

Parish Magazine

Number 33

March 2014

INSIDE THIS ISSUE:



Reflection **2**

My Story:
Lucy Masache **3**

What I do:
Navy Chaplain **4**

My Wine Bar
Friends **5**

Remembering Those
Who Served
-Fr Norbert Earl
-Lance Coporal
Tom Keating **6**

A Letter From Rome **7**

OLSH Families:
The Brophys **8**

Thinking about the
Novena **9**

Building a New
Nation **10**

A Retiree Thinks of
the Past - and the
Future **11**

Of Matters, Cosmic
and Mundane **12**

A Principal Says
Good Bye **13**

The Church in
Aotearoa NZ **14**

A Philippines
Experience **15**

The Back Page **16**

ST MARGARET MARY'S RANDWICK NORTH

OUR LADY OF THE SACRED HEART RANDWICK

Reflection - How Do I Pray?

DIANE GORDON

Both love and prayer are valued and practised by people of diverse religions.

What I've been told first and foremost about prayer is that it is relationship with God. Just as in human relationships, sometimes one form of communication works, sometimes another. So, whatever works best in our life today is going to be the best way for us to pray. Most prayers are for help, but the more we practise prayer as a daily, unpretentious and natural act, the more we will find ourselves giving thanks.

The words we use need to be our words. I love to read the prayers of other people, and we are also part of a liturgical tradition of structured prayer. But if we want a relationship with God, I've found that it is best to speak from the heart.

As to the forms, times, content of prayer, once a person is committed to regular prayer, I think certain practices come along when we need them. The Lord's Prayer, given to us by Jesus, contains all the 'things' we need for in prayer: acknowledgement and praise of God, turning our wills over to God, petition for necessities, request for forgiveness and the ability to forgive others.

Use The Lord's Prayer as a springboard, and remembering that the purpose of prayer is to be in relationship with God. Regular weekly worship offers community, structured prayer, and prayer for others. The Prayers of the People in the *Book of Common Prayer* can be used as a prayer outline; reading Scripture and offering regular prayers for others as well as ourselves.

I have also learned that silent prayer can also work wonders in deepening my relationship with God. Here, at last, in silence, I can begin to hear God's voice, feel God's presence as never before. Silence helps me know that God is with me, acknowledged or not. This is the greatest comfort I can have.

There are as many prayer forms and types as there are personalities. Witness the myriad books about how to pray - the list is virtually endless.

The question that usually arises about prayer, other than how to do it, is what about unanswered prayer—that is, when our specific petitions are not granted. I have learned two things about this: one is to stop asking for specific outcomes and simply hold the person or situation up into God's Light; the second is that prayer prepares the pray-er for the answer. Prayer hollows us out, helps us receive the answer when it comes. ❖

The contract for the new Parish Offices and Walkway has been accepted. The price is \$1,354,094 (ex GST) and the builder is Marc Morabito Constructions. Work is scheduled to commence end of March 2014.

Front Cover Photo:

Pope Francis, PERSON OF THE YEAR

Covers from The Times, The Advocate and Rolling Stones Magazine
See story on The Back Page with Fr Peter

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

LUCY MASACHE

Malawi, where I was born, is a small, narrow, landlocked country south east of Africa. It is surrounded by Mozambique on the east, south and west, Zambia on the north west and Tanzania on the north east. Its population is around 16 million. Not unusually in Malawi, with its age-old practices, the marriage of my parents was an arranged one; they were from different clans; Dad was a school teacher and Mum could neither read nor write. I was the fifth of eight children, three of whom are now deceased. My mum had strong faith and took us to church 10km away every Sunday. She passed away in 1985 and dad in 2005.

We moved from place to place as my father taught at various schools. One boarding school was more like a concentration camp; we slept on the floor, no electricity, no running water. At night it was pitch dark so we just went to bed early. Sounds like camping? Secondary school was different – Stella Maris Girls Secondary School run by Dutch Nuns dedicated to our education and religious instruction. At the University of Malawi I got a Diploma of Teaching in 1989 and a Bachelor of Education in 1991.

I met Pius, my late husband, in 1986 when we were both in a Catholic Youth Group. He had earlier attended a minor seminary. He was offered a scholarship to do medical studies and left for England in 1987. I met Pius again in 1990, and were married 1992.

Our first son Madalitso (meaning blessing) was born in 1993. Our second son was born in 1994 prematurely at 32 weeks, miraculously survived, and is named Raphael after the Archangel who is revered as the Angel of Healing.

In 1996 Pius obtained an appointment at Sydney Children's Hospital. We joined him one year later in April 1998. Madalitso started kindergarten at St Andrew's Malabar and I got involved in the school. Raphael started fulltime pre-school in 1999 at age 4. I decided to enrol in a one year Graduate Certificate course in Human Resources in the city. I would pick up Pius from work at 6pm and with the children he would drop me off in the city at 7pm and pick me up again at 9pm.

Then tragedy. Pius left for Malawi in July 1999 to see his dad. Two weeks after arriving in Malawi he collapsed with viral meningitis and passed away on 15 September 1999. We were greatly supported and comforted by people from Sydney Children's Hospital, St Andrew's church and school. We were and will always be very grateful to them for the love they showed us.

... we finally got there ...

When I arrived in Malawi I got the second worst shock of my life. Pius' family had decided to hurry the funeral and pushed the burial ceremony an hour earlier; they were putting wreaths on the grave when I arrived in the village with the boys. That pierced my bleeding heart. The pain was agonising and I felt helpless. I never got an explanation and this made it very hard to live with. I have since forgiven them all.

I became very sick from Malaria but told no one about it, convinced I was going to die. One morning Raphael came and sat beside me with his thumb in his mouth and after sitting there a while he said to me, 'mum, you are very sick, and you are going to die, like dad. So if you die, who is going to look after us?' Shocked by the unexpected question from a 4 ½ year old, I tried to get up but was



too weak to do so. I assured him I was not going to die. I called for help and was taken to hospital. All it took was the voice of a child to bring me back to reality. I believe God used my little Raphael to bring me back to life and to tell me not to give up.

I returned to Australia on an international student visa in December 2000 and Fr Pat Hurley, Malabar's parish priest, offered us free accommodation in a small flat at the back of the church. As completing the Diploma in Business Studies did not give me enough points for permanency residency (PR) Fr Pat encouraged me to do nursing which did not require points for PR.

My placement was at Parramatta; it was too far to travel so all the while I attended the Bankstown campus. It was only at the examination time that I was queried! I did some night shifts in nursing homes while friends at the school helped with the boys after school. I'm very grateful for that.

The boys loved sport. They did Nippers at South Maroubra beach and Madalitso was a life saver for a few years after that. They played junior rugby league up to high school, Touch Football and basketball outside school. The boys loved Rugby League. My family call Rugby League 'wrestling'. Madalitso is doing his final year of a business degree at UTS and works 3 days a week and is also a youth leader at Holy Family youth group in Maroubra. Raphael is also at UTS in his second year of Finance. Both attended Marcellin College Randwick.

continued on page 5

What I do: Navy Chaplain

MONSIGNOR STUART HALL, RAN, EV

Mgr Stuart Hall is the Director General of the Royal Australian Navy Chaplaincy Service. Here he writes about the Chaplaincy service in the RAN and his role as the Principal Catholic Chaplain.

Where's your parish, Father?' is a common question asked when visiting parishes.

People are fascinated to learn that the Australian Defence Force (ADF) places a high level of importance in providing chaplaincy pastoral care to serving defence members and their families. Most Catholic parishioners are aware that the local parish priest is involved in school or hospital chaplaincy, or even prison chaplaincy; however the thought that priests are involved in full time ministry within the 'profession of arms' is off their radar.

The military chaplain's parish is located wherever Australian defence members are serving; at initial training establishments, at sea and on land. They are deployed in places of conflict and on United Nations peacekeeping missions. When natural disasters have wreaked destruction within Australia and beyond the chaplain is to be found amongst the military parishioners.

While serving as an assistant priest in Melbourne, I was asked to become a reserve Navy Chaplain in 1991. Over the next three years, as I underwent initial training, I started to understand the unique environment that our young military people encountered. I began to appreciate that these men and women had left their family and social support systems, with the desire to serve their nation.

As a Catholic Priest I was soon to discover that, like any parish, the military family looked for opportunities to be nourished in their faith, so as to maintain a spiritual life and be connected with the wider church.

In 1994, I left parish ministry and commenced full time ministry in the Royal Australian Navy. The

opportunity to provide the sacraments and to proclaim the Good News of Jesus Christ has opened many doors into the lives of young adults. These dedicated men and women seek to integrate their faith. Increasingly, they are confronted with real life and death issues, as they attempt to be builders of peace, often in an environment that gives witness to humanity's inhumanity.

The life of a Navy Chaplain is varied. My first appointment saw me travelling from Melbourne to HMAS Stirling in Western Australia. These initial years found me undertaking specific military training that would enable me to

... real life and death issues ...

understand the military family, as well as become a member of this family. You learn a lot about yourself and your fellow trainees, as you partake in early morning physical exercise, or undergo training in surviving at sea, or learning to fight fires on board a ship. I had the opportunity to develop my counselling skills, and to deepen my knowledge and understanding of various addictions and the effects that trauma has on the lives of individuals.

Time at sea is a rewarding experience. It is the time when the world slows down, and where the rhythm of ship life allows people to reflect on life situations and maybe for the first time start thinking about questions of faith.

It is in this environment that sailors and officers encounter the silence of the Sacred, where the Word of God enlightens the soul. On these frequent occasions the sea going chaplain is privileged to enter into the sphere of conversion, journeying with the individual and allowing the seed of faith to grow.



There have been many highlights over the past 18 years. Time spent on operations in the Arabian Gulf or Timor-Leste have provided pastoral opportunities to assist not only Australian Defence members, but also local indigenous communities to recover, rebuild and commence the healing process that these areas have experienced. While operations would appear to be the 'sharp end' of what the Defence Force is about, the other face of the military is the training environment.

Training and Unit establishments are places where often pastoral care is encountered in unusual ways. Whether it be the new recruit struggling to overcome new tasks, or experiencing the absence of home, or identifying the various

... Time at sea is a rewarding experience ...

life circumstances that have shaped them, or whether it is the seasoned member, who takes on the task of instructing, or is settling into family life or re-assessing career choices. They have all been opportunities to provide the Word of God to a young generation who may not have the opportunity to hear the Christian message.

Military chaplaincy has been called the 'silent service'. Chaplains enter the ADF wanting to serve not only their church but also their country, and they see real possibilities in which the Sacramental life of the church can reach out to support those who serve in the military, as well as those who may never enter the door of a church. ❖

My Wine Bar Friends

PAT LALOR

Pat Lalor, a long time parishioner began her career as a pharmacist in Melbourne. Along the way, her career diverted to operating a wine bar in Surry Hills. Here she recalls some memorable customers, 'shadies' her father called them.

I was a Melbourne girl. Born there. Went to school there. Studied pharmacy there. Worked as a pharmacist there. Not quite a woman of the world but able to cope with most things but nothing prepared me for my brother's call. 'You need to come to Sydney to manage my Wine Bar' Tony said. I knew red wine from white but not much more about wine. 'No problem', he added, 'I have written out all the instructions for you'. He had, but he took the book overseas with him.

It was 1970 and the Wine Bar was called The Clique and it was my *Place of Learning*. Some might say it was my introduction to the criminal class of Sydney.

Friendly Bob was one of my earliest customers. Dressed in a white suit, always wanted a drink at 9.55pm when he knew last drinks were at 9.40pm, a gun was his constant companion and so were the girls.

Then there was my Friday night and Saturday night friend. He insisted we play Cilla Black records and escorted me to the safe to deposit the bar takings. One night he did not appear and I discovered he had held up a hamburger shop to get money for his girlfriend. Jail was his next stop.

Uncle Bob – not my real uncle – was what my father called a 'shady', he had either been in prison or going there was what Dad said. More friendly than Friendly Bob, we often had lunch at the Bar, he loved Great Western Champagne and he had a stock of good yarns including the time he stole a container of jeans. He was not worried about being caught, loved the chase he said. Our friendship waned the day a detective called and asked if I knew him and was that his signature on his passport application. It was him alright but the signature was my brother's. He never made it overseas but did spend five months in Goulburn jail.



Every cloud has a silver lining and for me it was a real Brother – Brother Leo. A former member of a Catholic Teaching Order in Canada, he drifted to Australia for a new start, and worked in the Bar one day a week and for a while he lived in a room above the Bar. He became active in the Anglican Church and became a monk with the Anglican Franciscan Order serving in their overseas missions. He has remained a friend over many years.

Fortunately my tour of duty for my brother came to an end and I resumed my career as a pharmacist. Dispensing prescriptions could never match the Wine Bar for excitement! ❖

My Story

continued from page 3

In 2005 we moved to live in the old convent which had been turned into a hostel, above St Andrew's administration block. The three of us were getting too big for the small flat. Fr Pat again in his generosity let us occupy three rooms in the hostel. I was in the final year of my nursing degree. After receiving first Holy Communion the boys served as altar servers and sang in the children's choir. I sang in the adult choir too and was a reader in church.

My first job after graduating was at St George Private Hospital. We moved to Kingsford on Australia Day 2008. We got our PRs in May 2009 (11 years after we first arrived in Australia) and became

Australian citizens on 20th October 2011. It had been a very long and costly journey but we finally got there. God is good. I now work at Prince of Wales Private Hospital.

Me and my faith? My faith has sustained me through very dark times. Prayer and Scripture reading are a big part of my life and I became interested in the charismatic movement after Pius died.

Somehow the Lord started to melt my heart and the pain and anger began to go. The Word encouraged me and began to speak to me personally. It became my hiding place and I would withdraw into my room and open my Bible

to read the Psalms when I was feeling down and would cry with pain to the Lord and I would be encouraged by His Word. I felt God's hand comfortingly embracing me gently and lovingly every time I read His Word. That helped me when I felt helpless and was losing hope.

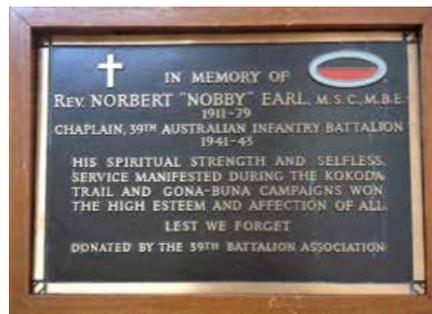
So when trials come my way today I say to myself, God has got me this far with the ups and downs, through the deep valleys and dark days of my life to where I am now. I will trust Him to carry me in His safe hands for the rest of life's journey. I am not afraid any more, for I know I'm not alone. ❖

Remembering Those Who Served: Fr Norbert Earl msc

Norbert Earl was born in Sydney on 2nd February 1911 and was educated at Marist Brothers Darlinghurst. After completing his Leaving Certificate he began studies for the priesthood with his first profession in 1931 and his ordination in 1936. He first went to Downlands College for two years, and was asked to take on the job of Provincial Bursar. High finance was not to be his forte, as he summed this up in his memorable verse **'THINGS WENT FROM BAD TO WORSE WHEN NORBERT EARL WAS BURSAR'**.

Since the age of 13 he had dreamt of the foreign missions and he spent 31 years in Eastern Papua, 17 of those years totally isolated on the remote Rossel Island. When the Japanese entered the Second World War he enlisted as a Chaplain in the Australian Army in February 1942 and was attached to the 39th Australian Infantry Battalion.

Though he did not have to, Earl often accompanied the attacking soldiers to the front line of action at Kokoda and helped to attend the wounded. Before the end of the New Guinea campaign he buried up to 350 of his battalion, men he was ready to give his own life for.



He was made a Member of the Most Excellent Order of the British Empire (MBE) in the Military Division in 1942 for his heroism and courage during the battles, and was recorded as saying that MBE stood for **'MAD BLOODY EARL'**.



After the war he continued as a missionary in the Pacific until returning to Australia in 1971. He was parish priest at OLSH in 1975 and a plaque commemorating his role with the 39th battalion was for some time in place at the nave of the church. He was one of three priests (Fr John Gilbert and Fr Timothy McGrath were the other two) to serve at OLSH who were recognised for their Army

valour (Both Frs Gilbert and McGrath were awarded the Military Cross.) Ill health caused his retirement but he took on retreat work and spiritual direction that would have taxed the strength of a younger and healthier man. He was 'Fr Perpetual Motion' and died in Calvary Hospital in 1979 while relieving the chaplain there. ❖

References include MSC publications

Lance Corporal Tom Keating

Tom Keating was your classic lovable Aussie larrikin, and everyone adored him. He came from a large family, and was a tailor by trade. He was devoted to boxing, and had an impressive collection of championships under his belt as a featherweight boxer. He went on to serve with the 33rd Battalion on the Western Front during the First World War, and the Australian War Memorial has recorded his bravery as a soldier by noting that, 'He displayed the greatest courage and initiative under heavy machine gun and artillery fire, and has at all times been a splendid example to his comrades.' Tom was recommended for the Distinguished Service Medal by the American Army.

With Tom's devout Catholic family ever praying for his safe return, he made it home relatively uninjured and went on to marry at Our Lady of the Sacred Heart Catholic Church at Randwick in 1926. Despite

St Brigid's, Coogee, being a short walk from his home, he felt a connection to the Randwick parish, and went on to have his son christened there. Despite surviving the First World War, Tom's life was tragically cut short following a motor bike accident on Coogee Bay Road.



He was 36 years old. Tom had a special something that enabled him to remain remembered and much loved by the family that knew him, and the following generations that didn't. ❖

Carmel Tanna

A Letter From Rome

Fr CHRIS McPHEE msc

Fr Chris McPhee was an assistant priest at OLSH in 2000 - 2002. Now he writes from Rome where he is an Assistant General of the Missionaries of the Sacred Heart.

It all began September 2011, when I was elected to be a delegate for the Australian province of the Missionaries of the Sacred Heart (MSC), in Madrid, Spain. While at this gathering of MSCs from all over the world I was asked to give a presentation on the central values of forming young men to be Missionaries of the Sacred Heart today. It was at this gathering that I happened to be elected an Assistant General and to be part of our worldwide MSC leadership team.

My main area of responsibility is in the area of formation. This, in recent times, has allowed me to visit many parts of our congregation. Furthermore, during the past two years my main concentration has been in the Asia Pacific area of our MSC congregation. My brief has been to accompany formation programs throughout the Congregation and to encourage peer support, mutual collaboration and interaction between formators, and for me personally this has become a priority.

One of my greatest challenges is this: for everyone everywhere to first experience God's love, not just the MSCs, but everyone, everywhere! Here again, I see the need to be working directly with those MSCs who are working with our young men; to help, to walk with, and to discover ways in which to recognize this intimate knowing of God's love, so that they too can mission this experience to all to whom they minister.

Which leads me to the challenge that lays ahead for me as one being in leadership: So, How do we do this? How do we go about it, what programs, what retreats, and retreat models do we use? What resources, processes, and structures



do we have in place to allow our younger MSCs every opportunity to experience it for themselves and to discover bucket loads of love; so that they too can lead others into this same loving experience?

Further to this challenge today and one connected directly with this experience of the love of God, is the whole area of Professional Standards combined with Integrity in Ministry. Areas such as human development, adult maturity, self-knowledge and self-awareness, boundaries, together with ministry skills are all needed to be explored. If developed well, this will give our MSC worldwide the competency and the confidence to truly minister as a Missionary of the Sacred Heart of Jesus.

Oh! The coffee!!!!

I say this, because at present the Church is facing a major crisis of credibility with regard to human relationships, abuse, and with the protection of minors. We have to be clear and transparent about all of this, as it can only go toward helping our MSC Congregation to minister freely in ways that are healthy, mature and professional.

On another note, often people think I live very close to the Vatican and have direct access to the Pope. Even though he is my local bishop

I am not at all very close to the Vatican nor have I met the Pope personally. In fact, where I live is about 45 minutes by public transport to the Vatican. But, it has been extraordinary to see so many people

here over Christmas and Easter and to be part of the great event - from Birth to Christ Risen!

Rome is truly a very interesting place. It is also an avenue to hear so many theological insights that help me with an understanding of where we are in the world. Part of my relaxing here is that every Sunday I try to get out and to see something different of this beautiful city. In fact it is a fantastic city to live in. It's both ancient and new, it's very religious while at the same time very secular. The sites, the people, its history, its tradition. everything about it, one keeps discovering and learning something new every week. I love it and I love learning something new.

Oh! The coffee!!!!... the coffee here is excellent. So is the pasta and the ice-cream... heaven!

I miss very much working closely at a local level. I miss being involved with young adults and of listening to the energy and excitement, the hopes and dreams of what could be, tapping into the dream of God. I miss working with people of all ages, sharing the journey together. But I also love what lays ahead of me. And I know how important it is to keep the vision of 'being on earth the heart of God' alive throughout our MSC mission. Hopefully together we can make the dream of God, the mission of God a reality – being on earth the heart of God! ❖

Our Lady of the Sacred Heart Families: The Brophys

The Brophy family has lived in Cowper Street, Randwick, in one form or another for close on 90 years. The family's involvement with Randwick began when John Brophy married Helena Catherine Horgan in St Patrick's Church, Cork, Ireland on 20th October 1881. They left from Plymouth on 12th November that year on the SS Garonne for Australia and arrived in Sydney early the next year. They settled in Redfern. They had eight children (three girls and five boys) seven surviving, of whom Lance, born in 1889, was the third. Lance Brophy left school after 6th class to work in the commercial area and slowly rose in the timber business. His other brothers were engineers and had the engineering works of C & R Brophy behind their house in Boronia Street, Redfern.

...an accomplished amateur actress...

When Lance married Lena Cooper in early 1929 they came to live in Cowper Street. She was described as a 'delightful personality' and of a 'sympathetic and kindly nature'. Was 'untiring in her labours on behalf of Our Lady's Nurses, the St Vincent de Paul Society, and various charities under the auspices of the Catholic Women's Association'.

She was also an active member of the Catholic Lawn Tennis Association and the Randwick Tennis Club. Lena died in March 1941, after a long illness which resulted from an automobile accident in Centennial Park, in which she was driving and which occurred only eight months after they married. They had no children.

Following Lena's death, Lance married Dorothy Smith in Launceston in November 1941. The Brophys had known the Smiths and their extended family in Tasmania for many years, Lance having visited there many times as part of his work for the timber company E.D. Pike & Co. Lance and Dorothy honeymooned at Wrest Point Hotel in Hobart, during most of which time the airline lost their luggage, and then flew back to Sydney and settled in Cowper Street. Dorothy had been an infant and primary school teacher in Tasmania. She was also an accomplished singer, having broadcast on ABC radio in Tasmania, an accomplished amateur actress, elocutionist and tennis player. She won the grand championship in speech and music at the Launceston Eisteddfod in 1938.

Coming to Sydney in the early years of the Second World War, especially with Lance either working long hours or travelling in the country, was rather daunting for Dorothy but she was befriended by Norma Compton who lived opposite in Cowper Street, and did so for the next sixty years. They were lifelong friends. Lance and Dorothy had one child, Joe. He started school at Brigidine College (Infants school was co-ed) then primary school at De La Salle College, Coogee (now St Brigid's Primary School) and Our Lady of the Sacred Heart College, Bowral, then back to De La Salle College for high school. This period of Joe's education corresponded with the start of Lance and Dorothy's, in particular, work for the MSC



priests, the OLSH nuns and the parish of Randwick.

The 1950s and 1960s were periods of much fund raising for the parish and the Orders. There were garden parties, the Brophys had a large backyard so a few of them were held there, 'Melbourne Cup afternoons' with a sweep and, of course, the ever present 'chocolate wheel', progressive dinners (at which each course was had at a different house), fetes (for both the parish and the various religious Orders associated with the parish), and even for the building of St Margaret Mary's church – at that stage, like now, the area to be served by St Margaret Mary's

...befriended by Norman Compton...

was still part of Randwick parish – there was a 'buy a brick' drive. Because of Dorothy's musical background she also organised musical evenings and concerts to raise money for the parish.

Dorothy obtained her driver's licence in 1950 and the Brophys then purchased a car. Lance had had his licence for many years but had seldom driven after Lena's accident. Cars were not that plentiful in those days and Dorothy used

to put herself at the service of the priests and nuns as a 'chauffeur'. This had its advantages, particularly while Joe was in boarding school and someone needed to be transported to Bowral.

There was also a Parish Ball on a relatively frequent basis. At these Balls a group of debutantes would be presented to an invited guest by the matron of honour. In 1956 Dorothy was the matron of honour and the VIP was the Apostolic Delegate to Australia, Archbishop Romolo Carboni. That year the Parish Ball was held in the Rainbow Room of the Hotel Australia. Preparing for these balls was a rather time consuming process as the debutantes and their partners had to learn the required dances and protocol for the presentation – even then the old dances were not well known. Lance more or less kept in the background but was able to assist the various religious orders in his capacity as a businessman.

Lance Brophys health started to decline in the late 1950s and he retired in mid-1958. He did not have superannuation and Dorothy went back to teaching in 1960 to become the breadwinner of the family. She taught the kindergarten class at Holy Cross, Woollahra and Brigidine College, Randwick

for a term each then joined the Education Department, first on the casual staff and then on the temporary staff, taking exams in 1963 to supplement Tasmanian qualifications. Dorothy then taught at Maroubra Bay Infants School for almost 15 yrs.

...also a Parish Ball....

During these years she did not have as much free time but still managed to make many sets of vestments for the Missions and for the parish, including the pink set for Latere and Gaudate Sundays in Lent and Advent. She was also a tireless worker for the Sacred Heart Sodality in Randwick.

Lance died in December 1961. Dorothy retired in 1975 and took advantage of the opportunity to travel overseas to see some of the places that she had read about over the years. She took several trips to the UK and Europe (these were the days when it was still possible to travel to Europe by boat, something she thoroughly enjoyed) and also to China.

Joe returned to Randwick in 1976 to work at the University of New South Wales, having spent 6 of the previous 7 years in Melbourne and

New Orleans. In December 1995 he married Anne Moss at St Joan of Arc, Haberfield. The house in Cowper Street, which had been two flats for the first 18 months of Lance and Dorothy's married life was once again rearranged into two dwellings, with Dorothy living downstairs. In February 1997 Emma was born and Joan Taylor, the then President of the Sacred Heart Sodality, was thrilled to be able to announce to the members at their 1st Friday Mass that Dorothy Brophy was finally a Grandmother, she was 86 at the time. Two other grand children, Andrew and Simon, arrived and Dorothy loved having them visit, play and chat, though by this stage she was getting frail and could no longer manage the stairs at home.

Dorothy passed away peacefully on 1st May 2001 and is buried, with Lance (and Lena) in Randwick Cemetery. The next generation of Brophys also is involved in the Parish, with Anne a reader and Joe on the Parish Pastoral Committee. Emma, Andrew and Simon all attended OLSH Primary School, with Emma now at Brigidine College and Simon at Marcellin College. Andrew is pursuing a 'creative' education at Newtown High School for the Performing Arts, their grandmother, Dorothy, would be proud. ❖

Thinking about the Novena

Nita Fleming

I am approaching my story backwards. As I moved from my seat at Our Lady's Shrine at the conclusion of our Thursday Novena to join the 12 o'clock Mass, I looked up, my eyes dwelt on two boxes beautifully trimmed with gold satin, and I thought therein contains requests to Our Lady for help from today's afflictions, and the many thank you's for the favours received. I could not help but say 'thank you' for being given the grace to be part of it.

My story now begins one half hour earlier, busy life, yes but I thought, yes I could fit in one half hour for Our Lady. The opening Novena prayers were recited, next the Novena group commenced and sang Woman of the Sacred Heart, the prayer in song rang out with faith and love, and then Father read the petitions. What faith I thought, how could I not be here every Thursday? I began to weigh up my own ledger of life, and I say Jesus and his Blessed Mother have given me more blessings and gifts than I deserve. Now back to the gold boxes, I pray and have become aware of the faith and love in the gold boxes, and thank Our Lady for the love she shares with us all. ❖

Building a New Nation

Sr PAT MURRAY IBVM

Sr Pat Murray, a Loreto nun, was the subject of a documentary on the ABC's Compass program late last year about the work of a missionary group in South Sudan. In this article she gives us an update on recent events in that country. (The Loreto Sisters taught the girls at OLSH primary school way back in 1892-1898).

As news of fighting between rival groups in South Sudan dominates the international news media these days, it would be easy to forget the progress that has already been made in this, the newest country in the world. Since 2006 a new missionary endeavour called *Solidarity with South Sudan* has developed to help build the capacity of the local South Sudanese by training teachers, nurses, midwives and diocesan personnel. I have been privileged to be part of this initiative since its beginning. This capacity building is an enormous undertaking in a region that was largely neglected when part of the greater Sudan and where illiteracy rates still rank as some of the highest in the world. To date almost 1,600 teachers – of whom nearly 400 are women – have followed in-service training programmes offered by Solidarity staff members. One of Solidarity's goals is to improve educational opportunities for women and girls in South Sudan. During 2013 the two teacher training colleges at Malakal and Yambio have seen their first students graduate as new teachers, often taking up positions in newly built schools.

It is wonderful to see the joy of teachers and trainee teachers as they gain new competencies and new confidence. They know the challenge that awaits them as they will return to schools where their colleagues have received little formal training. They have learnt to take a new pride in their profession and realize that they will be needed to serve as leaders for peace and reconciliation in their local communities.

Trained nurses and midwives are vital if adequate health care services are to be provided

throughout the country. The Catholic Health Training Institute (CHTI) graduated its first two class groups of nurses in 2013. By 2014 students numbers should reach almost 100. These students have made extraordinary progress during their three and half year residential program. One of the students said recently that when he thought of nurses that he knew

they had little knowledge and few skills. Now he and his companions know, from practical experience in local hospitals and clinics, that they are well trained professionals.

A New Missionary Endeavour

Solidarity with South Sudan was formed in 2006, after the signing of the Comprehensive Peace Agreement when the Sudan Catholic Bishops' Conference, invited members of religious congregations to come and bring hope and healing to the people of Southern Sudan. Religious congregations came together to pool their limited resources of personnel and finances to help the people of this war torn region. Initially 19 sisters, brothers and priests volunteered to go to South Sudan as teacher and nurse trainers, administrators and pastoral workers. Most had already worked as missionaries in other parts of the world and they brought a rich store of experience to this new mission. When they arrived in South Sudan the first task was to build simple accommodation and construct the teacher training colleges and restore the damaged health training institute. This was no easy task as building material had to be brought down the Nile from Cairo or Khartoum or by road from Nairobi and Kampala. Currently there are 31 full-time Solidarity members who are members of 18 different religious congregations - including two Australians Brs. Bill Firman fsc and Dennis Loft fsc. Each year they are joined by short term lay volunteers who have largely come from Australia. Solidarity communities are an important witness of what can be achieved when people of different nations live and work together. ❖

What Does the Future Hold for South Sudan?

While the recent conflict has affected many, the actual fighting was contained to areas around the key towns of Bor, Bentiu and Malakal. Here the loss of life, destruction of property and the massive displacement of people has awakened old enmities and reopened the wounds of previous traumas. Solidarity members have continued various training and pastoral programs in other parts of this country. They visit UN camps where thousands of internally displaced people are provided with food, water and sanitation in secure locations. Most commentators agree that the present armed conflict has its roots in differing political visions within the Sudan People's Liberation Movement. The fragility of peace in South Sudan emphasizes the importance of the work undertaken by Solidarity in forming leaders who will build a peaceful reconciled nation. At a recent peace march in Juba the women present appealed to their leaders saying: 'If you ask anyone in this country....small or big, weak or strong, rich or poor, they will certainly tell you that they want peace and not war.' Let us join them in praying that the current cessation of hostilities may lead to a lasting peace.

A Retiree Thinks of the Past – and the Future

MICHAEL COSTIGAN

After a distinguished career as priest, canon lawyer, journalist, and Church administrator (Executive Secretary to the Bishops Committee for Justice Development, Ecology and Peace), and a father of three daughters, Michael Costigan offers this personal reflection during this ninth year of his active retirement.

Being a child of that year in the heart of the Great Depression, 1931, like Rupert Murdoch, Mikail Gorbachev, my late twin brother Frank Costigan QC and many other octogenarians, I have ample scope for reflecting.

Significant anniversaries stimulate reflection. I choose two, both occurring during March this year. One is the 150th anniversary on 4 March of the birth in Ireland of Melbourne's famous Archbishop Daniel Mannix. The other is the first anniversary on 13 March of the election of Argentina's Jorge Bergoglio to the papacy.

In the home in which my seven siblings and I were raised in the Melbourne suburb of Preston in the 1930s and 40s, Dr Mannix was a much honoured figure. His framed photo was on our living room wall, as it was in thousands of Victorian Catholic homes. He confirmed me in his cathedral, in the shadow of which stood the Jesuit school, St Patrick's College, where my four brothers and I, like our father and two Reverend grand-uncles, were educated.

Sometimes the Archbishop would visit the school, a seedbed of priestly and religious vocations. At other times, usually in our lunch-hour, he would greet and talk to us on the footpath near the school, as he neared the end of his legendary four-mile daily walk from Kew to East Melbourne. He would exhort us to pay attention to the teaching of our Jesuit masters.

Later, Mannix accepted me into his seminary at Werribee, also Jesuit-run. In 1952, he sent me to Rome to complete my studies in theology and law and to be ordained there. After my return in 1961, he appointed me

Associate Editor of his weekly paper, *The Advocate*, gave me a diocesan role as Defender of the (Marriage) Bond and approved my returning to Rome in 1963 to report Vatican II's second session for the Catholic press in Australia.

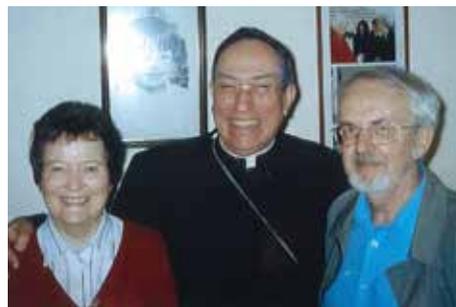
Before leaving for Italy, I visited him at his request in his home, 'Raheen', and spent three hours in conversation with him. I noticed Hans Kung's book on the Council and Reunion by his elbow. Six weeks after that last of my several meetings with him, he died, on 6 November 1963, just a few months short of his 100th birthday.

...the man from Buenos Aires...

Daniel Mannix remains one of my heroes, certainly one of the greatest persons I ever knew, even if I now see that, like all of us, he had his flaws. Many of my memories as I look back on eight decades are linked with this outstanding Irish-Australian.

In 1972, long after his death and after Pope Paul VI had dispensed me in 1969 from priestly obligations, my wife Margaret and I were married by the late Cardinal Knox in the small chapel in 'Raheen'. Inevitably we thought of Daniel, the renowned former resident, that day.

As recently as last year, I returned one day to Melbourne for a fascinating seminar in the State Library devoted to Mannix and his role in Australian church and state history. It marked the centenary of his arrival in Melbourne from Ireland in 1913. One of his many



Margaret Costigan - Cardinal Oscar Rodriguez Maradiaga, Archbishop of Tegucigalpa, Honduras - Michael Costigan

biographies, a critical one by the late James Griffin, had been launched on the previous day. Another, by my friend Brenda Niall, the acclaimed biographer, is coming soon.

Reflections of a different kind, related more to the future than the past, are inspired by Pope Francis.

As a huge admirer of Blessed (soon to be Saint) Pope John XXIII, whom I met three times in my Roman years and whose Council, Vatican II, changed my life, I had not expected to see another Pope whom I would rank with him. Then came the man from Buenos Aires.

The Argentinian-born Pontiff has set about transforming the Church at a time when change and reform are even more patently needed than they were when Angelo Giuseppe Roncalli, Patriarch of Venice, ascended the Throne of Peter in 1958.

If the Lord grants me a few more years, I hope to see more of the fruits of the ministry of this Jesuit Pope. I hope to see a Church in which social justice, effective compassion for the disadvantaged and impoverished, real advances in ecumenism, a spirit of humility and repentance, full adhesion to Gospel values and an unreserved commitment to all that Vatican II stood for, will prevail.

I rejoice that two of my friends, Cardinals George Pell and Oscar Rodriguez Maradiaga, will have key roles in helping to bring this about. ❖

Of Matters, Cosmic and Mundane

CARMEL MAGUIRE

In stumbling into the brave new world of 2014 I tripped over a Christmas stamp. Normally a small impediment to progress even for aged legs, so please let me explain. Destined for cards sent to Asia and the Pacific for \$1.80, the design was at best undistinguished, but the message startling. In a mid-stamp flourish appeared the words, ‘Merry Christmas Island’, with ‘Merry’ in green and ‘Christmas Island’ in red, on a yellow ground. I did not make this up. Here it is.



If it was meant to be satire, it rivals the award of the Nobel Peace Prize to Henry Kissinger. If it was pride in national achievement, it is astonishing. Even at the height of Stalinist domination, Russians were not offered the chance to greet neighbours with a ‘Merry Gulag’ stamp. If it was subversion of government policy, there may yet be hope for the Australian Post Office’s stamp designers. Needless to say, it was not the stamp used on my cards to friends in Asia and the Pacific.

I realize that we have since progressed to the locked-down orange boats, occasionally erroneously referred to as ‘lifeboats’, in which refugees are supposed to be returned to sender. Sydney residents need not contemplate even a ferry trip to Manly without toilets. Not so for the orange boat passengers whose destination is uncertain and the length of their journey undetermined.

If you are sick of this Jeremiad, stick around, there is a change coming, even though the topic is

still toilets. These are in Myanmar, and are bright blue – one of them is pictured below.



Along with them are the water tanks, on which the donor’s name is inscribed.

Shown is ‘my’ water tank, which is one of 40, brought into being by Rosemary Breen, of Inverell, and also of Africa and Southeast Asia. She is pictured with some of the locals who in their remote village now have clean water from the new tank. Over the past 10 years in Myanmar, Rosemary has not only been instrumental in providing potable water and sanitation for villages but also in teaching English to teachers there. Rosemary’s motto



is ‘Life doesn’t have a remote. So get up and change it’. This is advice which she puts into effect. So you have been warned, but if you want to know more about her ‘Water tanks for Burma project’, her email is lrbreen@nsw.chariot.net.au. It is unlikely that your life will remain unchanged.

Hooray for email and iPods and iPads and all that. At least one of the recent Christmas stamps will not be missed, and none of the

cards received by post brought me as much joy as one received online from a friend in Iran. The message was powerful and inspiring in both English and Farsi -

God Is Love ... and God Loves All People Everywhere. -

خدا محبت است ... و خدا همه مردم در سرا

Happily the Grace of God is in all things – including us. A few months ago, Mercy sister, Margaret Hinchey, shared with WATAC Eastern Suburbs Group her appreciation of God’s grace to be gleaned from advances in scientific knowledge of the cosmos. Marg asked us to think about what happens when our world view changes but our theology doesn’t, and why we need new identity as cosmological beings.

100 years ago we believed we were inhabitants of the only galaxy: now we know there are 100 billion galaxies and counting. In this newly minted and newly minting universe, God is not something extrinsic but at work in the whole process. Marg gave us assurances from Christian theology that the whole process is empowered from within by a God who is the dynamic reality at the heart of the whole process of the self-organizing universe. As Karl Rahner sees it: ‘The world becomes, in a literal sense, a sacrament of the presence of God, a “mysterious infinity” where the transcendent is to be discovered’. ❖

*NASA have provided great pictures, posters and text to accompany musings on our expanding universe in ‘Visions of the universe’, available to all at no cost from <http://amazing-space.stsci.edu/visions>. There is also from a poet a vision which may comfort even those whose placement on Manus, Nauru or Christmas Island is made difficult by some of earth’s other inhabitants. In *Kneeling at Bethlehem Ann Weems* lets us know that ‘It is not over, this birthing. There are always newer skies into which God can throw stars’.*

A Principal Says Good Bye

ANNE-LOUISE WALTON

Ann-Louise Walton was Principal of St Margaret Mary's School, North Randwick from 2003 to 2013. In this edited version of her farewell speech to the school community she reflected on her time at the school.

Gifts come in all shapes and sizes. Sometimes they can be recognised and accepted easily. Other times you barely notice they are there. A gift can be expected, like a birthday present, but often they are unexpected, a surprise. In a busyness of life, sometimes, gifts can be ignored or overlooked and their precious message lost. But, fortunately, there is often that moment of awareness and the gifts that surround us are very evident, waiting patiently to be acknowledged and used. Receiving these gifts, offered from so many sources throughout our lives, is always a privilege.

Amazing team of teachers

Thinking about my years as a teacher and, especially today, about my time here at St Margaret Mary's, I am reminded of the many gifts I have received. At the heart is the gift of faith. As a teacher, and a Principal, I have been blessed with the opportunity to contribute to the building of God's kingdom. Working in partnership with our parents, teachers and our Parish Priests, I have been proud to see the charism of our founding order, the Brigidine Sisters flourish, strengthened by the Heart Spirituality of the Missionaries of the Sacred Heart. I have the very valuable gift of working with Fr Peter, our inspirational Parish Priest. His support for our school and community is the strong part of our foundation.

Another gift I have been given is an amazing team of teachers.

It is a daily pleasure to walk into the building and hear the buzz of voices upstairs, talking and sharing. Through their efforts, St Margaret Mary's is truly a place of life-long learning where the challenges of a changing curriculum and a changing world are met with courage and determination. The well-being and the academic needs of the children are at the heart of all the teachers' work. They measure success not by the test scores but by each child's emotional, spiritual and academic growth. They support each other and give generously of their time over and beyond what is asked. They are a team in every sense of the word.

The gift of the school community is multifaceted and marvellous. The evidence of the strength of the support of the parents and carers is in the spirit of the partnership which we share. We grow together as a community each year and share the common goal of wanting and working for the very best for our children/students. I treasure the great gift of being invited into the lives of families to share in the joys and the sadness, the successes and the trials.

...the greatest gift of all has to be the children

But the greatest gift of all has to be the children. I am grateful for their enthusiasm, their passion and excitement for learning, for their insights and reflections. Whenever the paperwork, phone calls, emails, CEO business, etc gets too much, I visit a classroom. There

is the immediate reminder of the core purpose and I receive, every time, the gift of strength to go back and carry on. Each child is an individual who is pursuing his or

Support of the parents

her own path of learning, growing within the community to establish their own unique individuality. Each child, branching out, embraces the challenge of reaching the heights of their potential. It is a source of wonder and renewal to have been a part of that journey with so many children over so many years.

As I move into the next phase of my life, I take all these gifts with me. They are deeply part of me and have formed me. There is no sense of loss or even sadness in leaving because these gifts are in my heart, always remembered. The future holds the promise of more gifts but they will add to my treasure and not replace it. It is an enormous privilege to have received all you have given me and I hope that I have been able in this small way to express my thanks. It is tempting to stay in familiar places and with those you know but in the words of the poet Robert Frost:

*The woods are lovely,
dark and deep.*

But I have promises to keep,

*And miles to go before
I sleep,*

*And miles to go before
I sleep.*

The Church in Aotearoa New Zealand

Simone Olsen

Simone Olsen is the national communications adviser for the New Zealand Catholic Bishops. Here she tells of the activities of the Catholic Church in New Zealand.

As I write to you we in Aotearoa New Zealand are remembering those that tragically lost their lives in the Christchurch Earthquake of February 2011 and the ongoing distress and anxiety as the region rebuilds. Many church buildings in the Christchurch Diocese were damaged in the earthquakes and it meant that parish communities had to merge and buildings and schools were shared so that life could continue; it has had a comforting and stabilising effect as people dealt with the loss, distress and trauma. The Diocese continues a process of rebuilding and strengthening of our communities.

Like any natural disaster or tragedy that occurs, it became an opportunity for people to rally around those that are affected and give generously of their time, talents and treasures to bring help, comfort and support in their times of need.

The recent experience of Christchurch as well as the well-known risk of seismic activity in the Wellington region has led to the Archdiocese of Wellington embarking on a long-term project to assess and make decisions around the strengthening of its buildings. There has been a high level of engagement with other property owners, developers, users and civic authorities on the challenges of balancing heritage values, people's safety and the funds required to meet new building standards.

This is also a challenge facing our schools. Catholic schools are integrated into the state system and receive funding from the Ministry of Education but are managed by the New Zealand Catholic Education Office. There are 238 Catholic Schools throughout New Zealand. Three of them are Catholic Maori Colleges. They enjoy a good reputation widely for their special character and values, good academic and sporting results and management of students.

The schools themselves, founded by various religious orders such as the Mercy Sisters, Mission Sisters, The Society of Mary, the De La Salle brothers and the like, foster an understanding of the charisms of their founders, so much so that at gatherings of students from Catholic Schools you will hear many students and teachers referring to these.

Our schools and parishes are ethnically diverse communities reflecting the diversity of our country. This brings both great opportunity and challenges as we strive to nurture welcoming and cohesive multicultural communities within a bicultural context that respects Maori - the first people of our nation.

Catholic Maori play an important role in the life and leadership of the Church. Te Runanga o te Hahi Katorika ki Aotearoa is the national body established by the New Zealand Catholic Bishops Conference to advise the bishops on the pastoral care and evangelisation of Maori, and to foster understanding and communication within the Church on matters pertaining to Maori pastoral care.

The pastoral care of Maori is organised in different ways in the six dioceses. Some dioceses have a Vicar for Maori, while others have a Maori chaplaincy. Priests, religious and lay people are all involved in the pastoral care of Maori.

For a relatively small Catholic population, approximately 500,000, we have six diocesan Bishops and approximately 200 diocesan priests. Priests of religious orders help wherever they can in parish communities. Aotearoa New Zealand is known as a secular country, with clear separation between Church and



Cathedral of the Blessed Sacrament, Christchurch

State and a growing number of people who have no religious affiliation. This can pose a challenge to our Bishops in the way they communicate to those in the wider society. There is at times confusion about the Church's place in public debate. Some think that because there is clear separation between Church and State that the Church has no place in public policy debate because to do so is to impose religious views on the rest of New Zealand. Bishops are alert to being clear not only on their position on issues being debated but why it is important to participate in the discussion.

Much of this discussion in wider society is carried out alongside other Christian denominations, with church leaders meeting regularly to discuss social issues. The Catholic Church enjoys good, supportive ecumenical relationships which are helpful in advocating on behalf of people affected by these issues to Government Ministers and policy makers. In recent years this has included, family poverty, welfare provisions, food security, housing and health.

Many of our friends from other Christian denominations and the wider community have commented to us that they're inspired and buoyed by the comments of Pope Francis. They are inspired by his emphasis on compassion, especially for those who are struggling in some way, are marginalised or experiencing suffering. As we head towards the first anniversary of his election, for many of us Catholics in Aotearoa New Zealand there is a feeling of joyful hope. ❖

A Philippines Experience

Liam Thorne

Liam Thorne, a parishioner of St Margaret Mary's visited the Philippines last year with some of his senior classmates from St Aloysius College as part of that school's Immersion Program. This is his story.

On 30 November 14 classmates and myself, joined our Rector Fr Peter Hoskins, Jesuit scholastic Nico Lariosa, and teacher Mrs Virginia Cobb, for a journey of discovery.

Our first experience was to be billeted in metropolitan Manila with well off, hospitable host families. We experienced many luxuries we do not have here. This highlighted the vast difference in social classes there. Skyscrapers cast shadows over the ever-present slums. The government attempted to hide these behind enormous bill boards advertising glitz and glamour beyond the reach of ordinary folk.

People walked on dirty roads while we were driven by personal drivers. In Manilla, we encountered hundreds of people who had been flown up in C-130 Hercules and relocated from the south where the typhoon had hit only weeks before. It was confronting to see these people had only the clothes on their back. Our school community and host families donated food, water and clothes to these shattered people.

The people here are very poor

We experienced the local social hierarchy, and witnessed how those of 'lower status' such as the maids and drivers were ignored and treated inequitably. This led us to question how the local society could justify this. Upon reflection, we recognised the situation is similar here. The poor and homeless are mostly ignored in Sydney, due to our conformity to societal behaviour.

In Gawad Kalinga (GK) we assisted locals build houses in St Aloysius' Village. Each immersion group builds two houses and since 2005, 48 houses have been built by our students. The people here

are very poor; yet always smiling. The children were inspiring; relishing the basketball and cricket we played with them and were generally filled with joy, despite their opportunities being devastatingly limited. Working on a GK site is about care by sharing and showing concern for the locals. We reflected that *'It is more important how we do what we are doing than what we do'*.

In Muntinlupa we were billeted with the families of prisoners or released prisoners in simple one room affairs, often housing a family of seven or eight. Most had neither electricity nor running water. Despite our anxieties, hospitality and care was offered us. We visited the Minimum, Medium and Maximum security prisons. Sentences in the Philippines are harsh; those in 'Medium' serve sentences up to 20 years.

Most compelling was our time with the Youth Offenders. They were very welcoming, thanking us for visiting them. Conversations flowed easily, and we grew in our understanding of what prison-life is like. The prisoners explained they felt 'like sardines in a tin can'. Their food was bland and tasteless. They spoke of how the gangs ruled through a strict punishment system.

More personal was their descriptions of why they had been imprisoned. The crimes varied from theft and possession and distribution of illegal drugs, to molestation, rape, and homicide. We were touched by their regret and distress at the pain their behaviour caused. A recurring theme in their stories was how their crimes were driven by poverty - perhaps crimes of necessity to survive. Some were resultant from prior abuse and from broken families. It helped us better understand their motives. There were many regrets in not heeding parents, and pointed warnings not to make the same mistakes in our



lives. They receive few visitors. Here we reflected on the notion of freedom, our various contexts that put boundaries around us, and how the gift of our faith can often allow us to find a deeper spiritual freedom.

Our final experience was at St Martin De Porres' Orphanage. The children were mostly innocent street kids who had been rescued. We sang and played with them enjoying each other's simple friendship. Masses celebrated here and throughout the Philippines were powerful experiences. Huge numbers of all ages attend enthusiastically showing their devotion to God in ways I have rarely experienced at home.

They receive few visitors

The experience of our Philippines immersion was a privilege. We were forced out of our comfort zones and surrendered to the experience of the unknown. The experience has changed us, becoming a group of 15 brothers in arms, and know relationships can form deeply when you allow them to do so. Our experience has joined us with a common mission. What that mission will be in the future is hard to define but we will always be enlightened by our time in the Philippines, and the opportunity to wake up, walk outside, and feel like we're collectively making a difference to at least some people's lives.

We thank the generous members of the St Margaret Mary's Community who donated funds for our house building. ❖

ST MARGARET MARY'S

Clovelly Rd (cnr Avoca St)
Randwick North NSW 2031

OUR LADY OF THE SACRED HEART

193 Avoca St
Randwick NSW 2031

Phone:

9399 6775

Web:

www.sacredheart.org.au

Email:

parishoffice@sacredheart.org.au

PARISH STAFF

Fr Peter Hearn msc PARISH PRIEST

Fr Prasad Rao msc

Fr Douglas Smith msc

GENERAL STAFF

Anita Micallef

Trish Myers

BRIGIDINE HOUSE HOSTEL CHAPLAIN

Fr Patrick Sharpe msc

INDONESIAN CHAPLAIN

Fr Aloysius Tamnge msc

Parish Magazine email

randwickmagazine@gmail.com

**Copies of past editions of
the Parish Magazine are
now available on the
Parish website.**

Editors welcome feedback on the
magazine and its contents.

Email to:

randwickmagazine@gmail.com
or place in an envelope marked
'magazine' in the Parish Office.

The Back Page WITH FR PETER

This time last year we were speculating about who our new Pope might be. This year the speculation turns to who our new Archbishop might be with the transfer of Cardinal Pell to the Group of 8 Cardinals to help the pope in the governance of the Vatican.

There has been a lot of media coverage about the 'Francis Effect' on the image of the Papacy and the Church since his election. Pope Francis's vision for the Church is to be found in his recently released Apostolic Exhortation, *Evangelium Gaudium – The Joy of the Gospel*, where all Catholics are called to be 'missionary disciples'. While there is a populist feel to this Pope, and we saw it in Rio for World Youth Day and his conversational style of speaking, nonetheless there is nothing populist about what he calls us to: 'I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a church which is unhealthy from being confined and clinging to its own security'. (EG 49) His personal actions have placed his emphasis squarely on the needs of the poor, the sick and the outcasts. He has stated he wants the role of women in the Church to be more involved in the decision making. However, he has said 'But I would call this a 'functional' promotion. That won't take us very far'. He has appeared on *Rolling Stone* magazine's cover and was Time Magazine's *Person of the Year*. His humble actions, like washing the feet of prisoners, his advocacy for the cause of refugees and asylum seekers seen in his early visit to Lampedusa Island, Italy's main port of call for North Africans fleeing poverty and unrest has brought inspiration to so many.

Pope Francis has struck a *different* note reported on in the media, more engaging at a personal level. And his response: 'I don't like this mythology of Pope Francis. It seems offensive to me to depict the pope as some sort of superman or a kind of star. The pope is a man who laughs, cries, sleeps soundly at night and has friends just like anyone else'.

From the beginning he has 'remembered the poor'. He speaks often of Catholic Social teaching with the need to act for the common good. He has denounced 'trickle down' economic theory and been roundly denounced for it. Family life is certainly on the agenda with an extraordinary Synod of Bishops assembly called for October this year. This has been a hot topic in Germany where three bishops in 1993, published a pastoral letter suggesting that remarried divorcees, after consultation with a priest or bishop, might be allowed to receive Communion on a case-by-case basis. The proposal was opposed by the then Cardinal Ratzinger and his present successor. It is a live pastoral issue. The German Bishops also published their results of a pastoral consultation issued by the Vatican concerning Marriage and Family life. This came in the form of a questionnaire available to the laity. I was waiting for some information from our Diocese on the matter, but must have overlooked it in correspondence. The German responses, somehow not surprisingly, show that there is a wide divergence of lived experience and belief among German laity and the official teaching of the Church on matters of divorce, contraception, and pre-marital cohabitation.

Pope Francis has poured cold water on any attempts to reform the Sacrament of Reconciliation via the Third Rite – general absolution - so popular in the 1980s in these parts. He insists that we must confess our sins to a priest: 'Someone might say, 'I confess only to God'. But our sins are also against our brothers and sisters, against the Church; and for this it is necessary to ask forgiveness of the church and our brethren-in the person of the priest. Shame is good. It's healthy to have a bit of shame... it makes us more humble'.

On the home front, Cardinal Pell has had oversight of the Sydney Archdiocese at one of the most trying times in the history of the Church so disfigured by the abuse scandals. He has a genuine interest and concern for his people and priests. We thank him for his dedicated ministry and leadership among us, and wish him all the very best for his health and new ministry at the Vatican. †