

# Parish Magazine

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ST MARGARET MARY'S RANDWICK NORTH

OUR LADY OF THE SACRED HEART RANDWICK

## Reflection

DIANE GORDON

*'In reality there is perhaps not one of our natural passions so hard to subdue as pride. Disguise it, struggle with it, beat it down, stifle it, mortify it as much as one pleases, it is still alive, and will every now and then peep out and show itself...For even if I could conceive that I had completely overcome it, I should probably be proud of my humility'.* - Benjamin Franklin

'It's hard to be humble', says an old country song, 'when you're perfect in every way'. Very few people, of course, actually think they're perfect in every way, but it can still be pretty hard to be humble, especially when you live in a society that encourages competition and individuality. Even in such a culture, however, humility is an important virtue. Learning to be humble is of paramount importance in most religions and spiritual traditions, and humility can also help you develop as a person and enjoy richer relationships with others.

*'Being humble means recognizing that we are not on earth to see how important we can become, but to see how much difference we can make in the lives of others'* - Gordon B. Hinckley

Humility is not something that comes naturally to most, especially in today's busy competitive society. Everyday, people see others taking advantage of a situation trying to get ahead or make themselves look good.

A humble person is someone who does not boast or try to impress themselves on you. They aren't self serving. This is good but it is a very difficult trait to be known for since being humble involves so many behaviours in our lives and it is really the opposite of the way most people live.

Humility is not the same as an inferiority complex. Thinking that you are worse than you really are is no virtue; it can even be a form of pride. Humility means having a proper, balanced understanding of yourself; knowing both your strengths and weaknesses. As Saint Teresa of Avila once said, humility is truth; and that would include a true perception of one's self.

Humility or humbleness is a quality of being courteously respectful of others. It is the opposite of aggressiveness, arrogance, boastfulness, and vanity. Rather than, 'Me first', humility allows us to say, 'No, you first, my friend'. Humility is the quality that lets us go more than halfway to meet the needs and demands of others.

Friendships and marriages are dissolved over angry words. Resentments divide families and co-workers. Prejudice separates race from race and religion from religion. Reputations are destroyed by malicious gossip. Greed puts enmity between rich and poor. Wars are fought over arrogant assertions.

Humility as a virtue is a major theme of both the Old and New Testaments. Why do qualities such as courtesy, patience and deference have such a prominent place in the Bible? It is because a demeanour of humility is exactly what is needed to live in peace and harmony with all persons. Humility dissipates anger and heals old wounds. Humility allows us to see the dignity and worth of all God's people. Humility distinguishes the wise leader from the arrogant power-seeker.

Acting with humility does not in any way deny our own self worth. Rather, it affirms the inherent worth of all persons. Some would consider humility to be a psychological malady that interferes with 'success'. However, wealth, power or status gained at the expense of others brings only anxiety - never peace and love. ❖

Front Cover  
**CHAPEL AT MSC MONASTERY, KENSINGTON NSW**  
 See story page 10

## My Story

DAVID TURNER

I was born in Balmain in 1933, the middle of the depression years. When I was six weeks old my unmarried mother gave me into the care of St. Anthony's Home Croydon a work of the St Vincent de Paul Society. My primary schooling was at St. Michael's, Baulkham Hills, with the Mercy Sisters, and my final years of schooling from 1943, was at St. Vincent's Boys Home Westmead, with the Marist Brothers.

At Westmead, all the boys had different jobs to do - whether farming, printing, or bootmaking etc. My job was in the laundry, responsible for lighting the boiler each morning. I would go to the local newsagent to get the morning newspaper for the Brothers, after running down to the steam train to bring them up to the newsagent. This was a lucrative job enabling me to save and buy a pushbike. In 1948, at age 15 years, I left St Vincent's. My time at these three orphanages was a happy period and I have many great memories of the care and kindness shown to me over those years.

I then went to live at Xavier House in Stanmore. This was where life really commenced for me as I was virtually on my own. Xavier House, still in existence, was run by the St Vincent de Paul Society providing accommodation mainly for country boys who were attending University. I was the first occupant and stayed there for eight years. One of my jobs was being told by the Matron to make sure the Rosary was said by the boys after dinner each night. Two St. Vincent de Paul men would come each Friday night to see if any of the boys had any problems, and to collect their board which depended on their circumstances.

It was from Xavier House that I had my first real job at the factory of W.H.Hole & Company, at Waterloo. This was a wire factory making shopping trolleys, milk crates, split pins - anything made from wire. I pedalled from Stanmore to Waterloo and back each day on my pushbike. Mr Hole was a very kind man, himself an orphan. At the factory I was the 'Lunch Boy' and Mr Hole often drove me up to the shops to buy the lunches in his large Studebaker car! I learnt over the years to operate all the wire machines and became a section foreman.

I was always interested in sport. At twenty-three I moved to Kingsford and joined many local sporting clubs. My particular interest was the Randwick Rugby Union Club and I was a Committee member for eleven years. I went with the first Randwick Rugby Club tour to New Zealand as a spectator in 1964, and took numerous overseas trips following the Wallabies. Whilst on the Committee I was the 'Pie Stall Man' at Coogee Oval and organised raffles for the Club. For a number of years I videoed their first grade matches.

Coogee Oval was where I met Rosemary Brewer and we were married in 1976 at Our Lady of the Sacred Heart Church, Randwick. The Brewers had a very large extended family and I became a member! After my marriage I changed jobs and worked in the Maintenance Department of the Prince of Wales Hospital for eighteen years until retiring in 1993. Not wanting to be idle in retirement I did a few courses in furniture restoration and also took up golf.

In 1984, I decided to try to find my own family. An MSC Priest from



PNG was on relief work at St. Augustine's Church, Balmain. He obtained names and baptismal information of my mother's siblings - one brother and three sisters. After much searching I located my uncle (who thought I had been adopted!) and he told me I had a sister (with the same parents) three years older, who lived in Queensland. An aunt in Queensland had raised my sister.

We had a great reunion. Not only did I find my sister and her family but meeting my mother's sister was very special. She was able to fill me in on many details and was sorry she had not been able to raise me. She had twins the same year I was born. Finding my family has led to yearly trips to Queensland, and my sister, aunt and numerous relatives come to stay at our home in Randwick. Unfortunately I never met my parents who were deceased by that time.

Despite early hardships, I have had a very full, interesting and active life, thanks to all the people I have met, and their influence throughout the various phases of my life - orphanages, workplace, sporting venues and family. I can claim to have been blessed with an enjoyable, unusual life. ❖

## An Australian Catholic First: Père Receveur

**T**he First Fleet led by Captain Phillip arrived at Botany Bay between 18 and 20 January 1788 and sailed to Port Jackson on 26 January 1788 to establish the first settlement in Australia. On 23 January that same year the French entered Botany Bay under Captain Lapérouse.

This French expedition had 17 scientists on board including two Catholic priests, Abbé Jean-Andre Monges and Fr Claude-Francois Joseph Louis Receveur, a Franciscan monk. Père Receveur served aboard the ship *L'Astrolabe* as naturalist and astronomer as well as chaplain. The ship's logs described him as performing his priestly duties well, having an amiable manner and great good sense. He was also a skilled botanist, geologist, chemist, meteorologist, and philologist.

Père Receveur had sustained an injury in the Samoan Islands but did not recover from the wound and died in Australia on 17 February 1788. His burial Mass was performed by Abbé Monges, the chaplain of the second ship, the *La Boussole*.

Consequently he holds the distinction of being the first French man, first Catholic priest and first scientist to be buried in Australian soil. His obsequies were the first Catholic religious ceremony held in Australia. This is the first occasion, of which there is reasonable evidence, of a Mass being celebrated in Australian territory. The altar stone used by Abbé Monges was recovered from the wreck of the *La Boussole*, and later presented to the La Perouse Museum. The Museum's collection includes that altar stone and the preserved Eucalypt Tree Trunk which marked Père Receveur's grave. The La Perouse Headland is now regarded as a site of major significance for catholic pilgrims from around the world as evidenced by the high visitations to the site.

Each year St Andrew's Catholic Church at Malabar hosts the *Père*

*Receveur Mass* on the La Perouse site and this year on Sunday 20 February a crowd of over 260 including several parishioners from OLSH Randwick welcomed the Governor, Marie Bashir and her husband Sir Nicholas Shehadie to the Mass.

The principal celebrant was Fr Christopher Shorrock OFM. Co-celebrating the Mass was Fr Jan Sh-Chenovich Chaplain to the Francophile Catholic Community, Fr Paul Ghanem Vocations Director for the Franciscan Friars and Fr Paul O'Donoghue, Police Chaplain. Also present was Ed Duyker, author of the recently published book, *Père Receveur Franciscan, scientist and voyager with Lapérouse*. ❖



Photos: Lynda Newnam

## Past Practices

### REMEMBER WHEN . . . .

#### THERE WAS NO SATURDAY EVENING MASS

The Saturday evening Mass that most people refer to as a vigil is actually the Sunday Mass celebrated on Saturday. The Saturday evening Mass is the same as Sunday Mass in every way. Today we measure a day from midnight to midnight but in ancient times days were measured from sundown to sundown. Consequently the early Christians regarded the Sabbath as beginning from sundown on the (now called sixth day) and ended at sundown on the seventh day and the second Vatican Council revived this definition for Sunday Mass observation. ❖

#### HOLY DAYS OF OBLIGATION... THESE DAYS THEY SEEM FEWER

No, there are still eleven Holy days of Obligation: the Nativity of our Lord Jesus Christ, the Epiphany, the Ascension, the Body and Blood of Christ, Holy Mary the Mother of God, her Immaculate Conception, her Assumption, Saint Joseph, Saint Peter and Saint Paul the Apostles, and All Saints.

With the prior approval of the Apostolic See, however, the conference of bishops can transfer some of these holy days of obligation to a Sunday. The Australian Bishops have moved all the feast days to Sunday except the nativity of Our Lord (Christmas) and the Assumption of Mary (15 August). On Sundays and these two holy days of obligation, the faithful are obliged to participate in the Mass. ❖

## Sevenhill's Sacramental Wine Starts a Rich Tradition

**W**hen two Austrian Jesuits arrived in South Australia in 1848, little did they know that their pioneering spirit and work ethic in a new land would lay the foundation for an enduring tradition of winemaking at Sevenhill Cellars.

The Jesuits came to Australia as chaplains to a group of 150 Austrians, who sought a new life in Australia after fleeing the religious and political oppression of Europe.

The immigrants landed in Adelaide and travelled north to the Clare Valley where they settled after being impressed with the fertile quality of the land. The Jesuits were equally impressed with the agricultural potential of the area and they purchased 100 acres and named it Sevenhill after the Seven Hill district of Rome.

After taking up residence in 1851, it was a determination to provide sacramental wine to the parishes of the emerging colonies that began Sevenhill's rich wine heritage with the planting of vines, followed by construction of a winery on the site, a Jesuit residence and secondary school for boys (the College) and St Aloysius' Church.

These historic buildings remain today and form the centrepiece of Sevenhill's popularity as a tourist



destination where visitors not only enjoy the wine experience but also take the opportunity to appreciate Sevenhill's unique spiritual and historic character.

Accounting for about 25% of annual production, Sevenhill's sacramental wine is made in three styles in a similar method to Apera (the new official name for sherry in Australia). Sweet Red is a blend of Grenache and Pedro Ximenez grapes (symbolising the blood of Christ), Sweet White is made from white Frontignac for those who want to avoid stains on altar linen, and Dry White is made from Pedro Ximenez for those who are diabetic.

Sevenhill's sacramental wine is made as naturally as possible with minimal winemaking intervention in conformity with the requirements of Canon Law. It is available in 750ml bottles and 10-litre casks, and is sold to all Christian denominations in Australia for use in religious services. Sevenhill's sacramental wine is also exported to East Timor, Guam, India, Indonesia, Papua New Guinea and Singapore.

While sacramental wine remains an important part of Sevenhill's operation today, table wines have become a significant part of the winery's operation, with its diverse portfolio recognised for the distinctive regional style that has given the Clare Valley an international reputation.

Modern winemaking skills and highly prized vineyards are integral to Sevenhill's philosophy of producing premium wines. Sevenhill's 72 hectares of vineyards, which are home to vines among the oldest in the Clare Valley, produce high-quality fruit that is rich and concentrated, qualities that flow through the elegant character of the wines.

These wines are readily identifiable through their strong links with Sevenhill's Jesuit heritage. The Inigo range honours St Ignatius, the Jesuits' founder and his tireless work to improve the lives of others.



Inigo wines are highly acclaimed for expressing classic Clare Valley single varieties, including Riesling, Semillon, Cabernet Sauvignon, Shiraz and Merlot.

Sevenhill's Saints wines are made from carefully selected parcels of fruit, chosen because they capture the exceptional qualities required to make this elegant duo. The St Ignatius, a blend of Cabernet Sauvignon, Merlot, Cabernet Franc and Malbec, again recognises the Jesuits' founder, and the St Aloysius Riesling pays tribute to St Aloysius Gonzaga, who joined the Jesuits as a young man and became a respected peace-maker.

Sevenhill's flagship wine is the Brother John May Reserve Release. Made from Sevenhill's best parcel of fruit each vintage, this wine honours the distinguished career of Sevenhill's Jesuit Winemaker Emeritus, Brother John May, SJ.

The wine was launched in 2008 with the release of a 2004 Shiraz to celebrate Brother May's completion of 45 vintages at Sevenhill. The 2006 vintage was released in December, 2010.

The last of seven Jesuit winemakers at Sevenhill, Brother May's passionate advocacy of Sevenhill and the Clare Valley, both from a winemaking and tourism perspective, continues through his involvement in the winery's day-to-day activities and as an ambassador for the region.

## Refugees: What is Fact and What is Fiction

**J**anet Alexander is a Trauma Psychologist currently working with Detention Centres. Here she tells of a recent visit to the Curtin Immigration Detention Centre in Western Australia where refugees are placed while their applications for asylum are being investigated. It was closed last year because of criticism that it was inadequate to meet the needs of traumatized refugees. The centre has now re-opened.

Being able to sort fact from fiction is an important part of my work, and helping people adjust to difficult life situations. So it was with great interest and anticipation that I arrived in February this year at the Curtin RAAF base located between Broome and Derby. It is in a restricted area and has a security guard that is required to identify each car and the purpose of their visit before they can pass on to the series of gates. All visitors and staff have to go through each day. Anything that they bring in, including laptops or mobiles, need to be entered into a book. The Detention Centre is a large wire enclosure, trees and shrubs have been planted to make the place more relaxing to the eye. There are a number of local birdlife that I could hear singing during the day. The Centre is for male refugees and there are approximately 1,000 male refugees, from Afghanistan.

Once through the security system visitors are led into a compound where the refugees freely mingle with the staff engaged by Serco, a contracted company that the Department of Immigration has engaged to manage all the facilities around Australia. There are many visitors that come on a daily basis to visit the refugees during visiting hours. Some are international and Australian agencies making sure humanitarian conditions are being maintained. There are also religious groups, friends and family of refugees who bring gifts, and the refugees' legal teams. To visit a particular refugee, permission has to be given by the refugee to allow the visit. In this way refugees are empowered with some control over their environment.

There are two full time paid art teachers working with the refugees. While I was there I saw a beautiful



painting that was done by a refugee being displayed in the administration building. There is a staff of counsellors that the refugees can talk to during the day. Religious groups visit daily and are committed to caring for their needs. They provide clothing and other necessities. To help ensure self respect, there is a point system where each refugee is allocated points that they can redeem at the shop on site, and buy items of choice. Also on site are numerous representatives from Human Rights Agencies, United Nations representatives, International Medical Services (IMS) that provide counselling for the refugees, medical teams, and the legal teams who fly in almost daily that are handling the refugee cases. There are a large number of interpreters on hand in case they are required, and also nurses, medical staff and case managers for each refugee.

I met two volunteer religious nuns, Sister Dorothy, a Sister of Charity, and Sister Jackie, a Sister of Mercy. They are organised through the Sydney Jesuits Refugee Service and are involved in a 'roving ministry'. The Bishop of Broome, Bishop Saunders is also actively involved with the Refugee program, and the Jesuits provide money for the Sisters to live

on, while the Bishop provides a car for their use, and the Detention Centre pays for the accommodation for the two Sisters. Their role is pastoral care, to listen to the refugees experiences and provide hope for the refugees. They made the point that hope was important, and while they can't give false hope, they can provide an opportunity for faith.

The Sisters have organised a room for a mosque to be set up for religious practice and also a room where the Christian refugees can worship in peace. At the moment there are requests for Persian Bibles, and Posters for the Christian community with biblical texts. The Christians are a minority and not very popular with the other refugees. The work of the Sisters with the Muslim population is rewarding with many refugees reporting that support from the Sisters when they were going through difficult times was a great help. One of the Sisters told me she knew our own Fr Tony O'Brien as she had nursed his father while he was dying when she worked in Brisbane (small world isn't it!). The Sisters also said that while the refugees complain about the amount of time that they spend in detention, the majority have a great respect for Australia.

What happens to the refugees when they are given asylum in Australia and join society? The adjustment is challenging. There can be barriers to employment and in being accepted into society and cultural adjustment. The Brotherhood of St Laurence's, 'Given the Chance' program has placed 380 refugees in 26 organisations since being launched in 2006. There are mentors who volunteer their time through this program. The refugees attend pre-employment training focused on job search techniques, resume writing and interview skills. The ANZ bank has hosted 37 refugees since becoming a partner in 2007, of which 25 secured permanent employment. The spokesperson for the scheme, Danielle Curry, says that the beauty of the program is that participants in the program can be put in different branches that are matched with the demographics of the area.

The keys to success when employers initiate a refugee employment program are the use of alternative recruitment strategies, the provision of special orientation and induction strategies, creating supportive team environments and diverse training for staff. Understanding that past traumas can affect people's self confidence and self concept, and a compassionate and equitable employer can greatly assist in healing and adjustment.

Fact or fiction? There is a lot of interest and emotion in what is happening to refugees. It is good that people are taking the interest, and caring enough to make sure that we are looking after the physical and emotional needs of people caught up in wars in their own country, and seeking asylum and safety here, and around the world. However there is the need for caution to make sure that only legitimate refugees are allowed into Australia. This may mean that the legitimate refugees have to wait until the process of verification can be carried out. While there are points of international law being looked at to make this process quicker, it is good to know that the refugees are treated with respect and there is some effort into looking after their physical, emotional and spiritual needs. There are areas that still need to be worked on, but here they are safe from the terrors of their own country.

I suggest that each community and parish look at ways that they can implement their own programs by either contacting employers that might be willing to join the BSL 'Given a Chance' program or by initiating a welcoming into their own community. ❖



## The Saints Said It

**P**ray, Hope, and Don't Worry  
-St Pio of Pietrelcino

**A**ctions speak louder than words; let your words teach and your actions speak  
-St Anthony of Padua

**T**he rich man who gives to the poor does not bestow alms but pays a debt  
-St Ambrose of Milan

**C**harity is no substitute for justice withheld.  
-St Augustine

**S**anctify yourself and you will sanctify society  
-St Francis of Assisi

**A**part from the cross there is no other ladder by which we may get to heaven  
-St Rose of Lima

**N**o one heals himself by wounding another  
-St Ambrose

**Y**ou can win more converts with a spoonful of honey than with a barrelful of vinegar  
-St Francis de Sales

**I**f this is the way you treat your friends, no wonder you have so few  
-St Teresa of Avila

**W**e will either accuse ourselves or excuse ourselves  
-St John Vianney

**T**each us to give and not count the cost  
-St. Ignatius de Loyola

## An Interview with Natus McAdam

**N**atus McAdam is the Principal of Our Lady of the Sacred Heart School Randwick, a primary school with an enrolment of 403 students, 24 teachers and 8 support staff. In this article Natus tells us about herself and the school.

### TEACHING HAS BEEN YOUR LIFETIME PASSION. WHAT STARTED IT?

In my final year of schooling at St Clare's College Waverley, Monsignor John Slowey, the then Director of Catholic Education, spoke to the students encouraging them to become teachers in Catholic schools. The appeal was irresistible and the next year I enrolled at the Catholic Teachers College at North Sydney. My two sisters are teachers so there may have been a bit of family history involved although my three sons have pursued other careers.

### EDUCATING YOURSELF HAS ALSO BEEN A CONTINUING INTEREST.

More than an interest, as there is a real need for teachers to continue to improve their qualifications. My first course at the Catholic Teachers College reflected the time when learning on the job was the norm. No more. Since those early days I have continued to enhance my teaching skills – apart from a Bachelor of Education degree I have post graduate qualifications in Religious Education, two Associate Diplomas in Pianoforte teaching, Gifted Education and School Management certificates. I encourage my staff to continue their professional education. My example to them is my current enrolment in a Master of Educational Leadership. Part of the course involves the promotion of leadership among staff and students based on ethical values of Catholic Education.

### YOU HAVE TAUGHT AT A NUMBER OF SCHOOLS. ANY FAVOURITES?

Whilst all schools teach the same curriculum, they all have their own special qualities, whether it is the

charism of their founding order, the pastoral care and support of each other or their academic, sporting or cultural focus. Regardless, one always feels so much at home in a Catholic community. I began teaching in 1962 at St Mary's South Coogee where I taught Kindergarten for three years. I was the first lay teacher appointed to that school and Sister Margaret Mary Coleman was my Principal. Some parishioners may remember her as the Principal here from 1969 to 1976. From St Mary's I moved to St Charles' Waverley, teaching Year 1 for 3 ½ years, then utilised my music background in Secondary teaching at both St Clare's Waverley and later at Brigidine.

I spent twelve wonderful years at the Brigidine Junior School in the late 70's to 80's. My first executive leadership appointment was as Senior Primary teacher at Holy Cross Woollahra, followed by Religious Education Co-ordinator and Acting Assistant Principal. It was a great introduction to becoming a Principal, with my first principalship being at St Patrick's Bondi. Being Principal at OLSH since 2001 has been an enriching experience. I have loved being part of the Sydney Archdiocese system of Catholic Schools and have seen it grow into such a formidable and inspiring educational institution.

### EACH SCHOOL HAS SPECIAL CHARACTERISTICS. WHAT'S SPECIAL ABOUT OLSH?

I love the OLSH community. It's a privilege to work with the MSC priests, as they value the role of Catholic education in the church's mission and they put so much time and energy into building community. How lucky I am to have worked with Father John Rate and



Father Peter Hearn. Another aspect of OLSH that is so admirable is the support network amongst parents when there is an illness or death in a family. The parents here are truly remarkable. I'm very proud of the school's reputation for academic excellence and the additional learning opportunities the school has been able to provide. I'm also very proud of the building improvements over the last six years. The students and staff are the greatest asset and it's a joy to see our Year 6 leaders grow into mature leaders of the future.

### YOU'VE SEEN SOME MAJOR CHANGES IN SCHOOLING OVER THOSE YEARS. THE MAJOR ONES?

There is now a much stronger focus on looking at the needs of the children. It is no longer merely sufficient to just teach the curriculum. Each child, even within each class, is at a different stage of development requiring teachers to take a more personalised approach to their learning. That is not easy but I am proud to say that OLSH is at the forefront of this approach.

Another major change has been the increasing responsibilities placed on schools to solve some of society's problems. Bullying and lack of respect is unfortunately now part of society. We are often being called upon to act as an extension of the family – issues of discipline, anti-social behaviour and the like are now seen as social issues schools are being asked to solve.

More positively though there is a growing sense of community of parents, and schools are now more open to partnerships with parents. We have appointed a Family Educator whose role is to develop a strong parish, school and parent relationship. It is working very well with workshops each week on topics such as spirituality, faith formation and children's wellbeing.

Our new hall, when finished, will also provide additional opportunities for parents and parishioners to engage with the school.

### YOU'VE MENTIONED COMMUNITY. TELL US ABOUT YOUR OUTREACH PROGRAMS.

They are two programs we are very proud of. There is the local Outreach Program where our students make a contribution to local charities and visit hospitals and nursing homes. These visits expose our students, even at a young age, to the plight of the elderly and infirm and encourage them to be sympathetic to those less fortunate with ill health and the difficulties of coping with ageing.

The second Outreach Program was developed in 2009 with a relationship between OLSH and several small schools located in northern New South Wales and the Northern Territory. The 2009 Christmas in a Box project was a huge success with every child from six small schools receiving a Christmas gift. In 2010 we supported three schools in Brewarrina, Wilcannia and Bourke by providing some much needed teaching resources. We also hosted a short visit by the students from St Patrick's Brewarrina in 2010 and we hope to do more of this when our school hall is completed. Whilst we may have some difficulties with funding our own wish list, we realise we are well-off compared to some communities.

### YOU MENTION PARENTS. WHAT IS THEIR BIG WORRY?

Predictably they want the best for their children. More and more they are concerned that they receive the best primary school education to prepare them for high school. There is also the worry about the dangers in society such as safe use of the internet, cyber bullying and bullying. We have in-service programs for parents to tackle these problems and we draw on a range of professionals to assist and inform parents.

### DOES THE FUTURE IN EDUCATION LOOK ROSY?

Yes, but it is a big challenge. We are now living in a digital world and education has to catch up with how to teach in that environment. We need to find different ways to impart knowledge. Having computers and electronic whiteboards in the classroom is just the beginning and we need to harness the benefits of technology. It is expensive. In 2010 the school spent \$90,000 to provide five grades, not classes, with a trolley of laptops plus a mobile electronic whiteboard for the library. We would need another \$100,000 to extend that facility to all classes and to replace the old computers in the lab. We don't have those resources and very few schools would be able to do so. Therefore the cost of technology is one of the major factors school leaders need to manage.

On the positive side we have been able to make a start with the appointment of a part-time Technician to provide technical support for the teachers. As the saying goes, 'teachers teach and technicians fix'. This has been an excellent system led strategy.

### IS THERE A BIGGER CHALLENGE?

Yes, a really big one. Schools and their structures have been the same, almost forever but how more effective they would be if a school operated in a really different way. Imag-

ine classrooms without walls, teachers in any one period interacting with students, not according to their class but according to their abilities, advanced students mentoring their juniors, no set subject times but a flexible timetable. Schools could be open for two extended periods – morning and afternoon and afternoon and evening. There is no real impediment to such changes but none of us is ready to embrace a different kind of education revolution.

### IF YOU HAD A MAGIC WAND WHAT WOULD YOU DO?

Apart from changing the structure of schools I would broaden what schools do by having a full time counselling service, and bringing in community members with a range of expertise so that students learn from them about life experiences that will equip them for the world of work. There are no shortages of these people who would be only too willing to contribute to the education of young students. It is possible but requires a shift in attitude both by the teaching profession and the community and of course, financial support.

### SPARE TIME MUST BE AT A PREMIUM BUT DO YOU HAVE OUTSIDE INTERESTS?

Well, I am first and foremost a family person, so I love to spend time with my children and our ten grandchildren. It's not uncommon for my husband and I to watch them at cricket, swimming, gymnastics and physio, and just to spend time together. We also love travel, going to the movies, reading, attending classical music concerts and opera. Being active members of our church community is also important to us. A walk along the foreshore or going for a swim are also relaxing pastimes. ❖

## The Chapel on The Hill

Br BERNARD DELANEY

In 1921 Maurice O'Rourke, the benefactor who bought the land of seven acres for the Missionaries of the Sacred Heart Monastery at Kensington, offered to help pay for a new chapel there, provided it was built in his preferred style. "I have arrived at a finality as regards size...for the present and a permanent sanctuary later on" he wrote to Fr Treand, the parish priest of Randwick. He was so insistent that he even designed the foundation stone and had it made in advance of the chapel being built.

The monastery was opened in 1897 and the first large room on the right on entering the main entrance became the first chapel. As the number of members increased so did the need for a new chapel. Its location was the subject of much discussion with it finally being decided to place it at the rear of the monastery and in the centre. The first section of the chapel was completed in 1923 and when the weatherboard backing to the chapel at its southern end was declared unsafe, work on the final section was begun and finished in 1933.

The oak altar in the new chapel was the original one from the old chapel, and three side altars, making seven in all, were added to the final version of the chapel. It was named the Bishop Verius Memorial Chapel.

The font at the entrance is marble, the flooring is made of Jarrah timber and the doors, window frames, and the pews are made of Oregon. The stained glass windows are a particular feature. Two side windows are plain to allow the entry of light but the remaining eight are a mixture of wonderful color and designs particularly the large circular window above the entrance to the chapel. Below that window is a painting of Bishop Verius with the inscription '*Bishop Verius, Apostle of New Guinea*'. In the middle of that inscription is a painting of a native village.



Chapel Sanctuary

Decisions of Vatican II in 1966 required changes to the sanctuary. The 100 year old altar was dismantled piece by piece and reassembled so that the priest faced the congregation to say Mass, the steps to the sanctuary were modified to allow more freedom around the sanctuary and the tabernacle placed immediately behind the official chairs. Regrettably, the new ideas required the removal of some ornaments including the ornate Stations of the Cross and several statues. Relics of the old altar may still be seen in various corners of the old monastery. ❖

## A Christmas Gesture at St Margaret Mary's North Randwick

In 2009 the three grandchildren of Eric and Honey Michael, long term Randwick parishioners, distributed small gift bags to their friends at the 5.30pm Christmas Eve Mass at St Margaret Mary's, North Randwick.

The children Hayden (12), Hannah (10), and Lucia (7) have been regular attendees at the Saturday evening Mass for many years. In 2010 the gift bags, containing chocolates and a Scratchie ticket were distributed to all attending the Christmas Eve Mass. ❖

## Eight Things to Know About China

Fr GREG McENNALLY

**E**ight is a lucky number in China, or is thought to be, though between you and me, I do not think it is any luckier or unluckier than any other number, either in China or anywhere else. Here then is my lucky list of eight things to know about China.

**1: POPULATION** It is common knowledge that China is the most populous country on the planet, with something like 1.35 billion people. While the rate of increase has slowed due to the One Child Policy, the annual increase is still running at around 7.5 million, roughly the equivalent of Sydney and Melbourne combined. The first thing you notice in China is the masses of people. Try travelling by train during Chun Jie, or Spring Festival.

**2: NATIONALISM** The Chinese are beautiful people – they truly are, and I love them dearly – BUT they are the most nationalistic people I have ever encountered. One can summarise their attitude by saying that in their view, there are two countries on earth: one important, the other much less so. One is CHINA and the people are called CHINESE, the other is foreignland and the people are foreigners. This might seem a little farfetched, but the unconscious attitude appears to be that China has a right to dominate the rest of the world, which owes it allegiance. There are of course frightening implications to this view.

**3: THE GREAT WALL** I recently read a book on the Great Wall, in which the author states that the Great Wall does not exist, except in the consciousness of the Chinese people. He has a point. The so called Great Wall is in fact a whole series of walls, built over some 2,200 years, from 220 BC to the 1980s. Most has all but disappeared, either eroded by the elements, especially the sections built of mud, or taken away by the local inhabitants to provide building materials for their houses. Building walls to enclose a domain goes back much further in Chinese history. It is both a method to keep out the great

unwashed, and to control the population. The Chinese national anthem has the words ‘Let us build the New Great Wall’. What does this mean? Certainly my students do not appear to know, though they will sing it with great gusto at the drop of a hat. In their consciousness, it divides the world into two parts; it puts up a barrier between the Chinese and everyone else.



**4: LOSS OF FACE** This is huge. Never embarrass anyone in front of others. In class, I would never tell a student they are wrong, unless I know them very well and done with humour. If a student is late for 8.00 am class – not uncommon, since they stay up so late – I would not bawl them out. Instead, I say ‘Xiawu hao’, which means ‘Good afternoon’. Initially they thought my knowledge of Chinese is even worse than it really is, so they would correct me: ‘No, you mean Zaoshang hao’, which means ‘Good morning’, but now they understand. The front is just so important. What the government says, therefore, and the reality, are often two very different things. ‘Of course there are no human rights abuses in China’, when there patently are.

**5: GUANXI** Literally, this means ‘relationship’. You will get nowhere in China without having the right contacts. It is not what you know but who you know. You must give gifts to people if you want anything done, so this leads to corruption. Overseas companies must have Chinese partners. If the government decides it does not like you, then you can be thrown into gaol on bribery charges – this is how their society works. Inter-

estingly, if you accidentally tread on someone’s foot on a crowded bus, you say ‘Debuiqi’ – ‘Sorry’ – to which the person will reply ‘Mei guanxi’ – ‘there is no relationship’; in other words, ‘it doesn’t matter’.

**6: SELF-CENTREDNESS** The Chinese can be the most generous and thoughtful of peoples, if you are in the inner circle, if you have guanxi, if you are not on the other side of that wall. Otherwise they can be so selfish and aggressive. If walking along the footpath, it is common to see groups of four or more students arm in arm, forcing other people out of their path. Taxis routinely race through pedestrian crossings, horns blaring, scattering people everywhere, even though they are on a zebra crossing with a green light. Nobody else matters. The courtesy of Australian drivers is in marked contrast. In China you never give way to anybody. Might is right.

**7: ECONOMIC DEVELOPMENT** It is simply phenomenal. Roads, railways, bridges, buildings are springing up at an extraordinary rate. A few short years ago, owning a car was an impossible dream; now, they are everywhere. While there is still a huge gap between rich and poor, hundreds of millions of people have been lifted out of poverty: no mean achievement. This gap, however, is the cause of the greatest discontent.

**8: SPIRITUAL VACUUM** Under Communism, Mao Tse Dong was God. Now their God is China. They are working at breakneck speed to become rich individually, and to become the world’s superpower, to find happiness. They won’t. What they are really thirsting for is to be loved. No one does anything altruistically: it is always quid pro quo. So if you do something gratis for them, if you just love them for who they are, they are truly overwhelmed. They are crying out to experience God’s love in their lives.

These are my eight. Feel free to disagree. ❖

## Our Lady of the Sacred Heart Families: The Santa Marias

**I**t is a long way from Salina Italy, to Randwick but that is the start of the Santa Maria family's involvement with Our Lady of the Sacred Heart Church Randwick.

Angelina Bonaventura (Nanna or Lena as she was also known) married Antonino (Tony) Santa Maria in 1935 in Italy arriving in Sydney as a 20 year old bride. They lived with various relatives and friends until in 1939 they moved into their own home and fruit shop at 132 Coogee Bay Road Coogee. They retained their fruit shop until 1968 even though they moved to Arthur Street Randwick in 1954. Here they made a family home for her parents, and her sister Nunuziata Marino.

They became devout members of the parish and until her death on 3rd November 2003 Angelina, with an enduring devotion to St Anthony of Padua, distributed small loaves of bread to OLSH parishioners each year on 13 June, the feast day of St Anthony. Her daughter-in-law and grandchildren have maintained this tradition since her death.

Angelina was a member of the Sacred Heart Sodality and the Legion of Mary and for many years attended midday Mass daily. She would not go to sleep until she had read the Prayer Book which had been hers as a girl and treasured all of her life.

Angelina and Tony had three sons, Steve, Joe, and Patrick, all maintaining strong connections and involvement with the parish. Stephen the eldest was born in 1936, attended De la Salle Coogee and then Marcellin College Randwick. On leaving school he began work with the Department of Motor Transport until his retirement. Steve's wife, Lorraine Mansour, born in 1942, attended Brigidine College Randwick, and both were members of the Randwick CYO and the Orana Club. They married in 1967 at OLSH Randwick where Lorraine's parents (Tony and Connie) had been married, also by the legendary Rev. Father James Bourke msc.

Steve and Lorraine raised their two children at their home in 7/25 Cook Street, Randwick. First child Michelle was born in 1970 and Robert in 1972. Both were baptised at OLSH. Michelle attended Brigidine College, and Robert attended OLSH and Marcellin College, schools of their parents.

Lorraine and Steve were known in the Parish through their busy involvement with the Schools and the Choir. Steve was an acolyte. He passed away in 1999 and Lorraine passed away in 2006. Robert is a Special Minis-



ter and lives at Rosebery and attends OLSH Church. Michelle lives further afield at Bangor.

Third Son Patrick was born in 1951, and educated at OLSH Randwick and Marcellin College. Patrick lived at home and looked after his Mum until his marriage to Grace De Fina in Blakehurst in 1980. Patrick and Grace have continued their links with the parish by continuing to have Masses of Remembrance celebrated for the relatives and friends of Angelina.

Middle son Joseph (Joe), born in 1939, attended Coogee Public School, De la Salle College Coogee and then Wellington Street School to prepare for his trade certificate. He was a member of the Randwick CYO and later the 21 and Over Club of St. Brigid's Church, Coogee, where he met Carole Prendergast, born in 1941, from Waverley parish. She was educated at St Charles Primary School and St Clare's College, and they were married in 1965 and moved into their first home at 196 Avoca Street.

Three daughters - Ann (1968), Karen (1969) and Melissa (1969) were all baptised at OLSH Randwick. Catherine (Cathy) daughter number four (1973) was baptized at St Joseph's Enfield following their move to Croydon Park in May 1972 to have more room for the growing family. The girls were all educated at St. Joseph's School Enfield and then Bethlehem College, Ashfield. All daughters are married and Joe and Carole are proud grandparents of eight grandchildren.



By 1960 Joe became an Electrical Contractor and worked for many years in the Eastern Suburbs. After marriage Carole had a small electrical shop open for minor repairs and small appliance sales but with the birth of the children the shop had to close. Joe did electrical work for the Parish and School including the old Presbytery behind the Church over these years and also advertised his Electrical business in the Parish Randwick Catholic Record (see photo). He advertised on the OLSH School exercise book covers of the time. The family also donated the tiles used in the 2008 Ventnor kitchen renovations.

In 1975, Joe and Carole opened Santa Maria Tiles Pty Ltd at 196 Avoca Street opposite the church. Joe still continued to do electrical work and Carole ran the shop during school hours until Joe relieved her to allow her to return to Croydon Park to care for the girls after school. Carole was a foundation member of the Parents and Friend Association of St. Joseph's School, Enfield, acting as Secretary for several years. In August 1990 she was presented with Life Membership in appreciation of Services to St. Joseph's School, Enfield.

The call to return to the Eastern Suburbs grew stronger in 1987 and the family moved back to Randwick to be next door to Angelina in Arthur St Randwick.

Joe realised the need for people to find old tiles to repair damage to their bathrooms and kitchens and started his amazing collection of old and discontinued tiles. This obsession continues today and since then Santa Maria Tiles have supplied old tiles to most states of Australia including Hayman and Norfolk Islands. In December 2010 Joe and Carole were presented with Life Membership of the Australian Tile Council, New South Wales Division.



Joe was also a National Serviceman and he has maintained links with the National Servicemen's Association of Australia. Carole joined in 2002 and since that time Carole has held various committee positions and was awarded Life Membership of the Eastern Suburbs Sub-Branch in August 2009.

Carole's sister, Raylee Jones has been tracing their family tree on their mother's side (Mavis Featherstone) and has traced the family back to First Fleeter, William Butler, Convict, aboard the first voyage of the Scarborough in 1788. This makes Carole and Raylee 6th Generation First Fleeters and they, and Joe as an Associate, were inducted as First Fleeter descendants in 2010.

The whole Santa Maria Family feel very blessed to be a part of Tony and Angelina Santa Maria's Family and hope that God will continue to Bless us all and keep us close to His Heart. We are grateful to the Parish of Randwick for their guidance, support and hope that this can continue into the future. May God Bless us all. ❖

## From the Previous Edition

### The Forgotten Building (Kalingo)

A biography of Edmund Barton, Australia's first Prime Minister (1901-1903) indicates that in the 1890s he lived in Kalingo, the building which housed the Domestic Science and girls secondary classes: *'around this time Edmund sprang it on his family, again unexpectedly, that they were moving to Kalingo in Avoca Street, Randwick, also rented from a friend, at the substantial rate of £400 a year. The house lay in his constituency, but it was a long way from Jeanie's friends. Of necessity they were to remain there for two years.'*

Kalingo was demolished in 1962. ❖

### Laying the 1887 foundation stone - a modern day connection

The name of 'C. T. BURFITT' as honorary secretary of the church committee appears on the foundation stone of the church laid on 5 June 1887. His daughter Mary Boyd Burfitt married Grosvenor Williams and the family assumed the surname of Burfitt-Williams. Their son, Grosvenor Burfitt-Williams will be 90 this year. His daughter, Mary, lives in Randwick and her son Carl is a student at OLSH School Randwick. ❖

## Baptism Preparation Evenings

Once a month baptism preparation evenings are held in the home of families who help young parents prior to the baptism of their first child. The very fact that young parents wish their child to be baptised is a mark of their faith and the meetings assists parents in their understanding of the meaning of baptism, their obligations and responsibilities as parents in the faith development of their child and the practical planning that is required prior to the day.

Typically, three or more couples will attend the meetings which are presently held alternately at Peter and Patrice Johnson's home and Michael Blowes' and Paula Pellegrini's home. Some times during the year the lounge room meetings can be quite cosy with many adults and children finding a space and empty prams relegated to the verandah. The home meetings are intended to give a sense of hospitality and welcome to the couples who often are stepping their toes back into parish life after some absence. Often the discussion involves the sharing of parents' hopes for their children and the place of their families and the church in their lives. It's a rich tapestry of life with stories that stretch continents and generations.

As parents relax into the armchairs we discuss the selection of godparents, the symbols of baptism and the



scripture and prayers that are used in the liturgy. The place of baptism is also explained in relation to the other sacraments of initiation including reconciliation, holy communion and confirmation. Parents find out what their children should wear and the importance of the christening candle which can be used in later sacraments.

At OLSH Randwick baptisms are conducted after the 12 noon Mass each second, third, and fourth Sunday of each month and typically three or four families come together outside the doors of the Church. Symbolically the baptism liturgy begins at the front doors with the

priest asking parents why they have brought the child to the church today. With the response that they are requesting baptism for the child, the extended families and friends then move into the church to listen to the Word of God and join for the prayers of intercession. The washing of the child is by pouring warm water over the child's forehead and the Godparents light the baptismal candle from the paschal candle reminding everyone that the light of Christ has entered the child's life.

Parents who wish their child to be baptised must contact the parish office at least two or three months prior to their intended date. ❖

## OLSH School: A Brief History

The school began in 1881 with the building of a church-school on the present Avoca street site. Details of its early years are uncertain. It seems to have begun with lay teachers and for some years there were Religious Sisters teaching the girls: Poor Clares (1883-84), Loreto Sisters (1892-98), and Sisters of Our Lady of the Sacred Heart (1898-1901). In 1902 the Brigidine Sisters took charge of the school and provided an Infants school for boys and girls and a Primary school for girls. In 1920-21 the old school-church was demolished, the 1880 church extended and four new classrooms were built beneath the enlarged church, now the Parish centre and Pre-school.

In the 1950s Domestic Science classes were offered to girls in lower secondary but rationalisation of the Catholic school system led to the ending of secondary classes. A new Infants and Primary school was built in 1962 and the growth of enrolments led to building projects in 1976, 1988 and 1996-1997, and extensive refurbishments and landscaping in the 1990s. A new hall and additional classrooms are near completion. ❖

## Travels of an Indian Priest

Fr JOSHUA GOPINI

**F**ather Peter and I, along with two of our young adults, Kenji and David set out on our journey from Sydney early on Monday, December 27 last year. First destination was Queensland's Gold Coast. It was a long drive, well over a thousand kilometres, but we all took our turn behind the wheel giving us ample time to enjoy one another's company, as well as appreciating the magnificent scenery of Australia's east coast. The rivers and forests, the mountains and the long stretches of coastline were truly spectacular.

I was very much impressed with the size and development of the Gold Coast. As a child I grew up in a small town in India, and I found the architecture, particularly the high rise modern apartments on the Gold Coast to be quite incredible. It truly is remarkable what man can achieve to enhance his own standard of living.

The Gold Coast is a reasonably populated area of south east Queensland with a mild subtropical climate. It gives access to a great many rainforests, and, as well as its famous tourist attractions, has extensive vineyards that produce some very fine wines indeed. We enjoyed a wonderful day trip to Teewah and the Glass House Mountains, and the views on the way were simply breathtaking. In fact certain parts of it reminded me of my own homeland in India, which made the day even more memorable.

We enjoyed every moment of our stay on the Gold Coast, and after relaxing at the MSC's holiday house

for four nights we drove further north to Brisbane, in time for New Year's Eve. Brisbane is a truly beautiful city with an architecture that is an interesting blend of the old and the new. At night the glittering high rise buildings were a veritable 'feast for the eyes'. We enjoyed another day trip, driving through some peaceful country valleys, to the exotic animal farm at Alma Park. It was a very enjoyable day.

The terrible weather events in Queensland meant we could not travel further north so we headed south to Melbourne. Our long drive through inland NSW and Victoria took us through some beautiful towns and villages - Gunnedah, Tamworth, Dubbo, Parkes in NSW and Shepparton, Bendigo and Ballarat in Victoria, to name a few. Father Peter and I were particularly impressed with the beauty and grandeur of St. Patrick's Cathedral in Ballarat. It is a magnificent piece of architecture. Melbourne itself is another amazing city. There was just so much to see with so many little lanes with their cafes and coffee shops, art galleries, theatres, parks, beautiful churches, chapels and convents. We enjoyed them all.

Leaving Melbourne we headed back to Sydney via Canberra. Canberra is a quiet, peaceful city and we were fortunate to find comfortable accommodation at the MSC monastery in Daramalam. I particularly enjoyed our visit to the Australian War Memorial. It was a truly memorable experience indeed.

Throughout the entire trip I was constantly amazed by the beauty,



splendour and grandeur of this wonderful country so much so, that I continually wonder why we all can't recognise the presence of our Creator God in our world, and acknowledge His awesome power and goodness in our daily lives.

I'd like to express my deepest gratitude to Father Peter, Kenji and David for making possible this wonderful trip, through some of the most spectacular parts of Australia. I enjoyed it so much. Let God be your reward. ❖

## Sevenhill's Winery *from page 5*

He works closely with Sevenhill's lay staff who share the commitment to building the Jesuit Mission to support works of charity and compassion in Australia. Proceeds from Sevenhill's operation are returned to the Australian Jesuit Province and there is also a close working relationship with organisations such as the Jesuit Mission, Jesuit Refugee Service and Jesuit Social Services, which includes active support for fundraising events that contribute to maintaining vital services. ❖

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## The Back Page WITH Fr PETER

It is a Chinese curse which says 'May you live in interesting times'. Maybe, maybe not. I would have to say that the times are certainly interesting, and while I don't feel particularly 'cursed by them' some certainly may. In fact, in many things I'm inclined to the view of the author of the Old Testament Book of Ecclesiastes: *non novus sub solis – nothing new under the sun* – but without his often expressed sense of futility about human affairs.

What's so interesting for me? Even a cursory glance at the media tells me: the last decade has been the hottest on record, with last year the hottest on record. (This is '*new under the sun*'). The holiday trip north to Queensland with Joshua was comprehensively blocked by disastrous floods which seemed to follow us all the way as we retreated to Victoria, Townsville being out of the question. Not long after that, Western Australia was ablaze. To some extent this is almost par for the course in this land of 'droughts and flooding rains', but the sheer extent of the waters moving down and across the continent from a satellite view was amazing. Commentators have not connected this to global warming, yet, but a succession of these extreme conditions may indeed do so. What is admirable is the way people helped out, confirming our confidence in ordinary humanity. And it was out again in the trauma of Christchurch.

At a time when the world often held its collective breath worrying about the rise of militant Islam, we have the spectacle, unprecedented, of country after country in the Middle East, through people power, rising to topple despotic and often cruel leaders – and from what one reads, it is not the result of fundamentalism, (nor of foreign interventions and invasions). We pray that the outcome be more just societies, and the transitions less brutal.

On the world Church front, an article in the London *Tablet* predicted that the Irish Church would collapse within 10 years, while another headlined, 'Priests down and out in Australia'. The former article noted the desertion of the Church by teens and post school leavers in the midst of the clergy scandals (although one may have happened without the other) – something not unfamiliar to us. The latter article followed a survey of a few hundred diocesan priests in Australia who felt the Church here was in proximate danger of many communities being denied the Eucharist because of the ageing and rapid diminishment of the clergy. Married clergy was part of their answer, while it noted we have a huge challenge in connecting with youth even where clergy are plentiful.

Also on the ecclesial scene, we are about to meet the new translations of the Mass. We will certainly be bumped out of the rhythms and words we are so familiar with. Some, even many, clergy and laity see it as a disaster looming. As the saying goes, 'time will tell'. There is a need for ongoing education about the new texts. As good articles and audio visuals become available I will endeavour to provide them together with discussion groups led by some of our theologically trained minds in the parish.

We are still in our 125 years as a Parish and our celebrations are to continue during the year. Already, feelers are out for another dinner dance; a bookend celebration on our patronal feast day in late October with gatherings around food and drink after each Mass; the Lurline Orchestra is to accompany our choir for Schubert's *Mass in G* to end our celebrations beautifully; formative and informative encounters with the Spirituality of the Heart are planned for the latter half of the year in place of a second Bible Study, just for this jubilee year.

The famous Jesuit theologian, Karl Rahner predicted in the wild 1970s that future believers would have a developed contemplative prayer life or they would not be believers at all. That is, personal religious experience is paramount for surviving in the secular culture. Attention to Spirituality, youth and young adults, (while not neglecting others), is essential for our Church life. One notices a small band of recently married couples in the Parish. There are thoughts afoot how they might mutually enrich their faith and life journeys and that of our parish – thoughts at the moment.

And while we celebrate 125 years, so do the Little Sisters of the Poor at Randwick - and MSC have been chaplains throughout that period. Congratulations! ☩