

ISSUE 106 - APRIL 2021

St Pat's Matters

A QUARTERLY MAGAZINE OF
ST PATRICK'S CATHEDRAL PARRAMATTA



*Welcome
to our new Dean*

Editorial

Big stories feature in this issue since our last connection with readers back in February.

First BIG STORY — the Good News of Easter reverberating, not only throughout our cathedral parish, but in all Christian communities, world-wide:

JESUS IS RISEN! ALLELUIA!

So naturally there's an in-depth coverage of Holy Week's liturgies culminating in celebrating the Risen Christ as our Light and Life. There was rejoicing too for the return to public worship, so long denied our faith community.

Another BIG story: We hear from the new Dean of St Patrick's Cathedral, touch on his installation and also learn some interesting facts about him. Already, he has proven to be very pastorally-minded and most approachable.

The passing of Bishop Heather, foundation Bishop of Parramatta Diocese, was yet another BIG story. The article touches on his Requiem Mass and excerpts from tributes for this remarkable and humble man.

The Red Mass, deserves to be named BIG for the number of members of the legal fraternity and politicians who came; their presence acknowledging how Judeo Christian principles have invaluable shaped our justice system.

Judith Dunn's regular historical articles always display how BIG and extensive her knowledge is; in this issue she writes about the Benedictine Monastery, Rydalmere.

Phil Russo is BIG on social justice issues. Read his article about 'a significant aboriginal woman' to discover her identity.

Be delighted by Pat Batistic's praise of St Pat's Cathedral community; applaud Modern Mary's insightful article as well as the group of friends who prayed together in Lent.

And take a walk into St Pat's past with Dr Joseph Malouf, whose family became parishioners way back in 1934. Can any other parishioner beat that record?

M. Polizzi

Priestly Matters

WELCOME TO FR ROBERT RIEDLING
NEW DEAN OF ST PAT'S CATHEDRAL



Fr Robert's role as Dean and Administrator of the Cathedral began officially on March 1st 2021.

His first message to parishioners was via the bulletin for the Third Sunday of Lent Year B. (see below)

He began by giving a brief glimpse into his life, before continuing in a pastoral vein, focusing on how we need to interpret the Gospel message for this particular Sunday.

His desire to serve and journey with us continuing to build God's Kingdom on the foundations of our forebears augurs well for a fruitful pastoral relationship between our new Dean and the people of the Cathedral Parish.

That I am appointed to this cathedral with St Patrick as its patron is significant for me. Though, to the best of my knowledge, I have not a drop of Irish blood in me (to my detriment, of course!), St Patrick has played a significant role in my faith journey.

Back in 1997, I was baptised, confirmed, and received Eucharist for the first time in St Patrick's, Blacktown, and not long after that started formation for the priesthood at the Seminary of the Good Shepherd at Homebush which was, of course, the seminary built on the historic foundation of St Patrick's Seminary, Manly after its closure.

In June 2005, at the end of my formation, I was ordained priest here at St Patrick's Cathedral. During my time in England over the past few years, I served at St Patrick's Church, Langley Moor in County Durham, and now I find myself once more in the hands of the great St Patrick here amongst you. For someone whose ancestry is primarily English and German, it seems St Patrick has an inexplicable interest in me!

We may not encounter St Patrick in the Gospel this weekend, but we certainly have no doubts about who occupies centre stage: Jesus. In this very familiar incident of the cleansing of the Temple, Jesus essentially tells us that the new Temple will be his Body, the Church. **Worship can take place anywhere, but it will always be amongst the faithful, a body united in its love for God and one another.**

Does this mean that the buildings in which we gather, such as this beautiful cathedral, are irrelevant? By no means. We must be vigilant however, that our emphasis is not solely on the beauty of the building or the liturgy, but the beauty of our actions which follow as we leave this place of worship. Lent helps us focus on how well, or otherwise, we are doing in this regard and I would like to think that together we will continue to work towards ensuring that our faith bears fruit for our community and beyond.

I want to thank the Cathedral staff and those parishioners I have met over the past couple of weeks who have welcomed me here to St Patrick's so warmly. I want to acknowledge too, the hard work and skilled leadership of Fr Peter Williams VG who took on the role of Dean and Administrator over the past eight months until my recent arrival. Thank you also to Fr Chris, Fr Chadi and Deacon Rod, as well as the dedicated parish team during this time, marked undoubtedly by some anxiety at the prospect of a new arrival.

.... I look forward to serving you and journeying alongside you so that we can continue to build God's kingdom on the foundations laid by so many people of faith here at St Patrick's over the past couple of hundred years in Australia's "Cradle of Catholicism". St Patrick, pray for us.

DURHAM'S LOSS, PARRAMATTA'S GAIN

Farewell from Fr. Colm Hayden, Parish of Durham Martyrs- 29th January, 2021

Sadly, Fr Robert Riedling has returned home to Australia this week. His decision to return had to be made quickly in view of the special flights laid on by the Australian government to repatriate Australian citizens abroad in this present pandemic. Fr. Robert has been a great support to me this past year whilst residing in St. Bede's Presbytery. His contribution to the parish of St. Patrick's in Langley Moor has been immense. We wish him well. His parents will be delighted to have him home.

St Pat's has a new Dean



The Assembly at 11am Mass on 21st March, the Fifth Sunday of Lent, witnessed an historic happening: Bishop Vincent formally installing Fr Robert Riedling as Dean and Administrator of St Patrick's Cathedral, with Fr Robert promising publicly, *'I pledge to give my all in your service. Let us build God's kingdom together here in Parramatta.'*



At the conclusion of his homily Bishop Vincent said, *'Today, we offer our prayers for the ministry of Fr Robert Riedling as the new Dean and Administrator of the Cathedral. St Patrick's is pre-eminently the chief mission of its bishop and therefore together we will implement a vision of a mother Church that is prayerful, missionary, prophetic, inclusive, collaborative and oriented towards an ecclesiology of the People of God.'*

Fr Robert officially began his appointment at St Pat's on 1st March, so was here for Bishop Bede Heather's Requiem Mass on March 4th. His 'getting here' to take up his new role was challenging and memorable: homeward bound fresh from studies at the eminent theological faculty of Durham University in England, he had to quarantine in Darwin, because of COVID 19 regulations, before arriving in Sydney! (Fr Robert was abroad for about 5 years!)

The plan for a double-edged al fresco celebration — for St Patrick's Day and Fr Robert's installation — was curtailed by the unbelievable deluge swamping the whole of Sydney. Instead, a welcoming Morning Tea in the Cloister Function Room was substituted.

Despite the 'vile' weather conditions it was affirming that after Mass, many people took the opportunity to meet the new Dean in a socially relaxed atmosphere and get to know him. And judging by this image of Fr Robert, immersed in conversation with a family, it's obvious that connecting with parishioners outside of Mass is important to him.



MORE INTERESTING READING ABOUT OUR NEW DEAN

Fr Robert's ministry has included

- Assistant Priest at Our Lady Queen of Peace, Greystanes, June 2005 – February 2009.
- Administrator, then Parish Priest of St Michael's, Blacktown South, 2009 - May 2012.
- Parish Priest of Padre Pio Parish, Glenmore Park, May 2012 - September 2015)
- Pastoral Director of the Seminary of the Holy Spirit, Parramatta, for a few months in 2015.
- And during his study sabbatical in Durham, Fr Robert ministered at St Patrick's Catholic Church, Langley Moor. When interviewed by Jordan Grantham in November 2017 for *Catholic Outlook*, he commented, *"It's a very different dynamic compared to Parramatta Diocese. Everyone goes to the one Mass and knows each other."*

When introducing himself as a Foundation Governor of the parish school in Langley Moor, he shared the following information:

"I am from a small family, having just one older brother. My parents and brother immigrated to Australia from England in 1964 and I was born four years later. After finishing school in 1985 I attended Sydney University and graduated as a primary school teacher in 1991.

After working in the civil service for a few years I then taught at a state primary school for four years. Not raised as a Catholic, I came to the faith through the RCIA process, baptised in 1997 before entering the Good Shepherd Seminary in Sydney in 1999 and being ordained as a priest in June 2005 in St Patrick's Cathedral, Parramatta.

I have never regretted my decision to become a Catholic and to enter the priesthood. I love being in a parish and serving the people of God in whatever way I can and hope to serve with good effect as a foundation governor for St Patrick's School."

In an interview with Catholic Outlook following his ordination, Fr Robert confided, ***"I feel the Spirit works in us most noticeably when we believe ourselves to be furthest from God.***

One day, not long after leaving university, quite unexpectedly, I felt God's loving presence and knew that God was a reality."

"This happened without any prompting on my part and I knelt in prayer for the first time."

FORMER DEANS OF THE CATHEDRAL

Dean Brian Larkey 1976-1991

Dean John Boyle 1991-2000

Dean Kevin Walsh 2000-2004

Dean Peter Williams 2004-2006

Dean Wim Hoekstra 2006-2012

Rev John McSweeney 2012-2014

Very Rev Fr Robert Bossini 2014-2020

Very Rev Peter Williams 2020-(Feb)2021



Vale Bishop Bede Heather

7 DECEMBER 1928 - 25 FEBRUARY 2021



Bishop Bede served the Diocese of Parramatta from 19 May 1986 until 10 July 1997.

In his retirement, he lived on the Central Coast of NSW. He passed away on 25 February 2021 at the age of 92.

Bishop Bede did not want to be buried from this great cathedral....in his humility he wanted to go from a more humble place, a simple, ordinary, parish church with a funeral presided over, not by a bishop, but by a simple, ordinary priest. That's why he chose me. " (Rev Monsignor John Boyle in his homily.)

But this did not eventuate. Instead, on 4th March, 2021, clergy and faithful, family and friends gathered at St Patrick's Cathedral for the Mass of Christian Burial to respectfully farewell Most Rev Bede Heather, the foundation bishop of Parramatta Diocese formally installed on 19th May 1986. His vision and leadership is a legacy that has seen Parramatta evolve into a vibrant diocese, now comprising 47 parishes.

Bishop Vincent Long OFM Conv, presided over the Mass, with Rev Monsignor John Boyle, a close friend, the Principal Celebrant, as Bishop Bede had wished.

Present to pay their respects were Emeritus Bishop Most Rev Peter Ingham of Wollongong Diocese, Emeritus Bishop Most Rev David Walker DD of Broken Bay Diocese, Auxiliary Bishop of Sydney Archdiocese, Most Rev Terry Brady DD VG EV; and Bishop of Bathurst Most Rev Michael McKenna. (Archbishop of Sydney, Anthony Fisher OP, third bishop of Parramatta, had concelebrated a Vigil Mass the previous evening at St Michael's Church, Baulkham Hills.) — along with a line of priests also there to say farewell.

Monsignor Boyle spoke in great detail about Bishop Bede's character in his homily, (which to be fully appreciated must be read in its entirety.) He pointed out that "Bede was at home with people of faith and those of no professed faith, with anxious agnostics and angry atheists."



He spoke of Bede's preference to practice the fundamental Christian mandate of forgiving each other as soon as a quarrel begins, his openness to forgiving people who had failed — like the arsonist responsible for burning down the Cathedral in 1996. He mentioned the simple wooden cross Bishop Bede wore around his neck as another sign of his utter humility.

Mons Boyle highlighted just some of Bishop Bede's remarkable achievements — setting up a Marriage Tribunal, a Confraternity of Christian Doctrine, Finance Committee, Centacare and a Diocesan Catholic Education Office; the building of The Priests' House of Prayer East Kurrajong; his inclusiveness meant he welcomed priests born overseas and started the annual meetings of Anglican and Catholic clergy that lead to the inaugural annual law service to mark the beginning of the law term; he set up the Parramatta Pastoral Institute at Blacktown to provide spiritual and theological formation for lay persons; following the International Year for Handicapped Persons in 1982, he began a professional outreach to handicapped persons; his special interest in the indigenous population in the Diocese led to the setting up of the Aboriginal Catholic Ministry; other initiatives included single parents' accommodation, HIV Aids ministry, and as Chairman of the Board of Mount Druitt Hospital he established a stand-alone palliative care facility at Mount Druitt.

Leona Sweeney, a very close friend of Bishop Bede gave a succinct but emotional eulogy:

"I begin with a quote from Cardinal Carlo Maria Martini:

The word of God is simple and it seeks out as its companion a heart that will listen.

Bede's love for God was paramount. Throughout his life he nurtured and enriched this love through study of, and attention to, the Sacred Scriptures. The more Bede's love for God grew, the more it radiated out to whomever he encountered: a love built on compassion, forgiveness, hospitality, trust and understanding.

*At his 90th birthday celebrations, Bede made a reference to Revelations 11:4 when he said, "I just hope that when I close my eyes for the last time there will be a vision of light and two olive trees: one on the right and one on the left. Then I shall know that all will be well." ***

"Thank you Bede, my dear friend. I am indeed a better person for knowing and loving you."



****** Mons Boyle mentioned in his homily that quote was the significance of the olive trees either side of the ambo, the place from where the Scriptures are proclaimed.

And only two weeks before his death Bishop Bede, ever a scripture scholar, published twenty-nine pages of notes on the Book of Revelation, ending with Maranatha, "Come Lord".

Tributes for Bishop Heather came from the highest to the lowest quarters. Excerpts shared here affirming for those who knew him, his true measure, and revealing to those who did not know him, a humble shepherd whose gaze was ever fixed on his Creator.

From Fr Rod Bower, Anglican Archdeacon for Justice in Newcastle Diocese read at Bishop Bede's Vigil Mass at St Michael's Baulkham Hills, Wednesday, 3rd March 2021.

♦ Our presence tonight pays tribute to a family member, a friend, a scholar and pastor.

♦ our Bede's love of the Creator was made manifest in his love of neighbour, whether that be the closest of friend or a casual acquaintance. Bede's manner always exuded quiet gentle decency, kindness and care. There was something about his presence that somehow raised the bar on our own way of being. When I was with him, I wanted to be just a little less judgemental, and just a little more forgiving and understanding.

♦ I first became aware of Bede Heather over 40 years ago through a mutual friend. For me, in those days, Bishops were remote and foreboding figures, my friend Col would speak of this bishop who insisted that you "call me Bede". Twenty years later, I met Bede and saw what Col saw; a friend.

♦ Bede was a true embodiment of the Second Vatican Council. This embodiment took form for Bede most manifestly in the ecumenical movement, formally in dialogue with the Baptist Church, and informally across the denominations. In retirement on the Central Coast, Bede was determined not only to believe in ecumenism, but to practise it. So, it would be one Sunday in the Catholic Church, the next in the Uniting Church, and another with the Anglicans. He was an active participant in, and supporter of, ecumenism in the local church, attending and contributing to various ecumenical study groups.

♦ He was a passionate biblical scholar with the rare gift of being able to translate deep scriptural truths into a form that was food for everyone's soul.

♦ I want to give Bede the last word, and these are literally some of the last words he wrote, only days ago, in his study on Revelation.

"The Day of the Lord is actually every day in which we are challenged to live by faith. The second coming is to me, now, in love and faithfulness. When I pray 'Maranatha, Come Lord', I am not asking that he come in some distant age when the earth as we know it is dissolving, but that he come now in truth and love."



The following day, Fr Rod Bower's placing of Bishop Heather's breviary on his casket, was an example of his 'legendary' efforts at ecumenism.

Fr Peter Williams wrote in the Sunday Bulletin 28th February:

Bishop Vincent and I had the privilege of visiting Bishop Bede last Sunday afternoon after the Rite of Election and he was very lucid and communicative and reflected on his long life and the many blessings he had received from God. He said to me: "I have had a wonderful life and the experience of teaching Scripture in Africa was one of the highlights." In terms of preparing for a Christian death his attitude and demeanour reflected everything you would hope for a person of faith. I commented to Bishop Vincent driving back to Parramatta that I would hope to have the same disposition when the time comes to leave this earth and return to God.

Rest in Peace Bishop Bede and thank you for all you did in establishing what is now the flourishing Diocese of Parramatta.

Bishop Vincent spoke of being inspired by Bishop Bede's simplicity, a leadership style that was "prophetic", and the demonstration of his strong faith: "I asked him if he had a spiritual director," said Bishop Vincent of one of his visits to Bishop Bede. "He pointed to the Bible and said, 'That is my spiritual director.'"

Peter Downie, Bishop Bede's nephew, who proclaimed the first reading, echoed other people's impression of his uncle as a man living a life of simple humanity, always ready to mentor those in need, someone to whom people could bring their doubts and fears and find acceptance. He also remembered his uncle humbly helping cleaning up after a meal and serving coffee and how he travelled across the state visiting prisoners, and in retirement content to live simply and worship in community with others.

At the end of Mass, Bishop Vincent Long read Pope Francis' message of condolence in which he recalled Bishop Bede's years of service to the Church in Parramatta, particularly his concern for educating the young, His Holiness commended his soul to the mercy of Almighty God and to all who mourn Bishop Heather's passing he imparted his Apostolic Blessing as a pledge of consolation and strength in the Risen Lord.



Fittingly, the priests paid homage to Bishop Heather upon entering for Mass and then later, in the forecourt, stood in a long line singing the "Salve Regina" as his casket was placed in the hearse and sprinkled with holy water.

A moving farewell to a faithful Shepherd.

Down Memory Lane



Thanks to Terry O'Brien, through his photos, we have a brief glimpse at just one of the events that took place in the days of upheaval and distress that followed the destruction of our beloved St Patrick's Cathedral in February, 1996.

Terry's photos captures a Mass celebrated in the old Parish Hall post fire, which the Governor General Sir William Deane and Lady Deane attended as a sign of solidarity, sharing in parishioners' grief at the tragedy that had befallen them.

Note the presence of Fr John Boyle, who served as Dean of the Cathedral for about 6 years under Bishop Heather. So because of their long association it should come as no surprise that he chose Fr John to celebrate his Requiem Mass.

At that distressing time, parishioners drew comfort from Bishop Heather's promise that **'a new St Patrick's will rise from these ashes.'** And it has!

Editor's Note

I can send a copy of Fr John Boyle's homily delivered at Bishop Heather's Requiem Mass to anyone interested.
Via email: balm5@bigpond.com
People without email, can contact me on 9630 4019 and I will post a copy to you.

HOLY WEEK



Journeying with Jesus to the Cross

How blessed were we to be released from the constraints of COVID in time to celebrate Holy Week, the most important and sacred week of the Church's liturgical calendar.

PALM SUNDAY: Jesus' triumphant entry into Jerusalem would lead to betrayal, denial, passion, death, but ultimately to GLORIOUS RESURRECTION!



People gathered in the Cloister for the reading of the Gospel by Deacon Pirotta, blessing of the palms by Fr Peter Williams before processing into the Cathedral for 11am Mass.



Despite the solemnity of the occasion, everyone was buoyed by being able to gather and worship in community.



Fr Peter urged us not to be like the fickle crowd, who welcomed Jesus into Jerusalem as their King, only to later betray him, sending Him to the cross. Rather to remain faithful to Him throughout all the tribulations of our earthly existence.

Holy Week Liturgies directing our focus to Jesus

Tenebrae and Chrism Mass — two traditional, uplifting liturgies one should aim to experience.



The Office of Tenebrae has been part of Holy Week's ceremonies at the Cathedral for six years or so, excepting last year when the pandemic 'cancelled' its performance.

This centuries old, sacred monastic ritual takes place on the Monday of Holy Week. **Tenebrae**, latin for darkness or shadows, was applied to the night and early morning services of the last three days of Holy Week. In medieval times it came to be anticipated on the preceding evenings.

Bishop Vincent, Presider, Clergy-in-Choir, (Fr Robert Riedling, Dean of the Cathedral, Fr Peter Williams, Vicar General), Deacon Roderick Pirotta, Fr Chris del Rosario, Assistant Priest, as MC, Acolytes, Servers, Seminarians, and the Cathedral Schola all formed part of the solemn entrance procession.



The Cathedral Schola led the Assembly in singing. In addition to the psalms and readings, Lamentations from Jeremiah were chanted three times, each being followed by a responsory.

A most absorbing feature is the gradual extinguishing of the fourteen candles on the Tenebrae, until only the candle, symbolizing the Lord, remained.

When the Christ Light was processed from the Cathedral, all present, for a brief time, remained in silence and darkness, to reflect upon the mystery of Christ's death and the apparent victory of darkness and evil in our lives.

But the sudden, loud noise (strepitus), symbolising the earthquake at Christ's Resurrection, broke the silence. The Christ Light was then returned and restored atop the Tenebrae hearse.

All prayed briefly by its light before departing in silence.



Chrism Mass



After the hiatus of 2020, due to COVID, priests and people from all parishes of Parramatta Diocese, were drawn to the Cathedral for the celebration of the annual Chrism Mass on March 31st.

Three elements are unique to celebration of the Chrism Mass.

Firstly, the priests processing in and reverently kissing the Altar would later renew their Priestly Promises to Bishop Vincent; one being the resolution *'to be faithful stewards of the mysteries of God in the Holy Eucharist and to discharge faithfully the sacred office of teaching following Christ.....not seeking any gain, but moved only by zeal for souls.'*



The Bishop then exhorted the Faithful to pray for our priests and for him, that they would always stay true to following the Lord, in their ministry as shepherds and servants of all.

Secondly is the Blessing of the Oils and Consecration of the Chrism. The oils to be used in all parishes for celebrating the Sacraments were processed to the Bishop, (and his presbyters), — Oils of the Sick and of Catechumens for blessing; then the Sacred Chrism, used for anointing in Baptism and Priesthood, to be blessed and consecrated.



Sadly this year, at the end of Mass, we did not witness the grand sight of the third element, the Distribution of the Holy Oils to priests and parish representatives by the Bishop for their parish communities. COVID restrictions meant distribution was undertaken al fresco in the Cloister.

No long line of priests and people extending into the Blessed Sacrament Chapel.

Maybe next year!



THE SACRED PASCHAL TRIDUUM

begins on Holy Thursday with the Mass of the Lord's Supper, and recalls the passion, death, burial and resurrection of Jesus.

THE TRIDUUM'S PINNACLE IS THE EASTER VIGIL

IT CONCLUDES WITH EVENING PRAYER ON EASTER SUNDAY.

HOLY THURSDAY SOLEMN EVENING MASS OF THE LORD'S SUPPER

This is the first of the three liturgies of the Triduum. It focus is on three important actions of Jesus. And we who profess belief in Him, His Mission and the Catholic Faith, must accept as a fundamental truth, His being sent by God, The Father.

THE 'MANDATUM' The Great Commandment.

"Love one another as I have loved you"

A true disciple aspires to follow Jesus' directive unconditionally.



Before their last supper together, the Apostles are stunned when Jesus, their Master, assumes the role of a lowly servant by humbly washing their feet.

His action speaks wordlessly of His call, to them then, and to us today, that to be His followers involves humble, loving service in all facets of our lives. Bishop Vincent, emulated Jesus' loving action by washing the feet of three men and three women, thus reinforcing what Jesus expects of all who say they are His followers—to always be ready to genuinely help others.

THE INSTITUTION OF THE EUCHARIST AND PRIESTHOOD



At their final meal together, Jesus makes the Apostles sharers in His Passover: As a pledge of His love, He offers the bread and wine as *'my body given up for you'* and *'my blood poured out for you'*, entreating them to ***'do this in memory of me'***.

Thus through the priesthood, we will receive Jesus as the eucharistic meal to sustain us on our earthly journey. And so at the celebration of the Eucharist we proclaim,

"Whenever we eat this bread and drink this cup, we proclaim your death O Lord until you come in glory."

(The "Breaking of the Bread" was the first name given to the Mass. The Eucharist is the Easter Sacrament. Christ is not just a memory. He lives in our very midst and awaits our invitation to come into our lives. As with those two disciples on the road to Emmaus, even a study of the Scriptures is not enough to convert us. It was the Mass that opened their eyes, for in the Mass Christ is fully present. Ideas do not change our lives. People change our lives. Mgr Graham Schmitzer)

PROCESSION TO THE ALTAR OF REPOSE.



At the end of Mass, the Blessed Sacrament was placed in the ciborium for removal to the Altar of Repose, being constantly incensed as Bishop Vincent carried it from the Cathedral to the Cloister. The Choir led the Faithful, in the hymn, *"Sing my tongue the Saviour's glory"* and then the beautiful hymn, *Tantum ergo* as the Blessed Sacrament was reposed on the Altar.



THE ALTAR OF REPOSE:

TIME to WATCH and PRAY



And, as Jesus had pleaded with the Apostles in the Garden of Gethsemane to "stay awake and pray" so we were urged to do likewise; to pray and share in His Agony, contemplating His impending death on a cross, the supreme sacrifice He made for our salvation.

The Assembly was encouraged to spend time in Adoration and prayer before the Blessed Sacrament, some choosing to stay for Compline (Night Prayer) at 10:45pm. ✠

GOOD FRIDAY *The Cross of Christ contains all the love of God, His immeasurable mercy.*

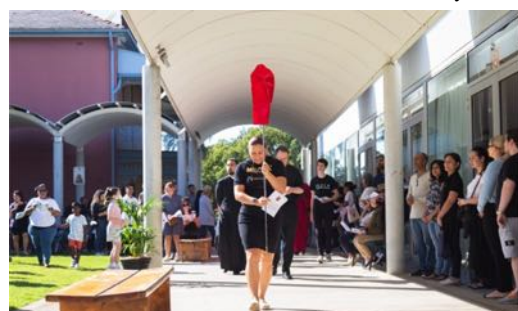


To make up for last year's COVID ban, people came in droves to the Cloister to walk with Jesus to the cross and the tomb. Fr Riedling chose the version used, with Credo Youth reading the Scripture passages, and Fr Riedling the Meditations. Each station ending with the people's simple prayer:

Lord Jesus, help us walk in your steps.

This liturgy's procedure was more informal than in previous years: some people sat on chairs around the cloister, others stood; while yet others chose to follow the Cross bearer to each station.

If you did not attend the Stations of the Cross on Good Friday, make sure you pick up a copy of the booklet used from the Office. It is highly worth while for use in private devotion and meditation.



SOLEMN COMMEMORATION OF THE LORD'S PASSION:

In total silence the 3pm service began. Bishop Vincent and ministers processed into the cathedral, over-flowing with hushed mourners, to reverence the Altar; the Bishop prostrated himself in total submission to the power and grace of the sacrifice of Jesus Christ.



The Passion according to St John was sung in traditional Gregorian chant tone; Fr Chris taking Christ's part, Bernard Kirkpatrick that of the Narrator.



and the Assembly, the crowd.

VENERATION of the CROSS



Three times the Responsory, **'Behold the wood of the Cross on which hung the Saviour of the world.'** was intoned as the Cross, processed in by Deacon Pirotta was slowly unveiled.

Simultaneously, the veil was raised to reveal Christ crucified on the Cathedral's crucifix.



The clergy were first to reverence the Cross. Then the Faithful of all ages, edged silently, slowly forward in lines to reverence one of the four crosses either side of the altar.



COVID regulations dictated that people venerated the cross by either genuflection or bowing; kissing or touching was prohibited.

Finally the reserved Sacrament was brought in procession from the Tabernacle for Holy Communion.

The always intensely emotive commemoration of Christ's Passion ended as it began — in silence.

We do know that his descent resulted in his resurrection. He went away so he could return. He went away so we didn't have to follow the path of death. He went away so that we could return from our sinful ways. Matthew Ockinga

THE EASTER VIGIL:

The SERVICE of LIGHT:

The Faithful assembled in the Cloister around the fire, which was blessed by Bishop Vincent and from which the Paschal Candle would be lit.

Beforehand the Bishop cut a cross in the candle, traced the Greek letters 'alpha' above the cross and 'omega' below and 2021 between the arms of the cross,

finally inserting five grains of incense representing the wounds of Christ.

Lighting the candle from the new fire, the Bishop prayed,

***May the Light of Christ rising in glory
dispel the darkness of our hearts and minds.***



The Paschal (Easter) Candle was processed into the Cathedral, where the Assembly's candles were lit from its flame, passed on from one to another.



The Exsultet, the Easter Proclamation, this year was sung by Deacon Pirotta. It invokes God's blessing, traces the salvation history of His people, praises the candle as a burnt sacrifice and presents Christ as the Morning Star. Always stirring!

The LITURGY of the WORD:

Four Old Testament readings were proclaimed — Genesis, Exodus, Isaiah and Ezekiel — in darkness, before the Cathedral was illuminated for the joyful rendition of the Gloria, reading of the Epistle from Paul's letter to the Romans (6:3-11) and the Holy Gospel from Mark (16:1-7).

CELEBRATION of CHRISTIAN INITIATION

As the Litany of Saints was chanted, the three Catechumens, **Dylan, Joel and Susioni** were led in procession to the Baptistry. As the Bishop prayed, Deacon Pirotta lowered the Paschal Candle into the font three times, thus the water became blessed.

Beginning of Initiation: The Candidates renounce sin and make their Profession of Faith



Walking through the font, each knelt before the Bishop to receive the **Sacrament of Baptism**.



**CHRIST
OUR LIGHT
THANKS
BE TO
GOD**

Pinnacle of the Triduum

Welcome Neophytes



Then after the Assembly had renounced sin and renewed their Baptismal Promises, they were sprinkled with holy water by Bishop Vincent.



Next, clothed in white garments, signifying life in Christ, the newly baptized, the choir, ministers and Bishop all processed into the Cathedral, where the Godparents, of Susioni, Joel and Dylan, — Eddie, Natalie and Kathryn, presented each with a Baptismal Candle, which each had lit from the flame of the Paschal Candle.



Initiation continued with the second Sacrament, — **Confirmation**, — being conferred on all three by the Bishop: firstly with the **Laying on of Hands**, then **Anointing with Chrism**, as he said,

“Be sealed with the gift of the Holy Spirit. Peace be with you.”



LITURGY of THE EUCHARIST:



Prior to Assembly coming forward to receive Holy Communion, Joel, Dylan, and Susioni received The Holy Eucharist for the first time.

With this third Sacrament, they are now fully initiated into the Catholic Faith.

Neophytes, St Pat's Community shares in your joy.

Following the Easter Vigil Mass, people were invited to the hall to join the Neophytes in celebrating this significant milestone in their lives.



Dylan, Susioni and Joel, seen with Deacon Rod, the RCIA Coordinator, cutting their celebrating cake, are known as **Neophytes** because they have embraced the Catholic Faith.



Each received a certificate, from Bishop Vincent, acknowledging their initiation, (Susioni poses with her certificate with the Bishop). Then Deacon Rod presented them with a gift pack containing a Bible and a Rosary and other religious items.



In conclusion:

- About the Vigil Mass: how wonderful to witness the Cathedral 'packed to the rafters' and overflowing into the Blessed Sacrament Chapel for the occasion! That sight alone helped salve the painful memories of how last year COVID-19 closed churches, forbidding our gathering for public worship. (Indeed all the ceremonies of Holy Week experienced crowds coming to worship in community.)

- Preparation for Holy Week's liturgies was no mean feat and their success was achieved by dedication and attention to detail on so many fronts: from our clergy, the deacon, the director of music and choir, all those who served as readers or at the altar, collectors and office staff. Then there were those working behind the scenes, so to speak: they cut and delivered palm fronds, decorated the Baptismal Font, made cakes and sandwiches and helped at the Vigil Supper. **Thanks to you all!**



Originating in Europe during the High Middle Ages, the Red Mass is so-called because of the red vestments traditionally worn symbolising the tongues of fire (the Holy Spirit) that descended on the Apostles at Pentecost.

Marking the beginning of the Legal Year, this Mass is celebrated in thanksgiving for the work of those who serve the law. It is also an opportunity for politicians and members of the legal fraternity to reaffirm their commitment to justice and faith.

More than ever in today's ever increasingly secular society it was assuring to see those who create laws and those who uphold them gather in solidarity at St Patrick's Cathedral for this Mass, to reflect on the importance of maintaining Christian values in the legal tradition.

Bishop Vincent Long, the principal celebrant, stated at the beginning of Mass that it is always appropriate to seek God's blessing on those entrusted with the administration of justice, assuring the representatives present, *"we pray for you and for all who have dedicated themselves to the promotion of the common good of society and the protection of human dignity."*

He also exhorted them to be encouraged by the courage of St Thomas More, the patron saint of statesmen and politicians, who was prepared to die for standing up for what was right.

In his homily, Fr Peter Williams, Vicar General & Moderator of the Curia and Dean of the Cathedral, presented Jesus as our supreme standard of righteousness; reminding those in the legal profession that they are called to "do justice" as outlined in the New Testament, guided and informed by the Holy Spirit.

The 'success' of the 2021 Red Mass, was due to the collaborative organization by the Diocese of Parramatta, St Patrick's Cathedral Parish, the St Thomas More Society and the Parramatta and District Regional Law Society.

At the conclusion of Mass, people were invited to avail themselves of refreshments on offer in the Cathedral Function Room.

Last year's Red Mass just escaped being affected by the COVID curse, whereas for this year's celebration its continuing presence meant abiding by the rule of social distancing and compulsory wearing of face masks.



Attendees, undeterred by these restrictions, participated wholeheartedly in the Mass, their presence a witness to the importance they place in keeping God in the centre of the legal/judicial and government systems.



SAINT THOMAS MORE: AN IDEAL ROLE MODEL

for Statesmen, Politicians and Lawyers



He was the first lay Chancellor of England, succeeding Cardinal Wolsey.

In his professional life, he combined law and politics.

In 1496: he was admitted to Lincoln's Inn.

In 1510 became Under-Sheriff of London and was elected to Parliament;

In 1517, became a member of the King Henry VIII's Council.

In 1523 elected Speaker of the House of

Commons.

In 1525 appointed Chancellor of the Duchy of Lancaster.

In 1534, arrested and imprisoned for refusing to take an oath to the Act of Succession, following Henry VIII's divorce from Catherine of Aragon, and marriage to Anne Boleyn. He also refused to take an oath acknowledging Henry VIII as head of the Church in England. At the time, More was silent as to why he refused to take these oaths.

However, More had made clear earlier in less controversial circumstances, each citizen is required to obey the law, but no one is bound to swear that every law is well-made.

More was condemned to death and beheaded in 1535, following a trial notable for its lack of natural justice. It is also famous for making it clear that he bore Henry no ill will, forgiving his enemies, dying rather than doing what his informed conscience told him was wrong.

In 1935 Thomas More was canonised, and in 2000 was proclaimed Patron Saint of Statesmen, Politicians and Lawyers by Pope St John Paul II. His Feast day is 22nd June.

It is most appropriate that his statue stands in The Speaker's Garden at Parliament House in Sydney.

One of St Thomas More's most famous quotes:

I die the king's faithful servant, but God's first.

Addressing the Assembly at the end of Mass, Michael McAuley, President of the St Thomas More Society, highlighted the early faith traditions and how they influence justice today.



"There are three components:

- ◆ The first component is respect for each and every individual, regardless of their personal characteristics.
- ◆ The second component is respect for the common good.
- ◆ The third component is respect for law – that everyone is bound by the rule of law.

Tonight, when we celebrate the Red Mass, we are celebrating not only these things, but also the work of ordinary lawyers who are doing their work professionally, with their door open, not only to the rich and powerful and famous but also to those who are not rich, not powerful and not famous."

Steve McAuley, Principal Solicitor at McAuley Hawach Lawyers and Committee Member of the Parramatta & District Regional Law Society, stated emphatically,



"For lawyers, our response in faith is to be the best lawyer we can be, to offer our work to God, and help those around us. We are all weak, and need God's help, which he offers us continually through his Church."



NSW Opposition Leader, Jodi McKay joined with the legal profession at the Mass to affirm her belief that faith plays an important role in law-making and the justice system

She told *Catholic Outlook* "My Christian values guide me in my life inside and outside of politics," she said. "Values of love, respect, hope and justice are fundamental and I think in many ways they not only reflect the values of our faith but of our broader community."

Of St Thomas More, she commented, "I think he is a very fitting patron saint for politicians and lawyers alike. He was a man of the greatest integrity and a man whose faith came first.

Dr Hugh McDermott, his wife, and two of his daughters with Bishop Vincent



Dr McDermott, Member for Prospect, stated earlier, "As a Catholic, I always take the considerations of my community in my actions in the NSW Parliament,"

◀ This document is a community recognition statement about the Red Mass, Parramatta, by Dr McDermott, tabled in the Legislative Assembly Hansard 17th February, 2021.

It reads: Recently my family and I attended the Red Mass at St Patrick's Cathedral, Parramatta. The Red Mass is an important tradition in the Catholic Church that has been celebrated since the 12th Century. The Red



Mass brings together the members of the legal profession and judiciary annually to reflect and pray ahead of the opening of the legal year. This year was the 90th year that the Mass has been held at the Sydney Archdiocese and it was a privilege for my family to complete the Offertory.

I have been a part of the Red Mass for many years and it's always good to connect with colleagues — past and present. I'd like to acknowledge the St Thomas More Society for organizing the successful event. I'd also like to thank Bishop Vincent Long for celebrating the Mass. Saint Thomas More set the standard for the conduct of the legal profession as they seek the truth, justice and defence of the innocent. He is an inspiration for many around the world and I know my colleagues in the Parliament of New South Wales as well as in the legal profession take solace from his example.

This year's impressive guest list for the Red Mass encompassed a wide range of professions, from members of State Parliament and local government, judges, barristers, solicitors, lawyers, representatives of the NSW Law Society, NSW Bar Assn, Australian Human Rights Commission, Workers Compensation Commission, NSW Civil and Administrative Tribunal, Department of Defence, University Deans of Law.

Each year more high profile/distinguished people are readily accepting the invitation to attend the annual Red Mass here at St Patrick's Cathedral, as it becomes more widely recognized in professional circles as a prominent event.

Blessed are they who act justly, Who always do what is right. PSALM 106:3



Thank God for dedicated people like **JUDITH DUNN OAM FPDHS!** Judith's in-depth article has yet again opened our eyes to the history of the Catholic Church here in Western Sydney, this time concentrating on all that transpired from Bishop Bede Polding's vision of establishing Benedictine monasteries and schools.

Readers will surely be impressed by the tenacity of these religious in the face of so many challenges. Through their perseverance, today we are able to avail ourselves of Benedictine spirituality, visiting the monks at Arcadia and the nuns at Jamberoo. Blessings!

History & Heritage matter

THE BENEDICTINE MONASTERY, RYDALMERE

The vision of Bishop Polding, first Catholic Bishop of Sydney, was to establish Benedictinism in the colony through monasteries and schools. To this end he brought two Benedictine nuns, Dame Magdalen le Clerc and Sister Scholastica Gregory from England as foundresses in February 1848. At first, the Bishop found it difficult to buy a suitable property to build a monastery, but eventually settled on "The Vineyard," Phillip Schaffer's¹ original grant, together with Hannibal Macarthur's² grant on the Parramatta River at present day Rydalmere, extending to Kissing Point Road, totalling 150 acres.



In a letter to Father Heptonstall³, written from Sydney 30 October 1848, he wrote:

"At last the very place was to be had. It was the grand place on the Parramatta River.....The house was built twelve years ago and cost in the first contract £5,600. Much was added afterwards. The entire estate consisting of the house, a range of outhouses, including a large range of buildings in which the family lived formerly, a very fine vineyard of several acres, gardens, a most excellent farmhouse and buildings....The Vineyard now is Subiaco⁴. The estate runs along the side of the river about a mile and a half. A freshwater creek forms the outer boundary⁵.....Plenty of fishing, wild dogs abound, and bandicoots may be found, capitol land for orange trees and vines, grapes and peaches....."

The nuns took possession of their new home on 29 January 1849, continuing there until 1957. Once the monastery was established, five women presented

themselves to the archbishop to join the community, two as choir nuns and three lay sisters. Choir nuns entered with a dowry, were educated women and contributed to the monastery through church music, ecclesiastical embroidery and assisting with the school. Lay sisters took the habit and vows of a religious order but contributed through the manual work of the monastery, cooking, cleaning, washing etc. At first one of the lay sisters, Susannah Diamond, was assigned as a maid/housekeeper and the other, her cousin Margaret Diamond, to Caroline Chisholm's establishment at Parramatta. The third lay sister, Angela Guilfoyle, did not stay in the monastery.

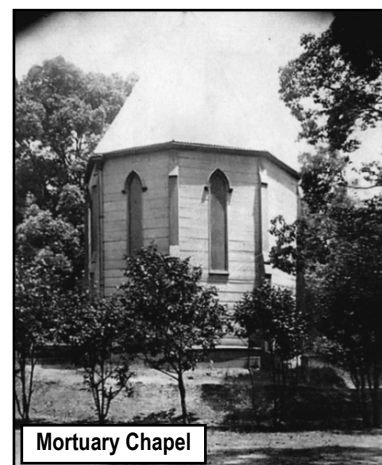
The choir nuns who joined were Sister Benedict Lett and Sr Placida Burrowes, whose poor eyesight prevented her contributing to ecclesiastical embroidery.

Less than a year after taking possession of their new home, the nuns had to choose the site for a cemetery when Mother Scholastica Gregory died of tuberculosis in October 1850. Although Bishop Polding was enthusiastic about the site, it was not such a healthy place. Damp from the river, frequent flooding, plus close confinement of the sisters all may have contributed to the fact a major cause of death was tuberculosis, although the disease was also prevalent at that time in the general community. At one stage the average age of death of the nuns was 36 years.

Work was hard and unrelenting at first as the monastery was in a parlous financial state. Before establishing a school in 1851, the nuns undertook the laundry for the Benedictine monks from St Mary's Cathedral, consisting of altar cloths and the monks' clothing as well as making some of their garments. Brother Jerome, a lay brother from St Mary's Community, laboured at the farm and was the designated "waterman" who twice weekly

rowed the laundry along the Parramatta River from Sydney and the monastery wharf at Rydalmere. This could be up to a five hour row each way, depending on the tide! Bishop Polding had retained much of the use of the land, which became known as Monte Cassino, to support St Mary's Community, the monks went to the farm each year for a holiday. It was known locally as "Bishop's Farm."

When Bishop Davis died in the care of the nuns at Subiaco, a mortuary chapel was erected over the vault which received his remains and which already contained Mother Scholastica's remains.



Eventually there were over 50 burials in their cemetery — one bishop, seven priests, four brothers, workers from the monastery, servants and children who died at the school, and the rest of the number was made up of the nuns.

The Convent of the Presentation School was established in 1851, offering an exclusive education for children of the upper classes of society. It continued until 1920, when competition from other schools and the fact the nuns turned no one away whether they paid or not, led to closure. At this time the community voted to return to an enclosed order.

It was never easy to fund the monastery and with the closure of the school, it was once more in financial difficulties.

Cont'd next page

Prior to World WarII the nuns made 800 altar breads a month on a small primus stove for their own use and that of the local parish. During the war, the United States Army requested regular supplies of altar breads for the Pacific region and the nuns accepted the job, making 32,000 breads for the U.S. Army Chaplains in June 1944 alone. The primus stove had long needed upgrading and new equipment was sourced for them by Monsignor McGovern. After the war several small parcels of land were sold off. Gradually housing and industry crept closer and the monastery became an island in a sea of alienated land.

In 1955 the nuns voted to move to Pennant Hills, selling the property to the Sylvestrine Monks for £25,000 as a novitiate and boys' school. Rheem Aust. had tried to buy the site from the nuns, but they resisted the offer as they wanted it to remain in Benedictine hands. The monks sold the land to Rheem for £85,000, closed the school, and in May

1961 retired to a much quieter site in Arcadia where they remain to this day.

In 1961, amid great opposition, Rheem Aust demolished the beautiful old colonial building, Subiaco, designed by architect John Verge. The site is currently a car park.



Subiaco.

↑ Successive Vineyard owners from Phillip Schaffer added new buildings to the complex from 1800s onwards. These remained after the 'new' vineyard (later called Subiaco) was constructed in 1835, only to be demolished in 1961. Subiaco was photographed by Max Dupain prior to its demolition. (The Golden Decade of Australian Architecture, The Work of John Verge).

The Benedictine nuns currently have a wonderful site at Mountain Road, Jamberoo and are now raised from monastery to the status of a Benedictine Abbey.

References:

J. Dunn *Benedictine Monastery Cemetery, Rydalmere.*
A. Sanderson *The Vineyard*, Abbess Hildegard, Benedictine Abbey, Jamberoo.

Notes:

1. Phillip Schaffer – a free settler who received the second land grant in the colony
2. Hannibal Hawkins Macarthur – nephew to John Macarthur of Elizabeth Farm
3. Father Heptonstall – was the cousin of Bishop Polding
4. Subiaco – a meditation cave near Rome where St Benedict, founder of European Monasticism retired to meditate
5. Orphan School Creek.

Saintly Matters:

Although their Feast Days were celebrated back in March, the reflections about these two saints still resonate.

St Patrick, Patron Saint of our Parish: 17th March, 2021



When we look around the world, we see mass migrations and persecutions of peoples. We also wonder about the state of our society and our political leaders. This time is similar to the time of Patrick. He lived in a time of turmoil in Europe, but also in a time of the Spirit moving.

In the fifth century, we have Saints Patrick, Jerome, Augustine of Hippo, Cyril of Alexandria, and John Chrysostom, and the council of Chalcedon.

It is good to look at St Patrick's time and our own and ask, "where is our focus?" Do we see only the problems that beset our times, or do we, like Patrick, hear God call us and say, **"before I formed you in the womb, I knew you, before you were born, I set you apart."**

Patrick was able to be the instrument to convert Ireland because he had confidence in God and the call placed upon his life. Do we believe that we belong to God, that God wants to use us, and that God can transform society? During this Lent, let us ask for a renewal of faith and confidence in the Holy Spirit's work in our world and focus on what could be rather than the problems we see.

Lord, help us to have confidence in you and your transforming power in our world.

St Joseph 19 March 2021

In the Year of St Joseph 8 Dec. 2020, — 8 Dec. 2021.



Today we celebrate the feast of St Joseph, the quiet achiever of all quiet achievers. If ever men needed a hero and a virtuous role model, it is now, and Mary's faithful husband fits the bill admirably.

He did not shirk responsibility, showed decisiveness and courage when it was needed and was "a man of honour", all without

headlining, grandstanding or stamping his feet in a tantrum.

He had reason to wonder about the deal he had been cut; a wife-to-be who happened to be pregnant unbeknown to him, and a later incident when his 12-year-old son somehow forgot to mention he wasn't catching the same bus as them back home from the temple.

His great virtue, of course, was humility, enough to hear the voice of God and follow it.

The fully-human Saviour needed a good dad with that attribute. We all do

Living Word Daily Reflections
from Catholic Archdiocese of Canberra & Goulburn

In his Apostolic Letter, *Patris corde* (With a Father's Heart), Pope Francis describes Saint Joseph as a beloved father, a tender and loving father, an obedient father, an accepting father; a father who is creatively courageous, a working father, a father in the shadows.

SOCIAL JUSTICE MATTERS



Artist impression of Maria Lock.
Maria's Dilemma & the Darug Legacy,
 2009, by Darug artist Leanne Tobin.
 Photo Adam Hollingworth

There was nothing ordinary about Maria Lock.

The daughter of tribal elder Yarramundi, she was born at Richmond Bottoms on the flood plains of the Hawkesbury River. She was of the Boorooberongal Clan of the Darug people.

In 1819 aged 14, she won first prize in an exam ahead of 20 children from the Native Institution (known as the Black School) and almost 100 students of European descent.

The Black School was begun by Governor Macquarie to educate black children — the girls to be domestic servants, the boys as tradesmen.

The school began at a site behind present day St John's Cathedral, but was soon relocated to the Richmond Road site and the town became known as Blacktown.

Aged 16 she was married to Dicky, a son of the famous aboriginal Bennelong, also a member of the Richmond Clan. He died shortly after the marriage.

On 26th January 1824 Maria married Robert Lock (1800-1854), an illiterate

Phil Russo OAM has long been dedicated to a cause dear to his moral compass of right and wrong: that of advocating for social justice for the first people of this Great Southern Land.

He sees as part of his mission the enlightening of people about the history of indigenous people. Here he profiles the story of a 'Significant Aboriginal Woman', as he dubs her. That Woman is MARIA LOCK. 1805-1878.



convict carpenter who had been assigned to work on the construction of the new Native Institution buildings at Black Town (Blacktown) in 1823. **The marriage was the first officially sanctioned union between a convict and an aboriginal woman.**

The legacy of Maria's education became evident in March 1831, when she petitioned Governor Darling for her deceased brother Colebee's grant at Blacktown, opposite the Native Institution. She wrote that she and her husband were entitled to earn an honest living. The land was granted to Robert on Maria's behalf.

Maria kept petitioning and in 1833 another forty acres was granted to her at Liverpool in Robert's name. She received Colebee's thirty-acre (12.1 ha) grant in 1843.

Maria and Robert had ten children, born between 1827 and 1844. Nine survived to adulthood.

Robert died in 1854; Maria on 6th June 1878 at Windsor and is buried beside Robert at St Bartholomew's Church of England, Prospect.

Maria was a respected aboriginal land owner for lands at Liverpool and Blacktown. On her death these were divided equally amongst her surviving children and were occupied by her descendants until about 1920.

Dozens of families can trace their descent through Maria to Yarramundi and his father Gomebeeree — an unbroken link stretching back to the 1740s.

There is a Park in Barney St, North Parramatta named after Maria Lock.

Footnote:

In the 19th Century under English law all property belonged to the husband. Hence when Maria was granted land by Governor Darling the title of the land was in the name of her former convict husband, James Lock. No woman could own property as she was considered the property of her husband.

On 24th September, 2019, a moving ceremony at historic St Bartholomew's Church in Prospect commemorated the life and final resting place of pioneering Aboriginal woman, Maria Lock.

The memorial plaque unveiled at the ceremony was installed in the church grounds near to where Maria and husband Robert Lock were buried in unmarked graves in the 1870s.



Editor's Note: It was while John Haines was Mayor of Parramatta, that Phil as a Councillor proposed naming the park in Maria Lock's honour.

Phil served two terms as deputy Lord Mayor of Parramatta in 1994 and 1997, was a keen supporter of ATSIC and

remains involved in the annual NAIDOC celebrations.

In 1997 Phil was Parramatta Council's delegate to the Australian Reconciliation Convention in Melbourne. On his return, and disappointed by the lack of response from the then Prime Minister,

Phil moved an apology to the aboriginal people on behalf of Parramatta Council. After much discussion the motion was adopted. Parramatta was the first Council in Australia to formally apologise to the aboriginal people.

(April, 2021)

In our recent editions, we considered how the Church, as the ultimate matriarch, embodies the characteristics of motherhood in service to its children. Unlike patriarchal institutions motivated by profit and power, the Church as a universal mother to its congregation is tasked with embracing the weak, minorities, and those whose voices are muted by the institutions that govern them.

Meanwhile, another sacred house of sorts, the Australian Parliament House, triggered a cultural reckoning last month. Propped up on a physical *and* metaphysical hill, this place signifies all of the grandeur and patriarchal conjecture of power that any political institution could possibly adorn itself with. Hence the outrage from the populous when it's revealed that not even this sacred house on a hill is immune from 'scandal'.

That media term 'scandal', in its efforts to hyperbolise with shock and outrage, ends up actually trivialising the reality underscoring these 'events'. 'Instances' of sexual assault and harassment are compartmentalised into finite moments that can be easily denied. But these 'events' prompted women to rage. Not because the events were in themselves surprising. But, sadly, because they speak to an ocean of disregard that we wade through every day of our lives just to get from A to B.

Women have always been *consumed* by society. A woman's body or image has always been susceptible to consumption by others. Throughout history, women have played a role in a narrative of possession. We were always owned and controlled by others. Women satiate. We answer to appetites. We are stripped of agency and then gaslit into thinking that perhaps our fury is just hysteria, rather than a cry for help.

Right now, a particularly febrile air is building in the pressure cooker that women already operate within. Decades of disregard have formed a 'pipeline of anger'.

I've worked in Parliament House and have walked through its halls – they're charged with an undeniable energy. That place has its own ecosystem. The culture within it may be as toxic as any other rancid institution, but the added surge of power (and the sense that you're in an alternate reality) is unique. In that place, you're removed from the real world, but hold all the power to *affect* the real world. Parliament, by nature, is a hierarchy. And in every hierarchy, the weak are forced beneath the strong. There is a very base level of **humanity** in stories of female subjugation, regardless of what man-made structure you're standing in.

The Catechism of the Catholic Church describes how St Mary is entrusted with the supplications and praises of God's children, because **she now knows the humanity** which, in her, the Son of God espoused. She got to know the humanity that crucified her Son, the humanity that drives man to transgression.

Another Christian mother and I attended the March for Justice and walked the streets of Sydney charged by the collective rage of women. The naïve amongst us are tempted to see ourselves as the vanguard of change. But that day, there were so many older women around us. Women who had marched through the streets many times before. Have we made enough progress in the last five decades that they've been marching? A couple of them, around 70 years old, excitedly remarked at

how many men were in the crowd. My friend and I stared at each other, there would have been a dozen men within our immediate sight. I suppose, relative to their history, this represented progress to them. They were hopeful.

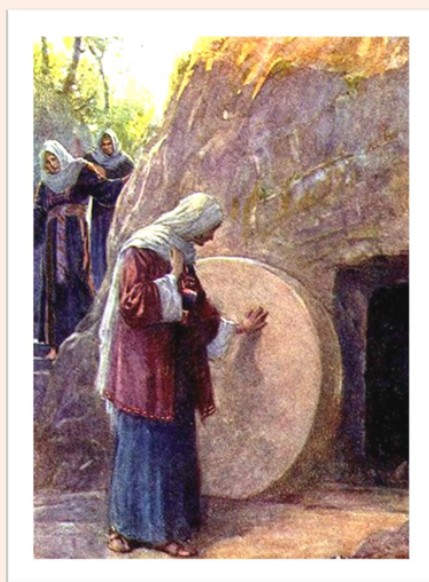
The role of women during the Easter Season is quite hopeful too, despite the pain of it. Despite the betrayal of a Teacher

by His disciple, the politics of patriarchy and the fuelled hatred of a populous leading to the crucifixion of a King – in the end it's two women left mourning at the crucified Lord's feet. It's the women who shroud the Host with spice and sanctity. It's the women pouring ointment on His feet. Women are the first to mourn His death and the first to rejoice in His resurrection.

'...in the end it's two women left mourning at the crucified Lord's feet. It's the women who shroud the Host with spice and sanctity. It's the women pouring ointment on His feet. Women are the first to mourn His death and the first to rejoice in His resurrection.'

Share your stories with us at
modernmarymums@gmail.com.

Join the conversation about how on earth to survive the challenging vocation of motherhood as modern Christian women.



Praying Matters



Recently a group of friends in the parish took part in a weekly rosary group. On Thursdays in Lent we met in one of our homes with a statue of Our Lady of Fatima as a prayer focus. We prayed the rosary followed by tea and coffee and a chat. The statue stayed in each house for the week, and was then brought to the next home where the group met again.

The participants crossed generations and cultures, but were united together in prayer. Some reflections on the experience follow.

#1. "I know mothers are important. Having taken part in my first intensive "Pray the Rosary", I am now ever so more aware, thankful and grateful to all our mothers and mother-like figures that are part of my Catholic family. Our Lady is such an exemplary person; her resilience, selflessness, endurance and faith are extremely empowering."

"I see this in my parish family: powerful women of faith, who are bright beacons of light to our future generations. Mothers and women in church need more recognition and support; they keep the faith communities alive and moving at all levels. Thank you to all our daughters, sisters, and mothers that made this "Pray the Rosary" experience a wonderful journey."

#2. "After being part of our Rosary group, I have come to understand and appreciate the Rosary and pray it more frequently. I see the true meaning of its meditations. I appreciate how its prayers are reminders not only of Mary the Mother of God but of Christ himself. Also, having Our Lady at home and praying the Rosary daily with three generations of family has been deeply spiritual."

#3. "I just love seeing everyone and the idea of travelling with Mary to a friend's house. The Rosary group has made me reflect on what and who church is. The connection and sharing in our small group is honest and grounding. I took away a lot from experiencing each family's warm welcome into their home and seeing how each family prepared an altar, and [on a rainy night] even reserved a car space for Our Lady."

#4. "I have been doing Christian meditation for several years and I found saying the rosary in the group to be quite meditative. It is a period of peace and calm in all the busyness of my day; a chance to think about people in need of prayers; and time to reflect on the sorrowful mysteries which were so relevant to Lent."

#5. "I have really enjoyed praying the rosary with our friends. It has helped me to really focus on the mysteries because it's usually a challenge for me to do so. I've also loved spending my early morning prayer time in the company of Our Lady when she visited us. It was a reminder for me to enjoy the silence and peace before the day gets busy. Thank you everyone for making this experience happen."

#6. "After the isolation and restrictions of COVID over the past 12 months, spending time with my parish family was very special. That we visited each home and spent time together praying and meditating on the mysteries of the Rosary made it even more special. I have not been one for religious statues, but having a statue image of Our Lady travelling with us on our Lenten journey was surprisingly moving and centring. Having Our Lady stay in my home for the week following our rosary allowed me to visit with her to experience again the peace and calm of our prayer circle.

Thank you to all who welcomed our rosary group into your home and all those young and not-so-young who led each decade."

What praying the rosary together can do!

The Lenten Rosary Group consisted of the Lal, Touch, Dearie, Graham and Lee families. The photo was taken at the Lal household on the last night's gathering. It does not include all family members.

Keep praying!



Readers might recall that in the last issue of *St Pat's Matters*, Meg Gale, the Sacramental Coordinator asked parishioners to pray for the children preparing to make their First Holy Communion.

This is scheduled to take place on the Feast of Corpus Christi, hopefully without the interference COVID inflicted last year on the occasion. The Reception of Jesus in the Eucharist is the second Sacrament of Initiation into the Faith, Baptism being the first and Confirmation the third and final one.

Many parishioners took a prayer card, like the one shown here, naming a specific child for whom to pray. Even if you did not get a prayer card, you can still pray for all the children, and for their parents that they will be faithful to the role as first educators in passing on the Catholic Faith to their offspring.



Impressions from a "blow in"

Something happened to me spiritually on that Sunday in 2014, when I attended Mass at St Patrick's Cathedral, Parramatta as part of my "odyssey". This "odyssey" was something which I needed to do as a result of the devastating impact of having our parish priest, Father Robert Riedling, transferred from St Michael's Church at South Blacktown to St Padre Pio Parish at Glenmore Park in 2012. This transfer was made as a result of the removal of Father Kevin Lee because he was married but did not disclose this to the Bishop for a year. That unfortunate incident took its toll on the parishioners at South Blacktown, once a thriving and wonderful community being reduced to a "branch office" of St Patrick's at Blacktown. Even though we had good priests to take over, things were never the same.

This adventure took me two years and involved researching the history of each parish, taking photos of the churches and writing small articles on my impressions of each parish. I have kept a record of my travels. However, I digress.

My batteries became fully charged on Sunday, 9 February 2014 when I attended the Solemn 11 am Mass at the historic St Patrick's Cathedral at Parramatta, which was said by Father Peter Williams, an excellent homilist. As soon as I walked into the Cathedral and saw the choir dressed in their choristers' robes and listened to their beautiful voices, I was transfixed. Still am. Being a lover of classical music, I really appreciated the professionalism of the choirmaster Bernard Kirkpatrick, as he led the choir to the wonderful music of Bach and other classical masters. After that first Mass with the full choir, I knew that the Cathedral was to be my new spiritual home.

This is a big statement from a woman who is entrenched in everything Blacktown. I remember as a child, my mother took me to St Mary's Cathedral in Sydney. Well I protested most vehemently that I would not enter that church because it was not the Catholic church of St Patrick's at Blacktown. St Michael's was not yet proclaimed a parish.

It was not long before I ventured into the Cathedral Cloister for morning tea after Mass. To say that I was impressed with the set-up is an understatement. I have never seen such a well-appointed and clean kitchen. The tea and coffee are served by a great bunch of volunteers who are always pleasant. The "chief" here is Marian Polizzi and she runs this hospitality ministry extremely efficiently. There are approximately 35 volunteers who serve morning teas on a rostered basis. I hope to join them as a volunteer soon.

I am also impressed with the calibre of readers who proclaim the word. They come from all different nationalities and read in a manner which is conducive to how the word should be proclaimed and projected.

The cleanliness of the area surrounding the Cathedral is also something which attracts me. There is not a stray leaf in sight and I just love that. Perhaps that is bringing out my obsessive compulsive disorder but if it is a disorder, then I own it. The preservation of the old architecture of the chapel, presbytery and Murphy House with its integration into the newer buildings lends itself to being a warm and inviting place. The

cloister area offers tranquility.

Last year when the parish went through the turmoil of Father Bob Bossini resigning and moving to another Diocese, I thought to myself that the hierarchy must surely select Father Robert Riedling to be the new Dean.

At that time Father Rob was in County Durham, England working on an integrated Masters and PhD on the ancient ritual of baptism. This is a man of talent who knows how to "neaten and tidy things up". What I mean by that is that Father Rob can summarise any ancient scripture and bring it into our times. Of course, that is not to say that Fathers Chadi Ibrahim or Chris del Rosario do not have similar talents but Father Rob's style is unique.

When I heard that Father Rob was appointed Dean and Administrator (I wonder why he was not appointed Dean and Parish Priest like Father Rob Bossini was.) I was impressed because I am sure that the efficiency and smooth running of the Cathedral parish will continue under his guidance and leadership.

As a footnote, I have not completely abandoned St Michael's at South Blacktown. I still read there once every four weeks at the Wednesday evening Mass and tend the Garden of Remembrance. To show there are no hard feelings towards St Patrick's at Blacktown, I wash their church linen four times a year.

Pat Batistic

Editor's note: Pat Batistic sent me the following saying, which she has posted up on her fridge.

**"We are captive and deprived of our liberty
when we are slaves to an addiction of some sort."**

Fr Riedling published it in the Parish Bulletin 11 December 2011, while he was parish priest at St Michael's Catholic Church, South Blacktown.

Definitely FOOD FOR THOUGHT.

A BENEDICTINE SNIPPET

Judith Dunn thought readers might be interested in learning about the priest below.

Dean Bede Sumner – Parish Priest of Parramatta

Bede Sumner came to Australia with Bishop Polding and was subsequently the first priest ordained in Australia. This occurred on the first Sunday in May 1836. He raised the money to pay some of the nuns' outstanding bills and obtained an organ for the monastery. He was parish priest of Parramatta from 1857 to 1864 and when he retired, became chaplain at Subiaco monastery. A Benedictine, he was a great friend to the nuns and lived there until he died in 1871. He was buried in the nuns' cemetery within the grounds.

The 185th anniversary of Bede Sumner's ordination is on the first Sunday in May 2021. Isn't that a lovely coincidence to go with my article about the Benedictine Monastery on page 14? I didn't know until I started researching for the article.

Archival Matters: A dynasty's connection to St Pat's

Can anyone match the Malouf family's record of being affiliated with St Patrick's parish since 1934? I had asked Yvonne Malouf to pen her memories as a long time parishioner. Instead, she gave me an article her husband Dr Joseph Malouf wrote in 2003. He had been invited by Sr Vivienne Keely, Diocesan Researcher to write about his connection with the church in Parramatta for a Publication on the Cathedral. Luckily for us Yvonne had kept a copy of Dr Joseph's notes. See family, faith, and parish in Old Parramatta through a Doctor's lens. (Dr Joe died 17th August 2016, aged 97).



Over the years my children have often been asked *"Is your father the doctor in Parramatta — the one with all the kids?"* I am happy to

say that I am and in reflection it seems that these two aspects — family and medicine— have most influenced and shaped my long and happy association with Parramatta and St Patrick's Church.

The Malouf family's association with Parramatta started in 1934. My parents, George and Julia Malouf had originally settled in far north Queensland, where my father was a merchant on the gold and copper fields in the Gulf Country of Croydon and Einasleigh. Then, in 1924 we resettled in Randwick.

In 1934, my older brother Naaman George, (known as Dr George), was appointed junior medical officer of Parramatta District Hospital. Other members of the family visited him and often attended Mass at St Patrick's on weekends. After being appointed an honorary medical officer in 1938, my brother went on to establish his own medical practice at 465 Church Street Parramatta. Being unmarried at the time he was joined by our parents and other members of the family, including myself. I might add I completed the latter part of my medical course (at Sydney University) from his residence.

In 1945, after George and I were discharged from war service, I joined him in his practice and was appointed an honorary medical officer at Parramatta District Hospital, a position I held for over 40 years.

Naturally St Patrick's became our parish church and Mons Patrick O'Donnell our parish priest.

At about this time substantial renovations and extensions to St Patrick's were being completed. All agreed that the skillfully expanded church with its flowing arches, stained glass windows and magnificent choir was an architectural gem, lovingly

embellished by future generations. I recall George attended two seriously injured construction workers in a fall from the roof over the altar.

The old wooden altar and wooden altar rails were full of history. The icons of the four evangelists across the base of the altar were gold plated, with gold reputed to have been donated by prospectors returning from diggings around Bathurst. Incidentally, I understand the medals struck by the Vatican to commemorate the Doctrine of the Immaculate Conception were also from Bathurst gold, which no doubt passed through St Pat's Presbytery. I wonder what happened to all that history?

In 1948 I married Yvonne Hamra in St Francis Xavier's Cathedral, Adelaide. I brought my bride to Sydney and we established our home at 45 Macquarie Street Parramatta, where I was conducting my medical practice. There, my practice flourished and our family increased at regular intervals, swelling to the gigantic proportions of 11 children — 6 boys (George, Michael, Gregory, Paul, David and Andrew), and 5 girls (Julia, Kathryn, Margaret, Joanne and Elizabeth.)

St Patrick's Church was central to Catholic life in Parramatta and our family was no exception. It is surprising how many Catholic families lived within a stone's throw of the church. Almost all our neighbours were Catholic, and when the church bells rang to call us to Mass, families would emerge from their homes and walk together to Mass. Having always lived so close to the church walking to Mass and meeting and talking to others on the way was the norm. Parishioners were known to each other and interminable conversations also took place on the footpath around the Church after Mass.

Parents were assured of their children's education and religious instruction at St Patrick's Primary School, Our Lady of Mercy College and the Marist Brothers' School beside St Patrick's Church. The nuns and brothers were very conspicuous

in the community and completely integrated into parish life and Catholic families — some 60 Sisters of Mercy and postulants of the OLMC convent and up to 20 or more Marist Brothers who were housed in the old leaky house designated as the brothers' monastery, which was on the far side of the Marist Brothers' School.

The Marist Brothers always occupied three or four of the front pews of the Church on the "epistle side" (to the left), their manly singing at Mass and Benediction an inspiration to the congregation.

The Church was always open and visitations to the Blessed Sacrament were the norm. It was commonplace to see hordes of children descending on the church after school to pay a quick visit on the way home. Unfortunately, because of vandalism in more recent times, the doors to the Church were more often closed than open and the practice of children's homebound visits has gone by the board.

St Patrick's Church always boasted of large attendances at Mass and Confessions. So well attended was weekday midday Mass that with great foresight, Mons Joseph McGovern acquired Meggitt's old storage shed at 39 Macquarie Street just two doors to the west of our medical practice. The building was transformed into a chapel and library. It was extremely popular and with midday Mass celebrated daily, was well attended by the many workers in the town centre, myself included on occasion.

Parish life in those days was very different from today, and went well beyond attending Sunday Mass. The priests made regular visits to parishioners' homes, (I remember Fr Williams would go visiting on his pushbike) and the parents and children came to know the priests. We all looked forward to the tri-annual parish missions given by the Missionary Orders, frequent Benediction and the forty hour devotions, monthly confessions and First Fridays. Everyone owned a Mass Missal and followed Mass in English, while the priest prayed in Latin and the altar boys answered in Latin. *to next page*

There were also the Solidarities —Holy Name Society (for men), Holy Angels (for younger children), Aspirants (for older children), Children of Mary (for women), Catholic Women's League, St Vincent de Paul Society, The Hibernian Medical Lodge and Knights of the Southern Cross (of which I was a foundation member and still am.) A Catholic social club — the Lavalla Bowling Club — was also established by Marist Brother Alman, my brother Dr George, Ned Barnes and other parishioners. People not only prayed together, they socialized together and lived close to each other. Consequently parishioners were well known to each other.

Mass attire in those days was strictly formal, with suit and tie for men and hats and gloves for women. After Vatican II women's hats were replaced by mantillas and then disappeared altogether. Children were decked out in their 'Sunday best' — no shorts or casual wear in those days. Those old days were also dotted with regular fundraisers — raffles like the "Golden Holden", cake stalls outside the Church and Bingo in the old Parish Hall.

A real character from those earlier days was our dearly beloved Mons Joseph McGovern, who with some eccentricities would preach fire and brimstone from the pulpit, and yet to individuals be a most understanding, helpful and charming priest.

He could organize a "busy bee" at the drop of a hat for chores around the Church as he was a firm believer that everyone should contribute something of his labour to be fully integrated into parish life and said so in no uncertain words! He vowed that he could "overtalk" any crying child as he recalled to her pew any departing mother and noisy siblings. Woe betide the parishioner, who arriving late for Mass, tried to sneak in unnoticed or stand at the back of the Church. The Monsignor's disapproval knew no bounds and many wished that the floor would open up and swallow them.

A most humbling and self-sacrificing man, nobody to this day knows how many butter and fruit boxes went into the construction of his bedroom under the southern verandah of Murphy House.

On the way to hospital with his fatal heart attack he murmured to those present, *"If this is dying, I like it."* What vision did he see?

After Vatican II, with very little, if any consultation, St Patrick' Church was closed for two months whilst changes were effected. The result was a source of great disappointment and disbelief at the time. It appeared that the Church had been laid bare. Gone were the altar rails and the venerable old wooden altars to languish on the verandah of Murphy House. Likewise, the statues and holy pictures. And the choir was moved to the floor of the Church. About the same time the farsighted vision of a city chapel dimmed and the land and chapel were disposed of, much to our disappointment.

Another noticeable, happier change was the role of women in the Church. Women, always the silent workers became more visible —from duties of the Altar Society (attending altar linen, cleaning, flowers and other ancillary though necessary tasks) to active involvement in the liturgy, as Readers of the Word, the ministry of the Eucharist and other ministries of the Church. And even altar girls appeared.

Naturally all eleven children attended St Patrick's Primary, our girls going on to Our Lady of Mercy College, the boys attending Marist Brothers Primary, going on to complete their studies at St Joseph's College Hunters Hill, also run by the Marist Brothers.

Having so many children meant something was always happening in our home —someone was preparing for or receiving the Sacraments, serving on the altar — our six boys were altar boys, playing in the orchestra, (our daughter Joanne played violin in the church orchestra for 15 years) or singing in the choir. Family rosary regularly followed dinner in the evenings and every holiday trip was commenced by blessing the family with Lourdes water and reciting the Rosary in the car.

I have very happy memories of the Sisters of Mercy at OLMC and St Patrick's Primary preparing each of our children for their First Holy Communion. And what an inspiring day was First Holy Communion....girls and boys in first communion dress, veils blowing, prayer books in hand, marching in an orderly fashion from the primary school along Villiers St across Victoria Rd (blocked to traffic) and into the church, filled with parents and families and the choir rendering their ever-moving First Communion hymns. Afterwards back to

the primary school for the First Communion breakfast.

For our family, going to Mass on Sunday morning was the priority of the day. when able to attend as a family we took up a whole pew (and even more once the children grew up). But more often, mass attendance was done in two shifts, one adult staying home to look after the babies.

In later years many happy family occasions were held at St Patrick's. The wedding of our daughter Margaret to David Wood was celebrated by Fr Chris Sheehey and several of our 26 (at present count) grandchildren were christened there. Former parish curate, Fr Geoff Dickenson married out daughter Julia to David Pinkerton at St Patrick's, Church Hill and former Parish Priest Fr John Boyle last year married our daughter Joanne to Frank Klostermann at St Augustine's, Balmain.

In 1950 George and I were joined in our medical practice by our younger brother Dr Phil (Phozzie) Malouf. Our surgery was always crowded and one would have been excused from wondering if our waiting room was not a repeat of the Tower of Babel debacle. First arrived the Maltese, then the Europeans and Middle Easterns, then the Asians to be followed by many other nationalities. In some ways, this reflects the changes I have seen in St Patrick's congregation —from predominantly Anglo Saxon to a strong multicultural mix and the rise of ecumenism.

In 1960, my residence in Macquarie St was completely converted into a medical centre and Yvonne and I and our ever-expanding family moved into a new large house at 14 Grose Street Parramatta. Yvonne and I remain there to this day, albeit as "empty nesters".

The spire of St Patrick's can be seen from the front porch of our house and this has often prompted me to think I live in the "shadow" of St Patrick's in every sense. Our house is one street from St Patrick's Primary School, two streets from OLMC Convent and three from the church. This meant the family became familiar with the many sounds of parish life: from the church bell ringing out on Sunday morning beckoning us to Mass, to the midday Angelus bell pealing out over Parramatta, to the Convent bell

to next page

calling the Sisters, to the assembly bell ringing at the primary school bringing the children to order (these days replaced by a rather loud, unmelodious buzzer). All of these were a constant reminder to us of our faith.

From 1945, my brothers George and Phil (both now deceased) and I were privileged to attend medically St Patrick's clergy, the Sisters, postulants and boarders of Our Lady of Mercy College, Parramatta, the Marist Brothers, St Michael's Orphanage, Baulkham Hills, St Gabriel's School for the Deaf at Castle Hill, St Monica's Church clergy and Westmead Boys Home (at one stage with 250 boys). I recall the Brothers from the boys home regularly bringing whole busloads of boys for after-school medical attention.

I have always come away from this work enriched with many blessings and words of wisdom and am grateful that I have been able to contribute to parish life in this way.

During those days when I was delivering babies in emergency situations I would baptise them, and as part of my medical practice, I often arranged for a priest from St Patrick's to administer the last Sacrament to dying patients in their homes. Also, before the closure of Parramatta Hospital (which was relocated to Westmead) part of the ministry of our priests was to attend to patients in the hospital.

In addition to our extensive medical practice, my brother George and I occupied the office of Government Medical Officer of Parramatta and surrounding districts for over 40 years, until replaced by a large forensic department at Westmead Hospital.

In 1975, the funeral for my older brother, "Dr George" to all, was held at St

Patrick's. The requiem was celebrated by Rev Fr Geoff Dickenson and the attendance was one of the largest seen in Parramatta. Police were on point duty at all intercessions of the city and a police escort proceeded the entourage to the Malouf family vault at Botany Cemetery.

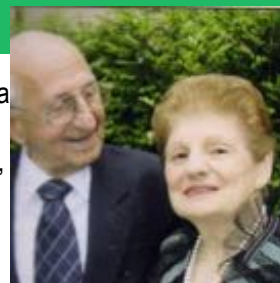
Sadly, one of the last requiems to be held at St Patrick's before the devastating fire [of 1996] was that of my older sister, Mrs Alma Solomon, a daily Mass goer at St Patrick's for nearly 50 years.

Yvonne and I are deeply indebted to the Sisters of Mercy and the Marist Brothers for our children's education, both religious and secular, and their scholastic achievements. All have gone on to pursue university degrees and are well represented in the community in their various professions — physicians, surgeons, commerce, economics, law, pharmacy, science and building.

Many of our children and members of the extended Malouf family still live and work in the Parramatta district. Son Paul lives and works as an accountant, daughter Margaret and her husband David run a pharmacy in Macquarie Street, daughter Kathryn was a Commerce and Geography teacher at OLMC for 7 years in the 1980s and I am still practicing medicine in Parramatta with sons George and Michael. In 2001, I completed my 60th year in medicine, most of it spent in Parramatta. To mark this milestone Parramatta City Council honoured me with a Civic Reception.

Yvonne and I are still involved with St Patrick's, the clergy and the parish community. Yvonne has just clocked up

her 33rd year as a Catechist, reads regularly at Mass, is an Extraordinary Minister of the Eucharist



The 11 Malouf 'kids' with their parents about 8 years ago



Grand and great grandchildren at the same time. Tally now: 32 grandchildren and 19 great grandchildren

and likes to participate in whatever is happening at the time. And I am still attending medically the clergy, as do our sons George and Michael

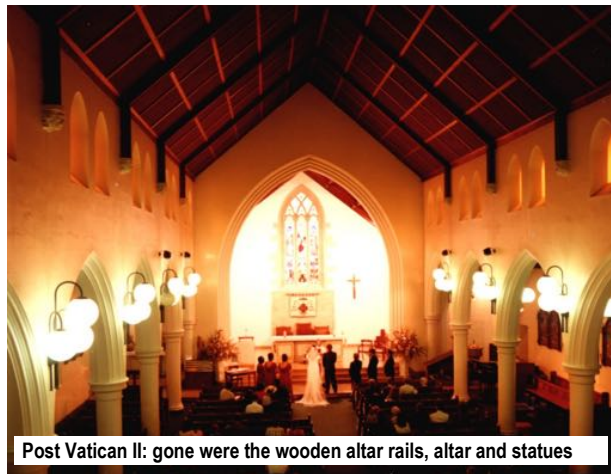
With all these enduring memories of St Patrick's it is easy to appreciate the depth of our sorrow when our magnificent cathedral was destroyed some 7 years ago.

We look forward to establishing a similar loving rapport with the new Cathedral now well-risen from the ashes of the old.

Dr Joe Malouf, March, 2003



The Church pre Vatican II : Wedding in 1920s



Post Vatican II: gone were the wooden altar rails, altar and statues

Bell Ringing Matters



**Paul Mousley, Patrick's Pealer
reports from the Bell Tower**

As most of Saint Patrick's faithful know, there are now nine bells mounted in our Belltower.

The first time they were sounded together was Christmas Eve, for a duration of around two hours. This was performed by a team of Bellringers, who have had plenty of experience, some of them have been bellringers for forty years.

Each bell has its own name and rope and there is to be one person stationed at each rope

Everyone involved in ringing must be synchronized with the others, so there is a certain rhythm and a desired speed to be observed. Ringing does not require brute strength but both hands, focus and co-ordination. The bell team consists of an even number of both men and women.

One thing you cannot do whilst sounding the bell is scratch your nose if it is itchy! As both hands are occupied you must wait until the bellringing is finished, then if your nose is still itchy you can scratch it then.

There have been training sessions held by the experienced Bellringing crew each Wednesday and Sunday. During this practice session our bells are muted using a motorcycle tyre fixed on the bell's clapper. This enables us to 'feel' when the bell is ringing but there is no sound resonating from the Belltower. Therefore a passersby won't assume there is a Mass on.



Some of the main trainers are Brian, Thomas, Anna, and Jenny, who are a patient bunch. I welcome anyone to come along to a training session to check it out.

When rung in succession by a trained crew, these bells sound fantastic. There have

been at least ten people training and we hope that Saint Patrick's will have its own crew of bellringers by midyear.

I enjoy being associated with the Cathedral parish as a bellman.



BECOME A BELLRINGER

The Bellringers Association of NSW has undertaken to train parishioners who might be interested in learning the ancient art of bellringing. Bear in mind it requires great skill. Bellringing is open to either men or women, above the age of sixteen.

Interested? Email Fr Chris del Rosario,
liturgy@stpatscathedral.com.au
or leave your details at the parish office, 8839 8400

We reserve the right to edit, omit or censor any article submitted for publication

A wee bit of humour matters.

A FLORIDA COURT SETS ATHEIST 'HOLY' DAY

In Florida, an atheist created a case against Easter and Passover Holy Days. He hired an attorney to bring a discrimination case against Christians and Jews and observances of their holy days. The argument was that it was unfair that atheists had no such recognized days. The case was brought before a judge. After listening to the passionate presentation by the lawyer, the judge banged his gavel declaring, "Case dismissed!"

The lawyer immediately stood up objecting to the ruling saying, "Your honour, How can you possibly dismiss this case? The Christians have Christmas, Easter and others. The Jews have Passover, Yom Kippur and Hanukkah, yet my client and all other atheists have no such holidays."

The judge leaned forward in his chair saying, "But you do. Your client, counsellor, is woefully ignorant."

The lawyer said, "Your Honour, we are unaware of any special observance or holiday for atheists."

The judge said, "The calendar says April 1st is April Fool's Day. *Psalm 14:1 states, 'The fool says in his heart, there is no God.'* Thus, it is the opinion of this court, that, if your client says there is no God, then he is a fool.

Therefore, April 1st is his day. Court is adjourned."

You gotta love a Judge that knows his scripture!

Submitted by Annette Hartman.

A man is driving down the road when he spots two priests on the side of the road driving signs into the ground.

The first sign says, "**The End is Near!!**" The man turns to look at the other priest's sign and it reads, "**Turn back while you still can!!**"

The driver then sticks his head out the car window and yells, "**Leave everyone alone, you religious nutcases!!**" as he drives by.

A few seconds later the two priests hear a splash.

The first priest turns to the second and says, "Maybe we should just put up a '**Bridge Out**' sign."

Submitted by Frank Duff

DID YOU KNOW?

A bell-ringer is a person who rings a bell, usually a church bell, by means of a rope or other mechanism.

The term 'campanologist' is popularly misused to refer to a bell ringer, but this properly refers to someone who studies bells, which is known as campanology.

Jesus is Risen!
Let us rejoice and be glad.
Alleluia!



Happy are those
who have not seen me,
but still believe!

John 20:29