leave such elderly and sickly people on their own? It breaks our hearts. Yet our friends still speak so highly of their families. You cannot help but admire their attitude, their capacity to accept and love. And because of



their acceptance, it rubs off on us as well. It is all about how you look at things, isn't it? Your approach and perception; a deep belief or knowledge that there is light at the end of every tunnel. This is what experience and faith gives you. Truly inspiring stuff.

And now to the 'secret'. Through experience and reflection, the members of Outreach have collectively come to the realisation that WE are the ones benefiting from this ministry, not the other way round.

We are rediscovering appreciation, patience, relationship, kindness, acceptance; the 'whole' human experience. It is not just about

'me' after all. We need Outreach. It keeps us grounded, it educates us. It makes us better human beings in so many different

ways. It brings us closer to Christ.

You do not have to be a Young Adult to do Outreach. There is a constant need for volunteers to assist in our Catholic nursing homes and to become Extraordinary Ministers of the Eucharist to the sick and housebound. We can direct you to the right area.

I think it is important for all of us to realise that these people are just like us, only older. We will ALL need care one day. What would Christ do if He were here amongst us? He himself would care for the vulnerable and the sick, would He not? ❖

'IT IS JUST NOT ABOUT 'ME' AFTER ALL'

If you would like to become involved please contact us at: olshoutreach@gmail.com

Best Books

A long-time parishioner of O.L.S.H. Randwick, devoted to the care of the Parish Library, book reviewer for the Parish Magazine M.M. speaks of her favourite books.

Lovesong by Alex Miller

Two separate stories are entwined – an older disillusioned man becomes obsessed with writing the story of a much younger Australian man who in seeking adventure in Europe, finds his life unalterably changed by a love affair which sets him on a gripping story of devotion, betrayal, obsession and forgiveness.

Jasper Jones by Craig Silvey

A gripping yarn. Jasper Jones is a rebellious, solitary, mixed-race boy dismissed contemptuously by the townsfolk in a very small-town 1960s Australia. His friendship with a younger, rather reticent, nerdish boy, Charlie, leads both into a desperate story of a missing girl and how the town reacts to the search for a culprit. Small-town racism and pretensions are exposed but quite funny with its take on war, refugees and 'blow-ins'.

The Collector by John Fowles

A psychologically chilling plot despite being a study of a lonely, friendless, repressed young clerk, Frederick, who collects butterflies. He is obsessively in love with a beautiful art student (Miranda) whom he kidnaps. The implacable detail of his plan and her fury and contempt towards him is gripping in the ultimate futility of his mastery and her efforts to escape.

Room by Emma Donoghue

A story told in the words of five year old Jack where he and Ma (kidnapped more than 5 years ago) live in Room, Jack's home and his whole world. Prisoners of the abductor they weave a life around TV stories and fantasy. Their protective love is incredibly moving and honest as they confront the unnerving starkness of their lives and the uncertain goal of their escape.

The Corrections by Jonathan Franzen

An old-fashioned story of a family living a life in America. Alfred, the tyrannical father, grudgingly loves his three adult children; Enid the neurotic mother wants all home 'for one last Christmas'. Franzen attempts to find the childhood experiences and behaviour that would give a clue to their messed-up family lives. A brilliant but confusing read.

Still Alice by Lisa Genova

Depending on one's age *Still Alice* is a tender-hearted and loving or a morbid and fearful story. Alice, the gifted Harvard professor goes from admired academic to a woman whose memory loss and connection with reality (seen from the reaction of others) is a slowly woven terror that entralls. ❖

M.M.



Best Films

While M.M. was absorbed in her books, F.R., also a long term parishioner, has spent many hours in theatres watching stories unfold. There are as many awful films as dreadful books but here is his favourite films list.

The African Queen

As good as the book. Humphrey Bogart, a drunken captain of a small boat plying the waters of Africa offers to rescue a prim missionary, Katharine Hepburn, from her African village. On the way mutual dislike turns to love, they sink a German gunboat and survive. A great adventure film.

The Wizard of Oz

Do dreams come true? Well for Dorothy (Judy Garland) they do, as she and her dog Toto wander down the Yellow Brick Road to the Land of Oz and find happiness. Just a lovely film for all ages.

Empire of the Sun

An unlikely Steven Spielberg movie. An upper class boy living with his wealthy family in pre-World War II Shanghai experiences the ravages of war and comes through it a better man. Worth seeing if only for the musical score of the Welsh folk tune, 'Suo Gan'.

Psycho

A classic psychological thriller directed by the maestro himself, Alfred Hitchcock. A gruesome tale of murder. Violent, yes, but done with style. The plot has been endlessly analysed but your take on it is as good as mine.

The Castle

As Aussie as Vegemite, it tells a familiar story of anyone disturbed from their previous idyllic life by a new development. Michael Caton is the Aussie battler and Bud Tingwell is his mate taking on the might of big government. The quote 'Tell 'em they're dreaming!' is now part of the Australian lexicon.

Picnic at Hanging Rock

Four schoolgirls go on a picnic to Hanging Rock and only one returns. What happens? It's a mystery. True story? No, but it has the elements of real life. Directed by Peter Weir (his best), the camera work is wonderful.

F.R.



My Visit to Timor Leste

ELIZABETH CLARK

Elizabeth Clark is a member of the parish who has a teaching background. She is currently the Deputy Principal at Rosebank College Five Dock. She recently visited Timor Leste (East Timor) and we have asked her to tell us something about her experience.

For most of my teaching career, I have had the privilege of working in schools that have a Good Samaritan charism. The Good Samaritan sisters were founded in Sydney by Archbishop Polding and charged with the mission of living the parable of the Good Samaritan – helping those in need regardless of their circumstance. The sisters have ten Congregational schools and each College is encouraged to work closely with the Good Samaritan Mission Team to kindle the charism of the order, and one way of doing this is by offering a series of immersion experiences for staff and students.

I went to the beautiful but troubled Timor Leste with 13 other teachers from Good Samaritan Colleges. With a basic amount of Lonely Planet research, I approached this international visit in much the same way as any other travel; passport, guidebook, equipment, camera and I was ready to go. What I was not to know was that the experience would be something that was so unique that it would resonate with me for a long time.

Timor Leste is our nearest neighbour, north east of Darwin. The island of Timor was a Portuguese colony that was annexed by Indonesia as its twenty-seventh state in the 1970s. A period of violent administration ultimately led to a referendum and the independence of East Timor in 1999. It now struggles as an infant independent nation. It is also a country that has 98% of its population who are Catholic.

The troubles of Timor Leste saw an influx of religious orders anxious to assist the development of this small nation and in our short time in the country we were able to see the valuable work of the Marist brothers

and fathers, the Cannossian Sisters, the Jesuits, the Sisters of St Paul de Chartre and of course the Good Samaritans.

Sr Rita Hayes, a Good Samaritan Sister went to Timor Leste eleven years ago and has remained there ever since. A remarkable woman, she was previously the Principal of St Mary's Star of the Sea College Wollongong. She lives in a Jesuit mission based in the small village of Railaco about 40 kilometres from the capital Dili. The life she leads is a very simple one but the impact that she is having in her area is remarkable.

Sr Rita teaches English in the Senior high school in Railaco. The Senior high school is a recent acquisition for the village. Students travel as long as two hours down and up the hills by foot to attend school each day. Senior High school is optional, it is not funded by the government and those that attend must pay fees. It is in this context that Rita Hayes has come into her own.

Through the support base she has established here in Australia she has been able to fund the fees of approximately two-thirds of the students who attend Our Lady of Fatima Senior High School in Railaco. She has also worked hard to access resources and opportunities for the students. Her scholarship program has extended beyond the high school and she now supports a series of village students through tertiary studies as well. For us educators, visiting Sr Rita gave a real life example of the living parable of the Good Samaritan. Education is the great need of Timor Leste as a fledgling nation. This is the need she saw and she has acted on it.



The great personal highlight of my visit to Timor Leste was the opportunity to attend village Mass in Railaco Cryke. A smaller village than where we were based; the spirit with which the liturgy was celebrated, the joy the villagers had in sharing their love of God with visitors and the hospitality that very poor people extended was truly heart-warming. It was inspiring to see the contentment of those who materially have very little, their faith was strong and their welcome overwhelming. My short journey has given me much to think about in terms of the way I live my life and my faith.

The opportunity to participate in an immersion program is an honour. It is not often that we are given the opportunity to transplant ourselves from our everyday lives to take a walk in someone else's garden. It is no easy visit, but the challenges that are presented provide a rich life experience. Sharing the lives of those committed to making a difference is truly inspiring. My experience has given me a greater appreciation for missionary life and the challenges and joys that it brings – a true learning experience. ❖



Our Lady of the Sacred Heart Families: The Brewers

The year 1834 marked the start of the Brewer Family's association with Sydney with the arrival of Edmund Campbell Brewer, convicted and deported for forging a bill of exchange. He was a grandson of Rev Edmund Campbell, Rector of St Sampson's Anglican Church, Cricklade, Wiltshire. He was sent with his wife and five children to the penal settlement of Port Macquarie where four more children were born.

The year 1850 marked the start of the Brewer Family's continuous association with the Randwick / Waverley district when Francis Campbell Brewer their eldest child, married an Irish girl, Mary Cummins, in 1850, converted to Catholicism and settled in Waverley. He joined the Sydney Morning Herald becoming its night editor as well as its Music and Drama Critic. They had three daughters and five sons – all musical who were involved in the Choir of St Charles Church Waverley. Their music and Catholicity was the start of a long tradition of the Brewer family.

Also involved in the Parish at Waverley at that time was another musical family - the Tracy Family. Charles Austin Tracy, a professor of music, came to Australia in 1866 from Dublin, Ireland when he was appointed the first organist in the newly built St Patrick's Cathedral, Melbourne. He and Mary Shanahan (a member of the St Patrick's Choir) were married in 1867 and had seven children. Later he was organist at the Cathedrals in Goulburn and Maitland, and then settled in Waverley.

As both families knew each other in Waverley, and had music in common, it was inevitable that the two families would unite. George Fesq Brewer and Maggie Tracy married in 1896 at St Charles Church, now better known as Mary Immaculate

Church, Waverley. They moved the same year to Randwick and became parishioners of Our Lady of the Sacred Heart Church Randwick. Maggie Brewer, like her father, was an organist and the Brewer/Tracy connection of choir and orchestra was involved in the opening of many churches in Sydney in the 1880/90s including the Church of Immaculate Conception Manly, 1892. George and Maggie continued their involvement with choirs and Maggie played the organ and George conducted the choir at OLSH church for many years between 1896 and approx 1920.



1943: MAGGIE & GEORGE BREWER (CENTRE OF CENTRE ROW)

They were involved in all the OLSH fetes and fairs raising money for the various parish charities. In the early 1900s George accompanied Leonard Dew (later Fr Dew msc) and Fr Treand msc to Douglas Park to advise on the purchase of St Mary's Towers. In the late 1920s George and Maggie moved to Coogee and Maggie was organist at St Brigid's Church in Coogee. They had five daughters and one son, Charles George Brewer who was born in 'Clovelly' in Avoca Street in 1900.

Charles Brewer and his sisters were baptised at OLSH Church. Charles' two elder sisters, Eileen and Madeleine, married two brothers William and Bernard Watkins. They were the grandsons of John Watkins who sold the land to the Randwick parish where the first school church of the Immaculate Conception was

built. Later in 1885 the Missionaries of the Sacred Heart took charge of the Parish and the existing OLSH Church was built. The Watkins family also owned Aston Hall on the corner of Avoca and Stanley Streets, which was used as a convent for the Loreto nuns from Ballarat, and then sold to the Little Sisters of the Poor in the early 1900s to become their Novitiate. It is now part of the Emanuel School, a Jewish Day School.

Charles was a member of the Randwick Catholic Tennis Club and met his wife Mary McSweeney at the Randwick Catholic Ball. Mary's parents were born in Ireland and she was a member of the Randwick Debating Society, the Chaplain of which was Fr James Bourke msc. Charles and Mary announced their engagement in 1932. Due to the Great Depression Charles, an accountant was out of work, but he found employment in the highlands of New Guinea in the office of the Bulolo Gold

Dredging Company. In 1934 Mary sailed to Port Moresby with a letter from Fr Matthew Smith msc to be married. Bulolo was in the Society of the Divine Word Province so they went to Madang and were married by a Divine Word Missionary, Fr James Weyer, on the 28th August 1934, at Alexishafen.

They had three children, John in 1936, Rosemary in 1938, both born in Randwick, both baptised at OLSH Church and both returning to New Guinea when about six weeks old. George was born in Wau, New Guinea, in 1939 and baptised there. Life was idyllic in New Guinea for the Brewer family however this was all to change with World War II when the Japanese invaded in 1941. Women and children were evacuated and Mary and the three children returned to Randwick and moved into 'Kalingo' (where the Randwick

Catholic Presbytery now stands), then a boarding house where Mary's mother and sister, Rose, lived.

Charles remained in New Guinea with the New Guinea Volunteer Rifles for about six months and after he returned home the family found a house in Botany St. The family did not return to New Guinea after the war as schooling was a priority for the children. Charles was able to have a six week trip back to PNG with his daughter in 1960, and was able to visit many MSC priests who had been in Randwick and were now missionaries in Port Moresby, Samarai, Sideia and Rabaul. Charles did not have good health, and had bouts of malaria and pneumonia, later contracted tuberculosis and spent a year in St Vincent's Cameron Wing in 1963. He died in 1970 and was buried from OLSH Church.

The three children were educated in Randwick, the boys at Marcellin College and Rosemary at Brigidine Convent. Both the boys and their father were in the Holy Name Society, and Rosemary was the last President of the Randwick Children of Mary Sodality when Sodalities folded in the 1960s. They were all members of the Randwick C.Y.O.

John, went to University, married, lived in Canberra, and worked in

the Commonwealth Public Service. He and his wife, Jean, had three children. Rosemary completed a four year course at the NSW Conservatorium of Music and Sydney Teacher's College and taught Music in High Schools with the NSW Department of Education for thirty-five years. She married David Turner. Rosemary was organist for Fr Tony O'Brien's Men's Choir in the early 1960s. George went to Sydney University and gained a Bachelor of Electrical Engineering degree. He and his wife Maevis live in Lane Cove, have three children and three grandchildren. John, Rosemary and George were all married with Nuptial Masses at OLSH Church.

It was Mary Brewer, Charles' widow, who contributed more than other Brewers to the OLSH Parish in latter years. She was very outgoing, a tireless worker and on many committees. She always seemed to be selling raffle tickets!! Mary was honorary secretary to the Parents and Friends of Marcellin College for over twenty-five years and was awarded Affiliation with



LEFT TO RIGHT: GEORGE & MAEVIS BREWER, JEAN & JOHN BREWER, ROSEMARY & DAVID TURNER

the Marist Brothers – an honour she never expected. She was a member of the Sacred Heart Sodality, on the Brigidine Parents and Friends Committee, and Brown Nurses Meetings were held at her home. She organised Fetes and Card Parties (often at Botany St) for different charities and even in her eighties started teaching various parishioners how to play Bridge - they met in Ventnor one afternoon a week. Mary died in 1990. Her Requiem Mass was at OLSH Church.

So for more than one hundred and twenty five years the Parish of Our Lady of the Sacred Heart has been central in the lives of the Brewer family. A very special thank you is owed to the Missionaries of the Sacred Heart for their kindness, pastoral care, and friendship given to the Brewer family. ❖

2011 Dinner Dance Celebrations

The 2010 Dinner Dance to mark the start of celebrations for the 125 years of the parish was so successful that Fr Peter Hearn said 'let's have another one to mark the end of the celebrations next year'. And so there was one on 3rd September. Over 400 parishioners and visitors from other parishes including St Brigid's Coogee (celebrating its own 100 years soon) were entertained with fine food, convivial conversation and music from the John Field Band in the Marcellin Hall. ❖



picture: Carla Field (granddaughter of the Fallons) with the JOHN FIELD BAND

Places in Randwick - The Catherine Hayes Building

In times past the most popular celebrities were not our sports persons, film stars or politicians. Singers were at the top of the list. In the early 20th century it was Dame Nellie Melba and before her in the mid 19th century it was Catherine Hayes, 'the Limerick Nightingale' and the first great European opera singer to tour in Australia. Her fame then was so well known that ships, drinks and places were named after her. In Ireland her name is now hardly known and in Sydney she is forgotten, except for the inscription on the building which is part of the Prince of Wales Hospital.

The building formed part of what was the Randwick Asylum for Destitute Children which was built in 1858 to accommodate 400 abandoned children or those whose parents were 'dissolute characters'. On the site was a farm where the boys learnt farming skills. The farm had its own cows and the orphans did the milking. Silkworms were reared and cotton grown. All the clothing worn was made by the girls. Many of the boys and girls became apprenticed to the Institution when they reached twelve. Trades included boot making, carpentry, tailoring and baking.

Every child admitted (including voluntary admissions) remained the responsibility of the Institution until the age of 19 or, in the case of a female marrying earlier, until her marriage. Some children died while



there. A memorial garden and commemorative signage giving the history of the Asylum, the names of the children who died, and the details of the children whose remains were identified is located near the main entrance to the Hospital in Barker Street, Randwick.

The need for medical care for the children became apparent and an appeal for funds to establish a hospital was made. On Saturday 19 December 1868 the foundation stone was laid for the hospital to be called the Catherine Hayes Hospital, as the singer had donated £800 towards the cost as a result of a concert given by her. It was said that the plans had been apparently approved by Florence Nightingale. The building was opened in 1870.

In November 1904 Fr Peter Treand, the then parish priest of OLSH,

reported that he was 'quite satisfied with the training of the children of my flock who are inmates of the Asylum. They have regularly attended the religious instruction in the Church, where their behaviour has been exemplary, while they evidence careful teaching by the knowledge of the Catechism they display'. On Sundays they were allowed to attend Mass at OLSH Church provided that proper surveillance of them was assured.

In 1915 the New South Wales Government took over the buildings of the Asylum, including the Catherine Hayes building, and converted the whole institution into a military hospital, renaming it the Fourth Australian Repatriation Hospital. It was proposed that the Catherine Hayes building be used as an isolation hospital but that did not eventuate and that facility was set up at the Coast Hospital at Little Bay.

Later the whole site was to become the Prince of Wales Hospital. The Catherine Hayes building became a nurse's home. From 1953 it has been used variously as an out-patients ward, part of the psychiatry department and currently it houses the staff of the community health department.

In Ireland interest in Catherine Hayes is being revived with plans to restore her grave site in London's Kensal Green cemetery and her home in 4 Patrick Street Limerick. ❖



Little Sisters of the Poor - 125 years of service

The story of the Little Sisters of the Poor began in 1839 when Jeanne Jugan (the foundress of the Order) carried a destitute blind and paralysed old woman to her own home and placed her in her own bed. This was the founding gesture of the Congregation of the Little Sisters of the Poor. Today there are Little Sisters following in the footsteps of Saint Jeanne Jugan and serving the needy elderly in 32 countries.

The story of the Little Sisters of the Poor in Sydney began with the sailing of the steamship S.S. Salazie from Marseilles en route to Australia. Among its passengers were five Little Sisters of the Poor – three French, one American and one Irish. Arriving in Melbourne where the Order was already established they were joined by two Sisters. The Salazie arrived in Sydney on 1st November 1886 and except for those two, they stepped into a completely new world.

Cardinal Moran had become interested in the work of the Little Sisters of the Poor following a visit to the Home in Melbourne. When he inquired about the possibilities of a similar Home in Sydney he was told that preparations were being made to go to Auckland. However the Cardinal convinced the Mother General that the needs of the elderly in Sydney were greater.

And so it was that the Cardinal warmly welcomed the Little Sisters the next day to 'Elswick' the property he had acquired for them in Leichhardt. Today it is known as St Martha's and is occupied by the Catholic Education Office.

The house was in such a bad state of repair that the Sisters wrote in their Foundation Book *'For two years the house has been deserted and the ground uncultivated.three days before we arrived, 300 window panes had been broken'*. They set about cleaning the house and by 23rd November they were caring for six aged persons, four ladies and two men.

Within a year however Elswick was proving too small for the needs of the poor and as the doctors had attributed an outbreak of typhoid to the locality the Sisters acquired on 11 July 1887 a six acre property in Avoca Street Randwick. Two Sisters and a few residents moved into the little rented house to supervise the construction of a temporary timber home.

On 14 August 1898 the foundation stone of this new building, Mount St Joseph's, was laid and two years later, on 22 June 1900, the chapel and building was solemnly blessed by Cardinal Moran. Further demand for the caring of the aged and the poor resulted in a new building being built on the site in 1915.

On 16 September 1901 Cardinal Moran blessed and opened a building on the western side of Avoca Street. It remained as the novitiate for the Sisters until the 1980s



when it was sold. The site is now occupied by the Emmanuel School.

Mount St Joseph's Home is now a facility of buildings providing 16 self-care units, a 20 bed low care hostel and 32 places for residents needing high care, plus accommodation for retired Priests. The residents are cared for by the Sisters (from nine different nationalities) and approximately 80 staff.

The work of the Sisters is motivated not only by their profession of the vows of chastity, poverty and obedience but by a fourth vow of hospitality. Its practical application is seen in the way in which the elderly are welcomed into a family-like home and accompanied on the last stage of their journey through life.

'...vow of hospitality'

Their religious habit is black with a gray veil or white in summer and while caring for the sick. Their crucifix, worn under the habit, bears the words of Jesus in Matthew's Gospel: *'I am gentle and humble of heart'*.

1st November 2011 marks 125 years of their devotion to the elderly of Sydney. ❖

'servicing the needy elderly'

Who practices hospitality entertains God

A Conversation with Cardinal Cassidy

with TONY McNAMARA

A way from Australia for fifty years and now in semi retirement Edward Idris Cardinal Cassidy, one of only five Australian born Cardinals lives alone in a house nestled near the Shortland Wetlands in Newcastle. His story is remarkable.

‘Neither of my parents were Catholics. My parents separated, my only brother went to live with my mother and I went to my grandmother. If that were not unusual enough for a budding priest I had been baptized an Anglican and my grandmother later had me baptised into the Catholic Church’ he says.

‘My early years were spent in the Bankstown area and in public schools. Even when very young I wanted to be a priest. It was a long walk to St Felix’s church, Bankstown but I never once missed Sunday Mass’. He was encouraged in his desire to be a priest by the then parish priest of St Felix’s, Dr Eris O’Brien who later became an Archbishop. ‘I spoke to him in the presbytery and for the first time in my life I saw toast on a toast rack, something my poor grandmother could never have afforded’. But his wish to be a priest was given a jolt by the next parish priest who told me ‘not to think about it’.

OLSH can claim a connection with him. After leaving school he began work with the Dept of Road Transport and was posted to the Randwick Bus Depot and he and his grandmother moved to Randwick. ‘I was able to attend Mass daily at the beautiful Our Lady of the Sacred Heart Church and was a member of the Holy Name Society’. More encouragement to be a priest came from talking with Fr Dando. Jokingly, he says, he never joined the MSCs as Douglas Park then had ‘a pretty tough reputation’.

One day, full of either confidence or daring he went to a public phone and rang St Mary’s Cathedral and asked to speak to the Archbishop. His secretary arranged for him to meet Archbishop Gilroy who was to

become the first of those five Cardinals. He was supportive of him becoming a priest and in 1943 the young Idris Cassidy entered Springwood Seminary, was ordained in July 1949, saying his first Mass at St Brigid’s Church, Coogee.

His first appointment was in the Wagga diocese but before long Bishop Henschke asked him if he would like to study canon law in Rome. ‘I was happy to accept and when I completed my studies I became a member of the Vatican Diplomatic Service - a Vatican diplomat who liaises with both the government and the local church. It was the start of some 33 years of service for the Vatican covering eight countries and two significant appointments in the Vatican.

As a Vatican representative he was to meet many world leaders and in India, his first diplomatic appointment, he met Pandit-ji Nehru, India’s first and longest serving Prime Minister. ‘Nehru was a great statesman’ he says.

In Ireland for five years as Secretary of the Apostolic Nunciature, Cardinal Cassidy tells a lovely story of attending a lunch given by President Eamon de Valera when President Kennedy visited Ireland in 1963. Although Archbishop Sensi, the Apostolic Nuncio, an Italian,

had excellent French, his English was limited. So ‘I had to do the translation but I didn’t get to eat’.

Nonetheless in talking about Ireland there was a hint of sadness. In recent years Ireland had been a very prosperous country, its economy fuelled by generous concessions to business. Now it suffers seriously from the recent downturn and there has been also a serious loss of faith among its young people.



An obvious question to ask was what were the biggest changes that took place during his time. With no hesitation his response was ‘the move from the Latin vernacular to the local language for Mass and the participation of the laity in church matters. The changes can be seen everywhere – acolytes, extraordinary ministers of communion and increasing lay administration. Once it was the curate who did the parish administration but increasingly now it is done more and more by lay persons’.

He tempered that view with the comment that there is a limit to their participation. The Netherlands had moved too far with the church there divided between those with strong allegiance to the traditions of the church and those pressing for extreme lay involvement and control. During that time Pope John Paul II made his visit to Holland in 1985. ‘Whatever diplomatic skills I had were needed to avoid any nasty incidents’.

After a period of three years in Latin America he returned to the sub-continent in 1973 as Head of the Mission in Bangladesh. With the partition of India by the British, East and West Bengal became a new nation, Pakistan, but were separated by thousands of miles and unrest led to East Bengal declaring Independence as the nation of Bangladesh. ‘It is one of the poorest countries in the world, predominantly Muslim, and with a small but vibrant Catholic community. Though small, the

*Australia's man
in the Vatican*

Church has contributed much to education and health, and while the people are good lawyers and singers, they are not the best administrators or soldiers. The terrain is flat and has ample water, but finds it difficult to support a rapidly growing population. He recalled how one of the young men from the villages whom he was able to help with his higher education while there, thanks to the generosity of Australian friends, is now head of Caritas in Bangladesh.

In 1988 he was summoned to Rome. Thinking he was in trouble for something he had done in the Netherlands it was a worrying time as he prepared to meet the Secretary of State. To his surprise he was told that Pope John Paul II intended to appoint him to the position of Substitute in the Secretariat of State, the third highest position in the Roman Curia, after the Pope and the Secretary of State. He then had a different worry – would he be able to do the job.

He tells another lunch story. Invited to lunch on his first day in this office with the Pope and the Secretary of State, he was surprised at the informality at the lunch table, but stayed rather silent. 'Our new man doesn't talk as much as his predecessor', said the Pope. I was just amazed at the informal way he conducted business with his advisors. When I met my first Pope, Pope Pius XII in 1955 I was awe struck for a different reason - the very formal way in which affairs were conducted.

In his role as Substitute of the Secretariat of State he would meet with the Pope at least once a week, and there were other more talkative lunches, while he accompanied His Holiness on all of his overseas visits. It was clearly a heavy work load but he found time for a game of tennis on the Vatican's courts. 'Just for leisure not to do business' he added.

Ever the diplomat, he could not be drawn on which Pope was the best. He speaks highly of Pope Paul VI

who had the responsibility of implementing the decisions of the Vatican II. But for Pope John Paul II he has a very high regard. 'He made me feel very much at home and that I was not working for him but with him. That was something special'.

His next, and final Vatican appointment, was also one made by Pope John Paul II. In 1989 he was to become President of the Pontifical Council for Promoting Christian Unity and president of the Commission for Religious Relations with the Jews. This was perhaps his toughest assignment as he worked to promote ecumenism with other Christian churches. How? The Pope had told him that it required a person who could listen, learn from others, discuss issues and be loyal to the beliefs of the Church, and that was obviously why he was appointed.

In his eleven years as President considerable progress was made in reaching agreement on many issues, some of which had divided churches over many centuries. He pointed to the Joint Declaration on Justification between Catholics and Lutherans in 1990, resolving the issue of the relationship between faith and good works that had divided those churches for 450

years. Much of course remains to be done but there are deep differences which mean that the road to full Christian unity with some churches meant that complete Christian unity will not be easy.

His other presidential role was to attempt reconciliation between Catholics and Jews, a big challenge as deep divisions had existed over many centuries. In various addresses Cardinal Cassidy has made the distinction between Anti-Judaism and Anti-Semitism and has supported the efforts of the Catholic Church at local level to promote better relations. A conference in Sydney in 1999 aimed at helping reconcile the Church and Jews praised the work of the Cardinal calling him Australia's man in the Vatican and describing him as a 'distinguished man,

who gives religion a good name'.

Broader appreciation of his work was acknowledged in 1990 when he was awarded the highest Australian award, the AC, Companion of the Order of Australia in recognition of service to peace and better relationships between people at the international level.

Asked if he had any regrets, 'none' was the reply. He spoke of St Luke's Gospel where Jesus told Peter to let out the nets for a catch. For this cardinal the Lord was asking him too to let down the nets. As in Peter's case, it is then up to the Lord to do his part. So as long as he did his part and asked for guidance the Lord would take care of the results.

After his retirement from his presidential roles he made his way back to Australia after 50 years absence. Life has turned full circle. His first parish work at the request of Bishop Henschke was to care for the Italian community in the Yoogali, Yenda and Hanwood area. Now in his retirement, Newcastle's former Bishop Malone asked him to look after the Italian community in Newcastle, which he still does with an Italian Mass each Sunday. And when once as a young boy he pretended to say Mass in a bay window of his grandmother's house, he now celebrates his daily Mass in a chapel in his home in Newcastle. ❖

the third highest position in the Roman Curia

LIFE AND TIMES

- 1924** Born
- 1949** Ordained Priest
- 1955** First Vatican diplomatic appointment
- 1970** Appointed Archbishop and Head of Mission as Apostolic Pro-Nuncio to Republic of China
- 1988** Substitute of the Secretariat of State
- 1989** President of the Pontifical Council for Promoting Christian Unity and of the commission for Religious Relations with the Jews
- 1990** Awarded AC (Australia)
- 1991** Appointed Cardinal
- 2001** Retires

Fr Patrick Sharpe msc Golden Jubilee

Wednesday 29th June was a special occasion for the parish as it celebrated the Golden Jubilee to the priesthood of Fr Patrick Sharpe msc. Fr Sharpe has had a long association with our parish having been ordained by Cardinal Gilroy in our church in 1961 with two other of his priestly colleagues – Kevin Barr and Michael Fallon – all still engaged in priestly ministry.

After ordination Fr Sharpe spent a year at the Kensington Monastery in pastoral work studying for a Certificate in Education before spending the next few years teaching at the MSC Colleges in Canberra and Darwin.

In 1981 he returned to the parish and except for a year at Moonah parish in Tasmania and another year studying for a Diploma in Liturgy at the Irish Institute he has been with us for thirty years.

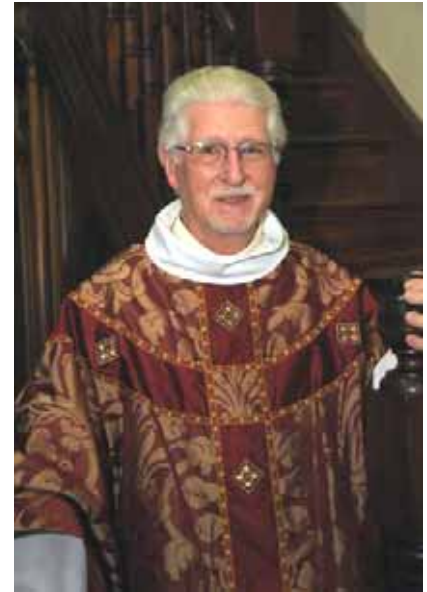
His contribution? Many and varied. Parishioners may recall the stunning displays he arranged for the 1985 parish centenary and the 2008 church refurbishment and the

Evening Service he composed for the Papal Cross Ceremony in 1992.

It was Fr Sharpe's suggestion that the Beatification of St Mary of the Cross should be honoured in our church. In memory of his family he gave a framed print of her (now hung in Brigidine House), and her Shrine, financed by Annette Marskell, is a memorial to his ministry to both our parishes, St Margaret Mary's and OLSH.

Outside of the parish one of his other apostolates was to serve for four years on the Ethics Committee of the University of Technology and he is the Chaplain at the Brigidine House Hostel. He is a recognised poet with poems published in collections in Australia and England. His poem *'Two Hearts in Love'* put to music by Br James Maher msc was premiered at his celebratory Mass.

At the Mass Fr Sharpe wore a special set of vestments, a gift from some of his brother priests and friends. A Renaissance-style Italian silk damask of cherry red



and old gold was chosen for the design which was ornamented with a pallium-style orphrey in red-silk. Appliques were added to the orphrey to provide highlights. The lining used for the vestments, red silk taffeta, had originally been prepared by the Saint Bede Studio for the vestments for Pope Benedict XVI for his 2008 WYD visit to Sydney but set aside at the last moment to provide a lighter-weight vestment for the Pope's comfort. ❖

Ventnor House - Update

There has been much work done recently on Ventnor House. Tedious and exacting work on most of the shutters on the east facing French doors – removing the old paint, repairing the broken parts, undercoating and rehangng. The original front door on the northern aspect has been restored to its former glory (perhaps even better). After extensive scraping, sanding and polishing, it is once more creating a grand entrance to the House.

Work on the back entrance and accessible toilet is the next project and due to begin soon.

The death occurred recently of June Moore, an original member of the Friends of Ventnor Committee, acting as secretary. She researched the records of Ventnor House and its land and produced a comprehensive history. June was well known in the district for her community activity over many years and genuine



Next project is the rear entrance

interest in saving some of Randwick's heritage buildings and areas, including Blenheim House and the Glebe Gulley.

She was a founding and still active member of the Randwick District Historical Society. She was 92. ❖

A Postcard from Ireland

Sr MARGARET DANIELS *csb*

During June and July I was in Ireland for four weeks. The specific purpose of my visit was to attend the Brigidine Sisters 22nd Congregational Chapter, a gathering of Sisters from all around the globe, held every four to six years, to review their lives, set directions for the future and elect a new Leader.

The Chapter took place at Tullow, Co Carlow, where Bishop Daniel Delany founded the Brigidine Sisters in 1807, and, a few years later, the Patrician Brothers.

A Museum honouring Bishop Delany has been set up in the precincts of the Convent and the Delany Archives are in the process of being established in a former Seminary at Carlow. Both hold a wonderful collection of interesting historical articles and artefacts pertaining to the lives of both the Sisters and the Patrician Brothers.

In the few weeks prior to my arrival, Ireland had been honoured with visits by the Dalai Lama, Queen Elizabeth II, President Barack Obama and his wife, Michelle. The visits of these dignitaries were very uplifting for Irish people of all persuasions, but none more so than that of Queen Elizabeth II as this was the first ever visit of a British Monarch since 1911 when Ireland was still part of the United Kingdom. The first ever visit to the Irish Republic seems to have had a marked effect on easing the long standing troubled and often violent relationship between the two countries.

The decision of Queen Elizabeth II to arrive dressed in green seemed to set a remarkably welcoming tone for the whole visit. This was further enhanced when she began her speech at the formal Dinner in Irish.

Since 2008, following a number of boom years, Ireland has been in the grip of a deep economic recession which has affected the lives of all its citizens in a myriad of ways. While the well-educated young have been fleeing overseas in search of greener pastures, families continue to struggle with the worrying financial demands of day-to-day life.



However, in the midst of this painful experience, a number of local communities have been working more closely together to help each other out. This was a bright light on the horizon that I heard people speak of during my time there.

Not only has the economic scene been doom and gloom but also the Catholic Church has been under a dark, heavy cloud following public revelations of sexual abuse by Church personnel over many years.

In a country that has prided itself on its Catholic Faith and generously shared this heritage with other nations, including our own, revelations of the breadth and depth of the abuse that has occurred, have been shattering for many people. Consequently morale in Ireland is low.

Nevertheless, as a visitor in the country, I unfailingly received a warm welcome and very generous hospitality. Whether I was a guest in a Convent, a member of a tour group, or a visitor seeking directions in a town/city, I was greeted with a smile and responded to graciously and cheerfully. Yes, *Irish*

Eyes have been shedding many tears in recent times but they are also still able to smile in the midst of their pain.

As a nation, Ireland is no stranger to struggle and hence the sustaining qualities of resilience and a sense of humour are well developed in its people. May these gifts and the care of our loving, compassionate God strengthen and support this nation as it struggles with its present crises. ❖



Marist Youth Care

Br DAVID HALL

Brother David Hall, Principal of Marcellin College Randwick writes of a ministry caring for 'at risk' children and young people.



Most people in this part of town know the Marist Brothers through their involvement in Marcellin College, Randwick,

and for those with longer memories, our school at Coogee that merged with St Brigid's Primary School in the early 1990s. Schools – that's our main game, there being fifty Marist schools across Australia that conduct their work in the tradition of St Marcellin Champagnat, our Founder.

When Marcellin commenced his first school in a remote rural town in the south of France in 1817 he always had in mind that Marist educators would have a special favour for the most vulnerable, be they materially, emotionally or spiritually poor. This wish of St Marcellin prevails to this day and one of the most obvious expressions of this aspiration is the Marist Youth Care (MYC) – the youth welfare of organisation of the Marist Brothers.

With its headquarters located in Blacktown in western Sydney, MYC employs around 200 staff who work with some of the most

vulnerable young people in NSW. It is an organisation that provides a range of accommodation, health and education services for young people without stable families and who struggle to find a stable network of mature adult support.

In the mid-1980s government policy saw the diminution of large orphanage style institutions and set on a plan to replace orphanages and the like with a foster family care scheme. For many, this has worked, but there remain an increasing number of young people for whom foster care just doesn't work.

They are often very damaged young people who have suffered from neglect and abuse that has harmed them to the point that they cannot be placed, at least for any length of time, with a foster family. MYC provides accommodation and associated services for these young people and aims to develop in them sufficient resilience and independence to be able to function in adult society once they leave an MYC home.

In more recent months MYC has taken on the challenge of providing accommodation for young asylum seekers who have arrived in Australia either without parents, or whose parents have died since

arrival on our shores. Aside from ill-placed accommodation for these children in detention centres there simply is no strategy for their care and development.

MYC also provides a range of health care and education services for children and young people living in challenging family settings or who are transitioning to independent living.

One such service is Pete's Place, an alternate school that aims at reaching those kids who would otherwise not get a school education. They are invariably kids with very challenging behaviours, often outside the realm of the experience of mainstream schools.

MYC takes a restorative approach to the care of young people; they live by the principle that 'it's not the falling down that matters, but the getting up that really counts.' They have enshrined in their mission statement that they will 'never give up' on a young person, no matter how damaged, how resistant, how demanding.

It is indeed a noble work, and one based on the fundamental Christian principle of HOPE. Hope in action. ❖

For more information visit the MYC website:

<http://www.maristyc.com.au/MYC/>

Centenary Celebrations St Brigid's Coogee

SATURDAY 26 NOVEMBER

Mass at 5pm.

Followed by Centenary Display and sausage sizzle.

RSVP for sausage sizzle by 31 October, to Coogee Parish.



SUNDAY 27 NOVEMBER

Mass at 10am.

Followed by Centenary Display and Official Lunch at Coogee Diggers Club, Byron Street Coogee.

RSVP for Lunch (\$50).

Contact parish office 93157562 or email to stbparish_coogee@yahoo.com.au

The House of Finn

It's hard to look at the history of Our Lady of the Sacred Heart Church Randwick without mentioning the name Finn. For as long as there has been a Catholic Church in Randwick there has been a Finn presence.

The Finn family has lived in Randwick since the 1870s, and assisted the Missionaries of the Sacred Heart in establishing a parish in Randwick. The first editor of *The Annals of Our Lady of the Sacred Heart* was Mary Agnes Finn. She also wrote the book



Memories of Randwick, a historical review of the parish's first fifty years. One of her nephews, Ken Finn, a former mayor of Randwick, has been a longstanding parishioner of Our Lady of the Sacred Heart. Ken Finn's grandmother, Mary, was sponsored into the Catholic Church by Blessed Mary McKillop, a lifelong friend, and baptised by their mutual friend, Fr Julian Tennyson-Woods.

Two of Mary's grand-nephews became MSC priests – Fathers Don [now deceased] and Doug Smith. Kathleen, another early Finn, helped the Brown Nurses to start their mission in Coogee in 1913 and inaugurated their annual Christmas Appeal and Fete.

Then there is the 'Finn Christmas Mass'. This tradition started when Ken's grandfather died while preparing to attend the Christmas Daybreak Mass with his family in 1889. Since that time the early



morning Christmas Mass has been offered for the Finns with a family member serving. Ken served with his father until his death in 1941 and has carried on the tradition. This year will be the 123rd consecutive occasion.

But the direct connection is coming to an end.

The family home in Daintree Crescent since 1938 has been sold. Ken has been unwell and is recuperating in a nursing home. 'It's the end of an era' he said 'but the memories will live on'. ❖

Baptismal Font

Now beautifully restored by Juan Rojas, one of the many Church volunteers, this baptismal font, made of terracotta, was the gift of Mrs P.R. Larkin when the new church was opened and blessed in 1888.

The statue on top of the font is of John baptising Jesus.

A marble plaque at the rear of the church (now no longer there) recorded the gift. *D.O.M. In memory of her infant children, John and Septimus Larkin. This font was presented by their loving mother. A.D. MDCCCLXXXIX.*

The plaque was located on the western wall near the stained glass window of a guardian angel (traditional) and two small children. ❖



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The Back Page WITH Fr PETER

This time last year we were preparing to celebrate the foundation of our parish 125 years ago. On November 15th 1885 five MSCs (four were French and one Irish) moved from Botany to Napper Terrace to inaugurate the parish.

We've had two celebratory dinner dances, the second of them combined with Coogee Parish as they celebrate their Centenary. Each Mass on the weekend of 22-23 October will be in honour of Our Lady of the Sacred Heart. For the midday Mass our choirs will sing Schubert's *Mass in G*, with the Lurline Orchestra – founded by two of our parishioners: Maria and Angela Lindsay. All the other Masses will have special music with a Family Mass that Sunday.

We will have a barbeque/wine/cheese, breakfast, morning tea - depending on the hour - after all Masses with a display of our sacred vessels, including monstrances, chalices, reliquaries and vestments, together with photos in the presbytery. Some of these items are world class. This year's display will be even better as we trawl the Monastery and convents for further treasures - that's if they will part with them!

Earlier this month, Bishop Armand Maillard, Archbishop of Bourges (France), officially announced that he has received the 'nihil obstat' (no obstacle) from the Holy See for the **cause of beatification and canonization of the servant of God Jules Chevalier**. Jules Chevalier, was the French priest who founded the MSCs and OLSH Sisters in France in 1854 and 1874 respectively. The Society will now be able to request the opening of the diocesan phase of the process for the beatification and canonization of Fr Chevalier. Much work has already been done on his life, his theology and holiness of life. We can contribute to this through our prayers for its progress and by asking for his intercession in our needs and noting the favours obtained.

Fr Chevalier wrote at the turn of the 19th Century when his order was about to be suppressed by an anti-clerical government. *The Word, coming from the Heart of his Father, made the world emerge from nothing; and from the Heart of the incarnate Word, pierced on Calvary, I see a new world emerging, the world of those he has chosen. And this creation, so fertile, full of grandeur and inspired by love and mercy, is the Church, the mystical body of Christ, which makes this new creation present on earth until the end of time.*

In line with this mission and vision of Fr Chevalier, we have the October gatherings on the Spirituality of the Heart to celebrate our 125 years. Of special significance for me is that some of these inputs are being prepared and presented by lay members of our parish. All have attended the Spirituality of the Heart course at Kensington offered in conjunction with the Broken Bay Institute. It is of vital importance for our spirituality that lay people gain the facility to promote it. I thank them for their efforts and pray that our offerings will be helpful.

I came across the following quote in *Re-enchantment: The New Australian Spirituality* by David Tacey, well-known Australian analyst of the religious life of the nation. *I would suggest that rather than being 'modernised' in some sense that is synonymous with demystification, the people want the churches to be 'monasticised' - turned into local monasteries that teach reflective prayer and meditation, offering a transformative, inward experience of the sacred. This is, paradoxically, how churches can regain contact with the world: not by diluting the message even further to accord with a disenchanting sensibility, but by providing a sturdy and solid spiritual brew, one that is based on monastic traditions of mysticism within the Church.*

Currently young people are turning to India and the East if they are to find a contemplative path that encourages meditation and spiritual exercises...within our spiritual tradition we have to get beyond the dogma and arrive at a transformative experience of the sacred.

I pray that our *Spirituality of the Heart* sessions contribute a 'solid brew', in this sense, while being built on solid Catholic tradition. †