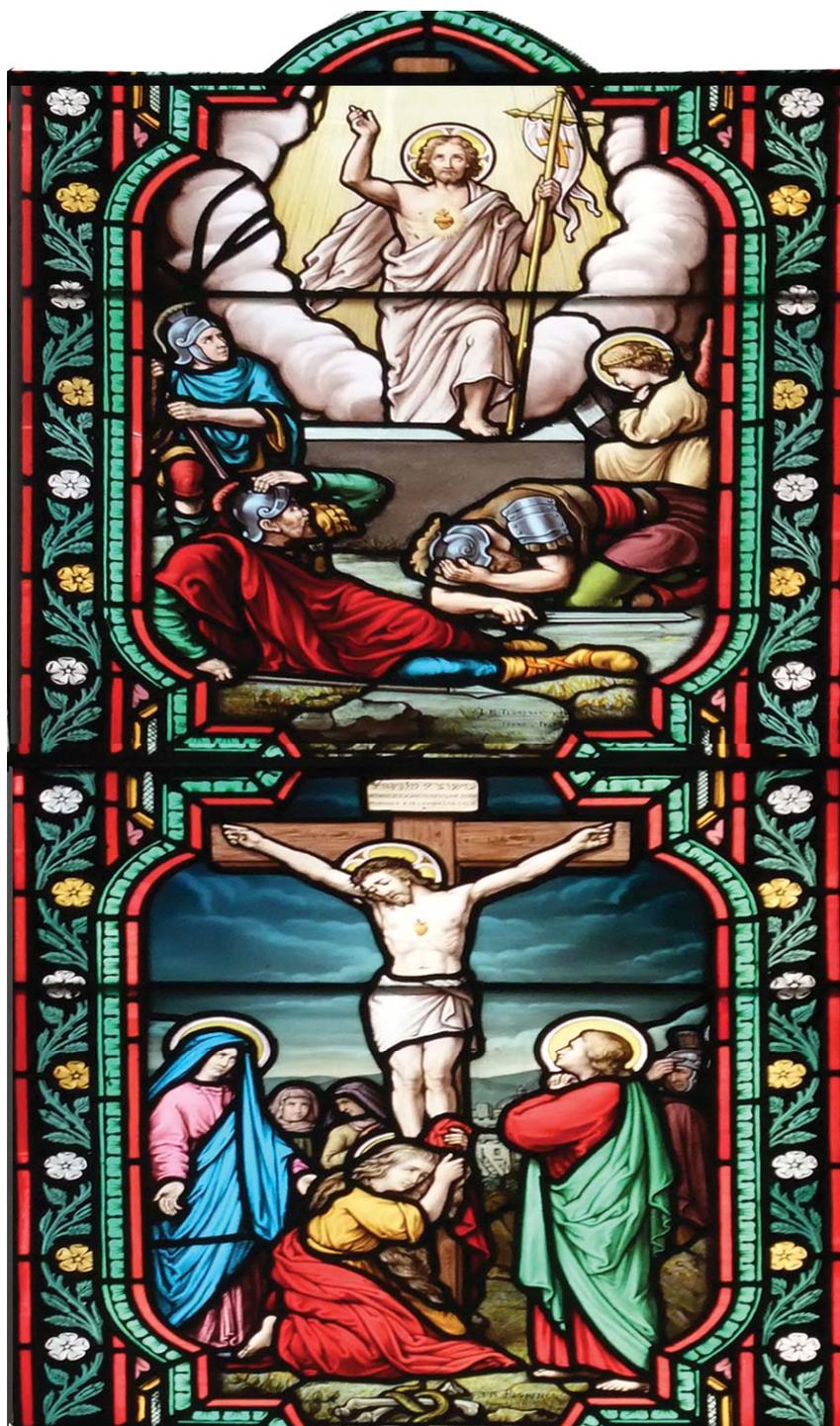


# Parish Magazine

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ST MARGARET MARY'S RANDWICK NORTH

OUR LADY OF THE SACRED HEART RANDWICK

## Reflection

DIANE GORDON

A realistic faith is a constant dialogue between the because of and the in spite of. In living a spiritual life sometimes the reasons for faith are convincing and firm, while at other times we cling to faith with little conviction or resolve. We can experience the joy of sufficient answers or the awareness that there are many questions left unresolved.

It is on our journey through life that we are provided with a myriad of opportunities that allow us to transform ourselves into more of who we truly are.

For each moment on our journey, we are presented with an opportunity to react differently when yet another person or something in our life rubs us the wrong way, or we may find ourselves wanting to walk away, but are not sure if it is the right thing to do. Or we may find ourselves stuck in a rut that seems impossible to extricate ourselves from.

Sometimes we find ourselves making the same choices over and over again because we are afraid to choose otherwise.

Rather than moving us forward, our present path may take us in a seemingly never-ending circle where our actions and choices lead us, not only nowhere, but to where we have been before. It is during these repetitious moments that awareness becomes the first step to change.

Awareness is the moment when we are able to recognise what we are doing at the deepest level. We observe ourselves, our actions, reactions and choices. As we become more aware of ourselves we make the first step to change because you cannot make changes unless we are aware of what needs to be changed. It is then we understand why we are doing what we are doing.

Afterward, it becomes difficult not to change because we realise that we are responsible for our own behaviour, and are also responsible for any changes that we need to make.

We will begin to see how we play a role in creating our life. We shape our behaviours and choices. Our past and present no longer have to dictate our future. We are free to make new choices by taking new paths that move us forward while paving the way for new experiences and new ways of being, or we could choose to keep on the same path.

In life there are choices to be made and the choices are ours to take or ignore! ❖

Front Cover Photo:

Double window panes (1899) nave south side,  
depicting the Crucifixion and Resurrection.

Names of authors who have contributed stories are shown at top of the articles. Other stories are the work of the editorial team.

## My Story

TERRY IBBOTT

**M**y family were people of the land. Both sets of grandparents were sheep graziers and wool producers and my parents were brought up on their properties. My father was Anglican and my mother Catholic and we lived at 'Glendara' Rowena on the then drought prone black soil plains but now awash with cotton crops. I was born in Moree in December 1934 the second of five children. My elder sister Margaret and I were taught by Blackfriars Correspondence School with a governess and our mother as tutors. At age seven I was sent as a boarder to St Joseph's Convent, Aberdeen where I was taught by the St Joseph Sisters from Lochinvar where I began my lifetime interest in sport and music. The Sisters coached us in boxing and rugby and I learnt the violin and sang in the choir.

In 1945 I was sent to St Ignatius College Riverview where previously four of my uncles each spent a year or two before going back to work on the family property. I have the fondest memories of Riverview although I ceased to play the violin as I wrongly thought it a little 'sissy', much to my mother's disappointment. To

my now horror I became an avid bird nester in the school bushland pirating the nests for the prized differently marked and coloured eggs.

It was for me a sad time when I had to leave Riverview after nearly three years there owing to my parents experiencing financial difficulties and selling the property. I still maintain contact with the school through the Old Boys Union.

I and my two younger brothers were then sent to the De La Salle Brothers at 'Clairvaux' and St Bernard's Katoomba between 1946-48 and thence for my Intermediate year to Christian Brothers Chatswood now St Pius 10th, with

me finishing school at age 15 in 1949.

Then began an interesting working life, first as a junior clerk and messenger boy at the Shaw Savill and Aberdeen and C'wealth Line Shipping Company and from 1952 til 1964 with the State Health Department with a break in 1953 for National Service with the 13th Battalion at Ingleburn.

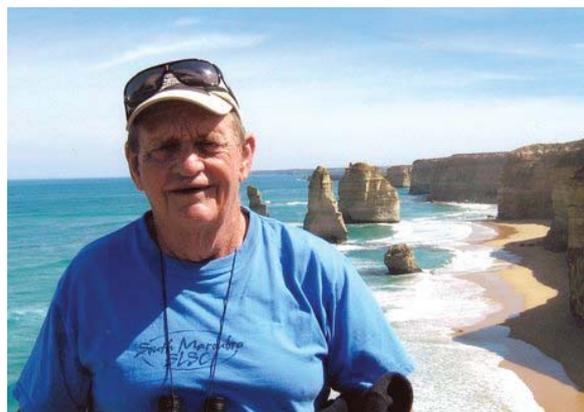
Sport was still a strong interest. I played Rugby League with the Nareburn Catholic Youth Organisation and I remember one match where Paul Fallon was in the opposing Randwick CYO team – we are now fellow OLSH parishioners.

My boxing interest continued with instruction first by Hockey Bennell ex Australian Welterweight champion in his well fitted out backyard garage gym and when Hockey left Sydney to buy a Hotel, at North Sydney PCYC where I quickly realised my capabilities were somewhat wanting. My first

match in the ring was with another young chap of my age and weight. Feeling very nervous I climbed into the ring and

glanced at my opponent who looked extremely fit and confident. I took a knock down in the first round, more with fright than anything else. I lost the decision. My opponent was Billy Todd who later went on to become Australian Welterweight champion! Five bouts with two wins was the highlight of my short career. After a break I later trained under Tommy Burns until illness caught up with me.

In 1956 I contracted tuberculosis and was confined to Boddington



Hospital at Wentworth Falls for seven months. I can still vividly recall that time. For the first three months at the hospital I was bedridden, the fourth month I was allowed up for an hour for lunch, the fifth month another hour for evening dinner, the sixth and seventh months I was allowed up all day. Fortunately under medication combined with bed rest I recovered well. During the last months I became Boddington's postman delivering mail to the patients in their various wards and individual chalets where the terminally ill patients resided.

I worked in the Health Department until 1964 at various hospitals including Kenmore Hospital at Goulburn and the Lidcombe State Hospital and later shorter relieving spells at a number of mental hospitals. Returning to Head Office I wasn't too happy in the restricted controls there so made the big decision to resign from such a safe and secure employment.

In 1964 I bought a taxi cab and owned it until 1982. I almost at once regretted what I had let myself in for as taxi driving was then and probably is still now, a nerve wracking occupation. Like all drivers there are some wonderful and sad stories to relate. Bea Miles once had me count the number of light poles when she was my passenger from Liverpool to the city. Taxi driving nonetheless helped me buy a home unit at Dulwich Hill along the Cooks River. My Marrickville barber at the time encouraged me to take up

*continued next page*

**'the Sisters coached us in boxing...'**

## Parish Groups

*Fr Tony O'Brien msc writes here about his involvement in two lesser known Parish Groups.*

### Holy Spirit Prayer Group

Originally this group was known as the Randwick Charismatic Renewal Group, part of a worldwide organisation that enjoys the strong support of the Catholic Hierarchy. It began in the United States of America.

The group is essentially a prayer group with the emphasis on praise and worship - glorifying God for what He has done for us. Fellowship is also an integral part of the group meetings - praying for one another, as brothers and sisters, speaking to one another, as members of the Body of Christ and with words of peace and encouragement, to build up the community of believers, as one in heart and mind.

The Gifts of the Holy Spirit are exercised as the group prays for healing, for miracles and speaking in tongues. The gift of speaking in tongues is often misunderstood, many not realising that it is mentioned in the Bible many times. If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal from St Paul's letter to the Corinthians is well known to most people. A central activity of the group is its participation in The Life in the Spirit Seminars, a series of talks designed to help people realise the power of the Holy Spirit that is available for every aspect of their lives. Members of the groups include priests, members of religious orders and laity.

Fr O'Brien is the Spiritual Director of the Group which meets each Thursday night from 7.30pm to 9.30pm in the Pre-School area beneath the Church.

### MSC Lay Associates

When Fr Jules Chevalier founded the Missionaries of the Sacred Heart in 1854 he wanted to establish groups of religious, priests, brothers and lay members. His motto was May the Sacred Heart of Jesus be everywhere loved. He believed that only lay men and women could take his spirituality into work places and homes and places of recreation, areas not always accessible to religious orders.

Australia was the first country to establish the Lay Associates. Frs Jim Littleton and Michael Fallon established the OLSH group, two of our parishioners, Paul and Therese Compton are foundation members. I was its first Spiritual Director - Fr Pat Sharpe is the present Director.

Members become Lay Associates who have the desire to share in the mission and spirituality of the Missionaries of the Sacred Heart, not as an action group of volunteers but as a group through prayer and discussion seeking to assist in the work of the MSC Order. There are Lay Associates in parishes, schools and colleges but as with other lay organisations its popularity and membership has waxed and waned. The Randwick group meets once a month in Ventnor. ❖

## My Story: Terry Ibbott *from previous page*

distance running to keep fit. I later joined the St George Athletic Club competing in cross country and interclub track events - but not to very high standards!

With an interest in swimming first at Kyeemagh and thence at Wylies Baths I gained my Bronze Medalion in 1975 as a 40 year old with South Maroubra SLSC. When the position of Manager of Wylies Baths became available and to escape cab driving I grabbed it. Wylies was the first pool in Australia to offer mixed bathing and was the venue for the inaugural Australian Swimming Championships and Myna Wylie daughter of Harold Wylie who built the Baths was, with Annette Kellerman, our

first female Olympic swimmers. I was working alternate 12 hour days with assistant pool attendant and relief staff operating the kiosk and supervising the baths. In 1996 the baths were refurbished and its management was transferred to Randwick City Council.

Retirement in 1999 opened a whole new world for me, becoming involved with various groups. After pirating birds nests at Riverview I would not have imagined bird watching would become an interest. I have enjoyed many birding outings locally and interstate with bird watching groups. Volunteering with Randwick Meals on Wheels twice a week has been most rewarding and I earlier

enjoyed assisting with St John's Ambulance Early Literacy Group at Maroubra Bay Primary School.

At present I keep active with the swim group, Coobras, made up of mainly retired Coogee and South Maroubra SLSC members, swimming midweek and weekends and with their walking group. I have enjoyed many friendships also from participating in OLSH Church Bible studies, Marcellin Singers Christmas Choir and the money counting group.

I am currently studying French for a proposed trip to the UK and France in September. Not bad for a kid born at Moree Hospital on the banks of the Mehi. ❖

## Proposed new offices and covered walk-way

Fr PETER HEARN msc

Over the past 12 months or so, the Parish Pastoral Council and the Finance Committee have looked at three sets of plans for the proposed extension to our offices and walk-way. The third set of drawings which we have accepted includes: new reception and foyer area; four new offices including an interview room; new piety stall; accessible toilet; covered walk-way from the car park to near the front of the Church.

The first set of drawings simply extended the present verandah in front of the presbytery; the second effort was deemed too modern, in rendered material which would need painting. We sought something in brick, in keeping with the style of the Church, while the offices would have a contemporary look. The Architects are SARM from North Sydney. They had already drawn up a plan to renovate, but not extend, the presbytery during Fr John's time, (hence a building plan was available) and they were responsible for the new school and hall at OLSH.

These plans are timely – think back to the celebrations after the 125 Years Masses – wine and cheese, barbeques etc, under a hired marquee to protect us. Also the present experience of extended wet weather makes walking, especially for elderly or disabled parishioners, something of an extra burden – especially as they have to negotiate an inclined foot-path, often enough flooded. The walkway, which is twice the width of the present verandah outside the presbytery, could prove to be a beautiful gathering space for the Parish. It would also open on to a fairly large meeting room.

Further, the extensions provide more privacy for our MSC Community as it will take some of the



activities of the parish out of our living space. We MSCs feel this parish office project is more urgent than renovating our living area, as it gives us more privacy for our community of six. We will sacrifice two car spaces. However, we can regain them by drawing lines for cars in all areas of the car park. The lawn we lose will be compensated for by extending the garden beside the walkway over what is now concrete.



### These plans are timely

Process: The plans and a hand out were available for a month in the foyer of the Church - time for Parishioners to view and provide feedback and some were also approached for feedback – all were favourable. Since then the plans were submitted to the Bishops' Conference in February for approval. Cardinal Pell gave his approval and wrote 'I compliment you on the foresight and quality evident in the design and sketch plans submitted.'

The Archdiocese has a process for entering into building contracts which we must follow. A committee, as required by the Archdiocese, will be established to oversee the project. Member-

ship of the committee will be announced shortly. There are a few more details to be looked at with the architects – but nothing major. What remains now is for a Development Application to be submitted to Randwick Council; a quantity surveyor's analysis of projected costs, and then a tendering process.

As our present finances (\$800,000 available funds now) do not allow us to cover the entire anticipated costs, (architect's estimate - \$1,100,000) we will have an appeal for giving when all the above details are clearer – especially the granting of the Development Application by Randwick Council. Cardinal Pell has given permission for the parish to enter into a loan of up to \$400,000 with the Archdiocesan Development Fund should we need it, and I am praying that we will not need it.

I look forward to the completion of this project during the year. ❖

## Travelling to the Port of Outback Bourke

Fr TONY BOLT msc

**I**s there a port in outback Bourke? Yes, there is, with the wharf just off the main street, but the water level is about 10 metres below the road. A levee bank is there for times of flooding said Tony Bolt, on his return from his trip to the town in September last year.



Wharf

He had travelled to Bourke to relieve Fr John Shallvey, formerly of our parish, and now parish priest there. 'I travelled through towns now rarely mentioned. I was very taken by Narrandera where I needed petrol. It is a lovely country town, with all the houses well kept, and plenty of shade trees and well-mown lawns. The Church there was one of the newer semi-circular churches, with the tiered pews looking towards the altar'.

And Nevertire. 'This little town where I met the main road heading for Bourke was like being in a time-warp. There were the relics of a railway centre, one shop, and very little else'.

But it was Bourke that most impressed him. As one comes into it one is amazed at the width of the streets – the local lore is that they had to be wide to enable the camel trains to be able to turn - it sounds a good story. The whole town is well-cared for and there is a magnificent set of grass tennis courts in the centre of the town park. Bourke has plenty of water in a normal season, and things grow well there.

I have never seen so many roses in bloom before. They grow good

crops of melons and the like; obviously transport to markets is a major problem. The main road through the town has a steady stream of huge transport trucks, normally with a major trailer. It is the best route from Queensland and NE NSW to both Victoria and South Australia. The Darling has been the major influence on the town in the past, because it was the best way of getting wool and products to the Murray and to Adelaide for sea-cargo.

But like many inland towns, Bourke, with its population of just over 2000, is in decline. I heard one lady say that when she was a child there were 200 people living in her stretch of rural road, but now there are five - but then there are a lot of people who have come in for teaching, hospital and police work and so on. The aboriginal population is quite significant; in the Catholic School about half of the 140 students are aboriginal. In the relatively little contact that I had with them they were obviously very different from the ones I have known from the Northern Territory. They showed a much greater intensity in what they were doing, and were relatively outgoing. I saw a Touch Football match amongst the Aborigines: there were no beg pardons, and the skills and determination shown were extraordinary.

There is tension in the town between the aborigines and the rest, but this does not become noticeable till dusk, when the shopping centre closes up completely, and shutters cover all glass windows: 'It makes the place look like the old Western towns on film before the baddies ride in.'

What amazed Tony was how old the settlement is. 'The Church at Bourke which is the oldest building in the town still in use, was built at least by 1874' he says. 'It is worth noting that the Francis-



Church

cans built their first permanent Church at Waverley five years later in 1879, and we built here in 1885. It is still in use every weekend and on some week-days, and is right next to the school. In fact the school started in the church building when the Sisters of St Joseph came in 1881'.

The Sisters of Mercy took over in 1891, and built a large Convent that at one stage held 8 nuns and 60 odd boarders. It is in excellent condition, and is one of the highly regarded heritage buildings in the west. John Shallvey is living there, in splendid isolation, since the school now has an administrative block and renovated school hall. In the 1980s, a new Church was built in the area where most of the people live: it is also a semi-circular design, with tiered pews, and is rather elegant in some ways.



Convent

Mother Teresa's Sisters of Charity have a Mission House in Bourke. They have been there since 1979 and Tony says they work with the Aborigines and the Outback's poorest, sick and dispossessed. Two of the sisters are from India, one from Africa, and one from Singapore. The Sisters now have expanded their 14 Mission Houses across Australia as well as two in New Zealand and one in East Timor. ❖

**'..like being in a time warp...'**

*Fr Bolt has now taken up an appointment at the Douglas Park Monastery.*

## An Interview with Fr Prasad Rao msc

*Fr Prasad has recently arrived from India to take up appointment as an assistant priest at OLSH. In this article he tells us about himself and his experiences.*

### Tell us about your family

My family lived in a small remote village in the Indian state of Andhra Pradesh. I am the fifth of seven children – four boys and three girls. My father who has now passed away was a farmer. The area where we live is very fertile but no proper water harvest. So we mainly rely on rain to grow crops and in some dry seasons we struggled to support ourselves. Three of my brothers didn't study much so they are looking after the farm and three of my sisters have got married and they are in different places in our district.

### Your schooling?

I started school when I was five years of age at a local government school until year 10. The local language was Telugu so I did not speak English then. After year 10 I worked for a year as a builder's labourer to earn money to attend the last two years of schooling as a boarder at the Diocesan College. Then I did an intermediate in English spending every spare moment studying, all the while feeling that I had a calling to be a priest.

### So, how did you become a priest?

Well, I wrote a letter to MSC in India and Fr Malcolm Fyfe wrote an encouraging reply. He was then the Superior of the MSC Indian Province and suggested I join the Chevalier Seminary in Bangalore. I had no hesitation in accepting his offer and entered the seminary in 1996. There were 15 novices that year and five of us are now priests, one in Latin America and the rest of them in India. I was ordained in 2006. Fr Fyfe is based in Darwin now and I hope to see him while I am here. I am indebted to him for fostering my vocation.

### After ordination you then worked in a parish

Yes, for one year in a parish called St Anthony, part of the Archdiocese of Hyderabad. I enjoyed my work there, meeting a variety of people, assisting them in their faith journey but I missed the community life that the MSCs offer. I was really pleased when I was asked to come back to the seminary to be a Formator.

### What did that involve?

I was asked to assist the Brothers that is, Postulants and Novices studying to be priests. It was a real privilege to be asked to carry out that role. Initially I drew on my experiences from my own training but I realised that I needed more knowledge for the role. So, in 2008-2009 I became a full-time student in Religious Formation conducted by the NVSC (National Vocation Service Centre). And, in 2010 I returned to the seminary teaching the Brothers and Novices and feeling more confident that I was better able to prepare them for their priestly role.

### Then came the offer to come to Randwick?

Yes. It was a surprise and I knew it would be a challenge. My father would have been pleased as he always believed that with dedication and hard work I would be a Good Missionary. Now is my chance. I will of course miss my family and friends but they are only a phone call away.

### OLSH will now be your home for three years.

I feel at home already. And there have been some pleasant sur-



prises. There is much more lay involvement than in India – I've lost count of the number of active groups at OLSH. Having acolytes assisting at Mass is something I have never experienced.

The RCIA is a group that I had never come across while in India but I hope this program may be there in some churches in India. OLSH is such a large parish that it will be a real test of my memory to remember all the names of parishioners. I have already met many of them, both at church and at the shopping centre when I do some grocery shopping.

There are other differences. Churches in India are the focal point for many people, there is more of a sense of the fear of God and children are regular Mass goers. The life style is certainly different but we are all in our own ways striving to be better people.

### Plans. Do you have any?

Of course my main aim is to be a good priest. Simple things like helping people with their everyday worries, encouraging devotion to Our Lady of the Sacred Heart and working with youth groups. I would like to become a good pastor and preacher. In my spare time I play some tennis, do some reading and shopping for the community and keeping the kitchen tidy! ❖

## What Used To Be

CARMEL MAGUIRE

**Y**ou used to be somebody's sister', said a perplexed parishioner in answer to my greeting a few months ago. How true! and this prompted thoughts on many things that I used to be. Some are obvious, I used to be young and up for anything. Other things call for more reflection, not only on what I used to be but what the world used to seem to be.

I used to be a federal public servant, paid a few hundred dollars less than my male colleagues doing the same work. There was one difference. In many instances I modestly believe that I did the job better. After a few years in a teaching and research job, I caught up, though, again IMHO, a few of my male colleagues did a worse job for the same money.

The very recent High Court judgment in favour of substantial wage rises in the community sector proclaimed that work in that sector had been systematically under-rewarded – an opinion strongly related to the fact that so many of the workers in community jobs had been and are women. So it looks as if in Australia we are not only ready to honor the principle of equal pay for equal work, many of us may even be prepared at last to accept the principle of equal pay for equal though different work.

Far from me to regret la différence between male and female physically, but maybe it's time to abandon more of the attitudes to the sexes that used to be. Four or five thousand years of human history suggest that the evidence of male superiority is a bit thin, pace St Jerome and many others much less ancient.

Stupidity is not exclusive to either sex, even though little jokes at-

tempted in sermons by the less mature of their practitioners may suggest otherwise. Sermons which are Gospel-based and informed by modern scholarship find ready acceptance but, like Galileo's 'pardon', they sometimes seem to take a long time coming.

Education, primary and secondary, is virtually universal in the economically privileged world, and tertiary education is very widespread in much of it. Perhaps it is no longer possible to rely on the passive attitudes which used to characterise most of the people in the pews.

Warm assurances of God's love used to be standard in sermons when times were tough and sources of information, sacred and profane, were scarce. Maybe they used to be sufficient.

### Stupidity is not exclusive to either sex

While tribalism persists in our devotion to particular football and cricket teams, in religion it is another thing that needs to be relegated to the 'used to be'. Hello – this is the here and now. We should all be able to share in the wonder of God's creation, including the several thousand left in limbo in Australian detention centres. (I realise that limbo is another thing that used to be, but the concept is too useful to abandon the term.)

Feel free to discount the above - the author will soon be 'used to be' – and on her way out she will continue several things, including praise of men and women whatever their celebrity status or lack of it – with special accolades for the women theologians whose entry into men's domain has earned scrutiny which has sometimes

been at once trivial and monstrous.

In this catalogue of trivial complaint let me enter the new transliteration of the liturgy from the Latin - in my day, in fact in a few years studying the glorious Latin language, 'homo' was man in the sense of humankind, 'vir' was the

### limbo is another thing that used to be

masculine of the species, the warrior, the man of power.

So what's all this namby-pambying about persisting with sexist language in the liturgy? But wait, there's more. My last witness is Cardinal Christoph Schonborn, Archbishop of Vienna, who has accepted the inevitability of change in the Church ('Schonborn says new age is dawning for the Church' The Tablet 21 January 2012 p.27). With regret for things that used to be, the Cardinal is convinced that 'reality leaves us no other choice'. ❖

## Altar Breads

In the October 2009 edition there was a story about The Making of Altar Breads by the Poor Clares of Bethlehem Monastery at Campbelltown.

The story continues....

Making Altar Breads is labour intensive and the Poor Clares increasingly found it difficult to continue doing so with the ageing of the nuns and with machinery that needed updating.

So after 60 years of making the breads they have become stockist of Cavanagh's, the American Catholic-affiliated company that supplies much of the world's Communion wafers – 20 million wafers a week. ❖

## Our Lady of the Sacred Heart Families: The Fords MICHAEL FORD

**F**ay Ford, is a little known local identity of Randwick having lived in the same house at Church Street for 76 years, since 1936. Many shopkeepers would know her by sight but few would realise how long she has lived and shopped in Randwick, and seen the many changes from Peter's Corner with trams running down the middle of Belmore Road, to the Shopping Centre and Randwick now with its vibrant cosmopolitan atmosphere. Fay is also a regular churchgoer at Our Lady of the Sacred Heart Church as many parishioners would know.

In 1936, Fay Patricia Littlefair, with her parents George and Kathleen, and sisters Marie and June, moved from Penkivil Street, Bondi to her grandparents' home at 20 Church Street, where she has lived ever since. Her grandparents, John Joseph (aka JJ) and Katie Kerrigan, hoteliers, lived there in 1928, and soon moved to an apartment in Cook Street before taking a suite of rooms at the Oceanic Hotel at Coogee, now the Crown Plaza, where they retired until their deaths in the mid-1940s.

Fay's grandfather, JJ, emigrated from Ireland in 1884 with his parents Anthony and Kate and siblings, and was part of a family that owned hotels. Some of these hotels included the Grand Central in Lithgow, Clarence Hotel in Petersham, Five Dock Hotel, Waterworks Hotel at Botany, Grosvenor in Ultimo, Bristol Arms at Sussex Street, and Australian Hotel at Elizabeth Street Sydney, where Fay's mother Kathleen was born in 1899.

Fay's father, George Littlefair also resided in Randwick, in a flat two doors away from Fay, until his death in 1970. He arrived in Australia from Durham, England

in 1906 as a seven-year-old with his parents Thomas and Rosa, and sister Effie. While Thomas owned shoe shops in Annandale and Newtown, George was a draftsman for the Sydney Water Board.

Barry Ford was a well-known local identity being a butcher at Hannan's during the 1970s and a regular guitar player at the 6.00pm Mass at OLSH for 11 years, in the 1960s and 1970s, with Paul Compton. Fay met Barry at Sydney University through the Catholic Society while she completed a Bachelor of Arts at Sydney University in 1949 as well as nursing her mother who died of cancer in 1950. Barry was also a jazz musician in the 1950s with the Zenith Jazz Band and the Ocean City Jazz Band along with his brothers Vincent and Eddie. Many of Fay and Barry's children are musical, and two of their sons, Nicolas and Andrew, continue the tradition by playing in local jazz bands, while many grandchildren have inherited the musical talent.

### How many potatoes tonight, Mum?

Fay married Barry in 1951 and bore their first son, Michael in 1951, and fifteen children after this: Elizabeth 1953, Wendy 1954, Janet 1955, Peter 1956, Deirdre 1957, Robert 1960, Louise 1963, Nicolas 1964, Kathleen 1965, Andrew 1967, Susan 1968, Helen 1969, Gerard 1970, Ronelle 1971 and Thomas 1974. Yes, a child nearly every fifteen months!

Fay well remembers the milkman delivering a dozen bottles of milk every day, and the baker daily delivering eight loaves of bread. Making school lunches for that many children was almost a full-time job but they never missed



their lunch. Modern technology came to the fore when Fay upgraded her washing-machine in the 1970s so that the number of loads was reduced from eight to five each day!

A memory etched into her daughter Wendy's mind is of her playing on the deck while Fay was bringing in the washing, and Fay asking her to peel the potatoes for dinner. 'How many potatoes tonight, Mum?' Wendy asked, to which Fay replied, 'Twenty-three!' The most people that resided in Church Street at any one time was seventeen. Can you imagine cooking and serving lamb cutlets for seventeen people? On top of all this, Fay and Barry took in a foster child for a year to help a troubled family.

Michael is currently the Keeper of the Australian Stud Book, owned by the Australian Turf Club and Victoria Racing Club but located at Royal Randwick Racecourse. Fay's other children are heavily involved in education with seven of them teaching at schools from the local OLSH primary school (daughter Helen Milne with four children of her own), to London (son Thomas). Elizabeth and Nicolas run their own professional practice businesses. Two grandchildren are teachers with one of them, Maxine, combining the Ford tradition of music and teaching as a high school music teacher in the area.

*continued next page*

## The Fords *continued from previous page*

It has not all been roses, though. In 1962, Fay and her family lost a little boy, Robert, from croup at the age of eighteen months, an event which still shakes her today. Barry died in 1983, aged 55. Two of her grandchildren, also tragically lost their lives several years ago, Daniel in 2003 and Morgan in 2009. In the same period, her second boy, Peter, died at the age of 50 in 2006 and two months later, her eighth child, the beloved Louise, who with her two boys had been living with Fay, died at the age of 43 after a severe viral infection led to double pneumonia from which she never recovered.

OLSH Parish has played a significant role in the family for many decades. Fay and Barry were married there. Elizabeth, Janet, Louise, Nicolas, Helen, Gerard and Ronelle were also married at

OLSH. Both Fay's sisters, Marie and June were married there in the 1940s. All Fay's children attended the local OLSH primary school,



Kathleen Kerrigan

and Helen is now a teacher there, and four of Helen's children have attended the school, with one, Holly, still there. Helen is married to plumber Craig Milne, another well-known local identity, especially at the school and in the world of nippers.

All the boys moved onto Marcel-

lin College for their high school education, and Fay had a son attending that school from 1960 to 1990, an effort recognised by the school when her youngest son, Thomas, completed his studies. The younger girls attended Brigidine College, and Helen's two older daughters were students there: Heather just completing her Higher School Certificate, and Caitlin now in year 11. Both of Michael's daughters, Georgia and Maxine were Brigidine students and played significant roles in the school's music culture. Janet's daughters Sophie, Olivia and Genevieve are also ex-students.

Fay lives an active and healthy life at Church Street with her focus on her family, the church and Probus. There are 38 grandchildren, and 12 great-grandchildren, so she is never short of visitors! ❖

## National Trust Heritage Festival!! Ventnor Open House

Sunday 15 April 2012



10am to 2pm

Come and inspect  
**VENTNOR HOUSE**  
built by George Kiss for his  
family in 1873

Check out the new renovations  
to the back entrance

All donations over \$2 to the  
**Friends of Ventnor House**  
**National Trust Appeal**  
are Tax Deductable



Devonshire Tea  
available

## Places in Randwick - Randwick Cemetery

On 4 December 1872 Randwick City Council approved the establishment of a general cemetery at the intersection of Arden Street and Long Bay Road Coogee. Until then the main cemetery was at St Jude's Church which was closed in 1871 and residents were then buried at Haslems Creek now known as Rookwood Cemetery.

Eight years earlier, in 1864, Alison Park had been fenced off for a general cemetery but strong opposition from various community groups prevented its establishment on that site. The 1872 decision for a general cemetery of eight acres included provision for burials of Presbyterians, Catholics, Wesleyans, Jewish and other denominations.

The first recorded burial in the cemetery occurred on 10 September 1874. In 1901, to allow for the building of Central Railway some of the remains and monuments in Devonshire Street (Sandhills) Cemetery were removed to Randwick Cemetery, known then as Long Bay Cemetery.

Catholic burials are in various sections of the cemetery and there are separate sections for the various denominations as well as a large general section. In total there are some 11,000 burial plots in the cemetery including a number of mausoleums. There are graves of well known families and personalities buried there (including the famous jockey, Darby Munro).

Fifty three (53) Brigidines Sisters are buried there, the first being Sister Colombiere Kenny in 1902. The ashes of Sister Margaret Mary Coleman, the former Principal of OLSH Primary School who died in 2005 are there also. There are thirty-two (32) Daughters of Our Lady of the Sacred Heart buried there, the earliest being a French Sister, Marie Agnes Maire in 1901.

Among the 20 burials in Our Lady's Nurses for the Poor (the Brown Nurses) section is Fr Timothy McGrath msc, the co-founder with Eileen O'Connor of that Congregation, and Sister Theresa McLaughlin who died on 28 March 1965 with the inscription on her headstone 'First Mother General of Our Lady's Nurses'.

Fr McGrath was born on 11 April 1881, ordained on 30 November 1909, died on 17 May 1977 aged 96 years.

Eileen O'Connor was born on 19 February 1892 and died on 10 January 1921. Following a Requiem Mass at OLSH Randwick she was buried in the cemetery. Her body was later exhumed from the grave on 19 December 1936. Her body was intact and is now in the Chapel of the Congregation at Dudley Street Coogee. Both Fr McGrath and Eileen O'Connor are significant figures in the history of the Australian Catholic Church.

A walk through the cemetery reflects the various approaches to burials. Headstones are varied, some elaborate, others simple,

### The renaming of Long Bay as Malabar



On 2 April 1931 the motor-liner Malabar bound for Singapore ran aground on the rocks of Miranda Point off Long Bay when it became lost in the early morning fog. The Malabar's engines could not get it off the rocks and all 108 passengers and crew were safely evacuated including the swimming to shore of three valuable stud horses. The ship's cat was the only life lost, as it refused to leave the ship.

The suburb of Long Bay was then given the new name of Malabar after the shipwreck and the road previously named **Long Bay Road** was renamed **Malabar Road** as that road gave access to the wreck. The cemetery is no longer referred to as Long Bay Cemetery. ❖

some with religious symbols, some more prosaic. Time, weather, pollution and vandalism are reflected in the varying condition of some grave sites. Burials are still conducted infrequently at the cemetery. ❖

### '...known then as Long Bay Cemetery...'



## If He Came to Randwick

**T**he Pope is a busy man. All those engagements, meeting important people, waving each day from his window occupies most of his time. But if he came to Randwick, he would see the church in action, real action.

First problem would be access. He'd come by car but at what time? Not before a quarter to twelve when the boom gate rises as if to heaven. Otherwise his driver would need to press the button, hopefully the right one. Imagine the Pre-School's response when the voice says 'The Pope's here'. He wouldn't be happy with the cars parking on the lawn. In Rome he would say 'we would kill for a patch of grass'. Then he would issue his first Randwick encyclical - No Parking on Grass.

The parish office would be a wondrous thing to him. 'Some people listen and hear nothing but in this office everyone listens and everyone hears everything. No privacy'. 'It's all being changed' would be Fr Peter Hearn's response. 'Bless you my Son' would come the reply.

Over his lunch of pasta and German sausage the Pope would talk about the Mass. I've read about Australian Masses. I love my brother priests but why are their homilies so long? Perhaps they think it is a stage. In Rome 7 minutes is the max. If it's good enough for Rome it's good enough for Randwick and the Pope asks his assistant to prepare another encyclical.

He then asks Peter Hearn about queues. Peter looks baffled. Communion queues says the Pope, perhaps 'bun rush' is your Aussie term. 'No order, no going in turn. I'm told parishioners jump out of any pew and block the aisles. Perhaps they worry there will not be enough altar breads. In Rome we love order. It's pew by pew'.

Now emboldened by copious cups of coffee Peter tells the Pope that it would need more than an encyclical to change Aussie habits. 'First in best dressed is part of our psyche'.

I've received complaints about the Sunday six o'clock Mass says the Pope. Peter looks worried thinking he does not like the music. No, no, no, says the Pope. The music is wonderful, you are a good musician, people like your music but it's the weekly bulletins, not enough for the late Masses. Is there a paper shortage in Australia?



No Parking on Grass

The Pope asks for a tour of the grounds.

He is impressed by the new school buildings and the playground. 'Nearly as big as St Peter's Square' he says. But when he comes to Ventnor he rolls his eyes in wonderment. 'A Roman ruin in Randwick. How did it happen?' We're fixing it says Peter. Bless you my Son replies the Pope.

As the Pope leaves the car park he turns to Peter and says 'Peace be to you'. Peter replies 'And also to you'.

'Oops' says the Pope, you've forgotten the New Order already. It's now 'And with your Spirit'. ❖

## Life

**T**his charcoal drawing on the **Order of Mass** charts by the late artist John Coburn is titled, *Life*. The drawing takes the form of plants and flowers and makes them dance in a celebration of creation. It is held in a private collection in Australia. John Coburn was a foremost Australian abstract artist and he designed the *Curtain of the Sun* and the *Curtain of the Moon* in the Sydney Opera House. His paintings are in various international galleries and have been hung in the Vatican Museum in Rome and the John F Kennedy Centre for the Performing Arts in Washington. ❖



## Three Uplifting Years in Rome

TIM FISCHER AC

**T**im Fischer AC a former prominent Australian politician was appointed Australia's first resident Ambassador to the Holy See. Here he tells something of his experiences in the post.

'It has been an uplifting privilege to have been Australia's Ambassador to the Holy See, involving much diversity and happily meeting many great people in Rome including seminarian Daniel McCaughan, formerly of Kensington, a frequent Mass-goer at OLSH and soon to be priest' said Tim Fischer on relinquishing his post as Ambassador in January this year. In July 2008 he became Australia's first full-time resident Ambassador to the Holy See. Australia has had Ambassadors to the Holy See since diplomatic relations were established in 1973, but the former Deputy Prime Minister was the first one to live full time in Rome.

An ambassador is the highest ranking diplomat who represents a nation in foreign countries and Tim was asked to pursue Australia's policy interests, especially with regard to religious freedom, interfaith dialogue and food security, topics of particular concern to him also. The appointment provided the opportunity to boost Australia's profile in the key hub of Rome.

Many countries have constitutions clearly stating support of religious freedom, but 'on the ground the situation is anything but and at the dark end of the equation' he says. 'Let me give you one statistic: 22 priests and nuns were killed at their work place in 2011 and a total of 77 including one Bishop, in the last three years. Whilst some clergy deaths are a result of straight out violent burglaries, the anti-religious and anti-clerical elements are massively there'.

Building relations between Christians, Buddhists, Hindus and

Muslims, has been an important activity of the Vatican which issues special messages of greetings on Religious Feasts or Special Days of many religions.

'There is', he says 'a little known fact: In 1973 the Holy See, under Pope Paul VI, established one of the very first universities on the West Bank, the Bethlehem University. Its major campus is in Bethlehem, about one kilometre from the Church of the Nativity. About 1,000 Christians join 2,000 Muslim students on campus each academic day. It is run by the De La Salle Brothers. It is the type of institution which helps brings integrity and positive progress to the extremely complex set of equations in the Middle East'.

Being the Australian Ambassador to the Holy See involves immense diversity and enormous ceremony, along with subtle but useful diplomacy. Extensive diplomatic and political networking is involved especially with Australia's bid for a seat on the United Nations Security Council. He was able to discuss with important decision makers the issue of food security attempting 'to boost research on all aspects of the chain from seed to paddock to plate, including the dissemination of research information. We all need to mount a huge war on food waste, both with crop production and processed foods'.

It is not easy he says but he has packed a great deal of living and experience into his 65 years. Politician, army officer, charity worker, diplomat, author, train activist, negotiator, farmer, leader, husband and father have honed his people skills. His staff in Rome



with the Caritas Express, 21 May 2011

was very small - two - compared to other Embassies but there was some compensation.

The Embassy sits on the top floor of an office block beside the Tiber River, with a commanding view of St Peter's Basilica and the Sistine Chapel roof, from where a chimney emitting black or white smoke announces the success or failure of a papal election.

His family, wife Judy and two sons, Harrison and Dominic, visited him twice a year and there were the weekends for pursuing his abiding interest in trains. 'I explored the European train networks and there are some wonderful photos in my new book *Trains Unlimited in the 21st Century*'.

In May last year, he convinced Vatican officials to open the Pope's own seldom used railway station for a fundraising trip by a vintage steam train. Dubbed the *Caritas Express*, the journey raised money for the poor and victims of disasters.

An audience with the Pope wrapped up his ambassadorial posting, ending one of the most remarkable careers in Australian public life. 'Now it's back to the farm at Gossotto, Mudgegonga, south of Boree Creek near Bright in Victoria'. ❖

**'mount a huge war on food waste...'**

## A Trip to Papua New Guinea

ANNE MURPHY

Anne Murphy, Head of Science at St Clare's College Waverley visited Papua New Guinea in 2010 with another teacher and six senior students. We asked her to tell us something about that experience.

**T**he purpose of the program was to enable the students to gain insights into the realities of life for the people they met, living in circumstances markedly unlike their own, and to gather, from a perspective of justice and the gospel, the rich spirituality and life of the Church in these communities. They were given an opportunity to develop a deep appreciation of a very different culture from their own and learnt about the huge disparities in wealth that exist.

The visit was planned over an eight month period and organised through Catholic Missions, Australia. First stop was Port Moresby where the Rascals, gangs of unemployed youths roamed some streets. However they are a minority and we found that Papua New Guineans brought kindness and hospitality to a new level.



We were based at a mission, in the village of Lido, 15 minutes outside Vanimo a coastal area of a north eastern part of Papua New Guinea. It was the wet season; yet little rain had fallen and the villagers were suffering from the lack of water. The only industry is logging.

One of our students, Stephanie Livera wrote about her experience:

'A confronting aspect of the trip was to see lush green jungle on one side of the road and a pile of logs on the other side. The most confrontational realisation was that the loggers were not the baddies. It is the continuous demand for hardwood products that fuels the vicious cycle'.

From our base at Lido, we travelled to surrounding villages, meeting people and learning what their lives are like. We spent time with village women learning to make billums, the bags the local people use to transport food, fuel and sometimes even babies. The people were very poor, living a mostly subsistence life. They grew and caught most of their food. Yet we experienced nothing but joy and laughter from them and the kindness, generosity and hospitality we experienced everywhere we went was humbling.

We visited the Lujan Home for Girls. Located on a hill top, the refuge was conducted by missionary sisters, who invited us to meet the nineteen girls that were currently there. The girls ages ranged from ten to eighteen, each one escaping hardship. The refuge runs purely off the motto 'God will provide'. They live day to day from donations supporting the girls and in updating their premises. The sense of optimism is amazing, they showed us their plans for three new water tanks. We were all moved by what the sisters were doing for the girls and we decided that this was the place that our school should sponsor.

In Leitre the villagers overwhelmed us with their warmth. Stephanie wrote: 'The village



welcomed us with song and a banner that read 'Welcome dear visitors'. They picked us fresh flowers and put them in our hair. Unarguably the most amazing part of the day was when we were taken on a trip through the lagoon. Photos could not capture the richness of the experience. The expansive flat waters surrounded by steep cliffs decorated with vibrant jungle green created a sense of freedom'.

We had so many experiences that were life changing and brought to us all a greater understanding and empathy of the hardships the people endured day to day. The experience of living within a Papua New Guinean village, sharing our day with the local people was one that none of us will ever forget.

A significant result of our visit is that another project will be undertaken this year to Laos. There we will undertake a community project helping to build an accommodation block for high school students in the Seaug River Valley. This accommodation will allow students, who live far from the village, to attend the high school. During the trip we are also completing a four day trek through the highlands of northern Laos.

As with the Papua New Guinean visit, this project in Laos will give the students the opportunities to gain insights into the realities of life for the people and lifestyles so different to their own. ❖

## Ageing and Spirituality

**G**race Ukich, a UNSW medical student and OLSH parishioner writes about an Independent Learning Project, on 'ageing and spirituality,' undertaken as part of her medical studies.

I decided on my topic in a fairly casual manner. I figured that seeing our population is ageing, any research on ageing has got to be of some value. I have a keen interest in spirituality so I thought I would tie that in too. I like working with people, so I decided the project would be interview-based. Thinking that the easiest way to find volunteer interviewees would be through my own parish, I placed a notice in the OLSH parish bulletin and waited for replies.

With my first volunteer – a kind-natured, smiling, silver-haired lady – I wasn't sure of what to expect. In fact, not sure what I wanted to find out. So I asked a series of open questions loosely based around the themes of health, ageing, faith and spirituality to try to encourage her to share.

A few moments later I was completely wrapped up in the things she told me. She spoke of how, through grace and her trust in the bigger plan of God, she had come to be where she is today and how her faith had carried her through various trials of love and loss. I felt such admiration for her courage and persistence in faith. Then, I gradually began to hear from more and more volunteers, all with equally inspiring stories and wise insights to share. I met them mostly in the presbytery, sometimes in their homes. I spoke to twenty-five people in total, all parishioners or connected to OLSH in one way or another.

Time and time again I was amazed at the things people had to share. Some told of returning to the Church after being away for years. Some of growing in faith and being inspired to carry out mis-

sionary work overseas, as well as in Randwick. Some of how every aspect of their life – relationships, prayer and day-to-day activities – had been gradually infiltrated by spirituality over the course of their life. As they generously shared parts of their unique stories, I began to realise how precious life experience is. These older parishioners had a kind of peace about them – a contentedness with themselves, with others and with life, that I think is what so many of us are searching for.

The interviews confirmed the notion that health is more than just physical. The interviewees described being 'healthy' as a number of things, including how one feels, outlook on life, relationships with God, others and themselves, and being able to cope. Their attitudes towards health and ageing were fairly spiritual, with 'health' being described as a gift or blessing. Life events, illnesses and death were seen as part of a bigger, divine plan.

Ageing itself is more than just having more and more birthdays and perhaps becoming a bit physically worn out! Based on the interviews, it seems that ageing is a process of positive change.

One's outlook on life is broadened and spiritual-ity deepens and matures. They become more confident in themselves, more tolerant of others, wiser and better at prioritising. Relationships with other people and with God become more intimate. Prayer becomes quieter – simply resting in the presence of the Sacred rather than rattling off rote-learned prayers – with time, they have come to know God better.

What I wasn't expecting was to relate so well with some of the interviewees' experiences. They spoke of sometimes struggling to get to Mass, of sometimes questioning the Church and its



teachings and of encountering God in the everyday – when swimming at Coogee, talking with a friend, listening to meaningful music or sitting silently in the Church. They valued real, personal, conversational relationships with God. I realised how naive I had been at first. Our shared spirituality made these parishioners and me very similar, rather than our age gap making us different.

It was a great privilege to be able to listen to each interviewee. I was taken on so many remarkable, inspiring journeys – and all I had to do was sit and listen! It has made me realise the sheer value of listening and of taking the time to get to know people. The unassuming gentleman in the pew next to you, with his sleeves rolled up above the elbows, weathered hands and friendly eyes might just have the very pearl of wisdom needed to inspire you or help with a current dilemma!

Whilst my research was a remarkable experience for me personally, it did not result in any groundbreaking findings or medical cures. However, it might make a valuable contribution towards current understandings of spirituality's positive influence on ageing and health. Hopefully, it provides insight into how we can better plan and implement spiritual care for older people and, ultimately, provide improved, more nurturing and holistic healthcare. ❖

**health is more than  
just physical**

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## The Back Page WITH FR PETER

**W**e welcome Fr Prasad from the MSC Community in India. Fr Joshua has been transferred to the missionary field of Willoughby, and Fr Prasad has joined our community. He brings a youthful energy and a joyful approach to his ministry and community life. You will read about him in an interview elsewhere in the Magazine. Fr Prasad will do chaplaincy work at Marcellin College and the two primary schools, as well as the hospital with the newly arrived Fr Doug Smith and myself. He has already had experience with the Antioch Youth and is becoming more familiar with the Young Adults group as it regroups for the year.

Fr Doug Smith is the second new member of the MSC community, now that Fr Tony Bolt has settled into Douglas Park. He has taught in MSC schools, has been parish priest of St Brigid's Coogee, and did a stint as Provincial Bursar for the Australian MSCs. He then moved to the Central Pacific MSC community where he was a formator of seminarians, and a lecturer in moral theology at the Pacific Regional Seminary. He has also been the Australian Chaplain of Marriage Encounter and a retreat director at our Retreat House at Douglas Park. Clearly, he comes with many pastoral skills and experiences. Already one school has asked for him to converse with the Year 12 students with regard to their ethics course.

Recently we farewelled Caresa Santos from our parish. Caresa made an exceptional contribution to the RCIA for many years and led it for the past five years. She has also been a member of the liturgy committee. Her dedication and loving care of those entering the Journey to Easter Program has ensured it has been a very rich experience of the church in action. She is moving to Canberra to be near her family, especially her brother-in-law who is ill. We wish her every blessing for the future.

Meanwhile 15 mainly young adults are engaged in the RCIA program. Sr Nancy Fitzgerald will convene it with a fine team of dedicated people. How long is it since you invited someone to think about becoming a Catholic? Statistics show that it is the simple fact of a simple 'Have you ever thought of...' invitation that can make the difference.

While we are speaking of comings and goings, this time of the year sees an influx of new parishioners – either for the longer term as newcomers to Sydney, very often from overseas, with India always well-represented, or shorter-term university and TAFE students. At the recent Parish Pastoral Council meeting, and prior to that, a meeting with the Holy Spirit Prayer Group leadership and more recently in a Lenten Prayer Group at the Presbytery, the theme of welcoming people into the parish was a matter for discussion. The Lenten Group has been asked to come up with something practical to help enable Mass goers at our six Masses to have opportunities to connect. (The First Sunday of Lent saw an unusually large number at all Masses – probably over 1600, which emphasizes the issue of how to make people feel welcome.) The Holy Spirit Group will undertake official welcoming roles at some Masses as part of their contribution.

Antioch continues to develop well, which is a tribute to the youth and adult supervisors alike. I would love to see the Young Adults Group take up the challenge to do one hour's voluntary activity either in the parish or in another area per month. The field is wide open – just think of the volunteering that could be done in visitation of our elderly – so beautifully undertaken by a small but dedicated group of Young Adults now (and older parishioners on their communion rounds) – and tutoring in English for the many students who come from overseas. Great friendships can be made through these activities. Let us make our parish a great place of welcome. ❖